



# NEWSLETTER

Canadian Churches of Christ Historical Society  
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## **S.M. JONES A BIOGRAPHICAL SKETCH**

The life and times of Sim Malious Jones or (S. M) as he was popularly known, straddled two centuries with most of his service and influence occurring in the first three decades of the twentieth century. Jones was born in Franklin Tennessee near Nashville, June 16, 1870, the second son in a family that included six brothers and seven sisters. We know little of the first twenty years of his life, but we do know that Jones was one of the first students to attend Nashville Bible School after it opened in 1891. This was the school established by David Lipscomb and James A. Harding. The influences of this experience would shape the course of his service in the church in the coming years.

An interesting anecdote is included in the biography of James A. Harding, "The Eyes of Jehovah", by L. C. Sears. When S.M. Jones had been at the school for about two years, a woman from his home congregation visited with the Lipscombs. She said, "You have one young man in the school who will never make a preacher." Lipscomb replied, "No doubt we have a number that will never become preachers, but to which one do you refer?" The woman said, "brother S. M. Jones of our place." Lipscomb proceeded to assure her that S. M. was one of the most promising among the students at the school. The regard that those such as Harding and Lipscomb had for Jones is also seen in his being a featured speaker along with Harding and Lipscomb at a reunion of the school several years after his graduation.

According to the afore mentioned biography, the congregation at Meaford,

Ontario, where Harding had held several meetings, asked him if he could recommend a preacher to hold a meeting for them. Harding sent Jones. No date was given, though the meeting reportedly was very successful. The earliest record of Jones holding a meeting in Meaford was January 1<sup>st</sup>, 1898 and continuing through to February 4<sup>th</sup> of that year. Reginald Franklin who collected and preserved historical material for the congregation has Jones living in Nashville Tennessee at this time. Other sources however, have Jones arriving and settling in Beamsville, Ontario in January of 1897 following his graduation from Nashville Bible College. Despite the discrepancy, it would appear that Jones had arrived in Canada by early 1898. In a five-week meeting in 1898 at Beamsville, Jones baptized 28 people. Long evangelistic gospel meetings were the order of the day and were often very successful.

In the course of his evangelistic service Jones preached meetings in various communities in southern and southwestern Ontario. He preached for both established congregations and for congregations in their infancy. S.M was the first preacher to hold a meeting in Sarnia, Ontario not long after the turn of the century. During this period he held debates with various denominations until it was said there was no one in the area who had not heard the truth of the Gospel. In 1903, southeast of Sarnia, at Woodgreen near Glencoe, Ontario, a congregation was established, highlighted by a six week meeting with S.M. Jones. The church news section of The Bible Student, a church paper published by H.M. Evans of Beamsville, reported evangelistic meetings between 1904 and 1907 conducted by Jones at Niagara Falls, Fenwick, and St. Catharines in the Niagara

Peninsula. Reporting on the June Meeting of 1906, Charles W. Petch noted in *The Bible Student* “the powerful preaching of Bro. S.M. Jones” He elaborated further, “with the exception of J.A Harding no man has influenced my life like Bro. Jones.”. Jones also contributed articles for *The Bible Student* from its inception in January, 1904.

Notable among the achievements of S.M. Jones was the establishment of the Beamsville Bible School in 1902. The school opened in the basement of the Beamsville church building in the fall of that year with about 20 students enrolled. It’s a tribute to his perseverance that the school survived for about 14 years despite challenges so often faced by schools of this period. Throughout this time Jones preached for the Beamsville congregation while maintaining a modicum of evangelistic work. Jones also published a paper, *The Canadian Helper* from March 1908 to the autumn of 1914. Division occurred in the Beamsville church in 1910. The reasons for the division has never been clear but it reportedly had its origin in the school and it ultimately impacted the Beamsville congregation. Jones and a number of others relocated a half block up the street, taking the school with them to the new location. S.M. continued to live in Beamsville and to work with this congregation until his death in 1934. It should be noted that S.M. Jones lived during a time when the distinctives, which characterize the Lord’s Church, were promoted and defended aggressively and perhaps by our standards today, sometimes harshly.

S.M. Jones married Ida Culp on September 5, 1900 in Beamsville. They raised six children. In 1921 Ida died and in 1923 Jones married Ella May Johnstone.

The most profound influence on S. M. Jones’ life was the seven years he spent at Nashville Bible School. Beamsville Bible School was established by Jones in 1902 and was intended to replicate Nashville

Bible School in its purpose and method of operation. One example is the number of liberal arts curriculum offerings listed for the school year 1905, which reflects the curriculum emphasis of Jones’ alma mater. The person most impacting on his life of service appears to have been James A. Harding, one of his teachers at the school. Jones was highly regarded by both David Lipscomb and Harding, but it was Harding who recommended Jones to hold a meeting in Meaford. Hardings’ influence is also seen in Jones manner of teaching. S.M. Jones demanded endless memorization of extended passages of scripture including entire books as did James A. Harding, the only teacher at Nashville Bible College to use this approach. Jones’ daughter Rosalie was known to quote extensive passages (whole chapters) of the New Testament. The influence of Harding on Jones as teacher/mentor is also evidenced by the fact that S.M. named one of his children, Harding. One who knew Jones during his active ministry described him as “a plain practical speaker who presents the truth with great force and earnestness.” It seems his presence could be intimidating – at least to children. Wilma Moore a niece of Ella May Johnstone, S.M.’s second wife remembers as a little girl being afraid of “Uncle Sim and his big voice.” The effectiveness and influence of one’s life is often hard to assess with any reasonable accuracy. Ultimately only God knows. Only God knows how to assess the results of meetings conducted, sermons delivered, articles written, and Bible school lessons taught. This is true even in the presence of the record of baptisms, which have occurred, or of Bible school students who went on to lives of service in the Lord’s church. One thing is certain: S.M. Jones engaged in all of these activities during his lifetime. There are undoubtedly other contributions he made that will remain known only to God.

What can be known is this: In the late 1920's or early 30's the three youngest children of S.M. Jones began a new congregation in the western part of Hamilton. It lasted several years. Albert, who was the youngest son,, later served as an elder for the Fennell Avenue Church of Christ. Rosalie, a daughter, who was also a member at the Fennell Ave. Congregation, was in 1952 appointed secretary of the Board of Directors of Great Lakes Christian College, a position she held for 25 years. Harding Jones the second oldest, along with two others planted the first congregation of the church in Buffalo, New York. These are second generation examples of the S.M. Jones legacy.

S.M. Jones died October 6, 1934, at the age of 64 and is buried in Mount Osborn cemetery in Beamsville.

....Bob Hibbard from Hamilton, ON

### **RESTORATION: "Through Many Trials We Must Enter the Kingdom of Heaven"**

It was and still is common to hear of a leader having disciples. Moses had his John 9:28, Pharisees had theirs Mk. 2:18, John the Baptist had his (Matt. 9:14) and Jesus had his own. In Acts 11:26 we find that *"the disciples (of Jesus) were called Christians first in Antioch."* Two men who lived for Jesus said, *"We must go through many hardships to enter the kingdom of God"*. (Acts 14:22). This was never more true than in the early days of the restoration efforts.

**HERE IS AN EMPHASIS ON "A FEW GOOD MEN."** This phrase seems to have been initially used by the U.S Marines, who are known for their training and execution of fighting hard for a good cause. This article recognizes another battle, a spiritual one, wherein a relatively small number of men and women fought the good fight to win back New Testament Christianity.

These *"few good men"* were from different countries and continents and wrestled with different issues. But, all had this in common: they were dissatisfied with the religious status quo. These men included James O'Kelly who withdrew from the Baltimore conference of the Methodist Episcopal Church. Centered in Virginia and North Carolina, his platform was: *"The Bible as the only creed."* Two more persons in this category are Abner Jones and Elias Smith. Both left the Baptist Church in 1802 and stood under these commitments: *"Away with Denominational Creeds,"* and *"The Only Name Is Christian."* New England was primarily affected by their words and work. In 1804, in Kentucky, Barton W. Stone and several other Presbyterian preachers took similar action declaring that they would take the Bible as the *"only sure guide to heaven."* In 1809 The father/son team of Thomas and Alexander Campbell voiced their disapproval of their branch of the Presbyterian Church. This began in Scotland but soon they moved to the USA. Similar works were going on in Canada and elsewhere.

**These Few Good Men` WERE SADDENED BY THE POWER ATTACHED TO CHURCH NAMES.** Names were changed to identify and strengthen their strong points. But names really showed that somebody got his or her own way. Unity was impossible against this background. For example, did you know that *"To Denominate"* means *"to give a name to."* Money is crafted into denominations; a dollar is never a five! The lesson is this: Denominations divided Christianity up into *"parties."* These sects now had even more difficulty acting like the church of the Bible because they were encouraged to fit the party mode and reproduce the *"party spirit."* We all should be interested in J.B. Philip's version of the Bible regarding the works of the flesh in Galatians chapter 5. Notice- *..."bad temper, rivalry, factions, party-spirit, envy,*

*drunkenness, orgies and things like that.*"(verse 20). This is seen in the face of the plea of Jesus as we read in John 17.

One of the "*few good men*", known as Raccoon John Smith, invented this little saying. "*Let us, then my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible, and to the Bible alone, as the only book in the world that can give us all the light we need.*" -John Smith 1832

All this in spite of the fact that Jesus had not even given his church a name!

**These "Few Good Men" WERE BURDENED BY THE LACK OF PURE BIBLE TEACHING.** They heard lessons but not God's message. The sermons represented their "*party*" of Christianity. Lessons were dictated by the denomination's creed. Creeds are designed to give voice to that denomination's peculiar beliefs, thereby driving a wedge between it and all others. At first a creed ("*I believe*") was a short, concise statement that gave direction. That was, of course okay. Then they became longer, more authoritative, and even equal to Scripture. I personally recall a Bible Study I was having with a couple from a Calvinistic background who had questioned a stand I had taken in the previous Sunday's sermon. We both got out our Bibles and things looked promising. However, as we moved forward, they produced their Heidelberg Catechism which is a creed book. I would say, "The Bible says..." and they said, "Yes, *but here is what it means..*" and referred to their book not the Bible!

In Greek mythology there was a character called Procrustes. He is said to have owned a bed which he carried out to a well-traveled road, sat it down and demanded that all passersby must lie down on the bed. If the person was too long, Procrustes sawed his legs off, if he was too short he was stretched to fit. Be

careful to not practice Procrustes' theology. God has the final say.

A proper and sincere use of God's word will give "*a few good men*," only what God wants for us. The proverbial water is "*muddied*" by the introduction of extraneous material.

**These "Few Good Men" WERE CONFUSED BY THE PREVELANCE OF CALVINISM.** This was and still is one of the most troublesome doctrines they had to face, where millions of people believe what the Bible does not teach and, of necessity, refuse to believe what the Bible does teach. Calvinism is a complex system formulated by John Calvin (1509-1564). His followers say this can be articulated under the acrostic T-U-L-I P. It comes out saying this: Total hereditary depravity; Unconditional election; Limited atonement; Irresistible grace; Perseverance of the saints.

The message here is, all are born in sin and inclined to sin. God chose some for heaven. Christ died only for the chosen ones. It is impossible to fall away once saved from sin. Those who hold this position are Presbyterians, all Reformed churches, Baptists, in general, and those who practice sprinkling babies in place of Bible baptism.

A lady called me one day with regard to her recently born grandbaby. I had married the couple who were now not attending church and the bride's mother asked me to baptize the baby. When I went to visit her I asked her why the tiny baby should be baptized. She simply said, "*Everybody knows it is the thing to do.*" I told her as gently as I could that I didn't have that knowledge, but could we look at the Bible? She finally said her church was applying pressure for her to have her grandchild sprinkled. I could show her Bible verses, she would retort with church rules. She meant well but didn't choose to let the Bible speak to her.

Barton W. Stone - 1772-1844, was ordained a Presbyterian minister. Being among "*the few good men*," he came to a

point when he began to question Calvinism. While attending a Gospel Meeting he came to the conclusion that he was actually free to believe in God and the gospel. He tells his own story: *"I sunk at His feet a willing subject, I loved Him- I adored him- I praised him aloud in the silent night, in the echoing grove around, I confessed to the Lord my sin in disbelieving His word so long in following the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first as at last, that now was the accepted time and the day of salvation."*

The next Lord's Day his sermon was on Mark 16:15,16 at which time the simple gospel of Jesus was proclaimed. Nearly his whole congregation left Calvinism. The Restoration Plea implies that man has left God's pattern. By becoming too well-known a product can lose its distinctiveness

This has happened to the words *Christian* and *Christianity*. Once brand names for a definite product, they are now used for any kind of vague religiosity connected loosely with the historical Christ. The rigid New Testament ethical code is now fluid and accommodating. Doctrines that in Bible times were black and white, are now gray and faded. Practices that were then commanded are now optional. For instance, the creed book of the largest Protestant denomination states: It is most likely that in the Apostolic age when there was but one Lord, one faith, and one baptism, and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, baptism was the door into the church. Now, it is different.

The battle for the church to be the voice of the Bible is not over. Let each one of us commit our lives to getting back to the Bible for all we believe and to regard God and God's things for today's generations.

....George Mansfield from Grimsby, ON

## **Wilson Mallory – A Canadian Preacher in Wisconsin**

By Edwin Broadus

Among the two dozen or so Canadians who attended Nashville Bible School (forerunner of Lipscomb University) was Wilson Mallory, born July 21, 1871, in Meaford, Ontario. During his student days he did some preaching in central Wisconsin, and after he married Clyde Imogene Crocker of Knowlton, Wisconsin June 2, 1897, he remained in the state for the remainder of his life. Until his death in 1929 he almost single-handedly, at least as far as preaching was concerned, kept alive what few Churches of Christ there were at that time in Wisconsin.

Mallory's great grandparents were very early settlers in the Meaford area. In the 1880's his own parents, William Price Mallory and Susan Jackson Hallock, along with Wilson and his siblings, joined the large migration of people from the Meaford area to Carman, Manitoba. Many were members of the Meaford church and the earliest members of the Carman Church of Christ. Around 1895, when he was about 24 years old, Wilson left Carman to attend Nashville Bible School. His brother, Norman, joined him there a year or so later.

One Mallory genealogist states that Wilson's father lived in Wisconsin for a while when he was young, which may help explain Wilson's interest in preaching there. Also, James A. Harding, one of Wilson's teachers at NBS, took a group of students to Wisconsin to evangelize there during at least one summer, helping establish three or four small churches in the central part of the state.

The Restoration Movement had first come to Wisconsin in the early 1840s, to the southwestern corner of the state. A church was reported there in 1841 at

Brewster's Ferry, but after a boundary dispute was settled the people realized that they actually lived in Illinois. Thus, the first Restoration church in the state was the one established a year later at Mineral Point, six years before statehood. Growth of these churches in Wisconsin was relatively slow. After 50 years there were 25 congregations and 1200 members. The Restoration Movement was more poorly represented there than anywhere else in the United States except New England.

Wilson moved to Wisconsin when churches were dividing over matters like the Missionary Society and instrumental music. Nearly all the churches in the state accepted these practices. In fact, of the five churches Wilson worked with after moving there, four were new, started by conservatives. The oldest of these four was likely the one at Knowlton, where Wilson's wife was born. It was established in 1886.

During his years in Wisconsin Wilson always supported himself in secular work. When he first arrived, he worked on a farm, but soon afterwards he began working in a bank at Granton, a village about 65 kilometers west of Knowlton. He planted a church there, and by 1911 he was working with it and six other churches. During this time, in 1901, he established his most enduring work, in Stevens Point, in the centre of the state. This congregation had about 90 members upon its 100th anniversary, and it is the oldest Church of Christ in Wisconsin.

Wilson Mallory died September 2, 1929 when he was only 58 years old. Given the trying circumstances under which he worked, supporting himself and with almost no preaching help, his efforts were heroic. He is rightly credited with keeping alive the cause of Churches of Christ in Wisconsin. Occasionally, preachers like Samuel Whitfield and D. H.

Jackson from Ontario and Henry Ficklin from Kentucky would make short visits, but it was only after World War II, more than 15 years after Wilson's death, that other preachers came to live and work there. Today there are about 70 churches in the state, and there are many preachers. But the real pioneer in the work was Wilson Mallory, a Canadian.

(Material for this article was supplied in part by Myrna Perry and is taken in part from the author's 1975 Master's Thesis, "Cooperation Controversies in Restoration Churches in Wisconsin.")

### **The CCCHS Archives in Meaford, Ontario**

If you are interested in viewing the facility, it is located at 334 Sykes St. S. Meaford, ON N4L 1X1 and is maintained by Roy and Edythe Williams. [rsejwilliams@gmail.com](mailto:rsejwilliams@gmail.com). They have provided the following picture collection and a brief listing of what you may be interested in looking at.

...Biographies and Canadian Church History

...Periodicals and Church Bulletins

...Complete collection of combined topics

...bulletins

...personal profiles of families

...personal profiles of evangelists

...personal profiles of missionaries

...Institutional Information

...Christian Colleges

...Camps

...CD collections

...Cassette Tape Collection (Bruce Robinson Collection including GLCC Lectureships)

The Archive Collection has been catalogued in digital format. You can find specific topics by accessing the catalogue. We are hoping to have the catalogue on our web-site soon.

## Pictures of the CCCHS Archives Provided by Roy Williams



Entrance to the inside



Bruce Robinson Cassette Collection



Church Bulletins



Work Station



Churches

