



NEWSLETTER

Canadian Churches of Christ Historical Society
Vol. 9, No. 1-2, Summer-Fall, 2013

Appreciating the Past, FACING the Present, Anticipating the Future

Past: Edwin Broadus, in his inimitable style, has in this issue provided brief biographical sketches for the eleven men that James Black listed in his 1885 article in the *Christian Worker*. This is an “honour role” of pioneers who came to Canada while seeking to follow the Biblical path, and whom Black identifies as, in his mind, early “Disciples.” We are drawn to the intertwining of friendships and experiences of these men in Scotland and Ireland, and whose growing insights into Biblical Christianity anticipated those influences they would find in the New World that gained focus in the teachings of Alexander Campbell. We are indebted to Edwin for assembling these valuable portraits

Present: Paul Dale for several years has been researching the stories of people and congregations of churches of Christ in Canada in the 20th century. Armed with a growing body of information, Paul has been issuing a number of well-written articles, circulated at first among a small list of privileged individuals, but more recently to that burgeoning world of “friends” on FACEBOOK. The instant and wide-ranging response has surprised those of us of the older set who have imagined that “history” is necessarily limited to a few of a more reflective order! Rather, the past is filled with individuals whose stories are as compelling and timely as those we are currently experiencing. You will read with interest and a sense of renewed encouragement Paul’s article on the CCCHS FACEBOOK site. This will stir you—perhaps even to the point of becoming a participating “friend!”

Future: This issue also reports on the final submission from Eugene Perry’s lifetime collection, some twelve boxes of archival material—church bulletins collected by Eugene during the 1950s-1970s—from some 84 Canadian congregations from

across Canada. These were collected while Eugene was serving as church news editor of the *Gospel Herald*. (Eugene Perry and Roy Merritt took on the responsibilities for editing the *Gospel Herald* in 1953). Now the debate has continued within the CCCHS for some time as to the practicality of preserving church bulletins. Much content is typically recycled material. However, while processing this material, it became evident that the older the bulletins, the more precious they become! A number of the collections are of congregations no longer in existence. To have these residual evidences of their existence gives value, especially as we reflect on our past as we seek to more wisely chart the future.

Social Media, FACEBOOK and Church History in the 21st Century

By Paul Linn Dale

“Social Media” has impacted our lives. Words such as Twitter, Google, Email, Websites, “Smart” Phones...and FACEBOOK did not exist 25 years ago (1988). In August 2013, George Mansfield led the Canadian Churches of Christ Historical Society (CCCHS) into the leading edge of “social media” technology in the 21st century, FACEBOOK, when he established our own page. George’s first article reached three people. The good news is—that was three more than July!

George asked me in September to work with him in the endeavour and I gladly agreed. We have had as many as 1,300 people view one article.

“FACEBOOK” (social media) allowed me to respond immediately to the news of Canadian evangelist Dean Hotchkiss’ passing. Marg Hibbard posted the news on her FACEBOOK page. I wrote and posted a

bio/photo the same day. In a matter of 3 days, over 900 people viewed it.

Our FACEBOOK page is connecting with people of all ages. Those over 65 represent 24% of users. This is a powerful figure because it shows our seniors are becoming familiar with "social media" and bodes well for the congregations they attend. Those under 44 years of age represent 17%. And 2% of our users are in the 18-24 age grouping. In all, 40% of our users are under the age of 54.

FACEBOOK allows us to interact with our viewers who choose to leave "Comments" and "Likes" within minutes or a few hours. The days of having to wait for replies are gone. It's looked upon as "poor service" if someone has to wait a few days to receive a reply.

VISTING "Canadian Churches of Christ Historical Society" FACEBOOK page:

You will require a FACEBOOK account. There is no fee.

Instructions on FACEBOOK will guide you thru setting up your account.

BEGIN SEARCH: Enter the CCCHS full name (no abbreviation) in "Search" and press "ENTER."

On our FACEBOOK page: scroll through to select the article you want to see.

Click on the picture associated with the article. The picture and article will appear in full screen format.

Click on "See more" and the full article will appear.

If you have any questions please email me at: pauldeb.dale@sympatico.ca

I write to honor: "those who walked before us and with us".

James Black – "History of the Disciples in Canada Since 1830," *Christian Worker*, August 1885, p. 3*

"I came to Canada in 1820 and I believe that the first disciples and churches on the 'apostolic model' before that time, if faith in Jesus Christ, repentance towards God and submission to Christ in Baptism as Saviour and Lord, constituted a person as a disciple. I knew some such nearly 80 years ago, (1805), who refused to follow any human, man-made creeds. They accepted the Bible as the God-given revelation of His will, and

studied it carefully, especially New Testament, as teaching the Christian religion, which they tried to learn, teach and practice. If such were not disciples, I cannot define the term. They were called missionaries, Haldane Baptists, etc. I don't think they appropriated any particular name themselves. Some of them came to Canada and labored faithfully and successfully early in the century, at least (by) 1817.

"I mention a few of their names, well-known yet among us: Malcolm Robinson and John McKellar in Aldborough; Duncan McVicar and Dugald Sinclair in Lobo; Dr. Miller in Niagara; David Oliphant in Dundas and Eramosa; Francis Hutcheson, Eramosa; Thomas Stephens, Alexander Stewart and John Menzies in Esquesing and Little York (now Toronto); George Barclay, Pickering, and other places.

"Five of them went through a course of study training for Gospel-preaching: viz: Donald McVicar and Thomas Stephens in Glasgow; Alexander Stewart in Edinburgh; Dugald Sinclair and Francis Hutcheson in Bradford.

"Those of them who had not college training were men of good natural endowments, which they cultivated carefully. All were good Bible students and acceptable teachers, and as sound in the faith as Thomas and Alexander Campbell...Many of them died before the Millennial Harbinger were generally circulated amongst us; but every one of them lived until they learned Brother Campbell's views from his own pen, fraternized with him and appreciated his labors, and so did all churches with which they labored.

"The descendants of these old disciples are among our best representatives in Ontario now...I was very intimate with most of them...they took pleasure in preaching the truth without money; but farms and families prevented their becoming entirely devoted to preaching.

"All of these with whom I was associated were anxious that capable men should constantly be employed and sustained in building up the cause of God at home and abroad. I heard no opposite doctrine amongst old disciples, I guess the opposite is among new disciples." (*Quoted from

Reuben Butchart, *History of the Disciples of Christ Since 1830* (1949), pp. 62-63.)

James Black's List of Some Early Canadian Restorationists

By Edwin Broadus

In 1885, when James Black was in his 88th year, he reflected in the August 1885 *Christian Worker* on his 65 years in Canada and on some who very early had "refused to follow any human made religious creed" and "accepted the Bible only as the God-given revelation of his will and studied it carefully." He said, "If such were not disciples, I cannot define the term." He then identified eleven men whose names he said were "well known yet among us." Along with Black himself, we have listed these men, some who remain well known and some who are almost forgotten, with a brief sketch about each one of them. They comprise an "Honor Roll" of our spiritual ancestors from a Scottish and, in at least one instance, an Irish background, and all deserve to be remembered.

Malcolm Robinson (or Robertson). Malcolm was born in Scotland, very likely in Argyllshire, as were most of the other early immigrants to the Talbot Settlement in Aldborough Township in Elgin County. He was one of the first to come there, in 1817. He had received some education in Scotland, and two years after his arrival in Upper Canada he opened the first school in the township in his one-room house, located about two miles west of what would become the town of New Glasgow. When James Black came to Canada in 1820 Robinson and about 10 others, including Peter McKellar, Donald McVicar, George Munro, Duncan McKillop, Colin Ferguson, and some of their family members, all of whom had been Baptists in Scotland, were already meeting together to worship God.

John McKellar (b. 1774). He was born in Braevallich, Argyll, Scotland, where he married Euphemia Black in 1796. In 1797 James Haldane and James Aikman, who were at that time Congregationalists, preached in Argyll, and, according to David Oliphant, Jr., by the following year McKellar

and a few others began advocating that people worship according to the New Testament pattern. In 1818 the McKellars came to Aldborough Township in Elgin County, and then in the 1820s they and other Scottish immigrants moved to Lobo Township in Middlesex County, in the Poplar Hill area, where they established a Scottish Baptist church that later identified with the Disciples. When Dugald Sinclair came there in 1831 he was named as the church's elder and John McKellar was deacon. McKellar remained there until his death.

Donald McVicar. McVicar, like McKellar, was influenced by the Haldanes, and around 1800 he studied in Glasgow at Robert Haldane's school, probably to prepare for itinerant ministry in the Highlands. However, this possibility ended when McVicar was immersed (the Haldanes did not accept immersion until 1808). Consequently, he joined with "English-style" Baptists, and in 1805 he became pastor of a new Baptist church at Bellanoch, in Argyllshire. He relinquished this work in 1814 and by 1818 had come to Canada, to Aldborough Township. There he preached for the Baptists, and when similar churches were established in neighboring townships such as Lobo and Mosa, he included these in his circuit. He apparently died by 1831, when Dugald Sinclair moved to Canada and served the same churches.

Dugald Sinclair (1777-1870). Born in 1870 in Argyll, Scotland, Sinclair was immersed in 1801. In 1806 he began a three-year course of study at a new Baptist college in Bradford, England, and in 1810 he began preaching in the Highlands as an itinerant missionary in Argyllshire and the islands on the western side of Scotland. Four years later he succeeded Donald McVicar as pastor of the Bellanoch Baptist church, which soon moved to nearby Lochgilphead. In 1825, at age 48, he married Christina Sinclair, and in 1831 they immigrated to Canada, to Lobo Township in Middlesex County. He was pastor of this church the remainder of his life, and during this time he travelled the same circuit Donald McVicar had covered before him. In the 1850s Sinclair and these churches united forces with the Disciples.

Dr. Miller (1778-1828). George Edwin Miller was born in Thurso, Scotland. He was

trained in the Haldane brothers' school in Scotland and then sent, along with Thomas Stephens, to evangelize in Ireland. They went to Neury in County Down, and while there they lodged with a surgeon named Bell. After Stephens was called back to Scotland by the Haldanes, Dr. Bell persuaded Miller to study medicine. He became a doctor and married Bell's daughter, Mary. They subsequently moved to Canada, to Niagara-on-the-Lake. Miller died before any in Canada became identified as Disciples, but his son, George, married Eliza Stephens, daughter of his old colleague, Thomas Stephens. George and Eliza were among those who planted and nourished the Disciples' cause in Owen Sound.

David Oliphant (1778-1841). Oliphant was born in St. Andrews, Scotland and early in life became a member of the same Scotch Baptist church in Largo, Scotland that George Barclay belonged to. However, he met his wife, Sophia Watt, in a Haldane chapel. Oliphant came to Canada in 1821, settling first in Dundas, where he supported himself at a trade and preached as a Baptist. In 1832 he and his family moved to Eramosa Township in Wellington County, where he worked closely as a Christian with James Black. He began reading Campbell early and probably more than anyone else influenced Black to accept the distinctive teachings of Campbell for a return to New Testament Christianity. His son, David Oliphant, Jr., became one of the most influential Canadian Disciples of the 19th century.

Francis Hutcheson (or Hutchinson). Nothing is known about him until his enrollment in the Baptist College in Bradford, England in the 1820s to prepare for the ministry. He preached awhile but grew dissatisfied with the church doctrines, and after traversing England and Scotland for three years, he moved to Upper Canada in 1831, to Nassagaweya Township in Halton County, and joined a Baptist church. Continuing his spiritual search, he met "a pious follower of Jesus" who introduced him to Alexander Campbell's publications, and after reading them he wrote in February 1833 that he had embraced "the principles of reformation." He associated with the neighboring Eramosa church that met on James Black's farm before moving to

Bethany, Virginia, to work for Campbell in printing.

Thomas Stephens (1771-1833). Thomas was born in Moy, Ireland, where he joined an Orange Lodge. After being implicated in the murder of a Catholic, he fled to Scotland. He married there, but, tragically, his wife and two daughters later died within a one-year period. He then attended the Haldanes' school and was sent to preach in Ireland, where he married Eleanor Newburn. In 1811 they immigrated to New York City, where they joined a Scottish Baptist church. The British Consul, James Buchanan, persuaded them to move to Canada in 1817. In 1820 they joined with other Baptists, including the Menzies and Stewarts, in acquiring land in Esquesing Township and forming a Baptist church there. Because of problems, Stephens soon met elsewhere and died before the church became a Disciples congregation.

Alexander Stewart (1774-1840). Stewart was born in Logieret, Perth, Scotland. He was brought up in the Church of Scotland but was influenced by the Haldanes to become an Independent and later a Baptist. He attended their school to prepare to preach, and after evangelizing in Scotland, he and his wife, Janet, moved to Canada with their children in 1818. They joined with the Menzies in beginning a Baptist church in York (Toronto) that year. Then, in 1820, along with the Menzies and Stephens, they obtained land in Esquesing Township. Stephens worked about four years with the new Baptist church there, but by 1826 he was back in York and once again began a Baptist church there. It was from this church that some left to form a Disciples church, but Stewart remained a Baptist until his death.

John Menzies (1778-1859). Menzies was also from Perth, from the village of Kenmore on Loch Tay. He and his wife, Isabella Robertson, left for Canada with their children in 1817, and after a year's delay near Montreal, occasioned by a lack of funds, they met the Stewarts and proceeded with them to York and then, in 1820, to Esquesing Township. After the two preachers, Stephens and Stewart, left, Menzies became the Esquesing church's leader and through continued study became a knowledgeable and capable preacher. In

the 1830s he began reading the journals of Alexander Campbell, and together with William Trout led the congregation to accept Campbell's restorationist views. Esquesing was one of the Canadian Disciples' leading congregations in the early years and hosted the first June Meeting in 1843.

George Barclay (1780-1857). Born in Cupar, Fife, Scotland, he married Janet Tullis in 1801. Both were members of a Scotch Baptist church in Largo and then in Paisley. In 1816 he moved to Canada, and Janet and their six children followed a year later. He preached for the Baptists near Colborne and then in Pickering Township before joining with the Disciples by 1834, when he helped form a Disciples church in Toronto. Soon after the Disciples began meeting in Pickering in 1843, he continued the rest of his life with that church, which met a few miles from his home. Duncan Sinclair, who knew Barclay in Toronto, said of him, "For many years, without fee or reward, he preached the gospel over a wide district, being instant in season and out of season, laboring in the cause with much acceptance among the people."

James Black (1797-1886). Black was born in the parish of Kilmartin in Argyllshire, Scotland. At age 19, while teaching school nearby, he was baptized by Dugald Sinclair, which led to the loss of his teaching position. In 1820 he left for Canada, going first to Aldborough, where he again taught school and preached for the Scottish Baptists who were already meeting there. He left in 1825 going to Nassageweya Township and, two years later, went on to Beamsville to teach school and preach for the Baptists. While there he married Lois Humphrey. In 1830 they moved to the farm in Eramosa Township where they remained the rest of their lives. There he and the church that met on his farm soon espoused the views of the Disciples, and Black became a prominent leader of the Canadian Disciples for most of the remainder of the century.

REPORT: The 2013 AGM of the CCCHS

The annual meeting of the CCCHS for 2013 was held at the Bramalea Church of Christ, August 24. At the business meeting, George

Mansfield was returned for a second term as a member of the board of directors.

The guest speaker was Dr. Jerry Rushford of Pepperdine University, where he directs the Christian Heritage Center, an archive that traces the history of Churches of Christ in Western America. His paper was, "With Pioneers on a Road Beaten Hard," that traced some of the earliest beginnings of Churches of Christ in the British Isles. As a side note, Jerry gave a brief report on O. S. Winstanley, an early 20th century leader first in Ontario and then in California. (Anyone who has information on this person is encouraged to contact the CCCHS.)

Four presentations were made to the society at the meeting: (1) In both written and digital form, from Myrna Perry, Beamsville, ON. "Haldimand County Churches," excerpts from the periodicals. (2) "Manitoba Reports: The Bible Student," by Shelley Jacobs, Regina, SK, a collection of reports from the Bible Student, 1904-1913, on activities in the Province of Manitoba. (3) "They Walk Before us," a moving power point presentation by Paul Dale, Stratford, ON, of 45 deceased preachers, including photos and brief sketches of their lives and ministries. (4) A paper describing "The Church in Norval, by Edwin Broadus. The latter was given in preparation for the tour taken following the meeting of the Norval area, including the c.1840 extant Norval log meeting house. These papers and CD are available for purchase from the CCCHS and are available for viewing at the CCCHS website (ccchs.ca; click on "Archives" and then "Papers").

Max Craddock, chairman of the Gospel Herald Foundation, on behalf of that organization, presented to the society complimentary CDs that contain the issues of the Gospel Herald magazine, 1936-1991.

REPORT: Meeting of the Board of Directors, October 29, 2013.

The officers of the board were returned as in the previous year: George Mansfield, chairman; Elgin Whitfield, vice-chairman; Wayford Smith, secretary; Margaret Hibbard, financial officer; Bob Hibbard, historian. Wayford Smith will take over the publishing of the bi-annual Newsletter. Initial discussion of the 2014 annual meeting location begun.

Bulletins Placed in Meaford Archives



Pictured, eleven boxes of mid-'50s—mid '70s church bulletins and three boxes of periodicals from the Eugene Perry collection, stored at the CCCHS archives in Meaford, ON.

Contacts

- Temporarily, ordering of publications and CDs and forwarding of archival contributions can continue to be made through the address, CCCHS, 120 Moccasin Dr., Waterloo, ON N2L 4C3 (519-885-3702, ccchs1@gmail.com).
- General inquiries should be directed to chairman of the board, George Mansfield, Box 1179, Beamsville, ON L0R 1B0 (905-516-9228, george4now@gmail.com).
- Membership status and dues should be forwarded to Margaret Hibbard, financial officer, 156 Sunset Beach Rd., RR 2, Iron Bridge, ON P0R 1H0 (705-843-6696, vhibbard@bell.net).

- Archival collection location: 33 Sykes St. S., Unit 7, Meaford, ON, N4L 1X1.
- Internet connection: ccchs1@gmail.com.

2014 MEMBERSHIPS NOW DUE.

2014 CCCHS membership fees, covering Sept. 1, 2013 through Aug. 31, 2014 are now being received. Annual fees are \$25.00 (for both voting and associate memberships). Direct your payment to financial officer, Margaret Hibbard, 156 Sunset Beach Rd., RR 2, Iron Bridge, ON P0R 1H0
705-843-6696
vhibbard@bell.net

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

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