



NEWSLETTER

Canadian Churches of Christ Historical Society
Vol. 11, No. 4-5, Summer-Fall, 2015

Ed Broadus Named Historian of the Year

...Bob Hibbard



In 2008 Edwin Broadus was named historian of the year by the C.C.C.H.S for the historical papers he presented in 2007 and 2008. One of these papers was "The Influence of the Christian Connexion on the Restoration Movement in Ontario". This paper along with the work on David Wiers and research he had done on York and Norval, highlighting notable personalities, became a significant aspect of his book, "How the Disciples Came Together in Early Ontario" published in 2009.

In 2014 Ed published his second book "How the Disciples Grew in Ontario. (1841-1867)."

These two works which are both instructive and inspirational cover an important period in our history. Along with papers presented at the annual meetings of the C.C.C.H.S, Ed has made significant contributions to the study of Canadian restoration history.

It is therefore an honour for the society to present this certificate to Edwin Broadus as Historian of the Year for 2015.

Example of a Church Service in the 1880s.

Published reports of the work of the disciples in the 19th century usually tell of matters like visits by preachers, announcements of special meetings, baptisms, and deaths of members, but it is not very often that information is provided that gives us a "feel" of what it would have been like to actually participate in one of their church gatherings. However, the *Christian Worker*, a journal published in Meaford, describes a service in Collingwood in the 1880s that helps us to know what it would have been like to have attended the opening of that church's new meeting house.

First of all, there is a description of the building, which was built under the direction of the church and presumably accorded with their preferred design. The modest structure was 34 feet wide and 50 feet long, with an eight-foot extension at the front, where the pulpit was located. The baptistery was under the pulpit, likely with a covering that could be lifted when someone was baptized. Dressing rooms were located in this extension. It was said that the building would "seat 275 comfortably," which, when one calculates how many seats could be put in this amount of space and still leave room for aisles, would not be at all comfortable by our standards. But people, on the average, were smaller then than now. The seats were described as "plain, placed in a semi-circle."

While sitting inside, worshippers, if they were so inclined, could gaze out the gothic windows – three on each side and two at the front. The ceiling was 19 feet high. No mention is made of the lights, but

reference is made elsewhere about a frightening incident on another Sunday that shows that they not only had lights but that they could be dangerous. A lamp exploded in one of the dressing rooms, and a number of people were jammed in what was described as a “wild rush to the door.” In the confusion one or two women fainted, but the fire was quickly extinguished, and the church meeting was resumed.

At the opening service August 27, 1882, the house was so packed at 11 a.m. that three dozen extra chairs had to be brought in. There were visitors from at least 10 other localities, some from as far away as Toronto. A half dozen preachers came, including J. W. Caldwell from Indiana. Brother Pomeroy from Toronto led the singing, Caldwell read Matthew 16, Hugh McDiarmid from Toronto led prayer, Henry B. Sherman, an evangelist who served several churches in the Georgian Bay region and who had been at the forefront in establishing the Collingwood church, preached, and William Gard, preacher at Stayner, led the closing prayer. In keeping with the custom of the time, non-members were dismissed and the disciples were asked to remain for the Lord’s Supper. Ninety-two stayed for this. There must have been upwards to 200 children and other non-members at the first service.

There were two more gatherings that day – one at 3:30 in the afternoon, when McDiarmid preached to a full house, and another at 7:30 p.m. The collection that day was \$150, a remarkable amount for that time. It had indeed been a memorable day, not only for the 27 members of the Collingwood church, but also for the visitors from the community and from surrounding congregations. (Source: *Christian Worker*, August 1882, p. 4; September 1882, p. 3.)

...Edwin Broadus.

A Brief History of the Pine Orchard Church of Christ and the Conditions of its Deed of 1916



The history of the Pine Orchard Church of Christ stretches back 111 years to 1904, when a small group of Christians who had been worshipping in Stouffville began to meet in their own homes. The early families included the Lundy’s, Widdifields, Brandons and Lehmans. These families had been making a long ride by horse and buggy to Stouffville.

The Stouffville church had its beginnings in 1852 principally through the efforts of C. J. Lister of Bowmanville. At that time there were strong churches in the areas of Oshawa/Bowmanville/Whitby and Pickering. These churches combined with the efforts of the Ontario Cooperation in Guelph/Erin/ Eramosa area to send out evangelists into Ontario to spread the gospel.

C.J.Lister was a young man from Bowmanville who was persuaded by Joseph Ash and James Black to leave his \$800.00 per year job at the Montreal Bank to accept \$400.00 per year as the evangelist, travelling from place to place preaching the gospel (*Reminiscences* by Joseph Ash; page 77). Lister was a very capable preacher and was responsible for the beginnings of many churches in Ontario.

Lister came to Stouffville in 1852 and began holding preaching services. At

first a small hall was used, but a hotel proprietor, struck by Lister's willingness to pay his own way without taking up a collection, offered a ball-room over his driving sheds. The hotel keeper later became obedient to the gospel. John Yake and William Caistor were the first converts. Lister's meeting was a real success and enabled a beginning to be made. John Yake gave up his liquor-selling business and leased a lot free of charge on which a church was built. Services were held continuously in that building until 1904 when it was moved to another site and continued to be used until 1934. Subsequently it was purchased by Peter Lehman and used as a home for many years. (The church building is still in use as a home today at the corner of Second St. and William St.) Among the early families that were members of the Stouffville congregation were the Yakes; the Lehmans; the Howitts; the Rusnells; the Keffers. In later years David Rusnell became the leading lay-preacher assisted by speakers from Bathurst St. in Toronto, such as George Barclay, WM. Forrester, James Stewart and William Smart. During the period from 1907 to 1920 Charles Petch was the resident preacher - "evangelist" - coming from Pine Orchard, where he farmed and preached. Later Alex Stewart and H. McKerlie of the Bathurst St. church were the visiting preachers. The Stouffville church ceased to meet as a group in 1934. (Information gleaned from "The History of the Disciples of Christ in Canada since 1830" by Reuben Buchart page 458)

The Pine Orchard congregation was born into a difficult time in the Canadian Restoration Movement. There was a great deal of tension between the "progressive" and the "conservative" camps. In the latter part of the 1800's division had begun to creep into the Disciples movement as debates arose over methods of cooperation between congregations in sending out missionaries, paid local preachers, the use

of instrumental music in worship, among other things. Eugene Perry in his book, A History of Religious Periodicals in the Restoration Movement in Canada, notes that the "Bible Index" the voice of the conservative wing of the Disciples movement edited by James and Robert Beaty was being criticized by leaders in the Ontario Cooperation movement (James Black, C.J. Lister and others). A plea for editorial unity in another paper, "The Living Laborer" paraphrased Romans 14:1 "Receive ye one another unto the editorial corps, and cooperate in publishing without respect to differences of opinion touching missionary societies, cooperation meetings, pastors, fixed salary, organs, dancing or anything that is not vital to the faith and obedience to the gospel." (Perry Page 88) This excerpt gives us a peak into the controversies that were beginning to divide the Restoration movement. Several attempts were made to start new periodicals or to combine others with the Bible Index, but the Beatys were firm in their resolve and had the resources and support to carry on for over 20 years (1872 to 1893). James Beaty was a successful lawyer and politician becoming the Mayor of Toronto, while Robert was a successful banker. The paper continued until Robert Beaty had to retire because of poor health. Perry concludes. "It is most difficult to evaluate this publication. ...It lived in a period of excessive controversy within the ranks of the Restoration Movement. It appears to have left opposition to located preachers and appointed elders in the minds of some. This influence is still noticeable and may well have been responsible for the slow growth of the church in some of the larger cities in Canada." (Perry - Page 103)

The Pine Orchard church in its beginnings was certainly influenced by the kind of thinking that was supported by the Beaty's and others in the conservative side of the restoration movement. The

atmosphere in the restoration movement in the first decade of the 20th century is reflected in the "Deed" for the purchase of the property for the building where the Pine Orchard congregation meets today. The struggles over "conservative" and "progressive" ideas are shown in the conditions written into the deed by the first Trustees of the congregation. (Walter Hall; Charles W Petch; Alfred Nelson Widdifield). The following summary of these conditions shows us what the congregation viewed as threats to the "purity of the gospel" in 1916 when the land was purchased.

Summary of the conditions in the deed:

"To hold upon the express trust that no ordained Priest, Parson, Pastor, Minister, elder, or Teacher who shall be paid, remunerated or compensated for his services by the congregation be permitted to take part in the presiding, or in the direction, teaching, exhortation of the congregation in any building erected upon such premises..." (This condition was meant to exclude a paid located preacher. The congregation was however allowed to support Missionaries or Evangelists supported for the purpose of preaching the gospel to the world)

"To hold that no person whether partially or wholly clothed in Ecclesiastical robes or dress, or in any religious garb, shall be allowed to take part in the religious exercises therein, nor shall any person having or using Ecclesiastical title or rank be permitted to take part in any religious exercises had on the said premises"

"To hold upon the express trust that no organ or other musical instrument shall be used or performed upon, or allowed to be used or performed upon in any building built upon such site.."

"To hold upon the express trust that no fairs, festivals or other entertainments or amusements for the purpose of raising money, or other

purposes shall be held or had in such buildings...."

"To Hold upon the express trust that said chamber or building shall not be used by any Missionary Society purpose or any district society separate from the congregation, such as Dorcas Society, or the Young Peoples' Endeavour Society, Epworth league, or Young men's or Young Women's Association or any Society or Association organized for any religious or benevolent purpose apart from and distinct from the usual congregational and individual activities in promoting the system of Christ, or in doing good to the members or others..."

"To Hold upon the express trust that no custom, practice, ordinance, ceremony or other performance shall be had therein for which there is no express precept or Apostolic approved precedent in the new covenant, Scriptures or New testament, understood without creed, confession or human tradition or in which there is any addition, subtraction or difference from the said Scriptures. Such questions shall not be determined by vote, but by investigation and discussion."

Though these conditions were written over 100 years ago, they continue to reflect a mind-set that is common in the more conservative thinking congregations in our branch of the Restoration Movement. The Pine Orchard Congregation has survived for more than 100 years as a "mutual ministry" congregation. This has not always been by choice. There were occasions when a "paid located preacher" was sought and on one occasion almost hired. I am certain that the conditions written into the deed for the purchase of the property now owned and used by the present congregation were understood more clearly by the congregation in 1916. They may not however, have understood how much they were influenced by the controversies that began some 4 to 5 decades earlier as a relatively new

movement was trying to determine the best way to grow and share the Gospel story. Arguments over congregational autonomy and how much cooperation was allowed between congregations, led to a fracturing of the Restoratin Movement in Canada.

....Elgin Whitfield

PUTTING A FACE TO THE CANN FAMILY

Summarized from Presentation for CCCHS Annual Meeting, August 15, 2015

Several years ago I taught a lesson using, "The Christian and His Posthumous Influence", as the basis for my class. I used the first couple of pages of J. C. Bailey's book "Forty Years A Canadian Preacher" as an object lesson in that class.

Uncle Carlos recorded his stories based on family history passed from generation to generation. The story of the the family influence is most powerful

William John Cann was my direct ancestor and quite likely many of you can claim a connection to this family line as well. In J. C. Bailey's story I was greatly drawn to the unassuming man who introduced John Cann to the truth. I realized that he never really knew what his own true influence would be. When Peter Elford died, John Carlos Bailey was only thirteen years old. His many years of influence as a preacher and missionary had not even begun.

On one of our vacation trips Vern and I were chasing down some tombstones in Meaford and the surrounding areas. My Bailey ancestry comes through the Rocklyn area south of Meaford. As we drove from there into Meaford I was reading aloud the story from "Forty Years . ." to refresh our memories. We were in the Lakeview Cemetery looking for the Cann tombstones. We found William John Cann's and Cordelia Reynolds' stone with his parents Thomas and Martha Cann on the same stone. As Vern was photographing me with my

ancestors' stone he made a startled exclamation and told me to look over my shoulder behind me. There was Peter Elford's stone. It sent chills up and down my spine to think that I was connecting so closely to someone who had made such a huge impact on my life and so many others.

When I gave this presentation at the CCCHS Annual meeting I began by quoting this a passage from J. C Bailey's book Forty Years A Canadian Preacher, Introduction, Pg. 5:

I have a number of reasons for writing this book, which all contribute to the main reason. I have a burning desire to see the gospel bring forth much fruit in Canada. I hope this book will help to that end.

I want to encourage every man and woman to realize the power of his and her life. I am sure that neither Peter Elford nor W. J. Cann had any idea that there would be the work done among their descendants, and by their descendants, that has been done. They were faithful unto death along with their good wives. Their influence has not yet expired. Let every person as he realizes the power of the gospel, implant it in his children's hearts in a way that will never be forgotten. We can conquer the world by being faithful in our home teaching.

WILLIAM JOHN CANN'S BACKGROUND:

William John Cann's grandfather, Thomas Cann was born in Devon, England and married in Langtree, Devon, England. One son was in the military; three sons "went to America" and his one daughter remained in England and married there.

The three sons who came to Canada were Edward, Robert Thomas. All three were married in Hampton, Darlington Twp, Durham County, Ontario. They appear to have settled in the Durham County area. Robert's family ended up in the Huron County area.

I have a transcript of a letter written by Thomas Cann, Sr to his sons Robert and Thomas in Canada. He speaks of the crops and growing conditions in England and also his disappointment with the religious climate there at the time. He expresses hope that his sons are prospering better with their religion in the new country.

Thomas, Jr's family was born in the Hampton area. William John was the only one who continued the family line. There were twins named Joseph and Mary who died very young. A fourth child, Bertha, died at age 49 in a House Of Refuge in Markdale, Grey County in 1915.

William John Cann and his wife Cordelia Reynolds had one daughter, Ethel, born in Darlington Twp in 1881 and then they moved to St Vincent Twp, Grey County before Ruby was born in Grey County. The family settled there and the remaining children were all born in that area.

John's parents, Thomas and Martha and his sister Bertha, came to Grey County as well. John's father Thomas had been a miller in the old country and they had hoped to make a living from the grist mill that they took over in Grey County. The water that ran the mill was too sparse to continue their operation for very long. Father Thomas died in 1907, sister Bertha in 1915 and mother Martha much later in 1923. J. C. Bailey had much to say about his grandmother Martha Gilbert Cann in his book.

John's wife Cordelia died in 1913 when her youngest child was just 11 years old. John married again in 1914 and had three more daughters with his second wife.

OUR FOCUS is meant to be on the daughters of William John Cann and Cordelia Reynolds. They have left their influence on our lives and in the church up to the current time. We cannot discount the two brothers who also left their mark.

My task is to try to show the human faces of **the five sisters and their descendants who were** concentrated in northern Ontario. One sister, Olive Cramp and both brothers remained in the Meaford area. Their influence is great as well.

There were quite a few in the audience who were descendants or have a connection to the Cann family. There will be many more that will read this later. I talked about the five sisters and their spouses who

made up the nucleus of the church in Thessalon in the early 1900's . I mentioned some descendants who would be known now in the various church families. We saw a slide show of family pictures and I talked about various family publications and diaries - the Whitfield book - Edith Bailey's diary transcribed - Edith's originals in my possession - J. C. Bailey's books - Cecil Bailey's books - Myrtle Bailey's book about India - 100th Anniversary of the Thessalon church.

In my slide show I had available various family tree print-outs but we didn't have time to review them all. I summarized some of the influence that has come down through the generations. To my knowledge, in the first 2 generations of William John Cann's family there were at least 19 preachers. The majority of those were in Edith & Tom's family, 14 that I could count, including J. C. Bailey, who did much work in Canada and India for many years. Added to the preachers are others who were church leaders and then there were subsequent generations of preachers, leaders and missionaries.

I read excerpts of passages from various sources to give an idea of the character of the Cann family and the influence it has had on the church in Canada through the years.

From Forty Years A Canadian Preacher, J. C. Bailey:

Regarding Cordelia Reynolds Cann, Pg. 25

Grandma Cann was one that looked well to the way of her household. . . Grandpa Cann was to preach a funeral sermon. The day was cold with a bitter wind. There was not an extra suit of underwear to put on so she sewed newspaper inside his shirt to break the cruel wind.

In reference to Tom Bailey, Edith Cann's husband, Preacher, Pg. 27

It was in June, 1901, that my father was born from above and it was in June, 1959, that the call came for service in the eternal kingdom. Often I thought of the words concerning Moses when I would see my father in the last few years of his life. His eye was not dim and his natural force was not abated. He

attended the "June Meeting" in Ontario just two weeks before he died. He was laughing, visiting, and enjoying himself to the fullest. On the way home he caught a cold. He seemed tired. However he preached the next Sunday and then on Thursday he went to the radio station and put a sermon on tape to be delivered the following Sunday. Saturday he dressed, but feeling rather indisposed he was lying on the couch. Suddenly he was gone. No one was with him but the One who had stood by his side for so many years.

About Philip Goatcher, Pg. 91

Brother H. A. Rogers baptized a Philip Goatcher and his wife in the first meeting he held in Regina. Brother Goatcher had a zeal to teach others. He had an old aunt in Montreal that he felt he could teach her the truth if he went back there so he went to Montreal. He was not successful in his mission. When the "30s" came he found himself as part of the unemployed and when the government offered to move people out on "bush" homesteads he accepted the offer.

I did not read the whole story at the meeting because it was too long, but I did summarize it. This story is significant to me because Philip Goatcher was my husband's grandfather. Tom & Edith Bailey moved up to the wilds of the Ontario/Quebec border to help a struggling family start a church there. The story reports that when people came forward during a preaching service, wishing to respond to the gospel message "*Brother Goatcher, bless his memory, was so overwhelmed that he broke down and cried*".

From The Early Life Adventures of Henry Hoe-handle, The Post-hole Pedlar, As told by Henry Guyrod, A.K.A Cecil T. Bailey:

Regarding Tom Bailey, father to J. C. Bailey and this author Cecil Bailey, Pg.3

On one of Dad's trips to Ice Lake on the Manitoulin, he took mother and Della and me with him. We boarded ship at Thessalon and sailed along the north shore to Cutler, then across the channel to Gore Bay on the Island. In later years there are stories of the very slow trips by motor car from the north shore to Manitoulin Island. Tom Bailey had a heart for taking the gospel to others.

Around that same time there is a story recorded about Edith (Cann) Bailey having been left at home with the children and taking care of the farm while Tom went on his preaching trips. A very unusual lady

visitor turned out to be a man, who was a German spy. Families of preachers faced many perils while the preacher did his work for the Lord. All of Tom & Edith Bailey's sons became gospel preachers and many other family members have served in various ways as they had ability.

In her book, Just Reminiscing, Edith Clementine Bailey details her courtship and early life with Tom. She talks about accepting Tom's proposal conditionally and later when he becomes a Christian she removes the condition that she had placed on her acceptance. For their honeymoon, they drove to Meaford the next day and got their picture taken and then had dinner in a hotel. She tells about the family's lack of funds and her simple wedding dress. She talks about living with and caring for her father-in-law, a man who was not religious and was not easy to live with. One passage tells how they ended up buying a sewing machine instead of a cream separator and then she speculates on the years of service done on that machine and how many articles of clothing she made for her family and others.

She describes their time in southern Ontario, where Tom went to the Beamsville Bible School. She helped him learn to read so that he could study and preach. They spent time in Selkirk area and later came north to Thessalon to work with her sisters and their families.

100th Anniversary, Thessalon Church of Christ, 1907 - 2007, Homecoming May 19 & 20. This book was compiled by Goldie Whitehead, daughter of Mervyn & Jean Whitifeld and grand-daughter of Howard & Ruby Whitfield. (Ruby was one of the original Cann sisters who we are focusing on in this presentation.)

Some of the tribute pages in this book were written by Basil Bailey and Bud Vine, both descendants of William John Cann. They spoke of the early years and hardships faced by those early families. They told of the lack of education on the

part of the husbands and how the wives (Cann sisters) helped them learn to read or wrote their sermons out for their husbands and helped with memorizing them for delivery at worship time.

There were summaries of business meeting minutes for many years, enumerating the work done by the congregation. There was a list of preachers from 1913 to 2007. Also a list of baptisms was included. Goldie Whitehead gave a brief summary of the Cann Family as we have done with this presentation.

This article barely scratches the surface of the influence that one family has had upon the church in Canada. We give this brief history for your contemplation of what your own influence might be in later years.

...Margaret Hibbard

Descendant of William John Cann through Edith (Cann) Bailey, her daughter Della (Bailey) Hotchkiss, and her son David Hotchkiss

Western Christian College Archives Collection

On Oct. 6, 2015 The Western Christian College Archives project went live on the website for the Saskatchewan Archives Board. To Access the records, to

<http://www.saskarchives.com/>
click - "Search the collection
under "Popular Searches
click - "Western Christian College
fonds"

You can now either browse the collection or the groupings of photographs (along with the scanned photos). To access the photos open the link for the school year. You will be able to scroll through the photos and open them. It is exciting to see this project come to completion.

...Shelley Jacobs

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Membership Dues

Membership in the Canadian Churches of Christ Historical Society is available to interested individuals for \$25.00 per year. The annual meeting in August each year is an opportune time to purchase or renew your membership. Otherwise you may **contact the financial officer, Margaret Hibbard** (see address above). If you are already a member of CCCHS, your membership is also renewable at the time of the annual meeting. **If you are currently a member of CCCHS, please encourage your friends and family to become members.**