



NEWSLETTER

Canadian Churches of Christ Historical Society
Vol. 5, No. 3-4, Winter-Spring, 2010

VIRTUAL

"Virtual" is a vital word in our time. Traditionally, it has meant "almost," e.g. "That's virtually (almost) impossible." Similarly, it is that "which is in essence or in effect, though not recognized as such in name, e.g. 'She married a virtual stranger.'" Yet again, "virtual" has had the basic meaning of "that which is not real," even though it may display the qualities of the real. In other words, it was a word ripe to be taken over by computer usage of our day where it means "not physically existing but made by software to appear to do so." Virtual reality in this usage refers to a computer-generated simulation of a three-dimensional image or environment—and which can even be interacted with in a seemingly real or physical way by a person having the appropriate equipment, e.g. electronic sensors.

Pardon me, but isn't this similar to what we do when we summon up an image in our mind and play out what we later plan to do in reality? An example comes to mind: going on a fishing trip, seeing in our "mind's eye" the steps taken to collect the gear, getting to the lake, and actually envisioning "hooking one!" Is not our ability to visualize a forerunner of virtual reality? While current virtual reality environments are primarily visual experiences, displayed on a computer screen, images of the imagination are "almost" real, when "thought becomes the parent of the action."

Which brings us to history, and more specifically to church history. It was said of one teacher, that he did not so much describe the period of study as he reminisced it! In other words, one can become so immersed in the setting, the people, and the events of a particular episode, that one can feel transported to the other time and place, and be present as a unobtrusive observer. Such is the power of the imagination!

It may be a stretch to say that our August

14, 2010 "virtual tour of Restoration sites in southwestern Ontario" will recreate the sweep of history of the 19th century in such a realistic manner that it will be the next best thing to having lived through it! Yet, as nearly as possible, aided by research and assisted by our imaginations, the lives of dedicated and determined men and women will speak again. They lived throughout the territory that was first Colonel Talbot's regime, from 1820 to the passing of David Oliphant Jr. in London in 1885. With the support of a computer generated "presenta-

2010 ANNUAL MEETING

Saturday, August 14, 2010

To be held on the

Tintern Church of Christ
4359 Spring Creek Rd.
Vineland, ON

Program:

"A Virtual Tour of Restoration Sites in Southwestern Ontario"

From Aldborough to Lobo,
With Edmund Sheppard and
Dugald Sinclair,
And including other sites
And personalities, travel through
This land in another time.

*"Fellowship, discussions, exhibits,
papers"*

Meetings free and open to everyone.

tion,” we hope that our experience will be informative, interesting, and virtually (“almost”) the current next best thing (i.e. “not quite real”) to having been there!

In this issue of the CCCHS Newsletter, to introduce key players in the story that the 2010 annual meeting will seek to unfold, Ed Broadus will give a summary of Dugald Sinclair’s remarkable experience as a Baptist missionary to the “Highlands and the Islands” in Scotland before his arrival in Lobo Township in 1831, and Geoff Ellis will describe James Black’s 1820 arrival at Aldborough Township. The 2010 annual meeting will elect new board members (because of having completed two three-year terms, two members are stepping down according to bylaw requirements). Two items are planned for the program: A Biography of Dugald Sinclair, by Edwin Broadus, and the power point presentation of “A Virtual Tour of Restoration Sites in Southwestern Ontario.” Members and guests (all are invited) are encouraged to attend. Bring a sack lunch. Bring memorabilia. The meeting will be conducted at the meetinghouse of the Tintern Church of Christ, 4359 Spring Creek Rd., Vineland, ON. Starting and closing times are 10:00 a.m. and 3:00 p.m.

DUGALD SINCLAIR IN SCOTLAND

Nearly all the pioneer preachers in the Ontario Restoration Movement began their work in Canada as young men, whether they were born here or emigrated from Scotland. A notable exception was Dugald Sinclair (1777-1870), who had a distinguished preaching career of thirty years before leaving Scotland for Upper Canada in 1831. Blessed by God with long life and good health, Sinclair preached for nearly forty more years in southwestern Ontario. It is said that during those seven decades he was out of the pulpit only four Sundays – two in Scotland and the last two of his life in Ontario.

In this brief sketch we want to tell something about his work in Scotland. He was born in Argyllshire in the Scottish Highlands and grew up there among Gaelic-speaking people who worked as farmers, fishermen, weavers, tailors, shoemakers, or labourers of other kinds. His parents, like most people in Scotland, were Presbyterians, but by his

early twenties he was attracted to Baptist teaching, and in 1801, while in Glasgow, he was immersed by James Lister. Lister was an “English-style” Baptist, who had come from Liverpool to Glasgow, where he planted a Baptist church in 1801.

The first decade of Sinclair’s life following his baptism was a preparatory period. He apparently began preaching immediately in Argyllshire, where he became acquainted with Donald McVicar, who had been trained in a Haldane school but who accepted immersion and Baptist principles years before the Haldane brothers (James and Robert) did so. A church was planted in Bellanoch, near Sinclair’s home, with McVicar as its first pastor. After his own immersion McVicar quickly began associating with “English-style” Baptists like Christopher Anderson in Edinburgh and George Barclay in Kilwinning, and probably through McVicar these men in turn became acquainted with Sinclair. In 1806 Barclay arranged for Sinclair, who by this time was nearly thirty years old, to go to Horton Bible College in Bradford, England. He was enrolled there for three years and pursued a vigorous course of study that included Greek. As a student, he continued preaching every Sunday.

Meanwhile, in 1808 Anderson and Barclay formed a missionary society to take the Gospel to the Highlands, and in 1810 Sinclair was set apart as the society’s second missionary. This began a second period of Sinclair’s life of nearly five years when he traveled in the western Highlands and the Hebrides as an itinerant preacher. On land he often journeyed by foot over bad roads and through bogs and raging rivers. In the Hebrides he went by boat, often small boats, through stormy seas. He excelled in his work, and in 1812 Christopher Anderson told Andrew Fuller that “Sinclair...has been our best and busiest man. He has been labouring in the darkest corners of Scotland....” Sinclair kept detailed journals of his tours, which Anderson published.

The third and final period of Sinclair’s work in Scotland began in 1814, when he to succeeded McVicar at Bellanoch. Several from that church were immigrating to Canada, and McVicar soon joined some who went to the Aldborough area on the north shore of Lake Erie. Soon after Sinclair went to Bellanoch, the church moved a short distance to the village of Lochgilphead, and

while preaching there Sinclair also continued his missionary tours. During this time, in 1817, he immersed a young teacher named James Black, who would later become the leading Disciples preacher in Ontario. In 1825, when he was forty-eight years old, Sinclair married. His bride was twenty-two-year-old Christina Sinclair, who was perhaps a cousin.

During his many years at Lochgilphead members of the congregation continued to move to Upper Canada, and many tried to persuade him to go with them. Always sensitive to the will of the Lord, Sinclair for a long time declined their invitations. But toward the end of his stay there, when his work seemed less fruitful than before, he interpreted these changed circumstances as evidence that God wanted him to go to Canada. So in 1831 he, Christina, their three young children, and sixteen members of the Lochgilphead church set sail for Canada. And so ended thirty years of dedicated ministry in Scotland and so, at the same time, began nearly forty similar years in Canada.

- By Edwin Broadus

JAMES BLACK TO UPPER CANADA

James Black, as a young Scottish lad (he was 23 years old), arrived in Upper Canada in the fall of 1820. He came as a Baptist of the English order, but subsequently in the mid-1830s he transitioned to become a Disciple, which persuasion he served in Ontario until his death in 1886.

James and his family emigrated from Kilmartin Parish, Argyllshire, Scotland. Included were his parents, John and Janet (Campbell), James' older sister, Janet, and his younger brothers, Donald and John.

An older sister, Catharine ("Katie"), who had married the weaver, Dugald McNair, and an older brother, Hugh, an engineer who had studied at the University of Edinburgh, had both immigrated to Canada, the McNairs in 1815 and Hugh in 1818, both eventually arriving in Elgin County, thus understandably the destination of the rest of the John Black family.

In fact, there had been a steady stream of folk from Argyllshire to Aldborough Township, three families in 1817, 36 families in 1818, 32 more in 1819, and 20 in 1820 when the Blacks migrated. Typically, the

port of departure was Tobermory on the Island of Mull, the first landing at Quebec (consider crossing the Atlantic in a sail boat!), another vessel to Montreal (Mr. Molson had operated a steamboat between the two cities since 1817), by barge bypassing the Lachine Rapids, by lake boat to Newark (Niagara-on-the-Lake), a portage around Niagara Falls (imagine the first view of the majestic falls!), and by another boat to boldly named Port New Glasgow, located at the mouth of Sixteen Mile Creek, in a minor indentation along the otherwise smooth northern shore-line of Lake Erie, that served as the point of destination for the arriving settlers.

No record exists of a family reunion when the Blacks arrived in Aldborough. Hugh had already left, and the McNairs left going north to Middlesex County sometime in 1820. Nevertheless, the Blacks would know many of those who had previously settled here from Argyllshire.

The record indicates that the Blacks arrived in Kingston on September 21, 1820, and at Aldborough 13 days later, on October 4. A poor harvest that summer meant that the arrival of 20 more families late in the season would put a stress on the settlement. Accordingly, James and Donald left in early November to join their older brother Hugh who was surveying the Townships of Mulmar and Tosoronto in Dufferin County. There they spent the winter ("10 Nov. to 4 April") working in the surveying "chain gang". Again, one can imagine the experiences of these young Scottish men spending their first winter in the deep snow of an untouched forest of northern Upper Canada!

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James had been raised in a Presbyterian family. From age 15 he taught in the Presbyterian school system for underprivileged children. While teaching at Balanoch, he heard the Baptist preacher and missionary, Dugald Sinclair. Sinclair baptized Black at age 19, in January 1817 in nearby Loch Awe. One immediate consequence of this action was the loss of his teaching position. Another result was that James began preaching.

James returned to Aldborough in the spring of 1821 to take up the work of farming ("part of lot 22") and teaching. Black was the second teacher in the area. One of his students, George Munro, seven years younger than Black, succeeded him as a

teacher in Aldborough. (Munro received two bushels of wheat for each student taught; the wheat was valued at thirty-seven cents per bushel!). Munro later wrote, "I can never tire to think or speak of Bro. Black—one whom I shall never forget while memory lasts." Perhaps in part for his early work as a teacher, one of the side-roads in the area was named "Black's Lane."

James also returned to preaching and at some point earned the reference, "Elder" James Black, i.e. a respected "lay" preacher. Joseph Ash in his "Reminiscences," records that, "The church in Aldborough had an existence as far back as 1818. They met on Talbot St., near New Glasgow. In 1820 [sic, 1821], elder Black began to labor with them for a good deal, whilst teaching school nearby." Several from the Baptist church in the Lochgilphead area of Argyllshire had immigrated to this place in Canada. Included was the John McKellar family. David Oliphant Jr., later wrote that McKellar arrived in Aldborough in 1818 "and publicly pleaded the reformation." Black's leadership of this group of some eleven initially led him into some interesting experiences that started him on the road to Restoration.

- By Geoffrey Ellis

RECENT ACQUISITIONS:

- A digital copy of the record book of the Raymond & Beecher Streets Church of Christ, 1900-1969.

- Included in this record is the handwritten account of the beginning of the St. Catharines congregation, given by Mrs. C. H. Claus:

"Church History of St. Catharines Church, 1897, of Raymond & Beecher St."

"(Mrs. C. [Charles] H. Claus [Eugenia]) I went to Smithville to see my [aunt] Mrs. D. [?] MacMurchie. Bro Wright [J. Madison Wright] & wife were making their home with her, & holding meetings in the Church house. & I attended the meeting & was so impressed with Bro Wright's delivery and expounding the scripture. I said to my aunt,--do you think we could get Bro Wright to come down & start a meeting in St. Catharines for us. She said, I do not know, you might ask him. So I asked him and he

said he would, & on the 31 of July he & his wife came down to our place & made arrangements to start a meeting on Sunday 1st of August, 1897 in Banner Hall on St. Paul St., St. Catharines & selected rooms for themselves on Center St., St. Catharines. On Sunday August 1, 1897 we started meeting in Banner Hall with 6 members. After that we had more coming out. We continued meeting on Sunday about 5 months in the Hall, then Bro Wright and Mr. C. H. Claus in the meantime they were looking for a place to purchase & found it on cor. of Raymond St. & Beecher St., & purchased it. Mr. C. H. Claus had his carpenters to put in 2 rooms and a baptistery & also a pulpit & other changes & we had it all paid for before we went in it." Mrs. C. H. Claus, 2 Wolseley Ave., St. Catharines, Ontario (pages 78, 83).

[Mr. Charles H. Claus and Eugenia Claus are listed as #1 and #2 on the membership list, page 1. He was baptized by W. D. Campbell. She was baptized by Joseph Franklin (son of Benjamin Franklin, editor of the *American Christian Review*; both having served as visiting evangelists in Ontario in the late 1800s). No dates are given for their baptisms. On page 2, and listed as #60 is Ellis Claus, added to the membership list in about 1900, and who was baptized by Bro [Samuel] Keffer. A George Ellis Claus, from St. Catharines, Ontario, attended Nashville Bible School, 1898-1901. Perhaps someone can affirm the relationship between George Ellis Claus and Mr. & Mrs. C. H. Claus.]

- A paper back booklet, *Comments on the Apocalypse*, by James Beaty, Jr., Q. C., DC. L., "compiled and published by the kindness of Ira Standish, L L. B." No date is given for its publication. The signature of Miss M. [Mabel, niece of James Beaty, Jr.] H. McCartney, Milton, R R 4, appears on the title page.

This is a concentrated study of the Book of Revelation. That it reflects the insights of the day is evident from this quotation from the opening page: "To find at the end of seventy years of the action of the new religion on the old religions of the Jews and Pagans under the direct administration of the Apostles of Christ, guided by the supernatural wisdom and power, that no consolidation of congregations, no formal or organic union,

nor representation or convention of Christians was anywhere recognized or suggested, forms a striking contrast to the wisdom and power of men manifested and developed in the succeeding centuries in the towering and wide-spreading organizations in the name of religion established amongst mankind, only to destroy and ruin, instead of saving and elevating the human family" (p. 3). Beaty accepts the historical interpretation of Revelation common in his day, identifying the Beast as the Roman Church, but he goes further and includes the apostate Protestant churches as fulfilling this prophecy as well.

- Hymn Books:

- *New Christian Hymn and Tune-Book*, words only, 3" X 4 3/4" X 1", property of the Disciples of Christ, meeting at 17 Elm Street.

- *Great Songs of the Church*, 1935, E. L. Jorgenson, compiler, published in Louisville, KY, round notes (shape notes available).

- *The Great Christian Hymnal* (Number Two), 1965, Tillit S. Teddlie, Editor, published in Abilene, TX, shape notes.

You are invited to become a
"CCCHS PATRON,"
 for "the Preservation of our Past"
 by contributing to the fund that will
 make generally available the text of
 our periodical record. The current
 project is the digitization of the
 publication, *The Bible Student*
 (1904-1913).
 (Contact any board member.)
 (Gifts are tax exempt.)

- Book: *Pioneer Sermons and Addresses*, title page removed. Notes on the flyleaf indicate it was given to William John James McClure, age six, on Nov. 26, 1941. Also, a hand-written historical note appears on the inside front cover: "On Sept. 23, 1950, Sunday, clouds, strange colors, and it was dark with smoke from Alberta fire, and you could smell smoke on Sunday, Markdale, R. R. 3, on hill at Goring, on highway to Meaford, where Mary McClure and Elgin

Emptage lived. James was at home helping dad cut alafa (sic) seed and it snowed soot Saturday, 22nd Sept. and it was very cold. James and Mother gather butternuts (all wild)."

CCCHS Publications Order Form, 2010

	<u>Price</u>
*The Beamsville Bible School, by Edwin Broadus	2.50
*The Carman Bible School by Shelley Jacobs	2.00
Churches of Christ in St. Catharines, From the Periodicals, by Myrna Perry, et al	9.00
Daniel Wiers in the Maelstrom of the Early Restoration Movement on the Niagara Frontier, *with Addendum, by Edwin Broadus	4.00
* "Early Efforts in Christian Education in Canada" (three papers)	8.00
Hamilton Churches, Excerpts from the <i>Gospel Herald</i> , 1946-1999, by Myrna Perry	7.00
*The Maritime Bible and Literary College by Geoffrey Ellis	6.50
Newmarket Church of Christ, Excerpts from the <i>Gospel Herald</i> , 1963-1999, by Myrna Perry	4.50
Periodical Publishing in the Restoration Movement in Canada from 1833, by Eugene Perry	2.50
Restoration in Hamilton, Ontario, 1821-2001, by Geoffrey Ellis, et al	7.00
Restoration in the Georgian Bay, 1853-1895, Items from the Periodicals, by Geoffrey Ellis	5.00
Restoration in the Niagara District & the Niagara Frontier, Excerpts from the Periodicals, 1853-1900, by Geoffrey Ellis	4.00
Restorationist Churches of the 19th Century Along the "North Shore" of Lake Ontario, Excerpts from the Periodicals, 1853-1883, by Geoffrey Ellis	7.00
Stouffville, Pine Orchard, and Orangeville, Ontario Congregations, by Myrna Perry	4.50
The Fenwick Church of Christ, "Past to Present," by Myrna Perry, et al	4.00
The Influence of the Christian Connection on the Restoration Movement in Ontario, by Edwin Broadus	4.00
The Life of Charles W. Petch, by Shelley Jacobs	4.00
The Restoration Churches in Toronto,	

by Geoffrey Ellis 4.00
 Work Among the First Nations People,
 by Myrna Perry 4.50
 CDs (or Tapes#), (each) 5.00

- *Pioneer Churches of the Georgian Bay* (PowerPoint), by Ron Knight
- *Daniel Wiers in the Maelstrom of the Early Restoration Movement on the Niagara Frontier*, by Edwin Broadus
- *The Fenwick Church of Christ ...Past to Present*, by Don Hipwell
- *The Oldest Church of Christ in the British Isles*, by Jerry Rushford
- *Restoration in the Maritimes*, by George Mansfield, and *The Church in Welland*, by Harold Bruggen
- *The Life of Charles W. Petch*, by Shelley Jacobs
- *The Influence of the Christian Connection on the Restoration Movement, in Ontario*, by Edwin Broadus
- *Christian Quarterly* (1916, 1917), *Christian Monthly Review* (1919-1922)**
- *Christian Monthly Review* (1923-1926, 1933)**
- *Christian Monthly Review* (1927-1932)** (** each) \$10.00

(*New in 2009. #Indicate if tapes are desired.)

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2010 MEMBERSHIPS ARE NOW DUE.
 2010 CCCHS membership fees, covering Sept. 1, 2009 through Aug. 31, 2010 are now being received. Annual fees are \$25.00 (for both voting and associate memberships). Direct your payment to treasurer, Eugene Perry, 4904 King St., Beamsville, ON L0R 1B6.

Would you like to become a member of the historical society? Contact any member of the CCCHS board of directors for information.

Voting members of the Canadian Churches of Christ Historical Society are invited to submit nominations to the board of directors. The by-law requirement is as follows:

“Any three (3) Active Members may nominate any other duly qualified person for election the Board of Directors. Such nominations must be in writing, signed by the nominators and must be accompanied by the written consent of the nominee to act as a Director if elected. Nominations must be sent to the secretary at least 30 days in advance of the meeting. Each nominator may nominate one candidate only.” (IV.3.1) Mail to Wayford Smith, secretary.

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