

NEWSLETTER

Canadian Churches of Christ Historical Society
Winter/ Spring 2024

CCCHS HISTORIC BETHANY TOUR



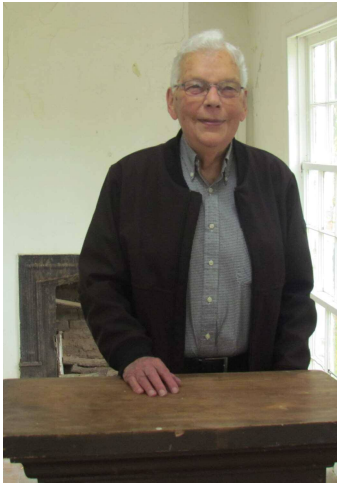
Group at Disciples of Christ Historical Society

At the CCCHS Annual General Meeting in August 2022, we had the good fortune to add to the board of directors Shelley Jacobs, archivist for the Disciples of Christ Historical Society in Bethany, West Virginia. When asked in subsequent months if she would consider showing us around down there if we were to ever make a trip happen, her reply was "Showing people around is my favourite part of the job!" Naturally, that was all the encouragement we needed and this past October, a group made up of board members, former board members, society members and other interested individuals descended on Bethany WV to be shown around by the gracious and knowledgeable Shelley Jacobs. We were accommodated at very reasonable cost at one of the buildings of Bethany College that is designed to house guests to the college. (Most people came down Friday evening and left on Sunday). Saturday morning consisted of a tour of Bethany College, founded in 1840. After lunch in the college's amazing cafeteria, Shelley led us on a driving tour to see other sites in the surrounding area that are also significant in the history of the restoration movement. Supper was enjoyed at the Disciples of Christ Historical Society's headquarters with two excellent mains provided by Shelley and various sides and desserts contributed by us participants. Sunday morning was a special treat as Shelley opened the doors of the 'Old Meeting House' and we enjoyed a worship service together in the building designed by Alexander Campbell in 1852 on the property where their previous building had been erected in 1832 (192 years ago!). The acoustics in this building were astounding. Ben Wiebe preached in the building where Campbell and his father Thomas both preached their last sermons. Paul Moore led us around the table. Song leading was shared between brothers Vern and Murray Hibbard.

We are grateful beyond words to have had this incredible opportunity - thank you Shelley for making this possible. We will never forget it.

– Murray Hibbard

Campbell Mansion



Ed Broadus at Alexander Campbell's study desk

The property on which the Campbell Mansion sits was purchased by John Brown, Alexander Campbell's father-in-law, in 1793. He built the original house, which was deeded to Campbell in 1815 along with about 300 acres of land. The house as it exists today was built in four sections, which can be identified by looking at the roofline. The original house is on the far right and was considered a mansion at the time it was built. It still has the original marquetry around the fireplace in the parlor and the original glass in most of the windows. The second (and largest) section of the house was added by Campbell when he conducted Buffalo Seminary in his home. The addition was a prefab structure. The timbers were cut in Pittsburgh, PA, floated down the Ohio River to Wellsburg, WV, and transported by ox cart from Wellsburg to Bethany, WV. The main floor served as a classroom and the second floor served as a dormitory for the male students. The third section was an extension to the dining room with a pantry off the back of the dining room. Campbell had a farm office on the second floor. The fourth section was the guest house. The nickname "Stranger's Hall" was dubbed by the residents of Bethany, who regularly saw strangers coming and going from the Campbell

Mansion, as the Campbell home was known for its hospitality. The last Campbell to live in the mansion was Decima Barclay Campbell, Campbell's daughter from his second marriage. She passed away in 1920 and is buried in God's Acre, the Campbell family cemetery.

God's Acre (Campbell Cemetery)



Over the stone wall into the cemetery

God's Acre is the name of the Campbell family cemetery. Alexander Campbell set aside land for the cemetery when baby Amanda died. This was the first death in the Campbell family. All of Campbell's children are buried in the cemetery except for his son William, who is buried in Wellsburg, WV. The cemetery is surrounded by a wall of hand hewn stone that is seven feet high. Three feet of wall are buried under the ground, and four feet are visible above the ground. The entrance to the cemetery is by stone steps that go over the wall.

Old Main



Starting the tour of Bethany College

Old Main was commissioned by Alexander Campbell in 1858, after the Bethany College administrative building burned down in 1857. It is modeled after Old Main from the University of Glasgow, Scotland. The bricks for the building were made on site from a clay deposit that was located to the left of the building site. Old Main was completed in 1871, five years after Campbell's death. James A. Garfield spoke at the dedication of Commencement Hall, the last section of the building to be completed. The classrooms and offices in Old Main are still in use.

Old Meeting House



Ben Wiebe giving the morning lesson

When Campbell broke with the Baptists, he built a place of meeting in Bethany, WV in 1832. When the congregation outgrew the building, it was deconstructed and a larger building was built on the site. The foundation stones from the original building were used for part of the foundation of the new building. The current meeting house was built in 1852 and it still looks as it did when Campbell worshiped there. The floor that slopes up toward the back of the auditorium, and the high ceiling give the building incredible acoustics. A speaker can easily be heard from the back row of the auditorium. Both

Thomas and Alexander Campbell preached their last sermons from behind the pulpit in the Old Meeting House.

Driving tour



The hills that dot the countryside gave us an interesting drive.

When Thomas Campbell first came to the United States, he settled in Washington, PA where he had friends from the Old Country. During the first year after his arrival in the US, he departed from the Seceder Presbyterian Church. He continued to meet with like-minded Christians in the Washington, PA area and he preached for them. They formed the Christian Association of Washington on August 17, 1809. Shortly thereafter, Thomas Campbell wrote the Declaration and Address, which reflected their views. On September 17, 1809 it was published by the Washington Observer. The Declaration

and Address is considered one of the founding documents for the American stream of the Restoration Movement.

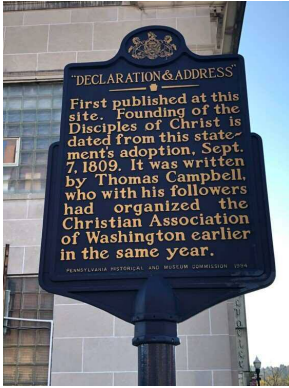
If driving from Bethany, the order in which you will see these sites is the Campbell Baptismal site, the Brush Run church site, the Welch house and the Declaration and Address marker. They are listed below in a chronological order according to the history of the events recorded relating to these location.

Welch House



The Welch House is the location where Thomas Campbell wrote the Declaration and Address. It was owned by a member of the Christian Association of Washington and Thomas had a room there where he studied and wrote. The house is now a private residence and is closed to visitors. The house can be viewed from a roadside parking lot.

Historic Marker denoting Publication of Declaration and Address



This historic marker is located on the parking lot of the Washington Observer. The paper is still in business, although it has moved half a block south on Main Street in Washington, PA. If you are in Washington during business hours, you can visit the paper's office and view a printing press that is identical to the one on which the Declaration and Address was published. A photo of the original printing press hangs on the wall beside the printing press.

Brush Run Church



Group touring the Brush Run Church site.

The Brush Run Church was begun by members of the Christian Association of Washington. A number of members of the Association lived in the Brush Run valley, and a field owned by William Gilchrist was the location where the building was erected. It was established May 4, 1811. Alexander Campbell was ordained in 1812 and began to preach for the congregation. They joined the Redstone Baptist Association in 1815 and it proved to be an uneasy alliance. In 1823, Alexander Campbell began a church in Wellsburg, WV and about 30 members of the Brush Run congregation began to meet in Wellsburg. The Brush Run congregation disbanded in 1826 and the building was moved to West Middleton, PA, where it served several businesses before being moved to the property of the Campbell farm in 1916. It was dismantled in 1949 due to disrepair.

Campbell Baptismal Site



When Alexander Campbell's first daughter was born, he began to wrestle with the issue of baptism. Should he baptize his infant daughter? After much study, he came to the conclusion that adult immersion was the New Testament mode of baptism. He and his father discussed the issue at some length. Thomas disagreed with Alexander's view of baptism, but on June 12, 1812, Thomas and Jane were baptized along with Alexander, Margaret, and three others. Matthias Luce, a Baptist minister, reluctantly agreed to baptize them in the Buffalo Creek, which ran through his farm. The exact location of the baptismal site is not known, but it would have been within a mile of this location. It is interesting to note, that Alexander Campbell's view on baptism split the Brush Run church. Thomas Acheson, one of the signers of the Declaration and Address, broke with the Brush Run congregation along with others who returned to worship in Washington, PA. They remained a part of the Christian Association of Washington. It is unknown at what point Acheson's name disappeared as a signer of the Declaration and Address. The document as we know it has Thomas Campbell listed as the only signatory.

– Shelley Jacobs

GLEANINGS FROM HISTORICAL RESEARCH



David Ford

In this short article, I am offering one insight that has emerged in the process of my dissertation research. In addition to my duties at Alberta Bible College, I am also completing a PhD in Historical Theology (a subset of Church History) at Trinity Evangelical Divinity School. I have about 250 pages written so far.

My dissertation title is "Uncommon Grace: Human Nature and Divine Grace in the Theology of Barton W. Stone, Thomas and Alexander Campbell, and Walter Scott, 1800-1874." I am tracing the evolution of this part of the theology of these four founders of the Stone-Campbell/Restoration Movement (hereafter, SCM) by tracking the development and evolution of the Churches of Christ *ordo salutis* (order of salvation).

It is commonly known that all four founders began their faith journey as Calvinist Presbyterians. By the late 1790s Stone was clearly moving away from a Calvinist world view even though he continued to serve as a Presbyterian minister until 1804. Alexander Campbell and Walter Scott both broke away from Calvinism as young men in their early 20s. Thomas Campbell, however, according to one biographer, always considered himself a Calvinist, despite surrendering Calvinistic understandings of human depravity and the order of salvation. The role their evolving theology of baptism played in their movement away from Calvinism is documented both in the histories predating the Churches of Christ - Disciples of Christ split that was officially recognized in 1906, and in the post-1906 histories of all three streams of the SCM (Churches of Christ, Disciples of Christ/Churches of Christ, and Christian Churches/Churches of Christ).

What has not been recognized by historians, nor documented in the histories - and here is one contribution that I am making to our historical understanding - is that an essential step in the founders' evolution, prior to their engagement with the baptism question, was that each of the founders had to undergo a revolution in how they understood faith. In the Calvinism of their time, faith was understood as a gift of God that required several things. First, a person had to be one of God's "elect," that is, they had to be chosen by God to be among the saved prior to the creation of the world. This is known, ever since the Synod of Dort (1618-19), as the "U" in TULIP: unconditional election. Second, the person experienced a unilateral action of the Holy Spirit, usually called "regeneration," which enabled the person to believe. This often happened in conjunction with Calvinistic gospel preaching - which usually highlighted human depravity, sinfulness, and a complete inability to contribute anything to the process of salvation. Third, the regenerated believer then waited for a divine "sign" that they were indeed part of the elect. In short, the Calvinist *ordo* denied human agency in how faith "happened."

For the founders to reject this Calvinistic understanding of how faith happens, they had to have an alternative to embrace. Each of them discovered that alternative through the influence of Scottish Common Sense Realism, a philosophy developed by Thomas Reid at the University of Glasgow and by his student, Dugald Stewart at the University of Edinburgh, in the final third of the eighteenth century. Thomas Campbell studied under Reid's student, George Jardine at the University of Glasgow between 1783 and 1786, starting his studies just two years after Reid had retired, and Alexander also studied under Jardine at the University of Glasgow in 1808-09. Walter Scott had been introduced to Common Sense Realism during his studies at the University of Edinburgh (he graduated in 1818). Scott's introduction was reinforced during his tenure with the Haldane preacher George Forrester in Pittsburgh in 1819-20. Stone encountered Reid's thinking during his studies at

David Caldwell's log cabin seminary in North Carolina beginning in 1790 (Caldwell had studied at Princeton, a key center for disseminating Common Sense Realism in the United States). Reid and Stewart's gift to Stone, the Campbells and Scott was the idea that humans were hardwired by God with the capacity to believe; a capacity that was not obliterated by the Fall in Genesis 3. This insight, coupled with the epistemology of John Locke (which all four founders had also internalized) gave the founders an understanding of the "how" of faith apart from Calvinistic categories.

We should not underestimate the importance of this shift in how faith is conceived. It injected into the founders' theology of human nature a meaningful sense of human agency, which is not to be understood as endorsing a works-based justification. Rather, since the capacity for faith was indeed a divine gift (Eph 2:8) this revolutionary conception of faith ensured - at least at the beginning of the movement-that salvation was articulated in terms of a beautiful balance between divine initiative and human agency.

– David John Ford, Alberta Bible College

LIVING LEGACIES PROJECT

As part of our efforts to 'Preserve the Past for the Future', the Canadian Churches of Christ Historical Society (CCCHS) has launched an initiative called Living Legacies. The idea is to interview (preferably on video) significant individuals in our fellowship (not that anyone is insignificant!), allowing their stories to be preserved in their own words by asking them questions about themselves, their work and their thoughts. This can even be extended to those who have already passed on by interviewing a surviving spouse, child(ren) and/or other family members or close friends. These interviews will then be kept in our archive for posterity and made available on YouTube.

How you can help:

We have been putting together a sample list of questions that can be used to get things started. Obviously, no list of questions is going to serve each interview perfectly. Some may not apply, others may not be on the list. But having something to start with might make the project a lot easier for some. If you would like to make some suggestions on questions that you think might be of interest, please contact us.

We are also compiling a list of people whom we would like to see interviewed. If you feel that this project would benefit from an interview with certain individuals, please contact us with their names so that we might be able to make this happen.

If you would like to conduct an interview, please let that also be known. (Please do not embark on such a project on our behalf without communicating with us first.)

You may contact us by reaching out to any board member (listed on the ccchs.ca web site, Members tab) or by sending an email to ccchs1@gmail.com.

We would invite you to visit our YouTube channel at <https://www.youtube.com/@canadianchurchesofchrist1441> and see our first submission – an interview with Dr. Geoffrey Ellis. Click Subscribe to be kept informed each time a new interview is uploaded there.

Your partnership in this initiative would be most appreciated.

GET TO KNOW YOUR BOARD



Margaret Hibbard

My interest in genealogy started many years ago when I would attend bi-annual Hotchkiss Family Reunions. The family tree went back several generations to names that I did not know. Then I became more aware of the Bailey/Hotchkiss connections and then further back to the Bailey/Cann connections. That took me back to the early years of the restoration church in the Meaford area in the 1880s when Peter Elford brought William John Cann to be introduced to the ancient gospel by Duncan Stirling. John Cann's grandson J. C. Bailey wrote his book [40 Years A Canadian Preacher](#). Great-Uncle Carlos had me hooked. I became a nurse so that I could go to India with him. That trip to India never happened. However, my interest in the family connection within the church never waned. That church family was wide-spread, especially in Ontario, but also further to Western Canada and mission points around the world.

The CCCHS began in 1999 but by that time I was preparing to head west for the final years of Vern's employment with Enbridge Pipeline. We later retired to my family roots in Northern Ontario. Subsequently, I had time to attend some CCCHS Annual Meetings. In 2012 I agreed to serve on the Board of Directors for my first term. I had let my nursing go many years earlier and was now running my own Tax Business in retirement. That triggered someone to suggest that I ought to take over the job of treasurer for the CCCHS. I did that job through my first two terms on the board, then during a gap year when I was designated as Financial Officer because no one else wanted the job. Now I am back on the board for a third term, continuing as Treasurer and sometimes Secretary. I am happy to use my abilities that way, but would also be very willing to train someone younger to succeed me in that position. My desire is to ensure that my own family history within the church is preserved along with the congregational history of the many places to which there are family connections.

Paul Moore

Who? – Paul grew up in the Church of Christ in Niagara primarily with the congregation in Fenwick. He went to Great Lakes Christian College (Beamsville), Bible College (Waterloo), and Harding University (Arkansas). Upon returning he joined the team that worked with the congregation in Cambridge. In 2012 Paul and his wife, Heather, moved to Kenosha Lake SK and worked with the congregation there. He began working with Elisha House in Welland in 2021 and now also with Insight Biblical Counseling. Paul and Heather are blessed with their son and enjoy camping or hiking anywhere there is rocks, trees, and water.

Why? – Knowing our history informs our present and gives us options, warnings, and inspiration for the future. We accept that knowing our Biblical history is important to understand the meaning of scripture, both in the immediate effect for the original hearers and for us today. Knowing the history between the Samaritans and Jews is important in understanding the events of John 4. The impact of that conversation between Jesus and the Samaritan woman is greatly enhanced if we know about the cultural and religious history of the people involved.

It is important to know our collective Biblical history just as it is very helpful to know our more recent and local history. Many aspects of our present within our congregations are the result, at least in part, by decisions that were made in our recent history. As we think about our future it is helpful to know what was done, thought of, or experimented with before. There may be dangers ahead that we are unaware of but have been contemplated previously that we would do well to consider that prior thought. On the positive side history provides a great source of encouragement. Both our shared Biblical history but also our more recent local history. Knowing the narratives of those who acted in faith empowers us to move forward in faith too.

ANNUAL GENERAL MEETING – August 17, 2024 – Save the date!

Our next annual meeting will take place on Saturday, August 17, 2024 on the campus of Great Lakes Christian High School, 4875 King St, Beamsville, ON L3J 2J1

Speakers will include Claude Cox and John Smith. The general theme will be the early years of the Meaford congregation and its influence in the westward expansion of the church in Canada.

Keep an eye on our web site (Events tab) and our Facebook page for updates as they become available.

Board Members for the 2023/2024 Fiscal Year

Chairman – Murray Hibbard

(Terms 1 & 2 Aug 20/16 expired 2022)

(Appointed Aug 20/22 - expired 2023)

(Term 1 Aug 19/ 23 expires 2026)

Phone: 519-267-2394

hibbard8784@gmail.com

Vice-Chairman – Shelley Jacobs

(Term 1 Aug 20/22 - expires 2025)

Phone: 724-914-3134

shelley.jacobs@gmail.com

Secretary / Treasurer – Margaret Hibbard

(Terms 1 & 2 Aug 18/12 - expired 2018)

(Appointed Financial Officer Aug 18/18 - expired 2020)

(Appointed Aug 31/20 - expired 2021)

(Term 1 Aug 21/21 expires 2024)

Phone: 905-734-3890

vhibbard@bell.net

Paul Moore

(Appointed Aug 19/ 23 expires 2024)

Phone: 289-686-7527

purecanucks@gmail.com

David Ford

(Appointed Feb 6/23 - expired 2023)

(Term 1 Aug 19/23 expires 2026)

Phone: 403-282-2994, ext 223

dford@abccampus.ca

Mailing Address

Canadian Churches of Christ Historical Society

c/o Margaret Hibbard, 47 Madison Court W

Welland, ON L3C 7G1

Email: ccchs1@gmail.com

Archives Repository

4875 King Street, Beamsville, ON L3J 2J1

Archives Contact

Myrna Perry

Phone: 905-563-1468

perryont@aol.com

Archives Consultant

Shelley Jacobs

Phone: 724-587-3147

shelley.jacobs@gmail.com

Membership of \$25.00 per year is due at the beginning of the fiscal year on July 1st.

Dues may be paid by cheque to CCCHS, c/o Margaret Hibbard, 47 Madison Crt W, Welland, ON L3C 7G1

or by E-transfer to donations.ccchs1@gmail.com. Please provide password under separate cover.

CANADIAN CHURCHES OF CHRIST HISTORICAL SOCIETY MEMBERSHIP REGISTRATION	
Name:	Phone:
Mailing Address:	Dues 2023/2024:
Email:	Donation:
I am an active member of the (_____) congregation.	Cash ☐ Cheque ☐ E-transfer ☐ Total Amount Paid _____
Membership dues are \$25.00 per year. The membership year is July 1 st to June 30 th . Registration & membership can be mailed to CCCHS c/o Margaret Hibbard, 47 Madison Crt W, Welland, ON L3C 7G1	