Christian Worker.

H, B. SHURMAN, PRITOL

" Work while it is called to day."

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Whole No. 28. of life, the holy city, would be

SONGS IN HEAVEN.

Hmanish as servence; Who, how neplo alog, What must this meen our tired I Shall troub the Shote of Songs?

If Chapten followship on that Our heretex hands or ove, What may it had be when we find Our elses at Home, above?

If here we tak addight in prayer, Tores tany we long, without a lear, Tomest Him face to face,

"fis said, perhaps it may be true,

"Prayer end with earthly days;"
Or, rather, thus it flave into
Use onabless soup of prince,"

When we shall troud the shore of song Where music ever sings? When we shall jour there have throng And see the King of Kings;

Then shall the worth of prayer for shout,
The soul of song he given,
And sweetest fellowship he known
To all whore and in Heaven.
M. T. 3.

REMINISCENSES No. 14: 15

HISTORY OF THE RISE AND PROGRESS OF OUR OAUSE IN GANADA.

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JOSEPH ASH

sure I often desired to have, of visiting them, becoming personally acquainted, and speaking to them of those things pertaining to their happiness here and hereafter. I am now so far advanced in life that it is quite problematical if I ever attain to the accomplishment of that, my desire. If I shall never in the accomplishment of one, my desire. It I shall never in the flish see those excellent brethren and sisters scattered over that broad expanse of beautiful and tich country I have a strong and abiding hope. I shall neet them in the eternal world of glory, honor and

peace.
I commence this article with Aurora; this church is com-paratively young as a church. Brother A. Yule, it seems, was class teacher; he is one of those carnest men who holds religion and the church of Christ as a carnest ment who more rengant and the church of Christ as a great and solemn reality, that it is towering far above any other society or organization on earth, and that every human organization whether called religious or beneficial and moral must fall and Christ and his church right supreme. He was not satisfied to simply know these things but he desired others to share that knowledge and enjoy is. He was wont to present the officient truths that gave him so much comfort to others, and persuaded several to submit to the authority of Christ, who were burned with their Loci in immursion. At a Christ, who were burist with their Losd in immersion. At a proper time he began to hold meetings from house to house. At length they got Bro. dettagg to hold them a meeting of days in a hall. That meeting opened the way for future success. In 1882 they succeeded in certific Rrs Sherman to hold in certific Rrs Sherman to hold. in getting Bro. Sherman to hold

in getting Bro. Sherman to hold a meeting with them which resulted in four additions. Among bro. Vule's converts was a Methodist local preacher by the name of Merritt, who is a line speaker and very zealous and active. They have shown to the world what a determined offer for the Lord and his cause can do, and have built a fine. a line speaker and very zectous there. It is now one of the and active. They have shown a strong and Laiented churches to the world what a determined lits location is good, being in a can do, and have built a fine a splendid country all round it brick house to worship in, with makes it a desirable place to be a strong rather, that live in From the laients.

Bro Merritt is a good preacher, and being so ably assisted by bro's Yule, thom and Dr. Rutherford, are in a prosperous condition. I remember right well the time br. Rutherford obeyed from the heart that form of doctrine Paul the apostle taught Rom. 6th chapter.

In the year 1864, I think, when the late M. B. Hopkins, then of Lagoda, Ind., was sent for to be chief speaker at our June meeting in the Erin Centre meeting house he came and

Juno meeting in the Erin Cen-tre meeting house he came and spent several days preaching in Oslawa and Bowmanville. I took him in my carriage and drove on towards Erin holding meetings on the way. After three days drive we reached Erin. We had a fine meeting withten purpossessing among withseveral conversions, among them was young Rutherford. I saw him buried with his Lord, and I well remember what great hopes I had of the future of that young man. I knew his father and mother, who were godly praying people. Great things often come Great things often come through young men who have a praying mother. On our return to Oshawa we had meetings as on our way up. I must speak of a pleasing incident that occurred on our way home. We called on Bro Rutherford's alter who lived in the town. I am now travelling by faith among churches with whom I am personally a stranger every tit be individual members. I never had the pleasure—apleasure I often desired to have, of were obedient to the gospel. When we told her how many were obedient to the gospel, and her brother was among them, she was so overcome that utterance was choked off by a profusion of tears of joy. Not to flatter but Bro. Hopkins was de delighted that he expressed to me that "Sister Page was one of the most perfect specimens of womanhood he had over seen."

Agile a few members of the King church have taken their

Quite a few memors of one King church have taken their membership with them; they are in a position to have a prosperous future. As before stated, the principal men are Yule, Merritt, Thom and Ruth-

The church in Acton is an offshot of Everton; members who lived near Acton, several of whom lived there long before the village was commenced To Bro. Hertzog belongs the honor of doing an excellent work there. In 1875 or '6 he honor of doing an excelent work there. In 1875 or 6 he preat red continuously and successfully, had many converts, and organized the church of over sixty members. There was much opposition, but Bro. Hertzog holding forth truth in his clear, lucid style overcame all sectarian opposition, and made the truth of God's word stand out before the people clear as the san at noonday. Since then they have bought a good meeting house to worship in from the Methodists. The caurch has had a steady increase by conversions, and within a few years several of the Eramos's or Everton church of t the old substantial members of the Eramose or Everton church have united with them. Where the old church has lost they have gained. Bro. Royce and family, bro. Whis and family, bro. Morton and family, of Everton, and bro. Ferguson and family, from Erin, and now bro. H. B. Sherman and family, of Medord. Bro. W.M. Crowson and bro. Dixon were the first Elders. It is now one of the strong and fainted churches

for it a prosperous and happy future. Bro. Hertrog, I think, must look at Acton as one of the green spots of his life's work. I may have more to say about him hereafter.

The church at or near Stayner, called the Stayner church was started intoexistence many years ago by bros. MeArthur was formerly elder of the Gadic church in Erin. He was a sterling christian man; has been dead several years; tras a man of considerable wealth and left a good share of it in the hands of executors, the interest of which was to be given to worthy men who preached the gospel. Those executors, I understand, are noble, honest men, and are carrying out the provisions of the will to the letter. They are giving out those means to men who are right worthy of it. The exampla set by our worthy brether MeArthur is worthy of imitation by very many. This subject is so vast I scarcely know at what angle to begin to talk about it. The worthy brother McArthur is worthy of imitation by very many. This subject is so vast I searcely know at what angle to begin to talk about it. The love of money is so ingrained into the very being of vast numbers of mankind that they will grip it to the last moment. And where they leave it to heirs or others in most cases it is a subject of dispute greates ill will among friends, and most of it squandered in law. In most cases where a parent leaves a considerable property to his children it is a cutso to them rather than a blessing. A man has a legal right to dispose of his means as hosees lit, and in nearly overy case where a man leaves his property tor the benefit of man very little if any evil arises from it. Suppose every one of our brethren whom the Lord has blessed with ample means should do as bro. McArthur has done, a sufficient amount would be forthcoming every year to keep a hest of able preachers in the field continually. Let every one at down and make a calculation of the preachers in the field continu-ally. Let every one sit down and make a calculation of the amount which could be easily reskoned upon in his own neighborhood, and he would be astonished at the result. I make the suggestion here that many of the brethren follow the excellent example of bro.
McArthur. The sons of bro.
McArthur are the two leading
men of the church now. Bro.

men of the church now. Bra Crewson has done a good work Crewson has done a good work there.

There is a solid exemplary, live little church in Muskoka, at a place called Dunnchurch, which is the name of the post office. How long this little band of christians have been there I am not informed. They came from Soutland where they were devout disciples of Christian settled in a bedy, begun worship at once of course in their houses. How long they had been there before they were found out I do not know, but a young bro. Finch, from

taken's and fine clear under standing of God's word by so up the light of the gospel in nany of its members be-peaks their own houses and invite for it a prase-rous and happy their neighbors in, could in a future. Bro. Hertrog, I think, increase and themselves bene-fitted. I have great faith and hops for this little congregation.

hopefor the little congregation.

The church in Glencairn was first made up of J. D. and Marshall Stephens, their wives and two sisters. The Stevens' are of the Stephens family, of Esquesing, formerly spoken of. Bro. W. M. Crewson was the first to proclaim the ancient gospel in this place, in about 1876. In 1879 or 80, Bro. Alexander Trout, then of Meaford, now of Detroit, Mich., held a seriex of meetings and held a series of meetings and did a fine work. He was the happy instrument in bringing twenty-three into the church happy instrument in bringing twenty-three into the church by confession and obelience. It will be a long time before the confession and obelience. It will be a long time before the confession and its faithful labors in this place, and others will be forgotten. He like his noble futher, is a faithful and true christian, and is now very useful in Detroit. About four years after bro. Trout's departure they got bro. Crowson to labor and assist them for a time. It is a pleasure to me and I hope to the readers of this, with I fromicle the credit and honor that is justly due to a Sister Lydia Frame. She was the pioneer laborer in Glencairn. She established and faithfully carried on a Sunday school for a long time and talked the love of God, the humiliation and death of Jesus the Christ to her school, and the Christ to her school, and others, patiently waiting for her reward and the accomplish-

thers, patiently waiting for her reward and the accomplishment of her heart's desire, the conversion of sinners and the establishment of a church where she and others could worship the God whom she so mach loved. She is now enjoying that hope, and is still keeping up her Sunday school. Bro. Marshall Stephens has done and is doing very much for the cause at Glencairn and at other points. Among those who came into the church is a bro. Henderson, a man of fine ability and much usefulness. He is what is called a "local preacher," A hor. Han mond also renders much assistance. They have had the valuable labors of A. Anderson, Jax. Black, D. Stirling, J. C. Lister, H. B. Sherman, and han Ganl. The church is ma healthy and provenous condition, and having such tone as Stephensand Hendersonas leading presens, a lappy future is before them if they hold fast their begun confidence to the end, which I connectly pay may be the ease, I cannot shemier from my mind just now Sister Lydia Frame; true I have never seen her, have never heard her voice, but I know her by faith through testimony, I fondly hope to see her in "the sweet by saith through testimony, I

hope of a resurrection to eternal life. I anticipate a happy meet-ing, a happy embracing. I count them up to fifteen. I have year pleasure in singing hymn 1151 in the Cincinnati book:

the Cincinnett book:
Yes my setth-actres out refriees.
And my weary beart cross light,
And the forms of pure and hersel,
That shall we once as in bearen.
And to them in hindly give
And to them in hindly give
Thus ther montal friends to know.

What signifies the word court ! In Hebrew Chazer is an entrance into a palace or house-Estrici. The great courts belonging to the temple were three; the first called the court of the Gentiles, because the Gentiles were allowed The second, called the court of if purified, had a right of admis-sion. The third court was that of the Pricets, where the alter of hurnt-offerings stood, and where the Priests and Levites exercised their ministry. It signifies the church of Christ -Zech. iii: 7. Also the false church. -Rev. xi:2

Jonish temple, was for the seccase. It was given to the Gen tiles, and "The holy city shall they tread under foot forty-two months." These Gentiles shall which is the name of the post ta office. How long this little hip hand of christians have been there I am not informed. They can from Southand where they may be the theoreth of the court disciples of Christian were devont disciples of Christian work of the court of the court disciples of Christian work of the court disciples of Christian had been there before they were found out 1 do not know, the court disciples of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court disciples of Christian had a count of the court of the co

ing a lappy embacing. I count the I had years a lappy embacing. I count them my to fifteen. I have verificating the singling hymn 1161 in the Cincinnet book: The state of the count of his without the temple here of the state of the large of the court of his without the temple leave out, and measure it not."—I had the state the word court of his without the temple leave out, and measure it not."—I had the state of the large of the court of the Gentile, because the Gentles were allowed to culter so far, and no father. The steat courts belonging to the temple were there; the first state of the Priests, where the altre observed the Priests where the altre observed the rest and Levitee exercised the remaining. It is signifies the mindlenging to the temple were there all the state of the Priests, where the altre observed the priest and Levitee exercised the remaining. It is signifies that the church of Christ—Zeeh, fiir 7. Also the false church.—Heav, xi2 of the Priests, where the altre observed the rest and Levitee exercised the remaining. It is signifies to the court of the Gentile, because the Gentles when the priest of the Darkh temple, was for the section of the body city whence emanated the priest of the priest of the Caulting, on this case, I was given to the Gentles, and "Tho ledy city show one of the body city from prophets the through and the backest "redge of the court of the Gentles," and "Tho ledy city show one of the body city for the word of the Lord, and the law, under foot, for it has been they growed extern horn, to a state of the priest of the prophery at house of the priest of the paper of the word of the Lord, and the law, under foot, for it has been they count of the Gentles, "And I will give power to be paper of the word of the word of the Lord, and the law, under foot, for it has been the growed exercised by the prophery at house of the prophery at house of the prophery at house of the proph

& Grahmel Wells) V12 11: