



NEWSLETTER

Canadian Churches of Christ Historical Society

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Niagara Region Churches of Christ 1832-2016

...Paul Linn Dale

Since 1832, Ontario's Niagara Region has been home to Restoration Movement churches. About 2,000 people between Grimsby and Niagara Falls, Bridgeburg (Fort Erie) to Smithville have been members.

In 1832, Daniel Weirs and a small group of Christians began meeting as the Clinton Township church, located a few kilometers northeast of Beamsville, near the Lake Ontario shoreline. In 1885 the church moved into a new "Brick" building in Beamsville.

By the late 1830s, a group began meeting at Jordan, Ontario. In the 1840s, Jacob Snure donated land for a meeting house and cemetery. American Restoration leader Alexander Campbell preached there in 1855. Jordan opened a new church building in 1950, where they continue to meet in 2016.

In 1842, James Buchanan, former British Consul to New York City (1816-1842), retired at age 70 and moved to the "Falls of Niagara". He established a house church where people were invited into his home to break bread every Sunday. "Brother Buchanan" as Joseph Ash wrote about him in 1883, hosted Joseph in the 1840s. The church closed in 1851 following James' death on December 10th, 1851.

Southwest of Niagara Falls, near Lake Erie lays Wainfleet Township. In the 1840s, evangelism by Restoration evangelists began. Wellington County evangelists James Black, Alexander Anderson and David Oliphant Jr., often travelled to the area in the 1850s and

1860s. Winger church was established. A (Disciples) affiliated church, it meets in 2016.

During the 1840s and 1850s, evangelists visited and held meetings in Gainsboro Township. The Rosedene church was established in 1861. A building was constructed by 1885. Rosedene closed in 1940.

A 2nd Gainsborough Township congregation was established in 1863 in St. Ann's. The following year it moved into Smithville in South Grimsby Township, where it still meets in 2016 in its 1880s building.

By 1880, Ontario's Restoration movement had fractured into 2 distinct church groups. "Conservatives" or (Acapella); and "Progressives", a name they used, or (Disciples). (Acapella) churches utilized basic Christian traditions such as local church governance and acapella music. (Disciples) were willing to experiment with scripture; and during the 1880s began introducing mechanical music making machines in their worship; and centralized financial oversight for building construction, preachers salaries and benefits; and missions..

The Winger/Wainfleet (Disciples) church planted Welland (Disciples) church in 1884. It closed in 1960.

Bridgeburg (Disciples) church was planted in 1891 in what is today's Fort Erie. A Buffalo Christian church oversaw its development. In the 1930s it affiliated with a non-Restoration Movement faith, which disappointed the (Disciples) as they had poured money into the venture of the years.

In 1892, in Tintern about 10 kilometers southeast of Beamsville, Lution Huntsman oversaw construction of the Tintern church of

Christ meeting house. He donated land and lumber for the endeavour. Tintern is active in 2016 with about 160-180 Sunday attendees.

Samuel Keffer, an (acapella) evangelist, owned a farm near Rosedene in Gainsborough Township. During the 1890s he planted 2 Niagara Region churches, Attercliffe (about 1894) and Fenwick (1895). Attercliffe closed by 1910. Fenwick is alive in 2016.

American evangelist John Madison Wright, and his wife Lavinia White (originally from Griersville), planted St. Catharines church of Christ (acapella) in 1897, in conjunction with a small group of Christians who had moved there for employment. The following year the church moved into their building at Raymond and Beecher Streets. In 1963, the church moved into a new building on Ontario Street.

About 1897, Madison and Lavinia planted a 2nd Niagara Region congregation, in Niagara Falls, Ontario. It met until the mid-1920s.

In 1901, American Sim Malious "SM" Jones became Beamsville church of Christ's evangelist. Through his leadership, Beamsville Bible School opened in 1902 and operated until 1915. Several leading church families in the 20th century, including Ernest and Grace (nee Stewart) Perry began their relationship as students here.

St. Catharines church established several preaching points in 1905 and 1906 led by their evangelist Charles W. Petch, at Port Dalhousie, Merriton, and Grantham.

Ozro Tallman and J.D.C. McMurchie led evangelism efforts for the Smithville church in Salem and St. Ann's Ontario in 1905.

Between 1908 and 1910, Clifford Lumley and his wife Bertie Wardell, with the encouragement of Sim Jones, attempted the establishment of an acapella congregation in Welland, but closed by 1911.

Unfortunately in 1910, Beamsville church, with a membership of 220, divided. A 2nd church began meeting in the town hall, and later that year moved into a newly constructed meeting house on Queen Street, a few houses up and across the road from the original Beamsville building. The division lasted 26 years (1910-1936). Beamsville evangelist C.G. McPhee and visiting Detroit evangelist Claude Witty spent 2 weeks in June 1936 negotiating reunification with the 2 churches resulting in one congregation by the end of the month.

In 1928, the St. Catharines church divided and Niagara and Manning Street church was the result. The 2 churches were less than 2 kilometers apart. An attempt was made in January 1933 led by Canadian evangelist Charles W. Petch and Niagara Street's evangelist, C.G. McPhee. A partial agreement was achieved, but a minority at Raymond Street objected. Reunification did not occur until 1960.

In 1942, an evangelistic endeavour took place with St. Catharines black community, led by Niagara Street's evangelist Dryden Sinclair. Two evangelistic meetings were held in 1943, and a black church was established. The St. Catharines "Coloured" church of Christ was listed in the GOSPEL HERALD church directory. By 1945 the church went "silent".

In 1948, Western Canadian born evangelist (acapella), George M. Johnson held a tent meeting in Grimsby Ontario to attempt a church planting. A decision not to proceed was the result.

In 1954, a small group of church members living in the Welland area, in conjunction with a meeting held by American evangelist Roy Cogdill, began meeting as the Welland church of Christ at the Barclay Hotel. Property was purchased for a building. The church went "silent" by 1956.

Dain City, located 7 kilometers north of Port Colborne, became that church's mission point for Bible studies in 1956.

In 1957, Geoff Ellis and Walter Dale began meeting with for Bible studies with Christians living in the Niagara Falls area. 2 years later, in October 1959, Niagara Falls church of Christ was established. It meets in 2016.

In 1965, George M. Johnson established the Wellandport church of Christ. It meets in 2016.

The Cox, Dupree, Minter and Pickard families, members of churches of Christ, lived in the Grimsby area. They began meeting as the Grimsby church of Christ in 1968 with Max Craddock the planting evangelist. Grimsby is alive in 2016.

S.F. Timmerman led a 3rd (Acapella) church planting at Welland in 1981. It closed by 2007.

St. Catharines "Garden City church of Christ" was planted about 1983 by Roy Diestelkamp, and continues meeting in 2016.

CCCHS Website & Paul Linn Dale's Facebook Postings:

"David McWalter who manages the CCCHS Website, has agreed to help Paul Linn Dale put his FACEBOOK articles onto the CCCHS Website. It will take time for the process to be completed. This way articles will be searchable, which on the FACEBOOK page they are only manually searchable. People who currently take the time to read the articles may be drawn to the CCCHS website more often. This is another step forward in the CCCHS' quest to maintain and promote Canadian Restoration Movement church history."

CHARLES GORDON McPHEE, EDUCATOR

...Geoffrey Ellis

C. Gordon McPhee (1892-1979), a Nova Scotia lad who became the premier preacher in Ontario in the mid 20th century, experienced Christian education in his youth and served as a Christian educator in his maturity. Born in Nine Mile River, he was orphaned by age twelve and subsequently raised by the Joshua Wallace family in Centre Gore. He was baptized when he was fifteen years old at the Nine Mile River congregation.

Gordon was seventeen when he enrolled in the charter year of the Maritime Bible and Literary College, established in the fall of 1909 at West Gore, Nova Scotia. He would become life-long friends of the college's founding brothers, O. H. and O. E. Tallman, his teachers and mentors. He graduated in 1915, the year the college closed, with a degree in Expression. During these school years, beginning in 1910 he preached at Nine Mile River, and in 1913 at River John, while earning his way by working in lumber and on the farm.

Gordon then proceeded to Nashville, Tennessee. He studied for two years at the Nashville Bible School, earning his BA. The summer that he graduated, NBS was renamed David Lipscomb College. Gordon thus became the first foreign student to graduate from DLC.

His first preaching assignment was at Carman, MB where he served from 1917 until 1920. The

Impact of his school days were still with him. He wrote out his sermons in school note books. These treasures are held in the CCCHS collection in Meaford. While at Carman, Gordon also travelled throughout much of Western Canada preaching the gospel.

From 1921 through 1923 Gordon preached at Meaford. Then in January 1924, because of health issues, he and his young wife, Grace (Tallman, married in 1922) moved to Waco, Texas where he served a large congregation, and then to Denison, TX, serving until 1928. In that year he returned to Ontario where he would serve until the end of his life. His first appointment was in Beamsville, then to Port Dalhousie in 1930 from which he served the Niagara and Manning congregation in St. Catharines and the church in Jordan.

Gordon's positive influence was felt throughout the region. He helped to bring peace between the Beamsville and St. Catharines congregations. He helped to end the estrangement between the two congregations in St. Catharines, Beecher & Raymond Streets and Niagara & Manning Streets in 1932. He then assisted in ending the 25 year-old division in Beamsville in 1936.

Gordon worked with the Beamsville church from 1936 to 1945 when he moved to Toronto to serve the Bayview Avenue Church of Christ. Then in 1949 he returned to Meaford to work with the church there. In all of these locations, he was well positioned to have a contributing part in the ongoing development of Omagh Bible School. From 1936 onward, the William Johnstone family at Omagh began bringing children from the city to enjoy a vacation on their farm. With the help of the preacher, Alex Stewart and his wife, Bible study was included. The momentum grew for the activity to become a summer Bible school.

1943 was a pivotal year: "Omagh Bible School" was incorporated; a large dormitory for boys was built, located at the end of the field opposite the farm house and buildings. By the next year, plans for a developed campus began to be executed. The Johnstones had donated a ten acre plot of ground on the corner of their farm that overlooks the Sixteen Mile creek, along the Fourth Line road. The boys' dormitory was moved to the heart of this area and converted to be the dining hall and activity center. A kitchen was added and dormitory buildings constructed. (Loney Wallace, Cliff Lumley, and Ernest Perry did the carpentry work.) Next year additional sleeping quarters were added, and in 1947 McKerlie Hall was built. The basic campus that we know was in place, until a decade later when the pool and dressing rooms/office were added.

In 1945, Gordon was the "program director" at OBS, taking over from Raymond Crumbliss who had returned to the US. A basic format of classes was laid out for the two two-week sessions each summer, with classes for three groups, (1) 11-13 years, (2) 14-15 years, and (3) 16 years and up. Four classes a day were taught, two in the morning and two in the afternoon, 9:30-11:00, 1:30-2:40; plus a singing class, 11:00-11:30; and a special

training class for older students, 2:50-3:30 for all weeks. Evangelistic services were conducted three nights each week, 8:00-9:00. C. G. McPhee taught six classes each summer. This format continued for a number of years. In effect, Omagh had morphed from a summer camping experience into a serious summer Bible school. (I served as the sports director, 1950-1953: in those years Gordon was very much respected as the "principal" of OBS.)

In March 1948, Dr. George Benson, president of Harding College, visited the campus, walking through snow drifts. He was much impressed. He recommended to the Omagh board of directors that two years of college work be added, the program converted to a winter school, and a relationship with the Arkansas college be entered upon! No doubt this was too heady vision for the Canadian brethren, but Benson's vision and McPhee's conduct of the "school" surely fuelled the growing interest in Christian education in Ontario during 1949-1950, that resulted in the chartering of Great Lakes Christian College in 1950.

Those that forged GLCC (cf. Oliver E. Tallman, George M. Johnson) had lofty ambitions, i.e. a Christian college that would serve the population of the Great Lakes basin on both sides of the border! Canadian promoters of the vision were not successful, however, in attracting some well-known American leader to realize this dream. They were counselled to look among their own. Immediately, their focus was upon C. G. McPhee, president, and Bruce Merritt, principal, of the school that opened in 1952.

Soon McPhee was on the road raising money for his nascent school. He returned to familiar territory—Texas. He spoke at the Central Church of Christ, Denison, Texas, in the summer of 1952. In 1953, he travelled to the Maritimes, holding meetings and promoting the school. In 1954, he was on the road again, stopping at Nashville, Tennessee, where he was honoured at David Lipscomb College along with 25 other senior preachers who collectively had preached for about 1,300 years! He came on to Abilene where he recruited me to teach in the GLCC Bible department! On his return trip, he visited Oklahoma City where he met a man named

Beam, who was enthralled with a school located in the town of his namesake! Two decades later that man was financing the purchase of the John Street property for the college!

In the fall of 1954, the enrolment, up from the original 12 to 53, C. G. McPhee returned to his first love, preaching the gospel. At age 62, he believed his best years were ahead! Yet he was the major figure who had promoted Christian education in Ontario in the 20th century.



Charles Gordon McPhee, Lipscomb graduate



The McPhees with their children, ca. 1928; Ralph died three years later, age six; Ruth (Wilson); Rosalie (Kosick) would come in 1930.



Charles Gordon McPhee, ca. 1927, pictured in the *Christian Monthly Review*, while preaching in Denison, Texas.

The Omagh Bible School Board – 1952

Pictured L-R Front Row: Lloyd Snure, Jean McDuffee (Food), Wilma Moore (Secretary), Dr. Eleanor Robinson (Nurse), Loney Wallace (Chairman)

L-R Back Row: Ralph Perry, Art Walker, Roy Merritt, Ernie Burdett, Geoff Ellis (Sports), Ed Haufschild, Shirley Speck, C. Gordon McPhee (Principle), William Johnson



C. G. McPhee as Principle of the School dreamed of Omagh as a Bible School as well as a summer Camp.

David Oliphant Jr. Pioneer Preacher and Publisher - The Life and Times of David Oliphant Jr. 1821 – 1885

...Elgin Whitfield

When I received the March 2016 copy of the Gospel Herald, the front cover was the picture of a birthday cake proclaiming "Happy 80th birthday to the Gospel Herald". Quite an accomplishment –80 years of publishing, several different locations, a number of editors and co-editors, many articles, news stories and miles and miles of printed words. Congratulations to all. Much more could be said about the Gospel Herald, but that is not my purpose today. The story about the Gospel Herald reminded me of one of the early publishers of religious periodicals in the history of the churches of Christ in Ontario (Upper Canada as it was known then). I am thinking of David Oliphant Jr., who was one of the most influential pioneer preachers and writers in the formative years of the Restoration Movement in Eastern Canada.

Rueben Butchart, in his book, "History of the Disciples of Christ in Canada Since 1830" says of David Oliphant Jr., "he made the most distinguished contribution to Disciple publications". (page 233)

Eugene Perry in his book, "A History of Religious Periodicals in The Restoration Movement in Canada", says of Oliphant's work, "his was the outstanding journalistic force in the early history of efforts at restoration in Canada and was immensely influential". (Page 27)

Yet, it seems his life as a publisher was a constant struggle to keep his paper alive and in the end scant recognition was given to his heroic efforts.

The Early Years : The life of David Oliphant Jr. was associated with the Restoration Movement from its very beginning. His father, David Oliphant Sr. was a Presbyterian Pastor in Scotland, who converted to the Scotch Baptist Movement and preached in St. Andrews, Fifeshire Scotland. He married

Sophia Watt whom he had met at a Haldane chapel.

Oliphant Sr. moved to Upper Canada in 1821 (the year that David Jr. was born) and settled first at Norval, but then moved to Dundas. Although he had been a preacher in Scotland, he viewed the "trade of preaching as a certain mark of the beast" (Perry P.28) His son said of him, "He worked six days a week as a mechanic in Dundas and exercised his gifts as a Christian teacher on the first day of the week."

In 1832 Oliphant Sr. settled with his family in Eramosa just 1 ½ miles from James Black's farm. This began an association of approximately 10 years until David Oliphant Sr. died in 1841. Little is known of the early life of Oliphant Jr. He lived on a farm which later became the village of Everton. This was a strong Scottish community. His early education may have been by James Black who had been a school teacher in Scotland before moving to Upper Canada. We do know that he was a good student with a love for reading. In 1841 two important things happened. First his father died. Second he enrolled in Bethany College. His Graduation was probably in 1845. As a graduation gift he received a copy of the "Declaration and Address" from Thomas and Alexander Campbell.

Ten years later in 1855, Alexander Campbell visited Ontario. When he was leaving David Oliphant accompanied him to Detroit to renew old acquaintances. (Butchart p.82)

The Publisher: Though he could have remained in the United States, where there was more opportunity for a young preacher and writer, he returned to Canada. He appears to have been very loyal to his homeland. On several occasions later in his life he would be invited to move his paper to New York, but refused, citing his loyalty to Canada.

Curiously he did not return to Eramosa but chose to settle instead in Picton, to work with a group of churches along the shore of Lake Ontario.

Oliphant began preaching and publishing almost as soon as he had returned to Canada. Influenced by Alexander Campbell and seeing the success of the written word, he resolved that he could accomplish more as a writer/publisher than he could have as a preacher.

Some years later, in 1854, when asked to give up his publishing to become a fulltime evangelist he writes: "My conviction is that, directly and indirectly the Christian Banner, allowing a large margin for its imperfections, does more for the cause of reformation in these provinces than five brothers Oliphant could do by pleading the cause with the tongue without the pen."

David Oliphant Jr. began his publishing career with the "Witness of Truth". On November 1, 1845, he presented a prospectus to the churches in Canada West. Joseph Ash reported that some of the brethren were not pleased, because they had been negotiating with W.W. Eaton to move his paper "The Christian" from New Brunswick to Toronto. Ash reported "A good many were not well pleased with his hurrying the publication of the Witness of Truth, before the other movement was finally disposed of, but after considerable talk it was decided ... it would be wise to accept Bro. Oliphant and his paper, which was a certainty."

Oliphant described the purposes of his paper: to open up the scriptures, to disentangle from all isms, to contrast churches with those of the New Testament, to strengthen the brethren, to promote activity and to report news.

He had lofty goals for a young man of 24. "In brief - whatever may instruct the saint and convert the sinner, whatever may tend to perfect the believer and regenerate the

unbeliever.... We shall declare our views plainly, fearlessly, fully. And we request you to hear us candidly ...we are not a sect. We are endeavouring to abolish sects, not to make them, nor add to them... Our cause, and the community, demands the best periodical, the best paper of any description, in the land; ...We have the ability, intellectual, literary, moral and religious... Our motto then shall be Courage. Christian courage, Zeal, Energy and untiring effort."

He struggled alone for several years not getting enough help or subscriptions to make the paper self-sufficient. He took on a printing business in 1846-47, in order to support himself, as well as to maintain the "Witness of Truth".

August 1847 he was hired by a group of churches to be the evangelist responsible for a group of churches from Picton to Pickering (120 miles). There were approximately 15 congregations along the north shore of Lake Ontario and several more inland.

He continued his work into 1848 organizing several "Big Meetings" from Athol to Scarboro, with the aid of Joseph Ash and others. But his main emphasis continued to be his publishing efforts.

Oliphant charged \$1.00 per year for a subscription to the "Witness of Truth". He would however offer it free to anyone who could not afford it. He had a policy of continuing to send the paper out even to those who were not paying, until an issue was returned.

The "Witness of Truth" struggled. He was \$1000.00 behind by the end of 1849. His printing business was doing well, so some brethren used this as an excuse not to pay for their subscriptions.

Oliphant refused to complain in print about the poor support he was getting, although he

allowed letters from brethren urging more support for the paper to be printed.

In 1849 the Wellington Co-operation asked Oliphant to be their travelling evangelist. He agreed to begin in January of 1850. He was a gifted preacher and is mentioned often as a travelling evangelist visiting many congregations and helping to plant churches.

In 1851 the name of the paper was changed to "The Christian Mirror" with W. W. Eaton as associate editor. The name changed because several other papers had taken the name "Witness" and Bro Eaton had insisted on a new name as a condition of his participation.

Still Oliphant struggled to get support for the paper. He made a tour of the churches to preach and to seek support for the paper. Breaking a promise that he had made when he began publishing, he wrote: "Has not every periodical north of Virginia in the reformation utterly failed? Shall this work be allowed to die out like its northern predecessors?...We ask not our living...we seek no salary ...for this labour... but we do ask our brethren to assist us to make the publication pay the simple expenses of its issue."

By 1852 another new name appeared for the publication, "The Christian Banner". W. W. Eaton became afflicted with throat trouble. He gave up preaching and moved to the United States. Oliphant continued under this title until 1858. In 1854 he was able to report that the paper was finally enjoying more financial support.

In 1859 there was another name change. "The Banner of Faith" was born. It was to have six issues of 48 pages, aiming to set forth "Jesus as the living salvation".

The "Banner of Faith" would continue into 1864. In 20 years Oliphant had gone through several name changes for his publication as well as changes of location. Joseph Ash said of Oliphant's efforts, "whatever may be said

about its meanderings of places of publication and of change of name, to its honour, I am proud to bear testimony that its pages stood up manfully for the ancient gospel pure and simple"...

The Years of Controversy: By 1857 Oliphant began to criticize the American Christian Missionary Society. There were several debates in print with Benjamin Franklin writing for the "American Christian Review". (Interestingly, Franklin would later become an opponent of the ACMS). Oliphant's opposition to the ACMS soon became a problem with the leaders of the Wellington Co-operation. He had on occasion been employed by the Cooperation as an evangelist and the Cooperation had donated some funds to help pay his publishing expenses. (Butchart p.80) Apparently Oliphant had some misgivings about the Co-operation, as it grew in size and organization beyond 2 or 3 congregations joining together to send out an evangelist, but he kept them quiet at first, preferring to be a peace maker.

By 1860-61, some in the Co-operation movement were pressing for a new paper to better represent their work. This was taken by Oliphant as an attack on his work. He offered to resign and allow someone new to edit the Banner rather than divide the brotherhood over two papers. He was, however, prevailed upon by his supporters to continue.

"The Adviser" began publication in July of 1861 under the leadership of Kilgour, Black and Lister, all from the Wellington County Co-operation where Oliphant had spent his early years.

In May of 1862 the church in Athol appointed a meeting in Toronto to discuss the brotherhood publications where it was agreed that "sufficient space in the" Banner of Faith, up to half of its pages ...be under the control of the evangelists employed by the churches in Canada for their reports; and that nothing

appear in its pages to wound the feelings of any of the brethren, on the subject of the co-operation."

Oliphant agreed to this. However, "The Advisor" continued to be published into 1864.

The Latter Years: 1864 brought another new name to Oliphant's publication - "Message of Goodwill to Men". He wrote, "While sending out perpendicular articles in 1858, it became abundantly clear to us that a severe storm was gathering and it was in our heart to retire from editorial life at the close of that year. Remonstrance's and counsels prevailed to keep us in the field.....We can never suffer again as it has been our lot to suffer during the past five years. To be burned at the stake as a martyr would have been less painful. Still as the truth of God has been vindicated in the conflict, the past campaign will be forgotten only as its bright and beneficial side may be edifyingly remembered, and at this moment we greet every man, helper and opposer, with a message of good will."

His intention seemed to be to make an effort to heal the wounds that had been causing division and controversy in the brotherhood.

Oliphant's wife, Cynthia, died on Sept 12, 1864. He began an extensive evangelistic tour in March of 1865, travelling through Toronto to the Niagara region and then on through Western Ontario to Detroit. He returned home in mid-November.

By the end of 1865 he discontinued 20 years of continuous publication.

Ill health and fatigue seemed to keep him from editing for several years, although there is evidence that he helped in writing a small paper called "The Peace Maker" in Smithville and then later in Hamilton.

The 1870's find David Oliphant living in London, preaching at area congregations and editing a new paper called the "Living Labourer". He probably concluded that

publication in 1876 when he offered editorship to Hugh McDiarmid, who was working with "the Bible Index" in Toronto. Oliphant seems to have been hurt by the startup of the Index seeing no need for another brotherhood paper, indicating that he still viewed himself as the editor for the brotherhood as late as the early 1870's.

Oliphant died on March 17, 1885 having been an editor for about 37 years and an evangelist for 40. He is mentioned as a pioneer preacher in many of the early congregations in Upper Canada: Meaford, Mosa, Jordan, Uxbridge, Stouffville, Hilier, West Lake, Clinton, Hamilton, Pickering, Toronto - Shuter St and Richmond St., Stayner. He is credited with starting congregations in Winger and Gainsboro. (Butchart)

Oliphant is cited by Rueben Butchart as the one who made "the most distinguished contribution to Disciple publications". Butchart also says of Olyphant "He was keen, at times humorous, deeply pledged to the restoration cause, and much he wrote was speculative and beyond common ken, thus not so suitable for a plain journal of propaganda for the people."

Oliphant never received his due. Butchart mentions him as one who probably should have been added to a list of six early Ontario Pioneer preachers who had the greatest influence on the early restoration movement. (Black, Kilgour, Lister, Shepherd, Anderson and Sinclair). He says that David Oliphant along with Joseph Ash could easily be added to this list. Butchart then goes on to give a biography of Ash and makes no mention of Oliphant. (p. 137)

Even his Obituary in "the Bible Index" does not do him justice.

"For many years he was connected with papers published here and circulated among the brethren. Latterly he wrote in several papers over the signature of "Living

Labourer". He travelled through many parts and preached the gospel to the people."

Not much of a tribute, to a man who had given himself so fully to the Restoration cause for so many years.

Was it his controversial approach? In speaking of Dr. Carson, the Irish Independent he quotes Carson as saying, "I care not with whom I agree, or with whom I differ, if I agree with the Word of God." Of this Oliphant states "Does this not express the mind of every reformer in any age?"

Could it be that the co-operation brethren did not recognize Oliphant favourably because of his criticism in the "Banner of Faith"? Butchart who writes from a stand-point that favours the Co-operation movement said of him. "David Oliphant had occasionally voiced this view (criticizing the co-operation) in obscure language, the effect of which was not to convince but merely to confuse".

Could it be that the conservative brethren rejected him for his compromising spirit in the "Message of Good-will to Men" and "The Peace Maker." Even before those publications, in 1860, he had sent out a letter explaining his comparative silence on the controversy. It read: "It seems to us that when we operate and cooperate as individual disciples and as churches of disciples, keeping models of the New Covenant before us, no work will be left for any combination of men undescribed and therefore unsanctioned by the inspired word. But it is not in our heart to enter the opposing list with good men in this province who see differently from us upon the subject of which we speak. While teaching what we sincerely hold to be true, and believe to be in harmony with the whole scope of revelation, we have no controversy with any one called a brother, upon this question." (Perry p.56)

It is interesting to note that his second wife, Eusebia, was a vice-president of the Women's Missionary Society when it began in 1887.

Early in his publishing career, a critic wrote describing the disciples as a "company of quibbling, caviling, hypocritical lawyers, rather than pious and devoted followers of the Saviour, representing themselves as the only Christians in the world" and accused the paper of being more of a warrior than a witness. To this the young editor replied that "each witness should have the courage of a warrior."

David Oliphant Jr. certainly required the courage of a warrior throughout his life. He was caught up in the first major controversy that infected the restoration movement in Upper Canada. His struggles were heroic and he seemed to have lost the battles during his life time, but his courage and perseverance may have helped to hold the movement together a little longer than would have been otherwise possible.

Sarah Hawley Scott

...Edwin Broadus

Prior to the closing decades of the 19th century women are seldom mentioned in religious journals by their full names, even in their obituaries. But one of those often identified by her own name was Sarah Hawley Scott.

Sarah was a member of the Hawley family, so important in the early years of the Disciples in Detroit, where her father, Thomas, and her brother, Richard, were early leaders. Sarah was born in England in 1807 and came to America with her parents while she was a girl. They gradually moved west and settled in Detroit in 1841.

Sarah remained single until 1856, when she married Thomas Chalmers Scott, a leader among the Toronto Disciples, first at Shuter Street and then at the second congregation, which met on Richmond and later on Pembroke. His first wife, Ann, had died in September 1854, leaving him as a widower

with three adult children. He and Sarah Hawley married in 1856. Thomas was not wealthy, but in 1849 he was appointed Surveyor in the Toronto Custom office and enjoyed an above average income, much of which he and Sarah used for worthy causes, including providing a church building on Pembroke.

The evangelist, Edmund Sheppard, who wrote Sarah's obituary for the *Ontario Evangelist* when she died in 1887, said her conscientious scruples about using God's gifts to her "were most remarkable." She believed that all she had belonged to the Lord, and in carrying out these convictions she "frequently denied herself, not only the luxuries of life, but in the judgment of some of her best friends, abstained from the use of many things that were necessary for her own comfort and convenience."

Her charitable interests included evangelism, missions, education of young men, and helping weak churches. Her name often appears in early Christian journals in Ontario alongside her gifts to churches and missions in the province, even after her return to Detroit following her husband's death in 1876.

Earlier in life she purchased a lot on a main avenue in Detroit for a church building, but when church troubles kept it from being constructed, she held the lot until she died but used all the rental income for religious causes. Because of its location in the growing city, the parcel was valued at \$50,000 when she died, an immense sum when the average worker earned about \$500 a year. By her will, five-sixths of the value of this property was designated for furthering the cause of Christ. \$15,000 of this paid for construction of a church building in Ann Arbor, Michigan. She also left a legacy for mission work in Ontario.

Sarah Hawley Scott died February 22, 1887 in Detroit, remembered on both sides of

the border for her good deeds and her consecration to the Lord.

The 17th Annual Meeting of the Canadian Churches of Christ Historical Society Saturday, August 20, 2016

**Place: Ontario Street Church of Christ, 439
Ontario St., St. Catharines, ON**

Schedule:

10:00am: Registration and Fellowship

**10:30am: Opening Remarks: George
Mansfield**

**10:45am: A presentation by Paul Dale
Niagara Region Restoration Churches
1832-2016**

**11:45 am: A time for discussion or more
time for Paul**

**12:15pm: Lunch - served by the ladies of
St. Catharines**

**01:15pm: Annual Business Meeting:
George Mansfield**

**02:00pm: G. Ellis - Presents to CCCHS a
copy of his work about The Wallace Family**

**02:15pm: A presentation by Paul Dale: -
Welland Canal Region Restoration
Churches 1880s-2016**

03:30pm: Dismissal

CCCHS Business

Concerning- CCCHS Tenure Schedule for
Board Members:

The by-laws of the CCCHS state: The length of tenure of a board member should not exceed 6 years. The current Board Members' retirement status is as follows:

George Mansfield Aug. 2016

(This Board seat will need to be filled and a

Elgin Whitfield Aug. 2017

Bob Hibbard Aug. 2017

Margaret Hibbard Aug. 2018

Dave Carruthers Aug. 2018

*Note: Board Members are elected to the Board and not to a position on the Board. The Board Members select the officers from its membership.

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** 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.**

Board of Directors C.C.C.H.S

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George Mansfield

Vice Chairman

Elgin Whitfield

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