

CHURCH NEWS.

See Bro. Crowson's letter. Three added to the churches on Manitoulin Island.

Bro. Lott reports 21 believers baptized at Hillburg up to July 8th. Meeting going on.

The Church at St. Thomas will hold an annual meeting in September, commencing on 14th of that month. Further notice will be given.

Bro. A. Scott is holding a meeting at Elm Centre. 15 have believed the Gospel and been baptized to date, July 12. The meeting goes on.

Bro. J. A. Harding, of Kentucky, commenced a meeting with the church at Ephraim Tuesday, July 15th, expecting to continue over two weeks at least.

See by "M's" letter Bro. Finch is getting into the work, around Owen Sound. The first thing we know Bro. F. will be going every where preaching the word.

Bro. O. G. Hertzog closed a meeting at Gatafraxa on June 22nd. The immediate results were: 21 added to the church. The audiences were good throughout, and the brethren strengthened and encouraged by the truth and seeing many turn to the Lord. He then commenced a meeting in Selkirk, June 29th, but was called away by sickness in his family.

Bro. I. & W.:

I closed the meeting at Mimosa on Lord's day June 22nd, seven persons hearing, believed and were baptized. The meeting was large, on Lord's day evening the house would not hold all the people. The brethren say this is one of the largest and best meetings ever held in Mimosa.

Bro. J. A. Harding, of Kentucky,

commenced a series of meetings at Meaford, June 15th. The audiences have been fair and attendance good throughout. Seven persons made the good confession during the meeting and were buried with Christ by baptism, to arise and walk in newness of life. The church has been edified and encouraged by his warm exhortations and ardent appeals. He aims to inculcate great faith and trust in God's providential care; testifying that God's promises are always sure if we only place our trust in Him. His faith reminds us of faithful Abraham. Brethren from Owen Sound, Warton, Killaly, Ephraim, Collingwood and Cape Rich visited us during the meeting, which closed Tuesday, July 15.

Bro. Sherman,

As you were making inquiries about the work on the Manitoulin, I will send you an item.

The churches at Gore Bay and Ice Lake are getting along about as usual; although the influence is not as strong as it was a year ago, which is to be regretted. There is a "thorn" somewhere, yet the brethren are keeping up the meetings at both places.

I was out at Long Bay, one of my stations, over two Lord's days and had good meetings most of the time, though the people were very busy, preparing the ground and putting in potatoes and turnips &c., the whooping cough too was very prevalent in the neighborhood. Before I left there I united a couple in marriage and had the pleasure of uniting three persons to Christ by confession and baptism, who will meet at Ice Lake as they have opportunity. May they all strive to be faithful to the sacred obligation

they have voluntarily taken upon themselves. I intend to be at Ice Lake next Lord's day, then go to Green Bay, and be in Collingwood (D. V.) by the 13th July. The people are expecting a visit from the Salvation Army here, but the teaching and practice carried on by the said army fall so far short of what they should be that it is doubtful if they do much good, but in any case our duty is clear, i. e. to stretch out our hands to those who are really in earnest in seeking the truth and take them and show them the way of the Lord more perfectly. There is much need of holding up Salvation to sinners, but there is also much need of presenting and enforcing that "Law of the Spirit of Life in Christ Jesus" as the plan devised by infinite wisdom, and goodness for our salvation. May the Lord help us all to be humble and faithful in the Master's cause.

Yours etc. W. M. CROWSON. Gore Bay, June 23rd, 1884.

REMINISCENCES No. 19.

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

JOSEPH ASH

I commence this number with the old and important church of Lobo. I have already anticipated part of the history of this church in what I have said in connexion with Dorchester. Elder Bluelair was the founder of that church soon after he settled in that wilderness country. He left Scotland in 1818, where he had been a minister of the Baptist Church for several years in the Highlands. He was an exceedingly staunch and scrupulously conscientious, an eloquent speaker endowed with clear perception of ideas and principles; a fine scholar, and indefatigable in his labors. His zeal for the Saviour and His cause never abated while he lived. This I know; for just two weeks before his death I paid Lobo a visit and took his place on the stand on Lord's day and spoke morning and evening. In the forenoon he followed me with a lively and excellent exhortation. I spent a few days there before my return to Oshawa, and in company with Bro. John Campbell\* paid him half a day's visit. His whole conversation was religious, and he advised me never to preach a discourse without stating the Gospel, "the blessed Gospel," the means of salvation to poor perishing sinners. Among all his rare virtues I saw one thing I did not approve of. He held on to his ministerial dignity inasmuch that he would attend to all the services alone. He never cultivated or brought out the talent of the church in the least. His own sons were as silent spectators as any others. His own son Colin, late of Ridgetown, had to learn to preach after he left home, and his son Archy did likewise after his father's death. After the death of the dear old man it turned out, as I was sure it would, and told them so while there, that when he was gone they would be as helpless as so many children, and could not even hold a meeting to break bread. However, after standing along for a while, getting assistance as best they could, Bro. A. Sinclair began to take an active part in the meetings, and is now a fine speaker and is the principal preacher there. This is another instance of the folly of helping the church to hide their talents. Every church should cultivate and bring

out all the talents of its members, so that in case of any such emergency they would be able to stand up and keep the cause going on. These two Brothers Sinclair are men of ability and usefulness. Bro. Colin has been the principal preacher for the church at Ridgetown for 14 years in continuous service. The church in Lobo is now a strong and healthy congregation. Sister Sinclair, consort of Elder Sinclair, is still living; is feeble in body but strong in faith and hope of eternal life, and of assisting her excellent companion along with the redeemed host. She is one of the excellent of earth. I still hear many of the old brethren speak with so much warmth about old Bro. Sinclair—his knowledge, piety, zeal and full devotion to his Lord and Master—in connexion with my own experience with him, that I love to think of the past and the hope of the future. He had a practice I do not remember, but some do. He seldom met one of his brethren but he gave them a kiss of love. I very well remember our first meeting he gave me one such.

Just in this connexion I must relate the performance of "a good work" that was very common in the first ages of the church and was highly commended by our Lord. Some at the present day make it a church ordinance, but Paul closed it with good works. It is the washing of feet. The first time I had that good work done to me was at Norval, in the Township of Esequingie. It was on a very hot midsummer's day and I had driven my horse a long distance without stopping. I called on Bro. Frederick Whitton of Dorchester; and his excellent wife came to me with a pail of water and a towel, washed and wiped my feet—a no mean or uncomfortable action to me. I was much pleased because it was done as a religious duty in the name of the Lord.

The second instance was at Sheltenham, in this wise: That year Bro. M. B. Hopkins, of Komo, Ind, was the principal speaker at our yearly meeting in Erin, and on our return to Oshawa we drove from Erin to Sheltenham to a Bro. Campbell's for dinner. Bro. Luster, with his carriage full, and some others, all met there. We were covered with dust and felt very uncomfortable. Very soon Bro. Campbell proposed a general washing of feet. He had a small tub of cold water in a shady place and a towel, and invited all of us men, one at a time, until he had washed all our feet. We were all delighted with the act and the spirit that prompted it. The principal men in the church at Lobo now are A. Sinclair as principal speaker, and Dr. Mackin, an energetic worker.

The churches of Moss, Alborn, (now Rodney), and Howard, (now Ridgetown), come into the union with Lobo and Dorchester at the same time. There was the nucleus of a church in Moss as early as 1826. They were of the Scotch Baptist order, same as Elder Sinclair. When he came from Scotland he gathered them as a church. The leading men were: A. McKellar, father of D. B. McKellar, the preacher, now of Michigan, and Donald Sinclair, brother of Elder Sinclair. Elder Sinclair preached for them occasionally. Since the union they have had the labors of many of our best preachers. The church at times was very prosperous, and has, like most churches, had times of adversity; but they are holding out, and it is hoped they will prove faithful until death. Their principal men now are Dugald Sinclair, son of Elder Sinclair; and John McKellar and John Ferguson.

The church at Ridgetown had a small nucleus as early as 1829. The principal men were Arch. McLarty, Malcomb Campbell, (father of Duncan, Peter and Neil Campbell) and Neil Sinclair. Donald McVicar, of Alborn, preached for them; so did Arch. McLarty. These were their principal men. Bro. McLarty has since I began this writing, gone home to reap the reward of the faithful. He died as he lived, a true Christian. This church is now numerous and wealthy. They secured the services of Colon Sinclair 14 years ago, and he continued their principal speaker for that long time, but now has left to labor in other fields. This is an important point, as Ridgetown is a large and flourishing place in a fine farming country. They have a good house of worship in a central position and are in a position to do much good for the Master. The Lord looks to them to use their means and fine ability in the furtherance of His cause. Some of their principal men now are Duncan Campbell, J. P. McKinley, A. Sinclair, John Futelle, David Caughill, A. McParr and others.

The church in Alborn, meeting in Rodney, had an existence as far back as 1817. They then met on Talbot street, near New Jacques. In 1820 Elder James Black labored for them a good deal while teaching their school. Their principal men there were Donald McVicar and John McKellar. McVicar was their principal speaker for some years. In 1818 Arch. Monroe, George Monroe, Robertson, McKillop, and others came there, and in 1819 a Bro. McEwan also came. These intellectually and spiritually were a strong body. All these excellent men have paid the last debt to nature and have gone home, save Arch. and George Monroe, who are all very aged. Quite a number of the sons and daughters of the above veterans in the cause of Christ are among us following the teaching and example of their fathers. The principal men in this church now are the Monroes, McKillops, Fergusons, Parells, Johnstons and others.

The church meeting in the village of Appin, situated on the G. W. R. R., in the Township of Edmund, was gathered by our young and talented preacher, Bro. Win. D. Campbell, from Lobo. There had been a few members in that neighborhood for many years, among them Bro. Wm. Black, well known to many brethren. They had occasional meetings several years ago held by D. B. McKellar, of Moss, but not to meet as a church to break bread, but have been doing so for the last three or four years. They were set in order in 1853. This is the first place young Bro. Campbell put forth a continued effort in preaching, and was very successful baptizing a good many; I think over 20. They have had the labors of Bro. Olliphant, Keffler and others. Their regular meeting place is the Town Hall, Appin. At present Bro. Campbell preaches for them. Their principal men are Wm. Black and—Storing, Elders; Bro. Butler and Dobbs deacons.

The church in the town of Welland, situated on the Welland Canal, was only recently brought into being. There was a strong desire on the part of many in that part of the country to have a church of Christ in that important town. It is a fine place, commanding large influence in those parts. How to accomplish that desirable work was a problem hard to solve for a long time, as there were but few brethren there, and it required a goodly sum of money, a large sacrifice of time,

and strong and continued exertion to accomplish the work. At length the Lord raised up brave and good men to solve that problem. This was done in the persons of the Brothers Swayze, father and son, of the Waldorf church, who purchased a house of worship in a central place from the Methodists. The Ontario Co-operation sent Bro. Sherman there to carry on the work. He commenced preaching in his plain, simple, touching, truthful and convincing style, and continued the work for several weeks, resulting in the establishing of the cause strongly, and we all hope permanently, in that place. From those meetings the word was sounded out over a large area in that part of the old Niagara district. They have a fine Lord's day school in full operation also. It is a source of great rejoicing, that so fine a congregation has been planted there. There are many large towns and villages in Ontario where the noble example set by Brothers Swayze and others, assisted by cooperative work, could be followed and fine congregations established. I shall call special attention to this in another paper.

With this article I finish the history of the churches. Many of the old brethren preachers allowed that the number of churches in Ontario would reach 50. I have found 68.

JOSEPH ASH.

\*Since writing the above, on July 6, that dear Bro. John Campbell, who for many years was Elder in the church, has fallen asleep in Jesus, and this day is laid away in rest with his fathers. It is sad and transient shall soon be over the dead. I must here offer a short tribute of respect to the deceased, because he was one of the excellent of the earth; very correct in his understanding of God's word, and followed it in spirit and letter. We may truly say of him, a good and true man has fallen, and we mourn not as those who have no hope. He has left a memorial of his intelligence, goodness and virtue behind in the person of his nephew, W. D. Campbell, one of the most excellent and talented young preachers of my acquaintance. Praise to his Father. The memory of the just is blessed.

AM I RIGHT!

This heading is an inquiry that every right-minded man and woman in the world ought to make. Am I right in the estimation of the Judge of the quick and the dead. It matters not what the world at large or any member thereof may say. They have nothing to say in the final settlement of the question "My word," said Jesus, "shall judge you in the last day." We must then be right with reference to that word. Heaven and earth shall pass away, but my word shall not pass away. No tears on the dying bed nor aching heart then can atone for neglect of the duty to enquire at that word, what we must be to avert the final sentence from the throne of Judgment, depart ye cursed into everlasting fire prepared for the devil and his angels. The neglect of opportunity to look into the Bible and see where we are with reference to this question can never be atoned for. We must know for ourselves. The preacher may teach, but his teaching may not be right. It follows from this that we ought to enquire and think for ourselves. There is but one being that we ought to put our thinking into his hands. That person is our Lord Jesus the Christ. I must think as he thinks. These thoughts of his are written out for us that our thoughts may be right. We must feel as he felt. He said what he felt, "I come to do Thy will, O God;" we must bring our hearts to this state. The enquiry should never stop: Lord, what wilt thou have me to do; we should feel thus in the morning when we arise, when we go into the busy world, when we see

out to do anything; is it thy will, O Lord, that I should do this? If we have his word perceiving it, his word commanding it, his example for us to follow, it is all well; but alas, if we do not have his persuasion, better never act; stand until the world comes to go forward; then if all the world opposes, act; better have his word to shield us in the conflict, his word to cheer in the trying hour, his word to approve us in the judgment day, than to have the world to approve us now. Think you that the judgment of the wise and good, that we may look upon as such, can reverse the word of the King eternal? If the world with the good and great, decide that you may forsake the assembly of God's people upon the Lord's day, that will not change the mind of the Lord, for he says "I forsake not the assembling of yourselves together as the manner of some is." Heb. x: 25. To be right we must do all required of us in the New Testament. Not only must we meet every Lord's day, but there we must commemorate the Lord's death in the supper of the Lord. For as oft as ye do this ye do show forth the Lord's death till He come." No excuse will justify except inability. "This is the love of God that ye keep his commandments." Night we cannot be unless we are walking in the Lord's commandments. No one is right who expects God to save them when they are living contrary to his word. "My word shall judge you in the last day." Prayer is needed every day, to neglect this is to peril all; we may be called away by death, and then it is too late to change when we are on the dying bed; better change now while life and opportunity is ours. These are simple truths but the gospel sets forth these simple truths that all may understand, obey, and thus secure "The crown of life that fadeth not away."

But that which you have already, hold fast till I come Rev. II: 25. If this were the only passage in the New Testament calling upon the church to hold fast, some excuse might be entered because we might overlook its application, what was it before the mind of the Spirit when this was written by the Apostle John. Let any one read the context, for it is very instructive, they will find it was the true doctrine they were to hold fast. So says Paul in 1 Tim. I: 13. "Hold fast the form of sound words which thou hast heard of me, with faith and love which is in Christ Jesus." This charge to Timothy repeats the command and further defines our duty, that we must not only hold fast to the words, but sound words, and in addition the form of sound words. O turn to the holy commandment given, lest we finally be condemned.—Ed.

CHIAS.

A wasp went buzzing to his work, And various things did tackle; He stung a boy and then a dog, Then made a rooster cackle. At last upon a lawyer's cheek He settled down to drill; He prodded there for half an hour, And then he broke his bill.

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