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WORK WHEN IT IS CALLED TO-DAY

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Whole No. 18

DO FOR THE BEST.

Do for the best, what you may think the best,
 And I save to God our Father all the rest.
 He careth for you, He has said 'tis so,
 Tho' to believe it we are sometimes slow,
 Not only God exists, believe we must,
 But all His promises devoutly trust.

This is the saving faith that pleases Heaven,
 This is the living faith our lives must leaven.
 If this is yours, you'll daily ask in prayer,
 What God has promised, cast on Him your care,
 Yes all your care, not part of it alone,
 He careth for you this bright thought hath shown.

On truth's bright firmament a guiding star,
 Illumining the hidden things that are,
 Showing the mansions that the Saviour made,
 Showing the free of life that will not fade.
 When asked for bread what father gives a stone,
 When asked for fish what sire was ever known
 To give a serpent. Or when asked for eggs
 To give a scorpion to the son that begs.

The Saviour shows by these examples give,
 Our Heavenly Father whose abode is Heaven.
 Will give his children good things when they ask,
 But ask in faith this is the only task.

He keeps the ravens though they have no barns,
 He clothes the lilies thus the Saviour warns
 Us not to doubt our Heavenly Father's care,
 Or fear He'll disregard our confident prayer.

W. A. STEPHENS.

REMINISCENCES No. 4.

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

JOSEPH ASH.

In 1841 I removed to Whitby, a place that has since been named Oshawa, an Indian name, signifying "go over the water." There were a good number of my old friends there, who had fought with me at the Conference in 1834, but they still held membership with the "Christian Connection." There were no places of worship in the then small village. All parties, including the Romanists, worshipped alternately in the school house. The Christian Connection had a queer fashion of purifying their churches. When the bad cases for discipline accumulated they would disband the church, then a few of the good ones would meet, by mutual consent, form a new church and then receive into their new church the good ones, leaving the bad out. About a year before I

purifying process. The friends of the "ancient gospel," including A. Farewell, Dr. McGill, John McGill, Ab'm Cornell, Nelson Pickett and others, refused to go back unless Elder Thomas Henry, their preacher, would adopt the ancient order of worship, have the Lord's supper and the contribution every Lord's day. Eld. Henry agreed to this, and they returned to the purified fold. Week after week passed, and no signs of carrying out the agreement. They complained, but were assured it would be adopted. They at last became very discouraged and indignant at such ill-treatment. This was the state of things when I went to Whitby. I ought to have stated that several years previous to this Eld. Henry had embraced the "reformation principles," and preached on them all round his circuit, and finally got back into his old groove. Some of our friends, I think M. B. Stone in particular, wanted an explanation of his conduct. They said why is it, you do not preach the "ancient gospel as you did?" "O!" said he "the people don't like to hear it." The truth of it was Joseph Badger, of the Palladium, had whipped him back and then praised and flattered him to keep him there. This being the state of things I was at a loss to know what to do. However in about three or four months after my arrival as I was seated with my family one evening a rap came to my door, and to my surprise and delight, some of my warmest friends came in; they were A. Farewell, Ab'm Coryell and John McGill. They soon made their business known; related the treatment they had received at the hands of Eld. Henry, and then said, "Bro. Ash, we want you to go with us and form a church after the Apostolic pattern, where we can worship the Lord acceptably. Now if you will go with us, and help us on we will stick to you as long as we live, but if not, we will let everything go, and each one do the best he can." I had demurred some about taking such a step knowing the power, full odds that would be against us. But that powerful appeal brought me to a decision. "I soon said, 'ye I will go.'" We arranged to meet in a school house, where we organized a small church, composed of A. Farewell and wife, Joseph Ash and wife, A. Coryell, John McGill and Nelson Pickett, seven in all. A. Farewell and myself were chosen overseers, and either A. Coryell or N. Pickett deacon. We kept our meetings on, and several united with us from the old church. This deeply mortified them and Eld. Henry made proposals for union. If we would give up our meetings, and unite with them, they would have weekly communion, the collection, etc., etc. Those who had come from Eld. Henry's fold had faith in that promise, and instead we should go with them, but not to formally unite, till the thing had been tested a while. I must say I had not one particle of faith in the movement, but all the others being so anxious, I said we will try it. We gave up our meetings, went with them, but no communion appeared, and no preaching of the ancient gospel, and so it went

then began laughing at us, said we had given up our meetings, "just as I thought," said he, "they can't keep up meetings, and have let their wine all dry up. I knew they would have to give up," etc. etc. My friends then saw that the cry for union was a sly trick, and they gave up hope for that time, and we renewed our meetings, and that to be permanent. Our congregations increased, and a goodly number of Eld. Henry's people united with us and new converts baptised very often. Afterwards several efforts for union were made but all failed. If we have union it must be a union on the truth on the spirit of it. I can not relate all the union efforts now, but the last one that I was practically into nearly ruined the church we had labored so hard to build up. All these efforts has shown me that Bro. A. Campbell's experience and foresight was far better than ours. In 1856 I was in his company in Ohio; with a good deal of hope I related to him that the Baptists of Lower Canada and a number of churches in the eastern part of Upper Canada had adopted the weekly communion, and I thought there was enough honesty among them to advance further into the truth, and finally adopt the "ancient order" fully. He listened to me very patiently until I had finished, and then said "O, Bro. Ash it is of no use to expect the Baptists or any other sect ever to embrace the ancient gospel, they never will do it. Not a sect on earth ever will do it; all we can do is to lay the truth before them, and let individuals accept, that is all the union with sects we can ever expect." How true that has proved to be. See the result of all the tinkering of our brethren in Ohio, and elsewhere with Baptists for union. It is folly to try. Let us lay down the plain gospel, and order of things as we find them in God's word, and whosoever will unite on these, is right and nothing else is.

Out of the Oshawa and Bowmanville churches grew three small congregations—Betterfield, Charlesville and Clark townline. It was not good policy to have small churches so near the two larger ones. They drew most of their members from the larger ones which weakened them, and it required much labor to keep them going that could have been made more valuable in other places and ways. Such points near large churches should be kept as preaching stations, and for a Sunday school, that would leave the large churches entire, and those stations leaders. One good well conducted large church can exercise more influence and do more good than two or three small weak ones.

For some years Bowmanville church had five or six good preachers, and Oshawa three or four. We had a circuit including the places above and Pickering and Uxbridge. Brother John Henry (eldest son of Eld. Thomas Henry) and wife, of Betterfield, were most efficient workers in the general field. Through death and removal those small churches have ceased to be, and the remaining members have returned to Oshawa and Bowmanville.

It is well for me to record some

article, in 1833, when I was clerk of the conference; the whole "Christian Connection" in Canada numbered 20 churches, 20 ordained elders and 1200 members. The last conference minutes as published in the Canadian Almanac for 1882 they have sixteen ordained ministers, number of members and churches not given. A large number of the 1200 members and the 20 elders united with us in Oshawa, Bowmanville and Pickering. The preachers who united were, Solomon B. Rose, Elijah Gleason, Marshall B. Stone, Robt. Farnie, and G. W. Colston. Rose removed to central Ill., Gleason to Wisconsin, Stone to St. Peter's, Min., where he now lives, Barric died many years ago in Pickering, Colston died on a preaching tour in western Ill. in 1875. These were men of talent. It was hard to find any one superior to M. B. Stone; Rose, Gleason, Barrie and Colston were fine talented men. Of the unordained John McGill and his brother, the Doctor, united in Oshawa. The late excellent James Chase, who was so substantial and efficient as an elder and worker, came from New York to Oshawa where he heard, believed, and was baptised. He was formerly a Methodist; I cannot pass on without bearing my testimony in favor of the McGill's—John as an exhorter and the doctor as a fine speaker, and as firm in the truth as the granite hill. I feel my heart glow with love when I think of how long we were brethren. Doctor and I were elders together about 30 years.

The church in Oshawa flourished remarkably after we had a house of worship, and held a high position for many years. But we were destined to have our troubles, not outwardly, but with false brethren holding the position of preachers. Our first trouble was with J. Doyle, of whom I shall not speak particularly; suffice it to say he became turbulent without cause and went so far as to declare "he would break up the church, not and branch, and all the Alexander Campbells in the universe could not build it up again." He crippled the church very much, but did not obliterate it. It still lives, but he has gone to meet his record.

In 1864 the churches of Oshawa and Bowmanville secured the services of M. E. Lard of Ky., who wanted to get away from their terrible war. His talents are well known were of the highest order, and commanded a large and attentive hearing. We soon saw the fruits in the confessions and baptism of a large number who were added to the church. He preached in Bowmanville and Pickering, and when he had thrown consternation into the sectarian camp, and caused, a union among the otherwise foes to each other, so much so as to bring together the clergy of several sects to hold a consultation meeting to devise the best means to stay the wonderful influence Lard's preaching had over the people, the American war ended, and Bro. Lard abruptly left us, and returned to Ky. We were dejected, however, to have sorrow to follow our joy. Not long after those happy days, a stranger presented himself claiming to be a preacher of high standing, from Ky. and

Mo. but, formerly from St. Johns N. R. We called for his letters, he said he had none then, but he would send to St. John and get them. Time went on but no letters came. I shall not particularise of how he got the good graces of several members of the Church, nor how it ended in the civil courts of the County of Ontario, where he was defeated. He was set aside by the church, but he had his sympathisers. He then went back to the Baptist, from whence as he said he had first come. With all the scandal in that case standing out before the public, the Baptists received him with open arms. Quite a few of the baptist notables of Toronto came down, with a great flourish of baptist trumpets ordained the Rev. W. S. Patterson, and formed a Baptist Church composed of those who went with him from us, and a few Baptists. They built a house of worship in due time. The Baptist paper published a joyful epistle stating that the whole church of Disciples in Oshawa, had come over to the Baptists, preacher and all. In justice to myself I must here say, that from the very first sight of Patterson I had judged correctly of the man that he was not worth his tobacco, and when contrary to the advice of the late Bro. James Chase, and myself, the church decided to keep him on, as preacher, I objected. I told Dr. McGill that the church in Oshawa should never have reason to say, I had been the means of inflicting such a scourge upon them. My late dear wife Isabella bid me an affectionate farewell, no more to meet until the great and blessed day. I left on the first of April, and proceeded to the Counties of Kent and Essex, never more to live in Oshawa again. The Baptists did not always rejoice over their great triumph in getting such a man as the correspondence of Baptists as published in the London "Free Press," testified. I could not pass over the scenes of distress, the Oshawa Church has passed through without very briefly calling the attention of my brethren to them as a warning, never to give place to any man professing to be a preacher without being perfectly satisfied he is a genuine and true man of God. The safety valve of every congregation, is for the Elders to hold the balance of power, which they of right have, to rule and guide the church. They should keep their places and exercise their duties of conducting the worship in opening and closing, and if a strange preacher be present it is their privilege to call him forward to preach. Any good true God-fearing preacher will never object to this. And then if any preacher who may come among them who is not true, as in the above case he may easily and quietly be cut off, and no harm can be done. I might write a treatise on this, but this is not the place for that I insert this as a hint and warning to all the churches, that they may not be imposed upon, as the good brethren of Oshawa have been. The Oshawa Church still living and worshipping every Lord's day, but the Patterson Church is well, perhaps there is some one has not been for years.

TO THE YOUNG.

It has been affirmed by an inspired pen that the church is the pillar and support of the truth or the gospel but it is to be feared that the needed support is not always given, which is ever required to sustain the truth when assailed, by its many and bitter enemies. Every cause is greatly dependent on its friends for support, and if friends neglect or desert it, enemies will assail and try to overthrow it. Since the church has a duty to perform in the work, no one can delegate this duty to another. In this matter every lover of the truth has a duty to perform, but at present we design to address those in particular who are young or in the position of "babes in Christ." This duty will always exist and will ever be measured by our abilities and opportunities. And in this matter as in many others our opportunities and ability to perform this duty will depend much on our industry and faithfulness in watching for opportunities. Many and especially those who are very young may conclude though falsely, that their influence is very small and that the truth does not require any support from them. All should remember that the influence of the many though individually small may become powerful when united and wisely directed. This duty is imperative and must be performed without reference to what others may do. We are all individually responsible to the Lord and our brethren for the way in which we use our influence in the gospel cause, and we wish to address our young friends with kindness but very plainly on this theme and ask their attention to it in view of their love to the Lord, and their desire to save others. To walk worthy of the name by which we are called and thereby support the truth is not a negative course but one which requires vigilant activity. Self-denial must be cultivated and carefully applied. It is not the giving of our means alone that will support the truth. The character of its friends is one element in the basis of its success. Its own divine character and intrinsic worth give it power to captivate even hardened minds but the devoted lives and pure hearts of believers are required also to lead the thoughtless to see the beauty of the gospel and become enlightened by its heavenly teachings and glowing promises and be saved by it. Here young friend, comes to view a field of usefulness, we should delight to contemplate and labor in. There we see how we can serve the Master by following his example and support his cause by walking worthy of our privilege in the fear of the Lord. Our example should commend what we say and noble as that be a light to those in darkness. Our whole deportment must be dignified free from levity and trifling, but adorned with cheerfulness and contentment. It should be a direct contrast to all that is evil and an example of all that is excellent. We cannot walk in the way of evil and that of righteousness at the same time. We cannot support the truth morally if we counsel it to bear us along as a burden. If we are separated from those who live in sin our character should show it, for if we live like them we must share with them. What young reader can be more noble and happying to the soul than letting our light shine in the Master's service! As we sow we shall reap, and as we labor we shall enjoy. Be not ashamed to stand truly and boldly on the Lord's side, for He will then be on yours. We would urge that your character should be essentially and practically illustrative of the truth and the Lord will be with you, receive you, and exalt you to honor not yet known to man. He will bring you to pleasant heaven born to be enjoyed eternally. JOSEPH STEPHENS.

(To be Continued.)