

THE DISCIPLES OF MEAFORD, 1848-1914
REPORTS FROM THE PERIODICALS

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THE DISCIPLES OF MEAFORD, 1848-1914: REPORTS FROM THE PERIODICALS

THE WITNESS OF TRUTH—1848-1850

The first mention of St. Vincent [Township in which the village of Meaford is located] in print is in the *The Witness of Truth* in the October issue, 1848. W. A. Stephens of Owen Sound, writing from Notawasaga, Aug. 13, reports of two beginnings in the Georgian Bay area: in the Township of Notawasaga, on the Lord's day, Aug. 6, and in the Township of St. Vincent, "...in which is the residence of brother George Jackson, formerly of Toronto, and also that of brother Wm. Trout, formerly of Norval; and they with others, have formed a congregation of some two or three months standing. And I was informed while there that another who had repented was to-day [Aug. 13] to be immersed and added to the congregation. Thus you see within a short time of each other two lamps have been lighted in this new country...It may be observed that there are several brethren, formerly of the Norval Congregation, in each of the above..." *WT*, Vol. 3, No. 10, p. 239, Oct. 1848.

Editor David Oliphant appeals for a good turnout to the June meeting to be held in Oshawa: "From Picton to Norwich, from Wainfleet to St. Vincent, may we not anticipate a full specimen of brethren present?" *WT*, Vol. 4, No. 4, p. 96, Apr. 1849.

John Williams, St. Vincent, May 10th, 1849, sends in "Special News" a letter to Bro. D. Oliphant to report on the beginnings of the church in that region. "The brethren of this place commenced meeting in a church capacity about one year ago, with nine members only, including male and female, under the superintendence of brother William Trout, with whom I am informed you are well acquainted...We have met regularly on the first day of the week [to partake of the Lord's Supper]...In a short time there were three persons come forward [to confess and be immersed] —and on the last Lord's day of last month, there were no less than six persons who made the good confession, and were immersed by brother Trout. Three of the number were of brother Trout's family...We have also four members from the Baptists; so that we number at the present time twenty members...It may not be improper here to state that we meet with stern opposition from some of the sects..." *WT*, Vol. 4, No. 6, pp. 143-144, June 1849.

William Trout is the next to report, St. Vincent, Aug. 26, 1849. "...we find we are too weak to make much progress here, and we would be glad to see brother Oliphant, or any of the brethren, and proclaim for a time among us; but we are too poor to compensate them for their time." Two baptisms are reported, bringing the number to 22. Trout also writes, "I should be glad to meet with you at Bowmanville next month...though the prospect at present is rather dull." Trout reported that the Methodists had recently conducted a camp meeting. *WT*, Vol. 4, No. 10, pp. 239-240, Oct. 1849.

In fact, the meeting to be held in Bowmanville in September with the intent that a co-operation for the purposes of evangelism be formed as mentioned by William Trout took

place: “the representatives of the churches” met on the 29th of the month, calling Alexander Anderson and James Kilgour “to labour in the gospel field.” (each to be paid \$300 per annum). These men accepted the invitation, committing for one year and to begin January 1850. In their published reply, they stated, “Having learned that the Evangelists should visit the back country, such as Owen’s Sound, St. Vincent, &c, we would suggest that it would be better to do so in the winter season, when there is sleighing.” *WT*, Vol. 4, No. 11, pp. 257-259, Nov. 1849.

D. Oliphant in a public letter in the *Witness of Truth* gives on behalf of the co-operation following a meeting in Pickering, Nov. 18, detailed directions for the pending evangelistic travels of Anderson and Kilgour. They are encouraged to travel south and southwest to Waterloo (Berlin) and Rainham, perhaps including North East Hope and Norwich, on to the Niagara Peninsula and Hamilton, Dundas, and on to Picton. “Concerning a visit to St. Vincent and other places in the north-west, these regions, it is hoped will not be neglected; but for the present, a visit to these parts may be laid over or postponed. By this postponement, more assistance probably can be rendered in the future.” *WT*, Vol. 4, No. 12, pp. 283-85, Dec. 1849.

D. L. Layton, writing from St. Vincent, Dec. 10, 1849, states: “...we are all rejoiced at the prospect of receiving a visit from the brethren who have been nominated by the delegates of the co-operation as Evangelists. Until now we have felt ourselves almost forgotten...Our progress though slow is still onward. One more has been added to our number by immersion since you last heard from us. All that sectarian bigotry and ignorance can do and say, is resorted to, in order to prevent the people from hearing the truth as it is in Jesus...I have the pleasure of forwarding to you a list of new subscribers for volume five of the *Witness of Truth*.” *WT*, Vol. 4, No. 12, pp. 285-286, Dec. 1849.

D. L. Layton “recently writes that four have been added to the congregation at St. Vincent.” *WT*, Vol. 5, No. 3, p. 71, March 1850.

W. Trout sends the news: “Two more have united themselves to the company of the saints at St. Vincent.” *WT*, Vol. 5, No. 6, p. 144, June 1850.

THE CHRISTIAN BANNER—1853-1856

D. L. Layton reports “two have been added to the church in St. Vincent recently.” *CB*, Vol. 7, No. 1, p. 30, Jan. 1853.

James Black, writing from Nottawasaga, Jan. 17, 1853, “I am here two days, and I intend to leave for St. Vincent to-morrow” *CB*, Vol. 7, No. 3, p. 83, March 1853.

The annual June meeting in 1853 was to commence the third Friday in June and was to be held in Williamsville in Rainham Township. D. Oliphant sends encouragement: “It would doubtless minister to the joy of all could the brethren of Nottawasaga, St. Vincent, and Owen Sound find their way to Williamsville in Rainham. Brethren Trout and W. A.

Stephens, we doubt not, will do what they can to send themselves and the brethren with them to the meeting.” *CB*, Vol. 7, No. 5, pp. 139-140, May 1853.

John Doyle, preaching under the directions of “the board,” reported via the *CB*, March 12, 1855. His three months service, producing 33 baptisms, included a visit to St. Vincent Township. Doyle, with a heavy cold went from earlier labours in King to Nottawasaga, and was carried from there to St. Vincent by “brother Trout (a good fish which I think will not be cast away when the net shall be brought to land).” “This church has no Elders, they say they have no brethren possessing the qualifications required by the good book... they work harmoniously together...after delivering five discourses I had the pleasure of seeing 14 precious mortals...buried in the waters of Georgian Bay in the name of Lord Jesus...” Then on to Owen Sound—four discourses, two baptisms—then home. *CB*, Vol. 9, No. 3, pp. 85-87, March 1855.

“A Disciple,” writing from St. Vincent, Jan. 9, 1856, “during the gloom of one of our long winter evenings,” comments on previous articles in the *CB* and relates a meeting that took place in the community. He reports, “My brother [D. Oliphant], the cause you plead is gaining ground in this part of Her Majesty’s dominions. One more has seen fit to take up our Master’s cross today.” The meeting mentioned above was conducted by a church that favoured sprinkling and infant baptism. The speaker invited “brother Trout” to attend, saying, “If I am wrong I want you to put me right.” After a number of arguments were presented, Brother Trout, “our venerable brother, arose to reply; there ensued a scene disgraceful to record...during the one hour to which he was limited, it was almost one continued scene of interruption and annoyance; the most ungentlemanly and unchristian-like in its nature.” The report continued: “Notwithstanding all this, our cause moves forward like a mighty wave of the ocean, bearing down error and everything opposed to its course.” A Methodist minister, residing in the place is recorded; when exhorting his flock, he said, “These discipleites are just like the Canada thistles, when they once get into a place it is impossible to root them out.” *CB*, Vol. 10, No. 3, pp. 85-88, March 1856.

David Oliphant Jr., in “Travels and Labors, Number Two,” records having set out during the third week of January on a two month’s tour of “our Provincial West; not the far West but the near West. “...My first halt was St. Vincent, in which vicinity and at Owen Sound about two weeks were occupied. The church at St. Vincent, which has a membership of one or two less than eighty, was found to be in average spiritual health. It was gratifying and encouraging to form the acquaintance of not a few new members, and very refreshing to meet such well tried and estimable brethren and sisters as brother and sister Trout, brother Layton and his sister companion, brethren Williams and Whitelaw with their partners, the Coxes and their Christian wives, brother Mallory and brother McMillen and their helpers in life and in the gospel, and sister Blanchard. It also ministered the best of good cheer to find every grown up member of some families a member likewise of the Christian family. Our brother Trout has, if my member is not astray, six children who are also children of the Lord. Brother McMillen’s daughters, two in number, constituting his whole family are disciples. Some of brother Williams’ and sister Blanchard’s children are likewise doubly related to them. So also one, if not both of brethren Cox, it was

understood, had the pleasure of having children who were born twice.” *CB*, Vol. 10, No 3, pp. 98-99, March 1856.

H. Brown, St. Vincent, May 10, 1856, Obituary: Wilson Mallory of the St. Vincent Church, passed away May 6, 1856. “Brother Mallory embraced the christian religion A.D. 1848, continued as a worthy member of Christ’s church.” *CB*, Vol. 10, No. 5, p. 146, May 1856.

James Menzies, Norval, Canada West, June, 1856, supplies the *CB* with the “secretary’s account with the Bible Union of the Disciples of Christ, for the year ending June 20th, 1856.” Twelve churches contributed £49 13 5, of which St. Vincent contributed £6 11 0. *CB*, Vol. 10, No. 7, pp.126-128, July 1856.

Uncharacteristically of Oliphant’s journals, politics appeared front and center in the October 1856 issue of *The Christian Banner*, in an extended article, “‘Sharks’ On Dry Ground.” An editorial from an un-named newspaper is quoted by Oliphant in which a reference is made to an unnamed candidate for the Legislative Assembly from the Georgian Bay area. An excerpt reads, “It is strange how heartily these Owen Sounders and men of Grey detest a ‘Disciple.’ Were it not they are all wealthy, more or less, we should say that Bishop Beaty’s flock are a sadly persecuted remnant. ‘Why won’t you vote for Beaty?’ ‘Because he’s a Disciple—they are all a set of sharks!’ Complimentary, certainly, to the select saints! And then they ask, What right has a bishop, or a teacher of these Disciples, to be a member of the Assembly or the Council either, when Bishop Strachan and Dr. Ryerson and Parson Vanfelson are all excluded?” Oliphant responds by questioning the fairness of applying negative perceptions of James Beaty Sr. to leading Disciples elsewhere, e.g. in Owen Sound and the County of Grey. [Beaty was held by some to be the founder of the Disciples in Ontario, having lead in the formation of the Shuter St., Toronto, church in the 1830s. He was a very prominent person in politics, city development, and finance in the mid-19th century. He founded the newspaper, *The Leader* in 1852. He was a MP from 1867 to 1874.] Oliphant demands, “Now, respected sir, if you could call upon the neighbors of W. Trout, J. Williams, and D. L. Layton, of St. Vincent—William A. Stephens, and the aged Mr. Boyd, of Owen Sound—Messrs. Legate and McKechnie, of Durham—men who are generally known in these regions—you would obtain certificates both in number and character sufficient to convince you... that the disciples within the County of Grey are not in truth to be set down as a ‘set of sharks.’” Oliphant goes on to suggest that a public appraisal of James Beaty would be in order—from the double standpoint of his being a Disciple and a public official. *CB*, Vol. 10, No. 10, pp. 314-317, Oct. 1856.

BANNER OF THE FAITH—1860-1863

[The periodical record of *Banner of the Faith*, 1860 through to 1863, has limited information regarding Disciple activities in St. Vincent Township. Indeed, the focus is upon the “troubles” surrounding the Co-operation issue, and reporting on church activities is generally curtailed.]

D. Oliphant in “Visits and Labors” reports on three months of travel to: “Beamsville, Jordan, Wainfleet, Moulton, Rainham, Cayuga, South Cayuga, Mount Healy, Villanova, Townsend, Sandhill, Nottawasaga, Collingwood, **St. Vincent**, King, Charlesville, and Clarke. At all of these points a little gospel labor was performed in the name of the Lord; but at no point did we labor long enough to move many of the hearers to confess Jesus...” *BF*, Vol. 14, No. 5, p. 250, Oct. 1860.

D. Oliphant in “The Work of God Among Us” No. 3, observes, “In the meantime therefore, according to all that we know of heaven’s truth, we are called upon to aid, as ability serves, no less than from ten to twelve co-operative movements...” Included in his listing, “Between Collingwood, St. Vincent, Owen Sound, and Derby, some progress is making, and a laborer is to be maintained in the general service of the Lord.” *BF*, Vol. 17, No. 5-6, pp. 87-89, May-June 1863.

W. H. Trout, St. Vincent, March 22, 1863, in a letter to Editor Oliphant, writes: “It will be interesting to all those who love the progress of the Redeemer’s kingdom to learn, that we, although not having the services of any of the regular preaching brethren, are still making some progress...there have been six added to the congregation since last autumn, five by immersion, and one restored. Last Lord’s day, we had the pleasure of seeing two believing penitents obey...Again, today, we are cheered by witnessing the confession and immersion of another...With regard to evangelizing, the brethren here have concluded that with the assistance of the neighboring congregations, they will engage the services of some evangelist to labor in this section of the country.” *BF*, Vol. 17, No. 5-6, pp. 93-94, May-June 1863.

MESSAGE OF GOOD-WILL TO MEN—1864

The treasurer’s report of “the churches of Christ co-operating [centered in Wellington County] for the preaching of the gospel for the year ending February 1864” reported support from 23 churches, including St Vincent that gave \$71.00 of the \$1,260.74 collected. *MGW*, Vol. 18, No. 3-4, pp. 55-57, March-April 1864.

“L.” [C. J. Lister?] in a letter from Stouffville, Feb. 1864, in “Intelligence,” reports on his travel to Eramosa to attend the “February meeting” (see above). “At the meeting we found but few Brethren from distant points...Our prudent and useful Bro. Trout was also present...” *MGW*, Vol. 18, No. 3-4, pp. 62-63, March-April 1864.

THE BIBLE INDICATOR—1869-1871

[C. J. Lister began the paper *The Bible Indicator* in 1869 and that may have lasted through 1871. At the time, Lister, who came from Bowmanville and who had served as a field evangelist for a number of years, was now living on a farm just out of Meaford.

Financial constraints required that he engage in farming in order to pay his debts, debts incurred perhaps because of his publishing efforts.]

C. J. Lister, in “Evangelists’ Advices,” reports, “In Meaford, we always have good meetings—and what is a favourable index to the condition of the church, seldom is there a series without additions. Bro. John Trout from Toronto, spoke a few times some two or three weeks ago. The writer had not the pleasure of hearing him; but the brethren were well pleased. At the conclusion of his last discourse, one came to the wise decision of entering into the service of Christ. The writer immersed him the following day First day, and commenced meetings at the rate of about five per week...He had the pleasure of immersing three the second week...Some of the Meaford [Bible] School met us—when we repaired to a grove for a social picnic, at which there were speaking, singing, &c... Bro. Trout of Meaford, immersed one who came from Collingwood township a few weeks ago.” *BLr*, Vol. 2, No. 4, pp. 63-64, Sept. 1869.

The “Evangelist” [i.e. C. J. Lister] in “Advices” directs a report to Bro. Royce, secretary and treasurer for the Co-operation. “Meetings have been continued in Meaford and some School Houses in St. Vincent. The interest is still good. Nine more have been added. The last one of Brother Trout’s family has confessed his saviour. Spoke yesterday in a house owned, I believe, by the ‘Friends.’...We thank them for it. There is quite a stir in this region relating to religious matters. One of the clergyman came to hear one evening. Did not like what was said...he gave vent of his feelings in the village paper. The writer noticed it in the next issue. The Editor gives half a column per week to us. So far it has been filled.” *BLr*, Vol. 2, No. 5, p. 9, Oct. 1869.

In “Advices,” C. J. Lister, reports meetings held in Meaford, Cape Rich, and Woodford, Owen Sound and Derby. “The brethren are doing well in Meaford. They are alive to their responsibilities. One immersion.” Mention is made of “Bible Schools” in the area, e.g. Meaford, Owen Sound, and Derby. Evenings were scheduled for these for singing, speaking, and “lively chit-chat.” “In Meaford, on such an occasion, the Meetinghouse was filled with scholars, teachers, parents, friends, neighbors, &c. After several short speeches from different parties, of different creeds, they very generally participated in enjoying some refreshments. The from the branches of a beautifully illuminated tree, was taken a small present for every scholar.”

In the same issue: Obituary: “For more than forty years our aged sister Trout made the kingdom of God invariably the first thing. But she is gone.” *BLr*, Vol. 2, No. 8, pp. 124-125, Jan. 1870.

In “Advices,” from St. Vincent, Feb. 16, 1870, again directed to Bro. Royce, C. J. Lister expresses appreciation for an unexpected gift on money received from the Co-operation. He also reports the arrival of James Black who “gave a fine discourse last evening. When an old Disciple gives a discourse on ‘first principles,’ he clips things off nicely. Bro. Black was not here long before he was speaking in the Gaelic language. I do hope he will benefit his countrymen...The Meaford brethren feel happy and thankful at the prompt response to their letter sent to Bro. Royce.” *BLr*, Vol. 2, No. 9, pp. 143-144, Feb. 1870.

C. J. Lister, to the editor of the Meaford Monitor, indicates the termination of the discussion in the paper between “Berean” and himself on the subject of baptism—i.e. no new argument had been introduced. A proposition was submitted for public discussion: “That ‘Berean,’ Mr. Ross, Mr. Black, and the writer spend a few evenings either in the Baptist Chapel, (Cape Rich) or the Disciples’ Meeting-house, (Meaford) to discuss publicly the points of difference between the ‘Berean’ on the part of the Methodists, Mr. Ross on the part of the Baptists, and Mr. Black and the writer on the part of the Disciples.” *BLr*, Vol. 2, No. 10, pp. 150-152, March 1870.

In “Advices,” C. J. Lister reported: “I attended a meeting at Meaford on the evening of the 24th Inst. in the Town Hall. My ‘Rev.’ opponent, Mr. Will, opened his clerical battery and kept on firing for nearly two hours. The writer felt the benefit of the Christian armour. Several clergymen were on the platform. The proceedings were such that Bro. Anderson’s Highland heart was stirred within him. In framing other propositions for public debate the ‘rev.’ T. Watson (Church of England) acts for Mr. Will and Bro. Hiram Brown for me. Mr. Will obviously has his fears about meeting the Disciples fairly and honorably to debate the doctrinal differences—He has shown himself quite capable of dealing in personal invectives. We wish to be about such work.” *BLr*, Vol. 2, No. 12, p. 189, May 1870.

Writing from Collingwood Township, June 20, 1870, and addressing his note to R. Royce, Sec’y General Co-operation, C. J. Lister, in “Advices” reports further on the public discussion taking place in Meaford. “That two public meetings have been held without any specially good results is simply true. The first was called by the ‘Rev.’ Mr. Will, at which he used his black brush upon me unsparingly. There were hundreds out... Since that date another meeting has been convened. The people were invited by me. Our Methodist friends were out ‘on time,’ and having fears that there might be a ‘row,’ the writer’s speech was slow and somewhat ‘tame.’ Mr. Will’s, although amidst Methodist cheers and clapping of hands was little better. Our Methodist neighbors pay little regard to order at times. For which the ‘lay’ element is not so much to blame as the ‘Ministers’ who encourage it. There are excellent men, however, in that denomination, who would not knowingly do wrong...I am represented here, as having ‘been whip’d,’ ‘hissed,’ and ‘threatened punishment’ by the civil authorities in Meaford...Yesterday there were two immersions here. The candidates came forward at the last meeting Bro. Black held...We immersed near Bro. Peter Trout’s mill. The order was the worst I ever witnessed. Baptism has been ridiculed, laughed at, derided and pronounced indecent by religious leaders to that extent, that the young people think they can say and do what they please...” *BLr*, Vol. 3, No. 1, pp. 14-15, June 1870.

At the June meeting in Everton, June 25, 1870, the “General Co-operation” was dissolved in favour of several smaller co-operations. “The churches in Grey and one in Simcoe County have formed themselves into a Co-operation. The object...is to keep labourers in the field...Not the hiring of ‘pastors’ in the popular sense; but simply to employ preachers...Let the overseers of the various churches do the ruling and the preachers the *preaching*.”

Minutes of the Meeting of Delegates of the Christian Church of the County of Grey convened at Meaford on the 5th of May, 1870, by Circular issued by the Church of Meaford, to consider the propriety of engaging and sustaining an Evangelist to labor in the County of Grey.

Delegates present—Brethren W. A. Stephens, Owen Sound; R. Cox, Cape Rich; D. L. Layton, J. J. Johnston and W. Whitelaw, Meaford; Hiram Brown, Woodford, and W. Fleming, Derby. Collingwood, Stayner and Priceville were represented by letter. Seven churches pledged a total of \$615.00 to the cause. C. J. Lister was named as the desired evangelist. D. L. Layton was named General Treasurer, and the churches agreed to pay quarterly to the Treasurer, and the Treasurer quarterly to the Evangelist. A committee was established to confer with the Evangelist concerning the best method of evangelizing, &c., consisting of W. A. Stephens, J. J. Johnston, W. Fleming, R. Cox, and H. Brown. Bro. Lister consented to labor for this Co-operation, and commenced 1st July. *Blr*, Vol. 3, No. 2, pp. 31-32, July 1870.

C. J. Lister, re “The Discussion,” reports: “The last effort made to settle preliminaries have failed. Four parties met as a committee. Resolutions were moved, but Mr. Will’s representative had not *permission* to extend the time beyond four nights. They knew well that I would not consent to such a short time and took advantage of the circumstance and fairly backed off...” *Blr*, Vol. 3, No. 5, pp. 75-76, Oct. 1870.

C. J. Lister, “Advices,” “Since the last report the writer has spoken at the following places: Cape Rich, Wilcox School House, McCollum School House, Meaford, and Clarksburg... The brethren are doing well. Of Meaford the same can be said...” *Blr*, Vol. 3, No. 5, p. 77, Oct. 1870.

“Brother Anderson In Meaford.” “This evangelist is now laboring with us. The roads in places are almost impassable. This thins the meetings.... The intention is to divide the time between Meaford, Owen Sound, and Derby... We have had the pleasure of one immersion since his visit...” *Blr*, Vol. 3, No. 7, p. 96, Nov. 1870.

In his last “Advices,” C. J. Lister reports: “Notwithstanding the mud and rain, and a number of other obstacles, Bro. Anderson’s meetings in Meaford last fall were a fine success. Some five altogether were immersed, and the service done to the cause was considerable.” *Blr*, Vol. 3, No. 8, p. 124, Jan. 1871.

Final on the debate that didn’t happen: “Bro. Thompson, My Dear Sir, Bro. Kilgour and you were chosen as my moderators in a debate which we expected to come off last fall. Let me say for your information that when our opponents began to understand their position they seemed determined to keep out of it...” *Blr*, Vol. 3, No. 8, p. 125, Jan. 1871.

“D. F. Stewart.” “This Bro., in trying to unite with the church in Meaford, met with considerable opposition. There were two or three meetings about it. Bro. Johnston, the writer [C. J. Lister], and a very few others sympathized with him in his lonely and isolated condition, and were anxious (sic), when learning from himself that he would not

preach nor teach what is known as ‘Thomasism,’ that he should be among us as of yore. But the statements received from Everton were such that the brethren could not do otherwise than refuse him, and especially so when he had not one word of acknowledgment to offer touching all that transpired in Everton. The writer was sorry to hear him so determined to justify, in every particular, all that he did and said while there, and that there was no change in his views. This was painful to us but his recent conduct is more so. He has been preaching in Meaford his old peculiar views...” *Blr*, Vol. 3, No. 8, p. 126, Jan. 1871.



Meaford, Ontario, 1868

BIBLE INDEX—1873-1879

In “News of the Brotherhood,” the editor writes, “We have not heard of the recent work of *Bro. C. J. Lister* of Meaford...[his] labors of love should not be overlooked. *Bro. Lister*...has made real sacrifices to aid in spreading the gospel. A lifetime devoted to truth commands respect and admiration; but it should not stop there. We do not ask merely, we demand faithful consideration of these matters...It is for us to cry aloud and spare not, it is for you to contribute and spare not your ‘carnal things,’ that others may reap rich blessings in ‘spiritual things.’” *Blx*, Vol. 1, No. 3, p. 46, Jan. 1873.

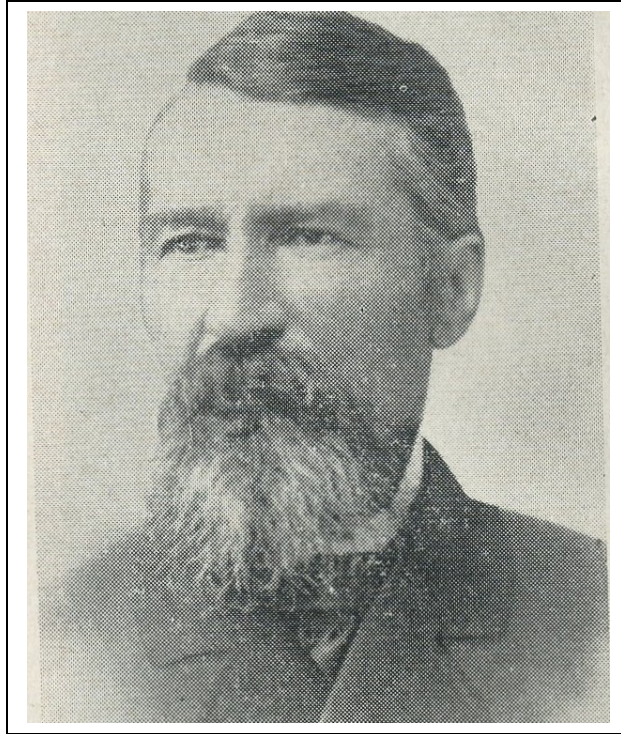
In “News of the Brotherhood,” *Congregation at Meaford*, quoting the *Meaford Monitor*, published by Messrs. Watt & McLaren: “The Sabbath School festival on Saturday evening, in connection with the Disciples’ Church, was well attended...Messrs. Beaty and Trout of Toronto, who were expected to address the meeting, having been unable to reach the village in consequence of the blocking up of the railway, impromptu speeches were called for from Messrs. McKnight, Sinclair, Bond, Johnson, and Watt. The choir sang a number of appropriate pieces, and while the audience was being treated to refreshments, a Christmas tree was uncovered bearing presents of books to all the scholars of the school. D. L. Layton, Esq., presided as chairman.” Messrs. Trout and

Beaty arrived late in the night of Saturday, and met with the brethren morning and evening. Large meetings, considering the cold and stormy weather, were convened.” *BLx*, Vol. 1, No. 4, p. 55, Feb. 1873.

“Meetings in June”: Five meetings were slated for each of the Sundays in June, 1873, including Meaford, the third Sunday, June 15. “Meaford is a town on the Georgian Bay, ‘beautiful to behold’...the terminus of the East Grey Railroad from Collingwood [which is reached by]... the Northern R. R. from Toronto, and at present runs only twice a day... The journey from Toronto is about seven hours...Brethren D. L. Layton and D. Sinclair, on behalf of the congregation, extend a cordial invitation...Our Elder Brother Trout, now of Beaverton, will, we trust, find himself able in health to attend...” *BLx*, Vol. 1, No. 7, p. 103, May. 1873.

“News of the Brotherhood. General Assemblies in June [1873]...The Meaford Meeting.” “It commenced on the Friday previous. Brethren Jno. F. Rowe, John M. Trout, and Mrs. Trout and family Bro. Geo. Clendenan, Mrs. Clendenan and Miss Gates went from Toronto by the morning train of Friday [Rowe’s report, p.143, lists as travelers as well, Bro. McGill, Oshawa, Bro. Forrester, Pickering, “together with a number of other Disciples”] and took on Bro. Anderson at King where he had been for some days holding meetings with Bro. Rowe and Bro. Sheppard, and arrived at Meaford in time for the evening meeting, when Bro. Rowe addressed a large and attentive audience. On Saturday a large number of new arrivals increased the multitude at an afternoon meeting when Bro. Geo. Clendenan delivered a discourse on the ‘Works of the flesh and spirit;’ he was followed by Bro. James Beaty, jr., on the ‘Cultivation of the human spirit.’ In the evening Bro. Rowe again discoursed ...on the ‘Office of the Holy Spirit.’ Bro. D. Sinclair presided...On the Lord’s Day in the morning a baptism took place in the beautiful and clear waters of the Georgian Bay...At 10 o’clock the Drill Shed...was filled...about six hundred persons...listened to Bro. Rowe from the eighth chapter of Acts...After this meeting the brethren, variously estimated from 150 to 200 [partook] of the Lord’s Supper. Bro. Anderson presided...William Trout, absent on account of illness, was sorely missed...At about six o’clock the Drill Shed was again filled, when Bro. James Beaty, jr. spoke on ‘Christian Unity’...Brethren Rowe and Clendenan followed with short addresses. Another baptism that evening and another on Monday morning. The brethren met in the Meeting House at 10 a.m. on Monday...short addresses by Brethren Rowe, W. A. Stephens, of Owen Sound, Wm. Forrester of Pickering, John McGill of Oshawa, John M. Trout, Geo. Clendenan, and Alexander Anderson.” [A long list of attendees from thirteen places is given.] Colonel Pollard and Captain McGee were thanked for the use of the Drill Shed, and reeve, Mr. C. R. Sing and Council for the use of chairs and furniture. The illness of C. J. Lister over the weekend was noted. “We hope by this time he has quite recovered and able to attend to his farm. We hope he will soon find work more congenial to one who has been so long actively engaged in preaching the gospel and conducting religious periodicals, and leave the farm to those who know better to drive the plough...” [J. F. Rowe’s account (p. 143) included this comment: “Bro. Lister, who resides six miles out of Meaford, on a farm is said to be not only a man of excellent qualities, but a fine speaker, and one of the most effective and successful evangelists in Canada. But on account of financial embarrassment his hands are tied and his lips closed;

and instead of being in the field evangelical preaching the glad tidings of salvation, he is working on his farm like a slave to extricate himself. We hope and pray...he may, in some way, be speedily released.”] Bro. Clendenan continued to hold meetings during the week with the result that ten more were baptized. *BLx*, Vol. 1, No. 9, pp. 134-135, July. 1873.



Charles Joseph Lister

C. J. Lister, writing from St. Vincent, Nov. 26, 1873, addresses the first of several public letters (via the *BLx*) to “My Venerable Esteemed Bro. Black,” remembering pleasant times of earlier shared preaching. The main purpose of his letter was to relate to Bro. Black (and the reading audience!) an enjoyable “incident.” In early September plans were made for a “grove meeting.” Bro. Thompson (Derby) and Bro. R. Beaty (Toronto) were invited to do the speaking. The grove meeting was rained out; Bro. Thompson was unable to attend, but meetings were held nevertheless in Cape Rich and Meaford, with Bro. Beaty speaking. A hidden intent to occur during this time was postponed to early October when a social evening was scheduled, arranged by Bro. Johnson. Supper, speeches, and a presentation—\$92 presented to Bro. Lister! Who “afterwards learned that the little band in Derby *figured* largely in this part.” *BLx*, Vol. 2, No. 1, pp. 22-23, Jan. 1874.

Benjamin Franklin, age 62, editor of the *American Christian Review*, Cincinnati, OH, “now the chief periodical in the States,” came to Ontario in June, 1874 to conduct meetings at various points, including Toronto, Dorchester, Owen Sound, Bowmanville, Prince Edward County, and Smithville. Following the meeting at Owen Sound, Franklin “came to Meaford to speak in the town hall on the evening of Wednesday. He also spoke there on Thursday evening. Two excellent discourses were given. Some of the

‘clergymen’ were out. A good impression was made and two were immersed...” C. J. Lister. *Blx*, Vol. 2, No. 7, p. 206, July 1874.

“General Assemblies. At Meaford, on the 20th of June.” Beginning on Friday. Speakers included Hugh McDiarmid, Toronto; J. Harrison Jones, Mount Union, Stark County, Ohio; Alexander Anderson, Eramosa. Others in attendance, Mrs. Steele, Dundas; Emily and Ada Winstanley, Toronto; John M. Trout and family, Toronto. A. Anderson spoke Saturday night. On Sunday H. McDiarmid spoke on the “Conversion of Saul.” Again the Drill Shed was used and full. J. H. Jones spoke on “The Signs of the Times.” In the evening, James Beaty, Jr. spoke on “Distinctive Features of the Congregation of Christ.” An estimated 1,200 were present for the day. On Monday morning short addresses were given by [aged] William Trout, Wm. A. Stephens, D. L. Layton, Anderson, Jones, McDiarmid, and Beaty, followed by four immersions. The meetings were continued by J. H. Jones during the week through to the next Lord’s Day with a total of eight immersions. He returned via Toronto and steamer, “City of Toronto,” and on to Cleveland. Local brethren are named: D. Sinclair, John Layton, Johnston, Jas. Trout, Jay, Whitelaw, Cox, Laycock, etc. *Blx*, Vol. 3, No. 7, pp. 205-207, July 1875.

O. G. Hertzog in September conducted meetings: “...for some days past...night after night ...in Meaford.” It was reported by a subscriber, Sept. 6, 1876, that “the meeting is prospering fairly. We are having large ideas spread out in the *Monitor* here. Truth will lose nothing in the investigation.” *Blx*, Vol. 4, No. 10, p. 300, Oct. 1876.

D. Oliphant, in the “July and August Report, *Living Laborer*”...“Elder Hertzog passed over to Aurora...and Elder Franklin journeyed to Meaford on the Georgian Bay. A laborer by the name of Berry, as witnessed in the *Review*, also preached at Meaford; and we learn that the result of labors at Meaford was an ingathering of forty-two.” *Blx*, Vol. 4, No. 10, p. 301, Oct. 1876.

Obituary. Ellen Stephens, wife of Bro. D. J. Layton, fell asleep in Jesus, on the 12th inst., aged 54 years, 7 months, and 20 days. Sister Layton made the good confession, and was baptized on 12th of September, 1840—thirty-seven years ago—and was united with the Church of Christ at Norval. Twenty-nine years ago this month* she with her husband and the undersigned, and three others united together and formed a church here to attend to the things of the Lord in his own appointed way, and continued his faithful disciple to the end, ‘knowing in whom she had believed.’” Meaford, May 18th, 1877, Wm. Trout, Sr. [*Formal beginning of the Meaford (St. Vincent) congregation, May 1848.] *Blx*, Vol. 1, Second Series, No. 6, p. 192, June 1877.

Wm. Trout, Sr., “To the *Index*,” Meaford, July 23, 1877, “We have had some very interesting meetings here during the last two weeks. Bro. Joseph Franklin [son of Benjamin Franklin] has spoken some fifteen times to very large and attentive congregations. Eleven came forward...[and were baptized]...Bro. J. F. is a very good and forcible speaker, sticking close to the Apostles’ teaching...He left for home this morning, where he expects to arrive next Wednesday...Bro. C. J. Lister intends to continue the meetings for a while longer.” *Blx*, Vol. 1, Second Series, No. 8, p. 255, Aug. 1877.

Editorial Remarks. Meaford.—“The meeting at Meaford when last heard from was still going on. Bro. A. Ellmore, the speaker. Nineteen additions last report.” *Blx*, Vol. 3, Second Series, No. 7, p. 222, July 1879.

Meeting at Meaford, reported by James Trout, Meaford, 5th August, 1879. “Brother A. Ellemore (sic), of Frankfort, Indiana, has just closed a series of meetings, lasting six weeks, with the Church of Christ in this place. About the time the meeting was fairly under way, the so-called ‘orthodox’ ministers of the town, seeing their craft was in danger, unitedly sent for a revivalist of the Moody and Sankey stripe to come and hold an opposition meeting. They secured the Drill Shed, and made desperate efforts to destroy the influence of our meeting by circulating the usual slanderous statements concerning the teaching and practice of the Disciples; but so far as we have been able to learn, did not succeed in making a single convert, although there were nearly a dozen ministers hard at work all the time.

Bro. Ellemore (sic), on the other hand, with very little assistance except that of the congregation, succeeded in turning *eighty-two* persons into the way of the Lord. The additions were chiefly men and women, many of them heads of families. Seventy-one were buried with the Lord in baptism, nine had been baptized, and two were reclaimed. More than one-third of them had been connected with the various denominations; of the remainder, about half were from the world... This we believe to be the most successful meeting, not only in point of numbers added, but in every other respect, ever held among the Disciples in Canada... We expect to have him with us again next summer.” *Blx*, Vol. 3, Second Series, No. 8, pp. 250-251, Aug. 1879.

THE CHRISTIAN SENTINEL—1880

[Edited for one year by Hugh McDiarmid.]

Church News. “Brother Ellemore is continuing a meeting at Meaford—with what success we are not informed.” *CS*, Vol. 1, No. 7, p. 217, July 1880.

CHRISTIAN WORKER—1881-1882

[The *Christian Worker* was the effort of H. B. Sherman, as editor, “late from Indiana” (Vol. 1., No. 1, p. 4, 1881), with C. A. Fleming of Owen Sound, Business Manager.]

PERSONAL. “Bro. Duncan Stirling has moved his family from Wiarton, and is again on his old place about a mile from Meaford.” *CW*, Vol. 1, No. 1, p. 2, Nov. 1881.

The Georgian Bay Co-operation. “The need of co-operative work in this region has been discussed by the brethren for two or three years, but nothing definite was done until last July, when the series of meetings were going on at Meaford. Many of the brethren from the different congregations were present, and held a consultation meeting about the

matter, at which time it was thought wise to immediately begin the work. H. B. Sherman and D. Stirling were chosen as evangelists to labor for one year. The evangelists are to labor in the limits of the co-operation, under the direction of the Advisory Committee, composed of the Evangelists and brethren of each congregation. Each congregation is to select their representatives to set with the Committee. Each congregation is to say what it can give to support the work, and pay the amount quarterly. Nearly all the congregations have said what they will do. The work of the evangelists is to hold protracted meetings in all the congregations and preach in new places.” *CW*, Vol. 1, No. 2, p. 1, Dec. 1881.

Co-operation Meeting. Nov. 19, 1881. Representatives: M. N. Stephens, Glencairn; Bro. Hill, Collingwood; G. McArthur and Robinson, Stayner; Bro. Falls, Euphrasia [Eujfravsia, “Cheerfulness”]; Brethren Cox and Dougherty, Cape Rich; a number of brethren from Meaford; by letter, Wiarton and Keppel. D. L. Layton opened the meeting. H. T. Law read the letters from Wiarton and Keppel. It was decided that the Evangelists should begin in Collingwood the first week in December. The Advisory Committee for the year was chosen, including seven members from Meaford. Hall rent at Collingwood is a part of the legitimate expenses of the Co-operation. The name of the co-operation is, *The Georgian Bay Co-operation*. H. T. Law was chosen secretary and treasurer. “The *Christian Worker* being a child of this Co-operation, it was agreed that each member working in the co-operation labor to spread the *Worker*. *CW*, Vol. 1, No. 2, p. 3, Dec. 1881.

Henry Garfield Sherman, born at Meaford, Ont., December 20, 1881, “one pure Canadian in our family now.” *CW*, Vol. 1, No. 2, p. 1, Dec. 1881.

[Throughout 1882, the paper was titled, *Canada Christian Worker*. Printing was moved from Owen Sound to Meaford, with J. C. Whitelaw the Business Manager.]

PERSONAL. The Sunday School at Meaford held a festival on New Year’s (Monday) which consisted of sleigh riding, supper, singing, and a speech or two by the Editor of the *Worker*. *CW*, Vol. 1, No. 3, p. 3, Jan. 1882.

“The churches at Meaford and Owen Sound make an especial contribution on the first Sunday in each month for evangelizing purposes.” *CW*, Vol. 1, No. 4, p. 3, Feb. 1882.

“So many of our brethren have the Manitoba fever that we cannot tell what a day may bring forth.” *CW*, Vol. 1, No. 5, p. 2, March 1882.

“Bro. J. T. Hawkins of Kentucky, will hold a meeting in Meaford in June and July...one of Kentucky’s gifted sons....” *CW*, Vol. 1, No. 6, p. 3, April 1882.

The Georgian Bay Co-operation. The first half year of work has ended. In the beginning, \$1,500 was thought to be required. But with the cause at Collingwood, the amount was increased to \$1,600. Total amount received to April, 1882, \$541.75. Meaford had contributed \$278.00. H. B. Sherman had received \$284.75 and D. Sterling (sic) \$172.33. \$1,008.25 needed in the second half. *CW*, Vol. 1, No. 9, p. 2, July 1882.

“Brother J. T. Hawkins from Ghent, K’y who held the June meeting at Meaford this year, closed his meeting on the 11th of this month.” Four additions. *CW*, Vol. 1, No. 6, p. 3, 4, April 1882.

“The churches of Meaford, Cape Rich, and Euphrasia have formed a co-operation to keep a preacher in the field all the time. Preaching at Euphrasia and Cape Rich on alternative Sundays and Meaford every Sunday night. H. B. Sherman to begin Dec. 1.” *CW*, Vol. 1, No. 12, p. 3, Oct. 1882.

BIBLE INDEX & CHRISTIAN SENTINEL—1882

[Managing Committee: Edward Trout, Toronto; A. Anderson, Hamilton; Wm. Forrester, Pickering; J. J. Johnston, Meaford; Hugh Black, Rockwood.]

H. B. Sherman, writing from Collingwood, Dec. 14th, 1881: “Many thanks Bro. McD. for your kind notice of *Christian Worker*. Our next paper is an improvement over the first issue. I will organize a congregation here next Sunday. We are having a good interest. We will have 15 or 16 to start with and very good material.” *BlxCS*, Vol. 2, No. 1, p. 18, Jan. 1882.

For Sale. Terms Easy.—Parts of Lot 28, in Con. 6 & 7, St. Vincent, Grey Co. Stock, Fruit or Grain Farm. For terms ask J. J. Johnston, or C. J. Lister, Meaford Ontario. [C. J. Lister was laboring in Bowmanville since July, 1881, according to the *Christian Worker*, Vol. 1, No. 1, p. 2, Nov. 1881.] *BlxCS*, Vol. 2, No. 1, p. 30, Jan. 1882.

CHRISTIAN WORKER—1882-1883

Meaford, Ontario (Advertisement). “...something of the advantages...situated on the South Shore of the Georgian Bay...abounds with trout and white fish...shipped in large quantities...an excellent harbour...at which the largest lake steamers call regularly... Along the river are mills and factories driven by water power...on the terminus of the Northern Railway...population over 2,000...about 200 Disciples of Christ...also a Church 7 miles to the north-West and another 8 miles south...soil rich clay loam... climate bracing...grain of every kind...apples and plums shipped by rail and boat in great quantities...Messrs. Trout and Jay, Land Agents.” *CW*, Vol. 2, No. 1, Whole No. 13, p. 4, Nov. 1882.

Editorial Dots. June Meeting at Meaford. “We expect Bro. H. W. Elliott from Kentucky to assist in holding a meeting commencing June 17th at this place. We [H. B. Sherman] are intimately acquainted with this gifted young man, and know his devotion to his calling. He is 23 year old and has been preaching for 6 years. He is known in Ky. As the ‘boy preacher’ and is pre-eminently successful as an evangelist.” *CW*, Vol. 2, No. 6, Whole No. 18, p. 2, April 1883.

Our Meaford Meeting. “Bro. Elliott arrived on Thursday the 14th ...Bro. E.— delivered one of the best addresses on temperance that I ever heard on Friday night. On the Lord’s day, as we expected, there were fine audiences, at each meeting...One baptism...From the regions round about...Bro. Doner from Stayner, Stephens from Glencairn, W. A. Stephens of Owen Sound, and indeed a good delegation from O. S., Bro. P. Wells and wife from Aurora, Bro. King and wife of Priceville...” *CW*, Vol. 2, No. 8, Whole No. 20, p. 2, June 1883.

Personals. “We [H. B. Sherman and family] had made arrangements to leave Canada [to Oregon, cf. p. 2, *CW*, August, 1883, by the *Worker’s* Publishers], but it seems to be ordered otherwise, and if turnout well (sic), we will give God the praise for overruling it for good...The Editor and wife will leave Meaford for three or four weeks—visit to Indiana on the last day of this month...and return in time to open the Provincial campaign, Sept. 1st...”

(In a full column) DEATH. “...Martha Manerva Sherman quietly and calmly sank to rest at 9:30 a.m. on the 26th ult., Aged 12 years, 6 months, and 26 days. Beloved by all who knew her, and loved by us as a darling child and a blessing from heaven...” *CW*, Vol. 2, No. 9, Whole No. 21, p. 2, July 1883.

BIBLE INDEX—1883

Item and News. Christmas Tree.—The Sunday School anniversary under the auspices of the Christian Church of Meaford held their anniversary on the night of December 26th. An overflow crowd. Led by superintendent, J. C. Whitelaw. A letter was written by the group to Bro. Mitchell, former superintendent, now in Brandon, MB. D. L. Layton questioned the school on lessons learned for the year. An address by Bro. Gard, Stayner. After a sumptuous supper, the curtain fell exposing the Christmas tree on which 50 wax tapers were burning. 50 bibles, 20 Testaments, picture books, and other presents, strings of popcorn, on the limbs. Teacher, Miss Libbie Whitelaw received a gift of a dish and pitcher from her class. *Bix*, Vol. 11, No. 122, pp. 62-63, Feb. 1883.

Items and News. Meaford. “Arrangements have been made by the brethren in Meaford to hold a long series of meetings, to commence on Lord’s day the 17th of June next. Bro. Elliott, of Kentucky, it is expected, will be principal speaker at these meetings. Bro. Sherman will also be with them and take part.” *Bix*, Vol. 11, No. 125, p. 156, May 1883.

Meaford, 25th June, 1883, by “O.” “*Dear Bro. Beaty*, Brother Elliott and wife, of Kentucky, arrived here on the 14th of June. Bro. E. commenced preaching on Sunday the 17th. He preached three times each Lord’s day. Meetings were also held each evening during the week. The audiences from the commencement have been large and the interest is still increasing. The meeting house last evening was filled, some had to stand...Bro. Elliott is a good sound gospel preacher and remarkably clever for a young man. Three have already been immersed, and last evening one more made the good confession and

will be immersed this evening. The meetings will likely be continued for some three or four weeks yet." *Blx*, Vol. 11, No. 127, p. 224, July 1883.

Obituary. "Died in Meaford, on Tuesday, 26th June, Mattie M., eldest daughter of H. B. & R. J. Sherman, aged 12 years, 6 months and 26 days." *Blx*, Vol. 11, No. 127, p. 224, July 1883.

Items and News. Meaford, by J. J. Johnston. "Our meeting closed on Lord's day night July 8. During the meeting seven made the good confession and were immersed....Bro. J. A. Harding commenced a series of meeting at Kilsyth on the 24th of June and continued until last Lord's day evening. Twenty were added by confession and baptism." *Blx*, Vol. 11, No. 128, pp. 250-251, Aug. 1883.

Obituary. Jay.— "Died at Meaford on the 28th July, Mary, wife of Chas. H. Jay. She was buried on 30th July. Bro. Sherman spoke to the people collected for the funeral. Our sister was the daughter of our late Bro. Wm. Trout...Sister Jay was among the first who were immersed in Meaford, if not the first, being sixteen years old [i.e. c.1848]...Her age was 52 years. She leaves four children, three girls and one boy..." *Blx*, Vol. 11, No. 129, p. 287, Sept. 1883.

Items and News. Meaford.— "The church here has the advantage of praiseworthy elders among them, who do not fear to oppose all innovations...Robert Beaty, of Toronto, spoke to large audiences morning and evening of Lord's day 30th September. Sister DeLauney, of Paris, addressed an overflowing house for two hours in the afternoon..." *Blx*, Vol. 11, No. 130, p. 318, Oct. 1883.

Items and News. Meaford.— "Wm. C. Beaty, of Omagh, spent Lord's day the 21st October, with the brethren at Meaford...at both meetings." *Blx*, Vol. 11, No. 131, p. 348, Nov 1883.

Stirling. "We regret exceedingly to have to say that Bro. Stirling, who has been preaching at Kilsyth and neighborhood for some time past, has had to give up on account of poor health, and is now living near Meaford. He hopes however soon to be able to resume preaching. His post office address is Meaford." *Blx*, Vol. 11, No. 132, p. 381, Dec. 1883.

CHRISTIAN WORKER —1883-1884

Church News. "Bro. D. Sinclair baptized Bro. A. Wheeler's eldest son at Meaford second Lord's day." *CW*, Vol. 3, No. 4, Whole No. 28, p. 2, Feb. 1884.

Notes and News. "Bro. J. A. Harding, of Ky. commenced a meeting at Meaford, June 15th." *CW*, Vol. 3, No. 8, Whole No. 32, p. 3, June 1884.

Notes and News. "At the annual meeting of the Ontario co-operation recently held at Aurora, Bro. H. T. Law of Meaford was appointed Secretary-Treasurer of said co-operation for the ensuing year." *CW*, Vol. 3, No. 8, Whole No. 32, p. 3, June 1884.

Obituary. "At Meaford, Monday, June 16th, Bro. Clair Sinclair, aged 21 years, son of Elder D. Sinclair. Clair was the youngest of Elder Sinclair's family and has been a member of the Church at Meaford several years. A printer by occupation, and up to the time of his illness, about a year ago worked regularly on the *Christian Worker*." *CW*, Vol. 3, No. 8, Whole No. 32, p. 3, June 1884.

Church News. "Bro. J. A. Harding, of Kentucky, commenced a series of meetings at Meaford, June 15th. The audiences have been fair and attendance good throughout. Seven persons made the good confession during the meeting...He aims to inculcate great faith and trust in God's providential care...Brethren from Owen Sound, Wiarton, Kilsyth, Euphrasia, Collingwood and Cape Rich visited us during the meeting which closed Tuesday, July 15." *CW*, Vol. 3, No. 9, Whole No. 33, p. 3, July 1884.

Church News. "Bro. F. F. Phillips and wife, of Selkirk, were in Meaford, Lord's day Sept. 14th. Bro. P. spoke to the church morning and evening and the brethren were edified. They left on Monday for home, having had a pleasant trip via Parry Sound." *CW*, Vol. 3, No. 11, Whole No. 35, p. 2, Sept. 1884.

Obituary. "The sad news reached us that Sister Elizabeth J. Whitelaw, wife of Mr. J. H. Long of Edmonton, N.W.T., died August 26th, aged 34 years. Sister Long was well known to many of the brethren in Ont., especially in the region near Meaford. She was one of the most active members of the church in Meaford for over fourteen years, a teacher in Sunday School, a leader in singing, and one who visited the sick, always forward in every good work." *CW*, Vol. 3, No. 11, Whole No. 35, p. 2, Sept. 1884.

Church News. "Brother Harding's meeting at Euphrasia closed August 18th, as reported in the last issue. Arrangements have been made for a debate between Bro. J. A. Harding of the Church of Christ, and Mr. L. L. Wilkinson of the Methodist Church. It will likely take place in December next. The propositions agreed on are as follows: 1st., Christian Baptism is immersion, in it, there must be a burial in water. Harding affirms, Wilkinson denies. 2nd., Infant Baptism is of divine authority and has been practiced since Apostolic times. Wilkinson affirms, Harding denies. We expect to be able to announce time and place of debate in next paper." *CW*, Vol. 3, No. 11, Whole No. 35, p. 2, Sept. 1884.

Announcement. "This number closes Vol. 3 of the *Christian Worker*. During the two years now past, Bro. H. T. Law and myself have been publishers and proprietors of the paper as advertised, and Bro. H. B. Sherman, Editor. But during the last month Bro. Sherman has retired from the *Christian Worker* altogether, and until further notice Bro. Law and myself will discharge the editorial duties ourselves, and we ask the brethren everywhere to assist us in making the paper more and more profitable and instructive to those who read. The paper has been issued regularly and

promptly after the 15th of each month..." *CW*, Vol. 3, No. 12, Whole No. 36, p. 2, Oct. 1884.

Church News. "At the evening service in Meaford, Lordsday, Sept. 21st, one made the good confession and was baptized the same hour of the night...Bro. A. H. Finch passed through Meaford, Oct. 3rd, on his way to Muskoka district to assist Bro. D. Stirling in a meeting in Magnetawan. It is reported that he sang, 'Hold the fort, for I am coming.'" *CW*, Vol. 3, No. 12, Whole No. 36, p. 2, Oct. 1884.

BIBLE INDEX—1884

Meaford. "This long established congregation of Christ is a model congregation. We do not know any congregation more alive to duty, and one more fully in accord with the scriptures...The brethren deserve great praise. So long as they have the unbought and generous labors of brethren Layton, Sinclair, Stirling, Johnston, Whitelaw, Jay, Trout, and others, they cannot fail to be useful. Bro. James Beaty addressed large audiences on Lord's day the 16th Dec." *Bix*, Vol. 12, No. 133, p. 31, Jan. 1884.

Mackie. "Our brother from Meaford passed through this city [Toronto] on Saturday, 19th January, on his way to Stayner, where he proposed spending Lord's day. It was a real treat to hear him talk about the things he had learned from the Scriptures in his long Christian career. He is decidedly determined to follow Christ alone, and wants the Christian taught that he must not expect his work can be done by proxy. He was with the Pickering church the Lord's day before." *Bix*, Vol. 12, No. 134, p. 63, Feb. 1884.

Items and News. Meaford. "The Church in that place are making arrangements and expect Bro. Harding, who held a series of meetings in Kilsyth last July, will about the 14th June commence meetings and continue them for a length of time with the church there." *Bix*, Vol. 12, No. 138, p. 186, Jun 1884.

Items and News. Meaford. "Bro. Harding's meetings commencing on the 15th, are increasing in interest. The audiences every night are good. Trust that good to all will be the result." D. Stirling. *Bix*, Vol. 12, No. 139, p. 219, July 1884.

Items and News. Meaford. "*Dear Index*.—Bro. J. A. Harding of Kentucky, commenced a series of meetings in this place June 15th and closed on Lord's day evening July 18th. During the meeting seven became obedient to the faith...On the last evening of the meeting we could not find seats to accommodate all who came to hear. Bro. Harding preaches the old apostolic gospel in its pure and primitive simplicity. He positively refuses to hire with any congregation to preach for a stipulated sum of money, but when requested to go and preach and preach, does go if possible and he says the brethren have never forsaken him nor allowed his family to want for food or clothing. Like nineteenth of our brethren in this congregation, bro. H. says he cannot find any scriptural authority for the formation of what is called the 'Ontario co-operation of the Disciples of Christ.'" J. J. Johnston, Meaford, 23rd July 1884. *Bix*, Vol. 12, No. 140, p. 255, Aug. 1884.

Efficient Eldership. “J. A. Harding in the *Gospel Advocate* gives what he considers a good sample of efficient eldership as seen in the church of Meaford. He quotes as the duty of the elders Acts 20:28; 1 Pet. 5:2-3...’I have had the good fortune to meet with several congregations that try, upon principle, to live in accordance with the divine requirement. And they are the best ones I know. I am, at this writing, in a meeting at Meaford, Ontario, Canada. The work of restoration was begun here about forty years ago by William Trout and a brother Geo. Jackson. In a little while this Bro. Jackson moved away, but his place was filled by Bro. D. L. Layton, who remains one of the elders this day. This has been the mother congregation of all this country, many of its members moving into the regions around about, and thus helping the cause on. The church now numbers about one hundred and sixty members who attend regularly, those who come to the meeting irregularly not being regarded as worth counting. The congregation has never called a preacher ‘to take the pastoral charge of it,’ or to speak regularly for it, at the Lord’s day meetings. There are in it seven or eight who preach and teach successfully. They not only speak at Meaford, but they have appointments at places round about for laboring in word and doctrine. The talent of the church has been developed by the elders—brethren Trout (who has been dead for some time), Layton and Sinclair. I observe that the members generally in coming to church bring also their Bibles and hymn books...” *BLx*, Vol. 12, No. 140, p. 256, Aug. 1884.

Meaford. “Bro. Sheppard, on his way to Portage La Prairie, where he has gone on a visit, spoke at Meaford, on Friday 8th August and Lord’s Day, 10th of August. *BLx*, Vol. 12, No. 141, p. 279, Sept. 1884.

Debate at Meaford. *Dear Index*,—“The meeting commenced by bro. Harding of Kentucky on July 16, in Euphrasia, some seven or eight miles from this place, closed on the 18th of August with 16 additions...Mr. Paterson the Presbyterian minister of this town [Meaford] delivered one discourse on Infant Baptism and one on the mode of Baptism. One of these was reviewed in Euphrasia and both were renewed in this town by bro. Harding in an able and masterly manner...[Both presented their views on the subject in some debate setting.]...Mr. J. L. Wilkinson of Brantford who debated with bro. McDiarmid at Acton a few years ago was summoned to attend. He came and delivered two discourses in Euphrasia on Baptism, and reviewed bro. Harding’s review of Mr. Paterson on Infant Baptism in the Presbyterian Church here on Sunday the 24th inst. Bro. Harding had announced by hand bills that he would review Mr. Wilkinson’s review on Monday evening the 25th inst. Towards the close of Mr. Wilkinson’s meeting he (Wilkinson) became both personal and abusive, making frequent use of the word Campbellite, etc. At the close of the meeting, bro. Harding wished to get the privilege of announcing to the audience that he would review Mr. Wilkinson’s discourse on the following evening, but this request was positively refused, notwithstanding Mr. Wilkinson had the privilege at a former meeting conducted by bro. Harding to make the announcement of his meeting or review...On the following evening bro. Harding made a crushing and telling reply and was listened to with marked attention by one of the largest audiences ever assembled in our meeting house in this town...At the first meeting held in Euphrasia by Mr. Wilkinson...bro. Harding publicly challenged Mr. Wilkinson to a

debate. Consequently it has been agreed that the debate shall being about the middle of December next in either Meaford or Euphrasia..." J. J. Johnston, Meaford, 28th August, 1884. *BLx*, Vol. 12, No. 141, p. 281-282, Sept. 1884.

CHRISTIAN WORKER —1884-1885

The Coming Debate. "As announced in the Sept. number of the *Worker*, and alluded to in the October issue also a debate has been arranged to take place in Meaford, commencing on Monday afternoon between 2 and 3 o'clock, December 15th, and will last six days, during which time there will be an afternoon and evening session. Bro. James A. Harding of Winchester, Kentucky, will represent our brethren, and Rev. T. L. Wilkinson, of Brantford, Ont. Is expect to uphold the Pedo-Baptist cause..." *CW*, Vol. 4, No. 1, Whole No. 37, p. 2, Nov. 1884.

Died. "In Meaford, on Thursday afternoon, Oct 30, 1884, at 5 o'clock, Sister Selina Williams, wife of the late John Williams, of the township of St. Vincent, aged 72 years, 8 months, and 13 days. The deceased was one of six who were the first members of the church at Meaford, and continued as a faithful member to the end of life." *CW*, Vol. 4, No. 1, Whole No. 37, p. 2, Nov. 1884.

Harding-Wilkinson Debate. "...As the time for opening drew near, people began to pour into the hall, and by 2 o'clock, the hour for commencing, it was full, many having come from a distance of ten or twelve miles to be present. Promptly at 2 o'clock the chairman, Mr. A Gifford, of St. Vincent arose and made a few appropriate remarks and called upon Mr. Harding to open the debate...[Harding's comments briefly outlined.] ...Bro. Harding's first address which was delivered in a bold and emphatic manner, and which was listened to with marked attention and evident appreciation...We cannot in this issue of the *Worker* undertake to give the arguments used by Mr. Wilkinson in reply, but perhaps a brief description of his style will not be out of order. As a speaker he is good, and were he on the right side of the question, would be a strong opponent, but in discussing the proposition stated, he evidently felt he had a very difficult task to perform, and consequently, resorted to witticism and ridicule, very much to the disgust of right thinking people..."

At the Debate. "A goodly number of brethren from different parts, came to enjoy the debate, and all have expressed themselves pleased with the discussion, and also with the sociability of the brethren at Meaford. There were present P. Wells of King, G. McArthur Stayner, A. H. Finch, Owen Sound, H. Brown and J. M. Hill of Collingwood, T. Klinck, Markham, and almost all the brethren from Euphrasia and the region round about Meaford..." *CW*, Vol. 4, No. 2, Whole No. 38, p. 2, Dec. 1884.

Obituary Notices. "Bro. Wm. Sewell, of Meaford, died Nov. 3rd, aged 49 years; having suffered, patiently, many months with a cancer in his lip and neck. He confessed his faith in Christ at one of the regular meetings of the church in Euphrasia, and was baptized by the writer [Whitelaw] almost 4 years ago. Bro. D. Stirling spoke to those assemble at the funeral." *W. CW*, Vol. 4, No. 2, Whole No. 38, p. 3, Dec. 1884.

Harding —Wilkinson Debate. “This debate is being published and will be placed on the market soon. Had Mr. Wilkinson (into whose hands the manuscript fell) manifested a spirit of fair play (something to which he appears to be an entire stranger) this book might have been published ere this...” H.T.L. *CW*, Vol. 4, No. 8, Whole No. 44, p. 2, June 1885.

News Items. “Bro. J. A. Harding commenced preaching at Meaford, Lord’s day, July 19th to continue as may be found desirable.” *CW*, Vol. 4, No. 9, Whole No. 45, p. 2, July 1885.

News Items. “By some mistake, either of the writer or the printer, the report of the Meaford meeting was not inserted in the August No. The M.S. was lost somewhere, and by someone, we know not who. Some have hinted that it was left out purposely by the editors, but that insinuation is neither kind nor true.” *CW*, Vol. 4, No. 11, Whole No. 47, p. 2, Sept. 1885.

BIBLE INDEX—1885

Meaford Debate.—“The Harding-Wilkinson debate, which was arranged for last August to come off in December, commenced 15th December and continued until 20th December. There were two sessions on the six days of two hours each, making in all 24 hours of debating. Two propositions were before the disputants. Bro. Harding taking the affirmative on this one: ‘Christian baptism is immersion, in it there must be a burial in water.’ J. L. Wilkinson affirming the other ‘That infant baptism is of Divine authority, and has been practiced from Apostolic times.’ Three days were occupied in each part. The debate created a great stir in the town and vicinity as it had been the theme of conversation for over four months. Mr. Wilkinson added largely to the excitement having published in the paper, of which he is editor, some or eight columns speaking very harshly of Bro. J. J. Johnston, of Meaford, who sent the *Bible Index* an account of the challenge for the debate and the cause which led to it and which was published in the September number. He also spoke very disparagingly of Bro. Harding...All these causes tended to raise the interest which was seen in the large number who attended every session. The Town Hall, the largest room in the place, where the debate was held could not accommodate those wishing to be present. Hundreds had to go away as they could not get inside. Mr. Wilkinson was personal and abusive and in reply Bro. Harding made hard hits. The feeling, however, seemed to be strongly fixed in the minds of the multitude that Bro. Harding was the better at argument. Mr. Wilkinson seemed to have taken his style from Ingersol, who in speaking against the Bible, sneers, jeers, and ridicules and heaps contumely upon it...The debate was reported by short hand writers, but it has not been decided whether it shall be published...” *Blx*, Vol. 13, No. 145, pp. 27-28, Jan. 1885.

Meaford Debate. “Two reporters were engaged for the Meaford debate; one by the disciples, the other by the Methodists. Our man, on the second or third day, gave up the work, stating that he was sick; we proposed to go in with the other party and get a fair and full report of the debate; they declined; at the conclusion of the debate, I proposed to

them to assist them all that I could in selling their book, if they would give a fair report. I suggested to them to give their reporter's manuscript to the printers, and then to send the proof sheets of each man's speeches to him for verbal and grammatical corrections, with the understanding that not an idea was to be taken out or put in. To this they did not agree, though they admitted the proposition was fair and just. I have just received proof sheets of the first two speeches, but they are the second proofs, and I am informed by the printer that the work is to be out in about ten weeks. I learn the that the manuscript was put into the hands of a paedo-baptist (possibly Mr. Wilkinson himself) *to edit it*. At a glance I saw that my speech was much shorter than Mr. Wilkinson's, and upon counting the lines, found that mine is only two-thirds the length of his; that is, supposing that we spoke with the same rapidity, twenty minutes of my hour's speech are cut out. I believe those who were present will testify that I spoke more rapidly than he did, it there were any difference. So one third of my first speech is left out entirely. I have written this notice to caution the disciples of Canada and elsewhere about buying their book..." J. A. Harding, in *Advocate. Blx*, Vol. 13, No. 148, p. 116, April 1885.

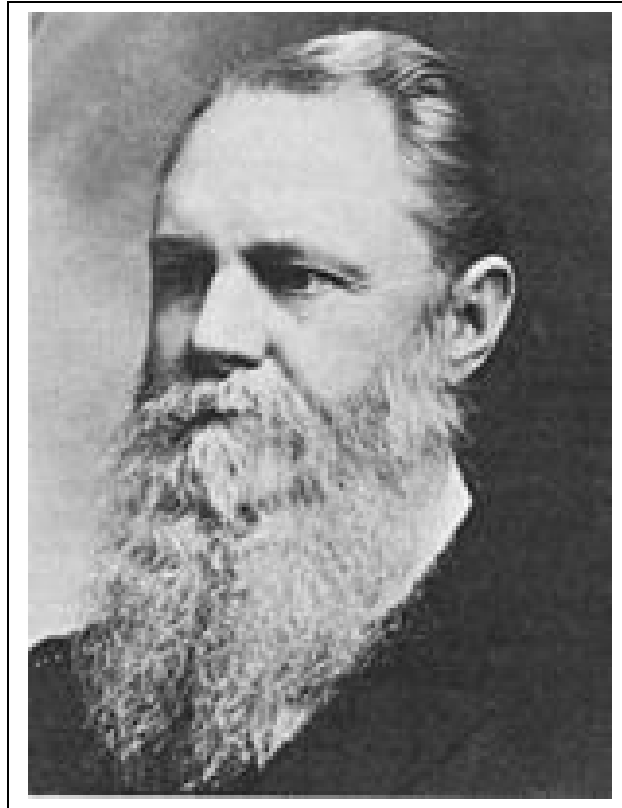
Bro. "R. B." [Robert Beaty] On Co-operative Experience. [What follows is a response by C. J. Lister to comments made earlier by *Bible Index* editor, Robert Beaty, about Lister's support of the earlier co-operation, with further comments by Lister about the Provincial Co-operation established under H. B. Sherman's leadership.] "Bro. 'R. B' seems to think that C.J.L. [Lister referring to himself in the third person] far astray, because he [Lister] says the old co-operation had no reason to regret that movement, after years of experience and investigation... The old co-operation had plenty of opposition from the press and tongue. They met it all. Lived it down by well-doing, which more than a score of churches can testify. And through its work—its only work, more than a thousand were brought from darkness... How is it that bro. 'R. B' can oppose such a work... Peradventure, bro. 'R. B.' had his eyes solely on the Ontario co-operation, which on receiving the circular sent by the 'Boss' [H. B. Sherman]. I said was not a 'necessity.' All the churches had to do was to go back to the Provincial Co-operation. But the 'Boss' had a design. He had covenanted to labor for the Meaford church one year for \$800, but in a few months Oregon held up \$1,000, and to Oregon he must go. The some honest, intelligent, good hearted brethren wishing to do more for the cause, called a meeting. The 'Boss' be there, and in his forcible way of putting things soon became the 'engineer' and 'conductor,' and softly published a 'providence.' Yes, the programme was changed. No Oregon, oh, no. \$1,100 call from the OC [Ontario Co-operation]. Bless me! What a power there is in that kind of call. He said in Meaford he could not live on \$800. Then to the O.C. he could not live on \$1,000... 'R. B.' should not judge all by that man's work. The O.C. is now rid of that incubus. Honorable and intelligent brethren are managing it. They have asked me to labor some for them. I would cheerfully do so but for one thing. I cannot ask for money or subscription for preaching the gospel. *I cannot...*" C.J.L. *Blx*, Vol. 13, No. 150, p. 175, June 1885.

Meaford. "Bro. Harding closed his meeting in Euphrasia on Tuesday evening last, the 21st instant, with six additions by confession and baptism, and commenced a series of meetings here on Wed. evening last, the 22nd instant... One young man came forward at the close of the Wednesday evening meeting... Our meetings will likely continue for

some weeks...Bro. Scott has been preaching in St. Vincent, about 15 added.” J. J. Johnston. *Blx*, Vol. 13, No. 152, p. 255, Aug. 1885.

Meaford.—“The series of meetings commenced in this town, on July 22, by Bro. Harding, of Kentucky closed on the 14th Aug. The immediate result was eleven added to the church by confession and baptism, a daughter of mine was of the number.” *Blx*, Vol. 13, No. 153, p. 283, Sept. 1885.

Item and News. Meaford.—“Mr. Wilkinson prophesied, during the debate, that no more dippings would take place in all this region. Since the debate, which was held last December, there have been about 70 baptized in Meaford, and within a few miles of it. These baptisms were about equally divided between the Baptists and ourselves. Among those immersed were persons from the Methodists and Presbyterians—persons who were convinced by the debate. Other who were bitter against us before the debate, now say that they believe we are right.” J. A. Harding in *Advocate*. *Blx*, Vol. 13, No. 154, p. 315, Oct. 1885.



James A. Harding

News Items. "On Wed. evening, Dec. 30, the Meaford Christian Sunday School held their annual anniversary. Elder D. L. Layton occupied the chair. A goodly number of hymns had been prepared and speeches were delivered by Bros. D. Sterling (sic), H. T. Law, and James Trout the superintendent. Instead of the usual tree a wigwan (sic) of evergreens was erected, on which the very fine presents were placed. The admission at the door amounted to \$21.00 which, with \$14.00 received from a concert last Sept. held in the drill shed in which some S.S. scholars, and the Wizard Oil Company's travelling troop of singers took part, leaves the treasury well filled. The scholars enjoyed the rich repast of cakes and apples provided." *CW*, Vol. 5, No. 3, Whole No. 51, p. 2, Jan. 1886.

Probable Change. "During the past seven years Bro. Law and the writer [J.C. Whitelaw] have been partners in business; that partnership is now ended, and the firm name, 'Law and Whitelaw' may not appear very often in the future. We have worked together very agreeably and pleasantly, not only in our business, but in whatever church work we undertook. The *Christian Worker* has been under our financial management for about four years, and since October, 1884, we have been the editors and publishers. What the change may be I cannot say, but we may be able to announce something in next issue. It has been my desire for some years to devote my time fully to a work that I feel to be of greatest importance. Bro. Law when alone can not well spare the time necessary to conduct the paper. We would like to hear from any brethren interested in the continuance of the *Worker*, and it may be that some arrangements can be made where the paper will be continued. Let us hear from as many as have any suggestions to make." *CW*, Vol. 5, No. 4, Whole No. 52, p. 2, Feb. 1886.

Valedictory. "With this number we bid adieu to our readers as editors and publishers of the *Christian Worker*. Our task has been pleasant, in some ways trying; but we endeavored to discharge the duties incurred with an earnest desire for the good of the cause..."

Worker Change. "We announced in February No. that there would probably be a change in the *Worker*, on account of the dissolution of partnership of L. & W. But we are pleased to be able to announce that the paper will be continued either under its present name or one that may be thought more appropriate. Bros. Geo. Munro of Guelph and T. L. Fowler of Everton have decided to conduct the paper in the interest of the church, as we have endeavored to do in the past. To those who have paid in advance for the *Worker*, these brethren will send the paper up to the time such subscriptions have been paid... We also send these brethren our entire list, which of course includes many who are in arrears to us..."

News Item. "Bros. Munro & Fowler will send you the next paper, give them your hearty support." *CW*, Vol. 5, No. 5, Whole No. 53, p. 2, March & April 1886.

Infidel Backs Out at Meaford. "Early in November a prominent sceptic in Meaford engaged the town hall for three lectures by Charles Watts, Jan. 12th, 13th and 14th, 1886, and stated that the hall might be wanted for six nights after the lectures for a debate. Mr. Watts sent to this sceptic his subjects, and said in his letter, 'if Christians in Meaford want a debate they can have one. Jan. 9 the engagement for the hall was cancelled, the reason assigned being that Mr. Watts was confined to his room by sickness. The sickness that prevented lecturing in Meaford while Clark Braden was there, did not prevent him lecturing in Toronto. Posters were up in Toronto that he would lecture on 11 Jan., and he did lecture.

"On 13th Jan. a large audience assembled at Meaford to hear a lecture by Braden. This meeting resolved, among other resolutions, that 'We invite Mr. Watts to debate Mr. Braden during the next three weeks, or before Mr. Braden's engagements call him from Canada.'

"We give to the infidels of Meaford fair warning that if they ever at any future time announce lectures by an infidel lecturer in Meaford, we will have Clark Braden present and demand a fair debate. If they refuse we will have Mr. Braden lecture at the same time the infidel lectures.

"As this discussion is forced on believers of the Bible by persistent attacks on Christianity continued for nearly nine years by infidel champions that the infidels of Meaford have brought into our midst, we utterly refuse to contribute, either directly or indirectly, one cent to the support of the infidel champion in his assaults on all we hold sacred and dear.'" *BLx*, Vol. 14, No. 158, p. 56, Feb. 1886

The Worker. "Bro. Joseph Whitelaw's health, I understand, will not permit him to continue office work. Also, that Bro. H. T. Law will not push on the *Worker*. Wonder if the two monthlies could not occupy one incubator and hatch out a weekly?" C. J. L. [C. J. Lister]. *BLx*, Vol. 14, No. 161, p. 153, May 1886.

Obituary. Harperell. "On the 29th ult. attended the funeral of our young and respected brother Harperell of Meaford. Many attended, but it was not in place to give a discourse, as many outside the private house could not hear." C. J. L. *BLx*, Vol. 14, No. 162, p. 192, June 1886.

Items and News. Meaford. A letter from bro. J. J. Johnston, dated 22nd June says: "Bro Elmore (sic) came here on Saturday, the 12th inst., and commenced holding meetings the next day, (Lord's day.) We have had meetings every night since, and three meetings yesterday. The audience on Lord's days have been good. During the week they have not been very large. No additions as yet. Bro. Elmore (sic) can and may stop in Canada six weeks. The brethren in Euphrasia want him to go there after he leaves Meaford." *BLx*, Vol. 14, No. 163, p. 217, July 1886.

How Some Delegates Are Made. "The great convention at Everton, like all things human, required to make a show to please the flesh, the eye and the pride of life...In their zeal they make a delegate. A bro. writes, 'Meaford did not send any delegate. When a circular was read in the meeting on the Lord's day asking the church to appoint a delegate, the

church refused. H. T. Law, who is represented as a delegate in the *Ontario Evangelist*, was the only one who spoke in favor, other brethren present opposed making such an appointment, consequently it is not true that Meaford was represented at the annual June meeting of the co-operation.' One man says our church joined the affair rather than be looked down upon by the preachers. Another said the church without consent to do things rather than fight the men who quarrel if they don't get to the co-operation and get praised." *BLx*, Vol. 14, No. 164, pp. 244-245, Aug. 1886.

Meaford. "It seems a misfortune that many Americans cannot witness the devotions of this loyal people. It is worth more to me than all the labor and expenses it has cost me, to sit with this holy people in worship. There is as much difference between the order of this people and that of the average American Protestant church, as there is between such church and a street parade of the Salvation Army, with the use of their toot-horns, tambourine, fiddle and drum, shilly-shally singing. And this the more convinces me that much of what is called worship, in the United States, is not divine worship at all, and, I fear, will never be accepted by Him who enjoins that they who worship Him must worship in spirit and in truth." A. Ellmore, in *Review. BLx*, Vol. 14, No. 164, p. 251, Aug. 1886.

Scraps. "In regard to the facts asked for by 'Enquirer' in the November *Index*, relative to Bro. Law being a delegate from the Meaford and Cape Rich churches in the Co-operation meeting at Everton, last June, may I say that the attention of the 'Evangelist' was drawn to the fact that Bro. Law did not represent either of these congregations at that meeting, and Bro. Munro replied that a correction would be made in their September issue, under the heading 'Notes,' a correction was made, covering the Meaford Church and two others, but not Cape Rich. Probably the correction due that congregation will be made at some convenient season. Bro. Munro, no doubt, wisely considered that it would be very uncomfortable to Bro. Law to let him drop so far at once." *BLx*, Vol. 14, No. 168, p. 366, Dec. 1886.

Scraps. "Bro. C. W. Martz, in his farewell report, published November 'Evangelist,' says: —'Thursday evening, the 30th of September. I preached in Meaford. It would be difficult for me to believe that even this church refusing, *through co-operation* with many other churches in the Province, to aid in forwarding the good work in which we are engaged—difficult, I would say, to believe them ready to say openly that they *could not* pray the Lord's blessing to attend the kind of work in which I have been engaged during the year.' What a vile church this must be, that Bro. Martz, in a few minutes contact with a minority of its members, could detect that they could not pray for the conversion of sinners to the Lord Jesus (the 'good work' in which he was engaged) but were not ready to say so openly. I wonder if Bro. M. ever read Proverbs x.18." *BLx*, Vol. 14, No. 168, p. 366, Dec. 1886.

Euphrasia. "Came to this place early in June. The attendance was sometimes up to expectation, many times not... There were no additions. On one or two first days, several were present from Meaford; from whom we had some good speaking. Meaford is well off for speaking talent, beside the overseers, such as Philips, Johnston, Law, D. Sterling (sic),

and others for ought I know. Bro. Macky (sic) helped me a number of evenings. The brethren were *generous* under the circumstances, handing me \$26.00...Parkers, Canns and Elfords, who I am glad to say, are a good help to the cause.” C.J.L. *Bix*, Vol. 15, No. 175, pp. 222-223, July 1887.

THE ONTARIO EVANGELIST—1886-1888

News. “The Meaford and Euphrasia Churches have recently been favored with a visit from Bro. Ellmore, an Evangelist from the States. He remained five weeks spending about three weeks at the former place and two at the latter. As a result three were added to the faithful.” T. L. F. [T. L. Fowler] *OE*, Vol. 1, No. 5, p. 3, Sept. 1886.

C. W. Martz’ Report, Walkerton, Oct. 22nd, 1886. “...Thursday evening the 30th of Sept. I preached in Meaford. It would be difficult for me to believe that even this church, refusing *through Co-operation* with many other churches in the Province to aid in forwarding the good work in which we are engaged—difficult would say to believe them ready to say openly that they *could not* pray the Lord’s blessing to attend the kind of work in which I have been engaged during the year. From Meaford to Owen Sound...” *OE*, Vol. 1, No. 7, p. 3, Nov. 1886.

Explanation. Meaford, Ont., Dec. 7th, 1886. *To the Editors of Ont. Evangelist*: “Dear Bros., I notice that some good brother or brethren are troubling themselves greatly about Bro. H. T. Law representing or misrepresenting the Church at Meaford, and also at Cape Rich at the Everton June meeting. I would just explain for the benefit of the brotherhood and in justice to Bro. L., that at the meeting he did not claim to be a delegate from Meaford, but distinctly said he was not. He then said in reply to the inquiry, ‘*I am not a delegate*, but if I represent any Church, you may put me down for Cape Rich.’ Yours, etc., E. E. P. (We may just say in regard to the matter referred to above, that we published the list sent to us by the Secretary. When our attention was called to the fact that mistakes were made in regard to Clinton and Meaford, prompt correction was made. No one in the Church at Cape Rich made any complaint to us...As a question of fact the Church at Cape Rich *was* represented at the annual meeting by a letter signed *for the Church* by seven brethren presumably leading men of the church...)”—G. M. [George Munro]. *OE*, Vol. 1, No. 9, p. 2, Jan. 1887.

Obituary. “On the morning of the 5th of January, at his residence, in Meaford, the spirit of Bro. J. C. Whitelaw quietly passed away to his eternal home. For more than a year he had been in failing health, and all efforts, whether change of climate or medical aid proved ineffectual in producing any change for the better. In the spring of 1886 he gave up business in Meaford and tried the climate of Manitoba, settling with the church at Portage La Prairie, and laboring with them acceptably, though in great weakness, for about three months, when he was compelled to return home, his strength all the time gradually wasting away with consumption...His labors in preaching teaching were chiefly confined to Meaford and adjacent churches...Our dear brother was called away before he scarcely

reached his prime, being only 34 years of age, and leaves a sorrowing wife and three small children..." *OE*, Vol. 1, No. 10, p. 3, Feb. 1887.

Co-operation Notes. "From Cape Rich to Meaford. Here the church is, as is well known, a strong one, being one of six churches which have over a hundred members—Meaford, Eramosa and Erin Centre having each about 150 members. There is in Meaford the largest Sunday School I have seen yet, and I think the largest in Ontario. One especially good feature being the large number of young men and women who attend it. They are about building a new house of worship, which they sadly need. I spoke three times to attentive audiences and enjoyed my visit greatly. With increased activity they are capable of great things." J. L. [James Lediard] *OE*, Vol. 2, No. 1, p. 4, May 1887.

Notes. "The new meeting house in Meaford, we understand, is nearing completion. We hear that Bro. Talmage of Tonawanda, will be at the opening." *OE*, Vol. 2, No. 5, p. 2, Sept. 1887.

"In passing through Meaford I met with Bro. Jas. Kilgour and Bro. C. J. Lister, who are holding the opening services in connection with the new church building. They were present at the opening of the old building I hear and the brethren have invited them back again, meetings are being continued this week. Having a wedding to attend I could only spend an hour with them, but it was as it always is both pleasant and profitable." James Lediard, Cape Rich. *OE*, Vol. 2, No. 6, p. 3, Oct. 1887.



Meaford Church of Christ, 1887

Meaford Letter. "Knowing that the brethren throughout the Province are always desirous of hearing of the success of the gospel, and not having seen much church news from this section of the Lord's vineyard lately, I have concluded to send the following, trusting that space will be found in your esteemed paper for the same.

"During the month of August Bro. Daniel Sommer, of the *Octographic Review*, held a meeting in our new meeting house here which lasted over four Lord's Days and which was attended with success, 30 being added. Bro. Sommer is a large, well built and manly man, in the prime of life, possessed of a powerful voice, and on the platform presents a commanding appearance and proclaims the truth as he sees it in a clear, emphatic and

convincing manner. He is a diligent student of God's word and in his preaching aims to inspire confidence in that word as man's only rule of faith and practice.

"For the encouragement of those who are interested and engaged in Sunday-school work, I might say that of the 30 baptized during this meeting about 20 are scholars who regularly attend the Sunday school..."

"For some unexplained or unexplainable cause a successful meeting is sure to arouse the ire of one or all of the sectarian preachers in the place. No exception to that rule was made in this case. Soon after Bro. Sommer's departure mutterings of disapprobation began to be heard from several quarters. A young Presbyterian minister, who I dare venture to say, never read two of our publications or heard as many of our sermons, publicly warned the congregation he was invited to address, not to hear our preaching, while the Baptist preacher, Rev. Mr. Guy courageously announced through the town papers that on the 2nd September he would preach in the morning on "The Church of Christ defined and intolerant Sectarian bigotry condemned" and in the evening on "The gospel of the devil, or Satan as an angel of light exposed."

"I did not hear the discourse in the morning but being curious to know something of the "Gospel of the devil" I made it a point to hear what the Reverend gentleman had to say as to what the gospel of the devil was, and who was preaching that gospel. Consequently, supplied with pencil and paper I hied away in the evening to hear and record the words of this newly fledged 'Campbellite slayer.' After reading a portion of the eleventh chapter of second Cor. and 14 verses of 2 Tim. 3 chapter, he began a discourse which for misrepresentation and manifestations of ignorance and vindictiveness has not been surpassed this side of the dark ages. He boldly declared that the Disciples did not believe in 'repentance' as a condition of salvation, that they denounce and consign to hell all denominations except themselves, that they believe all that is necessary in order to salvation is baptism, &c., &c. While listening to this harangue the words of our Saviour came into my mind, 'Blessed are they which are persecuted for righteousness sake...' Meaford, Oct. 1st, 1888." H. T. Law.

P.S.—Since Bro. Sommer's meeting closed two more have put on Christ in his own appointed way; they came out at our regular Sunday evening meetings under the preaching of our beloved brother Stirling, and thus the good work moves on." H.T. L. *OE*, Vol. 3, No. 7, p. 1, Nov. 1888.

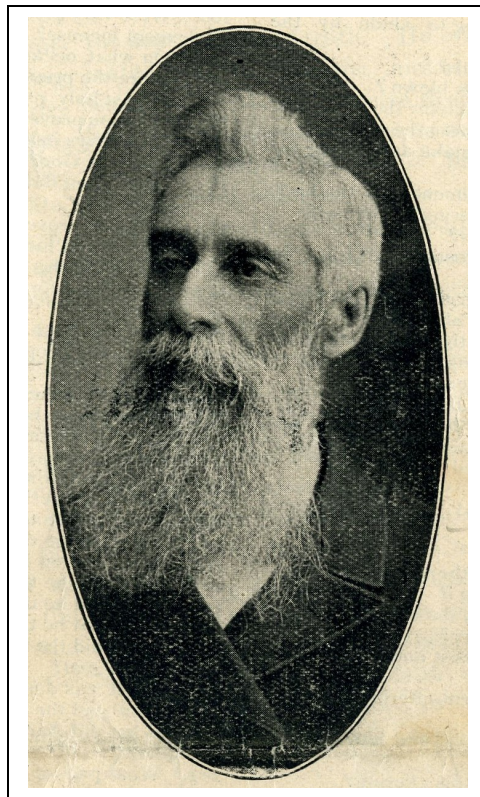
Notes. "Evidently the Baptist minister in Meaford thinks there is some difference between the Baptists and the Disciples. We should like to know that there is some difference between the Disciples and a Baptist, viz: the Baptist preacher in Meaford. If Rev. Mr. Guy is a Christian as well as a Baptist, he is no doubt ashamed of himself by this time; if he is nothing but a Baptist, he is probably very well satisfied with himself, and quite ready to deliver himself further on 'The gospel of the devil,' or which is the same thing, to grossly misrepresent the Disciples." *OE*, Vol. 3, No. 7, p. 2, Nov. 1888.

BIBLE INDEX—1889-1893

Meaford. "On the 16th June, bro. Daniel Sommer of the *Octographic Review* was with the congregation at this place and remained with them speaking many evenings and on Lord's days. The brethren were confirmed in the things the Lord taught, and many of the

world listened attentively and were directed to Christ and His teaching as the means of salvation.” *BLx*, Vol. 17, No. 200, p. 244, Aug. 1889.

Items and News. Meaford Meeting. “A series of meetings was commenced on Sunday, 6th of December, and continued up to 27th; Bro. Keffer was the Principal speaker. The attendance was good each night for the three weeks. There were eleven who confessed Christ and were immersed into His name. It is to be hoped this old and faithful Church will not permit men who desire their own aggrandizement to lead them off. Bro. Keffer called at Toronto, and merely spent a few minutes on his way home, on the 28th December.” *BLx*, Vol. 20, No. 229, p. 21, Jan. 1892.



Samuel Keffer

And I am free to say that I never saw *the true worship* until I saw it there. And if Brethren Mitchell, Perkins, Holloway and scores of other able preachers would pay their fare to Meaford and back, and witness the *order* and the *spirit* of these brethren just one Lord’s Day in worship, they would say it was the best spent money they had ever paid out. Now, it might be considered presumptuous for me to make such statements, since we all have the same Book that the brethren in Canada have, and we may think we are as well posted as they are. But it is possible for men to have the Book and read it all their lives, and then be mistaken about some of the plainest things in it. Methodists, Presbyterians and many other denominations have access to the Book, but what do they know about baptism, the worship, etc.?” A. Ellmore. *BLx*, Vol. 20, No. 229, pp. 28-29, Jan. 1892.

Obituary. Sinclair. "On 12th June, Brother D. Sinclair, of Meaford, died, after a painful and lingering illness. Many friends followed the remains to the cemetery. Brother Colin Sinclair preached on the occasion very acceptably. Our deceased brother had been an overseer in the Meaford church several years, a disciple probably 50; had written considerably for the press; was conversant with the Scriptures, and it was a pleasure to learn that the last words uttered audibly were a quotation from the 23rd Psalm." C.J.L. [C. J. Lister] *BLx*, Vol. 20, No. 236, p. 256, Aug. 1892.

C. H. Jay and J. P. Elliott. "A discussion has been carried on in the *Christian Leader* by these two brethren, for some time, on the official question. Brother Jay, of Meaford, takes care of himself. Brother Elliott thinks it too much to answer all writers who oppose ranks in the Church of Christ...Brother Elliott says the *Bible Index* has 'garbled extracts.' It would make me feel mean to think that I misquoted a single extract, to make it say what was not in it...There is little doubt that all honest brethren will give up the old notions of men and believe that all are in Christ Jesus, and, therefore, there are no officials but Christ to rule His Church." [by James Beaty?] *BLx*, Vol. 21, No. 243, p. 89, March 1893.

GOSPEL MESSENGER—1894-1896

[Edited initially by H. F. Stevens and H. M. Evans from Claremont, ON, with corresponding editors L. E. Huntsman, Jeff. K. Snodgrass, and T. S. Hutson.)

A Zephyr from Meaford. "Dear brethren of the *GOSPEL MESSENGER*: We trust your efforts to launch and sail a new paper on the high seas of the religious world will be a blessing to you and many others...We desire to see it flourish and become an important factor in disseminating the true principles of Christianity, especially in this fair province of Ontario. We trust its pages will never be soiled by advocating the Y.P.S.C.E. and other societies that tend to bewilder and destroy the identity of the church, and virtually declare that the church of Christ is defective and a partial failure...We also trust your paper will never be marred by acrimonious controversy, as properly set forth by Bro. Huntsman..." S. Keffer. Meaford, Ont. *GM*, Vol. 1, No. 3, p. 1, April 15, 1894.

Good News. Meaford, Ont., April 5th, 1894. "Bro. C. J. Lister was recently in an interesting meeting at Glencairn. I have not learned the results. The writer led a meeting at Cape Rich, which was frequently broken by bad roads, inclement weather and a funeral at Smithville. Three baptisms and others awakened. S. Keffer. *GM*, Vol. 1, No. 3, p. 3, April 15, 1894.

Obituary. Cox. "At Meaford, Ont., Sister Emma Cox, widow of Bro. James Cox, passed away in peace on the 11th day of Feb. in the 58th year of her age..." S. Keffer. *GM*, Vol. 1, No. 3, p. 4, April 15, 1894.

Editorial Reflections. "Bro. S. Keffer, our corresponding editor, intends entering the field for more extensive evangelistic work shortly. Brethren, give him a call. He is able,

efficient, and faithful. Address him at Meaford, Ont.” *GM*, Vol. 1, No. 9, p. 1, Oct. 15, 1894.

Editorial Jottings. “Bro. Keffer of Meaford, Ont., landed in Stouffville on Dec. 31, 1894 and paid the Messenger office a visit. From here Bro. K. went to Selkirk and Stromness, Ont. to lecture on Mormonism. He will pay West Virginia a visit shortly. Churches in that State desiring his services in a meeting can address him in care of this office and we will forward all communications to him. Bro. K. is one of God’s true noble men. He is ‘sound.’ The MESSENGER endorses him. Give him a call.” *GM*, Vol. 2, No. 1, p. 1, Jan. 30, 1895.

Good News. “Please report two baptisms at Meaford since Nov. 11th. There are others almost persuaded, may the love of Christ constrain them to lay hold upon eternal life.” S. Keffer. *GM*, Vol. 2, No. 1, p. 4, Jan. 30, 1895.

Notes and Comments. “Beamsville or Meaford for the mass-meeting. Of course I [H. M. Evans] would be pleased to have it at Beamsville; but the question is, at which place could the larger number of disciples assemble at least expense. The congregations at Beamsville, Smithville and Tintern (if willing) could provide ample accommodation for all who might come.” *GM*, Vol. 2, No. 3, p. 5, Mar. 30, 1895.

Meaford Paragraphs. “I see that all who have spoken on the expediency of a mass meeting, are in favor of it. Meaford and Beamsville have been named as suitable places for such a meeting. I do not think Meaford would have any objections to a grand rally of loyal disciples of Christ to exchange fraternal greetings, and listen to the glorious Gospel of Christ as it flows from the lips of loyal-hearted preachers. But if the meeting is to be a sort of ecclesiastical court to discuss or decide doctrinal points and controverted questions, Meaford would object and refuse to countenance such a project.” S. Keffer. Meaford, Ont. *GM*, Vol. 2, No. 4, p. 5, April 30, 1895.

Editorial Jottings. “There is now an evangelist in the field in the person of Bro. S. Keffer, of Meaford, Ont. As to what work he is accomplishing we refer our readers to the ‘Good News’ department of this issue. Bro. Keffer is a zealous and untiring worker in the Lord’s vineyard and should be supported. He is travelling over the country and preaching, all at his own expense, not depending on conferences, conventions or boards of missions, but upon the Lord and his people. He intends to preach in destitute places and plant the cause of Christ where it is not known. How many are there who will assist in supporting him... Shall we be ‘loyal’ enough to support a ‘loyal’ preacher while he does a ‘loyal’ work...” *GM*, Vol. 2, No. 8, p. 1, Aug. 30, 1895.

Obituary. “Bro. D. L. Layton, elder of the church in Meaford, Ont., has passed away some time ago. We would be pleased if someone would furnish an obituary for the MESSENGER. Bro. Layton was a strong disciple and an able teacher. The church will miss him” *GM*, Vol. 2, No. 8, p. 8, Aug. 30, 1895.

Good News. Meaford, Ont., Sept. 25, 1895. "Two persons made the good confession on Lord's day evening, Sept. 15, at Bro. Keffer's invitation at the close of the last (sic) sermon he preached here, and were baptized by him the next evening. Bro. Keffer is a good faithful preacher, worthy the support of the brethren everywhere." Yours fraternally, C H. Jay. *GM*, Vol. 2, No. 9, p. 8, Sept. 30, 1895.

Reminiscences. Bro. D. L. Layton. "After the absence of many long years, I [W. H. Trout] am enjoying by sight, this glorious landscape; and in imagination recalling the scenes, incidents, and enjoyments of youth and young manhood. One of the most enjoyable anticipations on this visit, was that of meeting my esteemed friend, and truly christian brother, D. L. Layton...Bro. David Lynds Layton was born March 6, 1818 in Great Village, Lynds, Nova Scotia. He learned the watchmakers trade in Halifax. Became a christian, and was baptized by the Baptists of the same city. Here he also met first with disciples, and according to his ardent nature, heartily took up the plea for apostolic Christianity, and the sole authority of the scriptures in matters of faith and practice, coupled with large liberty of opinion. He also met with disciples in New Brunswick, and by the advice of Bro. Eaton came to this province, in the fall of 1843. I saw him first, that winter, in the store of T. C. Stephens, in Georgetown. He had a space for his watchmakers tables and tools, and worked at watch repairing, and assisted as salesman in the store, when business was pressing. I was then nine years of age, my younger brother was with me and when we entered the store he was alone in it. After he had made kind inquiries as to our identity for he had already known father and mother, he entered into the most cheerful conversation with us. On returning home one of the first tales to mother was regarding the nice young man we met in Stephens store, who, she told us was Bro. Layton. No subsequent acquaintance ever effaced or changed the first good impression. For some years he continued in connection with Bro. T. C. Stephens, and no doubt, fortunately, formed the acquaintance which ripened into marital union with Sister Ellen Smith (sic, Stephens), an instance of a worthy pair well met. In the winter of 1846-47, he came to this town, which at the time, I think, had only three families residing in it, and worked in the new store of Bro. George Jackson, afterwards M.P.P., similarly to the way he had been formerly employed with T. C. Stephens. Business soon increased, and the watch repairing was finally abandoned, and I think Bro. Layton obtained a business interest in the store, and on March 6th, 1848, a marriage consummated the union previously formed with Ellen Stephens. It is a feast of memory's pleasure to recall some of the incidents of this olden time.

"Allow me to deviate to this worthy sister's baptism. I had completed my sixth year, but I distinctly recollect the preaching, in the large room of the Stephens old farm house, near Norval, in Esquesing. Also the audience, that occupied other rooms, as well as around the doors of this house, the march across the town line, into Ostrander's pine woods, down hill to the Credit River. There in the deep shade of the grandest pine forest of all Canada her baptism took place. The scene impressed my childish with awe and wonder. Many were baptized, most of whom I did not know, but I recollect distinctly, the tall girlish figure of sister Ellen Stephens, descending into that symbolic grave amid those sublime surroundings, where we were all alone with God and nature.

"In the spring of 1848, Wm. Frost and wife, (my father and mother) (sic, remove brackets), D. L., Mrs. Layton and George Jackson and wife, met as a church of Christ, in

the Mallony house (sic, Mallory?), on his father's place in the township of St. Vincent. Next Lord's day, they were married by Bro. John Williams. Meetings have been uninterrupted to the present time. Bro. and sister Layton were the young members of that congregation, but there was neither least nor greatest among them. Though few in number all giants in the faith, and the knowledge of God. It was a small beginning, with great results.

"The path, to political and municipal honors, lay open to Bro. Layton, but that was not the line of his ambition. Some however were thrust upon him. He was elected Reeve of the township, also of the town; was several times elected as councilor besides holding municipal offices. In his case, the office sought the man, reversing the usual mode. No one ever asked him to be a partner, to any political, or municipal scheme of doubtful morality. They could reckon with certainty, on his merciless opposition, and their complete exposure. His keen glance detected cant and hypocrisy though veiled ever so closely, and his denunciation of it was unsparing. He might for a time be in doubt on a given subject, but he never was astride the fence. People generally knew just where to find him. If, in his earnestness, the bounds of propriety were exceeded, like a Christian gentleman he would gracefully retract and respectfully apologize. On every subject that came within the sphere of his activities his views were clear, positive and well-defined, and found their expression with clearness and force. Yet he could see the other side of a question, and treat it with all the respect it could deserve. Over twenty-three years ago he was appointed elder in the congregation here, the duties of which he had exercised, more or less, from the beginning, and always with great acceptability.

"The later years of his life were devoted to three interests only: his home, his office, and his congregation. The latter he instructed, advised and led, but did not rule in the sense of using delegated authority, he would claim none, but ruled in love. The abounding energy of his prime, that sometimes overflowed, now quietly worked within the round of the above mentioned duties, always wisely, kindly, and in harmony with all that is good. His grateful heart found expression in those portions of the psalms which he read with that tender pathos and sweet intonation peculiar only to our brother. His exhortations were also given in that kindly manner that found a straight road to the hearts of his hearers, gently influencing and molding their characters Godward.

"The infirmities of age began to be felt most seriously during the last two years of his life, keeping him at home when his heart was in the house of God. Still, every available moment was used for good. He died old and full of days—seventy-seven years—days of service to humanity, and revered obedience to God. A full, consistent, and well-rounded life, passing away like the western sun, slowly setting, but rising again in a purer and fairer world, where there is no night nor death; where the righteous shine as the sun in the kingdom of their Father, and heavenly purity reigns forever." W. H. Trout. Meaford, Ont., Sept. 19th, 1895. *GM*, Vol. 2, No. 10, pp. 5, 8, Oct. 30, 1895.

Editorial Notes. "Bro. J. A. Harding, who held a meeting in Meaford some twelve years ago, is to begin another meeting at the same place shortly." *GM*, Vol. 3, No. 5, p. 1, May 1896.

THE CHRISTIAN MESSENGER—1897-1901

Collingwood. "Meetings well attended. Three baptisms last week...Bro. Sinclair further writes: We had a pleasant visit to Meaford on the 9th ult., to attend the marriage of Bro. George Dugan and Ellen Ewart Sunter, both of them faithful members of the Church of Christ. Sister Sunter has led the singing for the congregation for some years, and very fittingly the church, as a mark of appreciation for her services, presented her on the occasion of her marriage with a costly sideboard and a beautiful set of dishes..." C. Sinclair. *CM*, Vol. 1, No. 23, p. 5, Dec. 4, 1897.

Japan. "One who never saw snow-drifts twenty feet high should take a drive some time before next August from Owen Sound to Meaford. *** Who said Meaford was opposed to mission work! You should see the money I carried out of Meaford for a printing press for use in Japan." *CM*, Vol. 3, No. 8, Whole No. 56, p. 7, April 17, 1899.

Hiram Jottings. "On Tuesday evening, January 9th, was held one of the most pleasant social function ever given in Hiram. The occasion was a reception tendered by the Canadian Club, to our beloved brother C. T. Paul and our Professor of the Oratorical department, F. H. Kirkpatrick and his bride who are also Canadians. *** ... Congratulatory speeches were also made by President Zollars and Prof. H. McDiarmid. A very pleasant and enjoyable time was spent by all. ... *** After rather a serious illness, Prof. McDiarmid is again enjoying good health and attending to his onerous duties of teaching and preaching. The following are the names of the Canadian students in attendance this year: Eva Overholt, St. Catharines; H. H. Angle, Winger; F. D. Butchart, Clinton; N. Duch, Port Elgin; T. A. Fleming, Kilsyth; W. A. Grieves, Collingwood; F. C. Lake, Meaford; J. T. Le Fevre, Hamilton; Alfred and Oliver McCully, Mull; W. C. McDougall, Guelph; P. A. McKinlay, Ridgetown; L. E. McLachlin, Lawrence Station; C. H. Patterson, Aurora; E. H. Raynor, Prince Edward Island; J. P. Reed, Guelph, and F. H. Smith, Brisbane." *CM*, Vol. 4, No. 3, Whole No. 75, p. 5, Feb. 1, 1900.

Church History. Meaford. "I sent a note to Meaford, to be read January 14, announcing that I would be present at their prayer-meeting the following Wednesday evening. Permission to have it read was refused. I attended the prayer-meeting, but was not given an opportunity to take any part.

"I could get but meager information concerning the church. They have no regularly appointed officers. The leadership is left to those who consider themselves worthy of assuming it. As preachers they have had Benjamin Franklin, Jos. Franklin, A. Ellmore, Daniel Sommer, J. A. Harding, J. D. Benedict, C. J. Lister, James Beaty, Robert Beaty... and S. Keffer.

"They do nothing for missions, Home or Foreign.

"At Sunday School they have an average of about 25, and at prayer-meeting about 20. From a membership of over 200, a few years ago they have dwindled to about 75. None was added last year.

"Three *Messengers* were taken by persons who are not in sympathy with their isolation. Most of their literature is published in Nashville, Tenn. James Trout, Chas. H. Jay, and W. Richardson are the leaders.

“They are very much divided among themselves on many matters.” W. D. Cunningham. *CM*, Vol. 4, No. 9, Whole No. 81, p. 6, May 2, 1900.

Miss Johnston’s Death. Meaford, Ont., June 24. “Miss Lizzie Johnston, a very estimable young lady, daughter of Mr. J. J. Johnston, ex-mayor of this town, died on Saturday morning from the effects of a dose of poison, taken in mistake for headache powders, a few days ago.—*Montreal Witness*.

“The *Witness* is correct—she was ‘a very estimable young lady.’ Lizzie, as she was familiarly called, was a sweet, cheery girl. But she was more—a consistent Christian, a good Bible school teacher and church worker. Her loss to the church, Sunday school and community will be much felt...

“Brother Lediard of Owen Sound and the writer had charge of the religious services at the funeral...Brother Lediard could not ask a more attentive and interested audience.” C. J. Lister. *CM*, Vol. 5, No. 13, Whole No. 109, p. 6, July 10, 1901.

BIBLE STUDENT—1904-1913

The Field and Workers. “Bro. W. F. Neal is laboring at Meaford, Ont.; Chas. W. Petch, at Selkirk, Ont., S. M. Jones, at Beamsville, Ont., J. Madison Wright, at St. Catharines and Jordan, Ont., and the writer [H. M. Evans] at Hamilton and Tintern, Ont.” Editor. *BS*, Vol. 1, No. 1, p. 3, Jan. 1904.

The Field and Workers. “In addition to the meetings held by Bro. Neal, mentioned in the January issue, we should have given another held on the Fifteenth Line, also two baptisms in the Meaford congregation...” Editor. *BS*, Vol. 1, No. 2, p. 1, Feb. 1904.

Congratulations. “Every one is pleased with the paper [*Bible Student*].” W. F. Neal, Meaford, Ont. *BS*, Vol. 1, No. 3, p. 1, Mar. 1904.

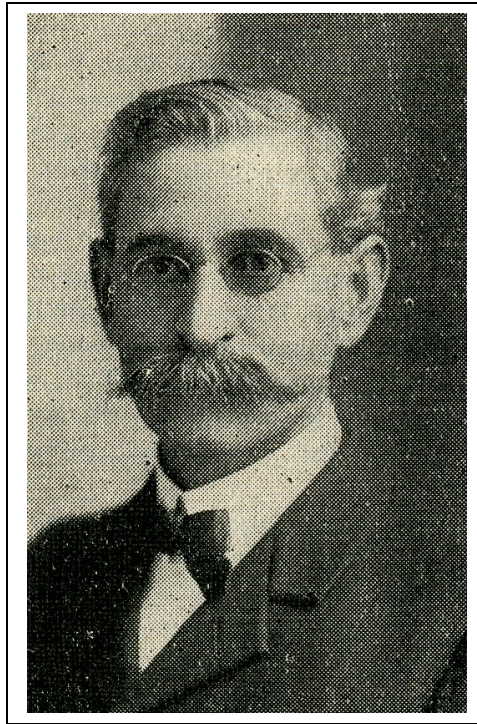
Miscellaneous. “Bro. Neal reports one confession and baptism at the Meaford prayer meeting, March 7.” *BS*, Vol. 1, No. 4, p. 4, Apr. 1904.

Miscellaneous. “Bro. S. Whitfield, of Huntsdale, Pa., formerly of Meaford, Ont., will soon begin continuous work with the congregation at Woodgreen and Jura, Ont. We know Bro. W. to be a good and safe man. We congratulate the brethren in securing him. Welcome home, Bro. Whitfield.” Editor. *BS*, Vol. 1, No. 4, p. 4, Apr. 1904.

Meaford Items. W. F. Neal. “We are taking on new life here. Our missionary collection, which we take up quarterly, amounted to about thirty dollars the first Lord’s day in April. We have secured the services of Bro. John Lewis, of the Nashville Bible School, to assist the writer of these items in tent meetings here during the season.

Bro. Luton Moore, whom Beamsville Bible School has had in training for the past five months, came home to us much improved and takes part in our services with much credit to himself and the Bible School.

W. F. Neal
(Brother-in-law
of James A.
Harding.)



Bro. Sam Whitfield has been a welcome guest in our midst for a time prior to his locating at Woodgreen, Ont. How refreshing to have our loyal brethren visit and stimulate us to good works. *BS*, Vol. 1, No. 5, p. 1, May 1904.

Obituary Notices. "Cox—On March 9th, at the home of his parents, Meaford, Ont., Bro. and Sis. Will and Ethel Cox, little Maurice, their eldest son departed this life..." *BS*, Vol. 1, No. 5, p. 4, May 1904.

Meaford Items. W. F. Neal. "We are expecting Bro. Lewis from Nashville Bible School next week to begin his labors in assisting the writer in tent meetings around Meaford during his vacation. On Wednesday night, April 27th, at prayer meeting service we had a confession and baptism.

"Bro. Whitfield has been a pleasant and welcome visitor in and around Meaford for a month or more, and we regret to see him depart tomorrow.

"The writer, and wife, God willing, expect to attend the June meeting at Fenwick and remain for a series of meetings at Smithville." *BS*, Vol. 1, No. 6, p. 4, June 1904.

Meaford Items. W. F. Neal. "Our meeting at Smithville was enjoyed by Mrs. Neal and I very much indeed...no visible results...Bro. A. T. Lewis, of Nashville Bible School, is doing some most excellent preaching in our tent work. Brother H. B. Hancock's meeting at Griersville resulted in one baptism and the church greatly strengthened. These two brethren spent a day with me..." *BS*, Vol. 1, No. 8, p. 3, Aug. 1904.

News. "Bros. Neal and Lewis have just set a new congregation in order on the Eleventh line, near Meaford, with eight members. They are now at Centerville, Ont." Ed. *BS*, Vol. 1, No. 8, p. 3, Aug. 1904.

The Work in Ontario. S. Whitfield. "...All last summer and this summer tent meetings have been held in the country near Meaford. This is a great work, and much good is being done..." *BS*, Vol. 1, No. 9, p. 3, Sept. 1904.

Meaford Items. W. F. Neal. "The church recently set in order at Bayview is flourishing nicely. Lord's supper every Lord's day afternoon. Meeting each Thursday night. The writer preached to a house full of people there yesterday afternoon.

"Bro. J. T. Lewis has done some fine preaching for us this summer..."

"Bro. Charles Petch came in upon us at our tent meeting at Centerville last Friday night..." *BS*, Vol. 1, No. 9, p. 4, Sept. 1904.

Canada's Need of a Gospel Paper. W. F. Neal. "...Last year a tent was purchased by some of the brethren and the church had an evangelist in the field for more than four months. This summer an additional evangelist has been labouring in this field. Some of the visible results are a new congregation meeting at Bayview with regular attendance of sixteen or seventeen disciples, and thirty-five to forty outsiders who are being taught at each meeting..." *BS*, Vol. 1, No. 10, p. 1, Oct. 1904.

Meaford Items. "Bro. J. T. Lewis, in company of C. H. Jay and his grandson, Hugh Beech of Chicago, Ill., Mrs. Nancy and little daughter Lucille Curry, daughter and granddaughter of the writer, and Miss Clara Harding, niece (sic) of the same, from Winchester, Ky., left Meaford, homeward bound, on Sept. 1st. Bro. Lewis did a fine work here during the three months' stay with us...Mrs. Norris Ellis made the confession and was baptized here recently, also the daughter and son of Mrs. Fame." *BS*, Vol. 1, No. 10, p. 4, Oct. 1904

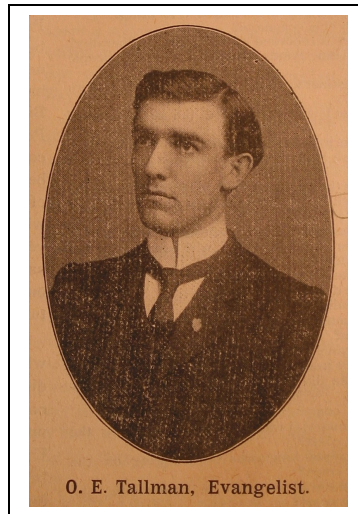
Meaford Items. W. F. Neal. "Our church shed, which fell from the great weight of last winter's snow, is now being rebuilt...Bro. Luton Moore paid his home a short visit as he returned from Manitoba to attend the Beamsville Bible School. We feel much interest in Bro. Lou as he is our child in the Gospel. Meaford." *BS*, Vol. 1, No. 12, p. 4, Dec. 1904.

Meaford Items. "The writer was so exercised over Mrs. Neal's leaving for quite a stay at her 'Old Kentucky Home' last month, that he did not know whether he had written for the Student or not, until it was too late. No providential hindrance, the writer expects to join his wife and little daughter at Winchester, Kentucky, about the middle of February, where he has accepted a call to hold a series of meetings.

"Two baptisms recently by the church in Meaford.

"Bro. Ozro Tallman of Smithville, was a welcome guest of relatives and friends at Meaford during the holidays, and while here we worked him some, as our habit is not to let talent rust..." W. F. Neal. *BS*, Vol. 2, No. 2, p. 3, Feb. 1905.

A Call at Meaford. "In a recent visit to Meaford, where Bro. W. F. Neal now labors, I was delighted with the progressive (not degressive (sic)), spirit of Christianity pervading the church there. I spoke one time in Meaford, and twice in a school house on the eleventh line, with one confession at the latter place..." Smithville, Ont. O. E. Tallman. *BS*, Vol. 2, No. 2, p. 4, Feb. 1905.



Meaford Items. W. F. Neal. "On Feb. 12 we had a confession and baptism. Bro. T. H. Moore and part of his family will start about the first of March for the Northwest to locate. This is the family of Bro. Luton Moore, of the Beamsville Bible School. The church here will miss this devout religious family. It has been the writer's privilege to baptize six members of this family..." *BS*, Vol. 2, No. 3, p. 1, March 1905.

Presentation. "The home of Bro. Thomas Moore was the scene of a pleasant event on Friday evening, March 3rd, when the members of the Church of Christ at Meaford, Bayview and Cape Rich met to present Bro. Moore with a purse and a very valuable Bible. Bro. Bell made a fine address...Short addresses by Bros. W. F. Cox and W. F. Ellis were to the point and much appreciated..." W. F. C. [W. F. Cox]. *BS*, Vol. 2, No. 4, p. 3, April 1905.

Meaford Items. "Well, we are back to our work at Meaford after five week's labor in our old Kentucky home. During our absence two of our substantial workers, Bros. T. H. Moore and Bell had gone elsewhere to labor...Bros. Lou Moore and Watterworth, two of Beamsville Bible School boys, are now working with us..." *BS*, Vol. 2, No. 5, p. 4, May 1905.

Meaford Items. "We are expecting Bro. J. T. Lewis to be with us the first of next month. Our young men are going out to points around Meaford and conducting meetings very satisfactory to us all..." W. F. Neal. *BS*, Vol. 2, No. 8, p. 4, Aug. 1905.

A Trip to Meaford. "On the 5th ult. we [E] had the opportunity of visiting the Georgian Bay District. Arriving at Meaford at noon that day we were hospitably entertained by Bro. and Sis. W. F. Ellis, with whom we enjoyed a splendid visit during the afternoon. In

the evening we met Bro. Neal on the street, we were invited to his home where we spent the night..." *BS*, Vol. 2, No. 9, p. 2, Sept. 1905.

Meaford Items. "...We were delighted to see so many of our brethren take advantage of the excursion to Meaford on Aug. 6th. Bro. Stewart, of Bathurst St. Church, Toronto, occupied the pulpit in the morning..." *BS*, Vol. 2, No. 9, p. 4, Sept. 1905.

From the Field. O. E. Tallman. "...The first Sunday in September was spent about Meaford. In the morning we spoke at Cape Rich to a small audience, the roads being muddy; but in the evening we had a good house at Meaford..." *BS*, Vol. 2, No. 11, p. 3, Nov. 1905.

Meaford Items. "Brother W. F. Cox has rented his farm and gone to Beamsville Bible School..." W. F. Neal. *BS*, Vol. 2, No. 12, p. 3, Dec. 1905.

Meaford Items. "Brother Ozro E. Tallman, of Smithville, has been with his brother-in-law W. F. Ellis for some time. He has been very busy when not helping in the store laboring at Cape Rich where he is at this writing holding a series of meetings. One confession and baptism last Tuesday.

"The little folk of our congregation Bible School, are to have their annual sleigh ride this evening..."

"Our beloved brother James Trout is quite ill with Brights disease and the end seems not far off..." W. F. Neal. *BS*, Vol. 3, No. 2, p. 6, Feb. 1906.

Obituary. "James W. Trout was born Feb. 10th, 1839, died Feb. 16th, 1906. He lived in and around Meaford, Ont., for 59 years. Was the son of Wm. Trout, who set in order the church in Grey County, Ont. When 17 years of age he obeyed the gospel, and for 50 years lived a disciple. He was married to Miss Mary A. Williams on Oct. 18th, 1869, and for nearly 35 years they lived happily together...One son, William E. Trout of Toronto, and three grandchildren are left...For many years Bro. Trout was at the head of the Bible School, and taught the Bible Class in the church at Meaford. He was a trustee and deacon of the church at the time of his death. For nearly five years as evangelist with the church at Meaford the writer has been quite intimately associated with him..." W. F. Neal. *BS*, Vol. 3, No. 3, p. 8, Mar. 1906.

Editorial Briefs and News Notes. "Bro. W. F. Neal informs us that the brethren at Bayview, Ont., have purchased a house of worship, and are no longer under obligation to the trustees of school houses. The house has been comfortably furnished, and the little congregation are happy in their new home. Bayview is one of the Meaford mission points." *BS*, Vol. 3, No. 5, p. 5, May 1906.

Gone Home. "...Sister Stirling (nee Harriet A Trout), beloved wife of Bro. Duncan Stirling, who is an esteemed elder of the Bathurst Street Church of Christ, Toronto... Friday, April 27th, after an illness of four years...She was born in Norval, Ont., in 1842, and was baptized when only twelve years of age, at Meaford, by her father, Elder Wm. Trout..." (W. J. D., Toronto, Ont., May 10, 1906). *BS*, Vol. 3, No. 6, p. 2, June 1906.

Meanderings. W. F. Cox. "Returned home from four weeks' visit to Meaford and Cape Rich. I had the privilege of delivering five discourses in the Church of Christ at Cape Rich, and I am glad to say that I found the church there in very good working order. Much good was accomplished by the meeting that Bro. Ozro E. Tallman conducted some few weeks ago at that place..." Beamsville, Ont. *BS*, Vol. 3, No. 6, p. 3, June 1906.

The June Meeting. Chas. W. Petch. "Another June Meeting [St. Catharines, June 9-11, 1906] is recorded... On Lord's day morning Bro. W. F. Neal of Meaford delivered a strong and convincing discourse on 'God's thoughts and ways are not man's thoughts and ways.' Bro. Neal has been laboring in Canada for more than five years..." *BS*, Vol. 3, No. 6, p. 3, June 1906.

Thoughts. Ozro. E. Tallman. "Bro. Jas. Stevenson of Meaford and his gasoline launch brought several loads of brethern (sic) to the meeting at Cape Rich. Bro. Stevenson's example of turning his boat to a useful purpose could be profitably followed by other brethern (sic). The Church at Cape Rich passed a resolution of appreciation and thanks for our work in the meeting. We preached four weeks and one extra Lord's day. The visible results were 1 immersions and 3 reclaimed..." *BS*, Vol. 3, No. 8, p. 3, Aug. 1906.

Beamsville News. W. T. (sic, F.) Cox. "... We were glad to have brethern (sic) from Meaford church on Tuesday evening and to have them speak in the prayer meeting. The brethern (sic) were: W. F. Ellis, Claude Watterworth, James R. Cox, J. Walker..."

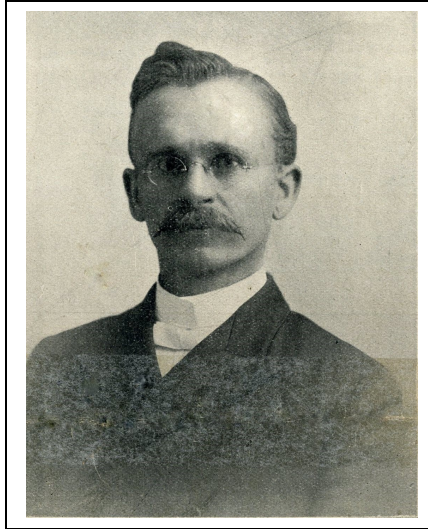
Meaford, Ont., Oct. 6. "I arrived at home Tuesday last. Thirty four added to the church on the Island [Manitoulin] as the result of nearly two months work. Thirty three confessions and baptisms." W. F. Neal. *BS*, Vol. 3, No. 11, p. 8, Nov. 1906. *BS*, Vol. 3, No. 8, p. 3, Aug. 1906.

Meaford Items. "Have returned home from quite a stay, spent the month of May at Eugenia and Kimberly, the month of June at St. Catharines and Clachan, July at Kimberly and Meaford, August and September on the Manitoulin Island. "One of our aged brethren Thomas Ellis on Sept. 28, passed to his reward. "Brother E. Hayden who labored with us all vacation... met with quite a serious accident resulting in injuries sustained from an unruly horse attached to a buggy... at Bowling Green, Ky... "We are now looking forward to the first of January when we expect to have Brother Warlic (sic) of Texas with us in a meeting at Meaford." W. F. Neal. *BS*, Vol. 3, No. 11, p. 8, Nov. 1906.

Return to Ontario. "Lord's day, Oct. 28, we [H. M. Evans and wife] bid farewell to the brethren at West Gore, N.S., having labored in Hants Co. for one year. Monday evening found us aboard the train wheeling westward towards Ontario, the queen of Canada's provinces. Wednesday evening we arrived at the hospitable home of our old time friend, Bro. Jacob Yake in Toronto, and Friday evening we reached the town of Meaford where we clasped hands with Bro. and Sis. W. F. Ellis and Bro. J. R. Cox who were at the depot

to meet us. These brethren and others along with Bro. Neal and family, have done much to make us feel at home among them. We owe special gratitude, however, to Bro. and Sister W. F. Ellis for their hospitality in making their home our until we could find a suitable home of our own, and to Bro. Cox for his assistance in various ways..." *BS*, Vol. 3, No. 12, p. 4, Dec. 1906.

H. M. Evans



Meaford Items. "Our editor has taken up his abode with us and from now on *THE BIBLE STUDENT* will be sent out from Meaford. We welcome Bro. Evans and his estimable family to our church and town with all the available privileges...By the time another issue of *THE BIBLE STUDENT* comes out we will doubtless be in the midst of a series of meetings in our chapel on Nelson street with Bro. Warlick, of Texas, as the chief speaker..." *BS*, Vol. 3, No. 12, p. 5, Dec. 1906.

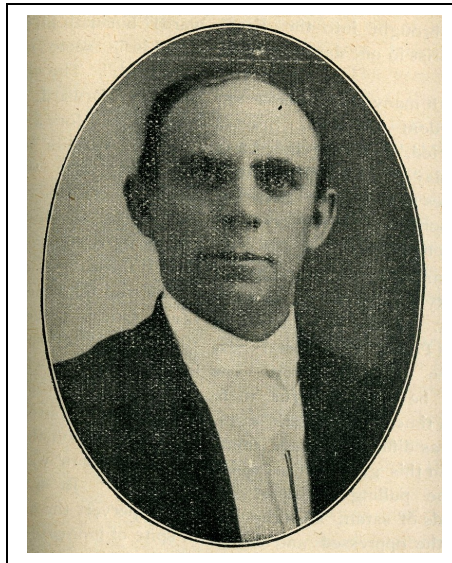
Editorial Briefs. "Bro. Warlick [Joe S. Warlick, Dallas] arrived on the 5th inst., and was greeted with two good audiences on Lord's day. He is a fluent forcible and logical speaker and we feel safe in predicting a good meeting... By Bro. Neal's invitation we [H. M. Evans] preached several times at Meaford since our arrival here..." *BS*, Vol. 4, No. 1, p. 4, Jan. 1907.

Meaford Items. "On the first Lord's day in the new year, Bro. Warlick is expected to assist us in a series of meetings... Since our last items were sent to the press, we had the privilege of taking her confession and baptizing Margaret our youngest daughter. No hindering cause the writer expects to start for Calgary, Alberta about the middle of January, to be gone two or three months to work with the church in that city." W. F. Neal. *BS*, Vol. 4, No. 1, p. 8, Jan. 1907.

The Meaford Meeting. "One of the best meetings in the history of the Meaford congregation closed on Lord's day evening Jan 27 with a full house...Bro. Warlick, the champion of 151 debates seemed to be at his best...He is able, scholarly, fluent, forcible, logical and convincing. During the three weeks' meeting he delivered 32 discourses, preaching three times each Lord's day, every evening during the week and twice each day for four days during the last week...The immediate results of the meeting is one

reclaimed and 18 baptisms, our youngest son, aged 11 years, among the number..." *BS*, Vol. 4, No. 2, p. 4, Feb. 1907.

Joe S. Warlick, Dallas, TX



The Churches in Canada. A Brief History of the Church of Christ Worshipping in Meaford Ont.

"The Church of Christ at Meaford, had its origin in a small body of brethren who formerly met with the Baptists but finally severed their connection with them and met for the first time as the Church of Christ in the home of Bro. William Trout, father of the late Bro. James Trout in May 1848.

"The church thus met from house to house until June 1859 when a house of worship was erected on Nelson st. At the opening of the building Bro. W. W. Eaton, of St. John, N.B., conducted the first 'June meeting' that was held in Meaford. Unfortunately the number of additions is not given owing to a deficiency in the records.

"During the first 28 years of the church's history Bros. James Black, C. J. Lister, Alex Anderson, James Kilgour and D. Oliphant labored more or less with the congregation. This brings us up to June 30, 1876 when Bro. Benj. Franklin held a meeting adding 39 names to the Meaford church roll. The following year Bro. Joseph Franklin (since digressive) held a meeting when 11 more were added to the church. This meeting was continued by C. J. Lister for one week with one more addition.

"The most successful meeting, in point of numbers, ever held in the history of the church was conducted by Bro. A. Ellmore, in June 1879. In this meeting 81 were added to the church. In July of the following year Bro. Ellmore commenced a second meeting with the Meaford church when another 8 souls turned to the Lord.

"In June 1887 (sic, 1881?) Bro. H. B. Sherman (since digressive) conducted a meeting when several persons obeyed the gospel. He continued his labors with the church for two or three years, during which time Bros. Hawkins, of Ind., and Elliot, of Kentucky assisted in meetings. During this period about 58 persons united with the one body. It was during

this period that the "Christian Worker" was started, being edited by Bro. Sherman. This journal changed hands several times and finally turned digressive and died as the Canadian Evangelist.

"Bro. J. A. Harding was the next to hold a meeting when about 12 were added. This was in 1884. The following year he began his second meeting when 11 more united with the church.

"Bro. Ellmore's third meeting began on June 15, 1886, continuing for about three weeks with 4 additions. This closes the history in the old church building.

"The new brick building was finished and opened Sept. 18, 1887, Bro. James Kilgour doing the preaching following the opening services with a meeting of days. The record shows that during the meeting Bros. James and Robert Beaty and C. J. Lister arrived and assisted in the meetings.

"The next meeting was held by Bro. D. Sommer, of Richwood, O., in 1888, with 30 additions.

"In Nov. 15, 1892 Bro. Keffer arrived in Meaford and continued his labors for about two years during which time 4 were added to the Meaford church. Much other substantial work was done by Bro. Keffer especially at mission points in the surrounding country. June 2, 1895 Br. J. T. Hinds began a meeting of about three weeks duration when about 20 were added. The following June Bro. J. A. Harding held his third meeting when 11 persons obeyed the gospel.

"In January 1897 Bro. A. Foster held a short meeting adding 9 to the church. The following May he held another adding 4 more. Jan. 1898 Bro. S. M. Jones closed a four weeks meeting with 1 baptism. Bro. Foster, during a meeting in 1898 baptized two more. Bro. E. A. Elam, in Jan. 1899 held a three weeks meeting baptizing 1 person. In June 1900 Bro. Elam returned to Meaford for a second meeting and baptized 3.

"In 1901 Bro. Don Carlos Janes labored in and around Meaford for six months during which time about 10 were added to the one body.

"October 5, 1901 Bro. W. F. Neal arrived in Meaford to labor indefinitely with the Meaford and other congregations in this community, his family arriving some months later. Bro. Neal has been the evangelist of the Meaford church ever since....the following from his own pen... 'On Oct. 5, 1901 I arrived at Meaford where I have since made my home. My work being directed by the church at Meaford... During that time... baptized forty persons. From other meetings directed by this church, fifty-one baptisms, making a total of ninety-one. Churches set in order, three with a total membership of forty-five... While Meaford has contributed largely to my support for the past three years an additional Evangelist has been supported for at least three months each year, besides contributing to the cause of suffering humanity and assisting in preaching the gospel in foreign fields.

"Meaford congregation has had a good growth during the 58 years of her existence, but she has had her losses as well. Numbers have gone the way of all the earth; some are scattered over Ontario, others through to the North West, many of them now composing a part of the Carman Church, while some few have returned to the weak and beggarly elements of the world...

"We [H. M. Evans] have been here now about four months, and can say that we have never been in any congregation where the spiritual atmosphere was purer; where a greater

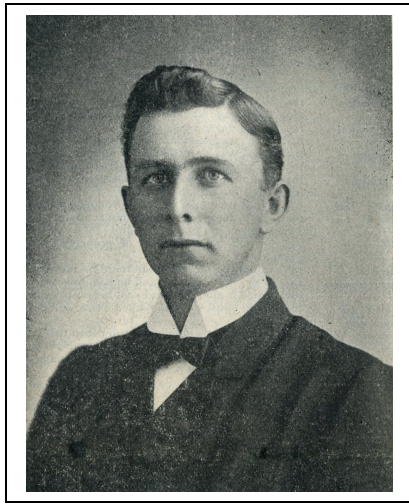
number take part in the worship, or where a greater show of brotherly love and harmony prevails (sic)..." *BS*, Vol. 4, No. 3, p. 1, 8, Mar. 1907.

Our Work – Visits Etc. Chas. W. Petch. "...Two weeks were spent by me (pleasantly and profitably) at Meaford during Bro. Warlick's meeting there. I was kept busy, visiting from house to house, and baptizing the converts. I also visited the churches at Cape Rich, Bayview, and Griersville..." *BS*, Vol. 4, No. 3, p. 5, Mar. 1907.

Editorial Briefs. An Omission. "In our history of the Meaford church, last month, we omitted (sic) the names of the following preachers, who have taken part more or less in the work here: John F. Rowe, John H. Jones, J. D. Benedict, G. Clendenning (sic), H. McDairmid (sic), Clark Braden, and O. G. Hertzog. The last three have since turned digressive." *BS*, Vol. 4, No. 4, p. 4, Apr. 1907.

My Trip to Canada. "...I spent some time in Toronto, from where I went to Meaford for the meeting. We had 18 baptisms in the meeting and one restored in fellowship. Twenty years ago, when I read the 'Harding-Wilkinson' debate, I did not dream that I should ever have the opportunity to hold a meeting in the town in which that debate occurred. I have profited much by the reading of this debate, so the place had some extra charm for me. At Meaford we have a good church, in splendid working order as to zeal and devotion to duty. They do not allow a snow storm to interfere...One old brother and sister, more than 70 years of age, came nearly every night seven miles, facing the snow storm, for it snowed almost every night of the meeting...They are somewhat formal in this service, but very devotional...Bro. Chas. Petch, a young preacher of ability, rendered good service in the meeting. Bro. Evans, editor of the 'Bible Student' lives at Meaford and publishes his paper from that town. He also assisted in the meeting. Bro. W. F. Neal who preaches for the congregation and in the region round about, was there for the first of the meeting and gave valuable help. He went away to do some mission work in a far away town during my stay in his home town...He is a brother-in-law of the enthusiastic and consecrated lover of the Lord, J. A. Harding, of Kentucky. I shall long remember my work with the Meaford Saints." Joe S. Warlick in *Gospel Guide*. *BS*, Vol. 4, No. 4, p. 8, Apr. 1907.

Our Annual Meeting [Toronto, 1907]. "The regular annual meeting of Disciples of Christ of Ontario closed June 3rd and is now a matter of history...meeting...Bathurst St., Toronto ...The meetings on Saturday and Monday for the discussion of 'co-operative effort' and 'ways and means of spreading the gospel,' resulted in a better understanding of Bible ways and means and an agreement to follow the Scriptural plan. The Bathurst street brethren decided to continue the work already begun by them and the Meaford brethren. There are now in the field three brethren, who are to a greater or less extent, engaged in general evangelistic work—Bros. Neal, Petch and Whitfield. The Bathurst street brethren have decided to ask the churches of Christ all over Canada to assist them in creating and maintaining a fund for the support of these brethren in destitute places and to place other men in the field as soon as possible...The song service was conducted by Bro. Wm. Trout, one of our old Meaford boys...The next Annual Meeting will be held in Meaford." *BS*, Vol. 4, No. 6, p. 4, June 1907.



Chas. W. Petch

Chas. W. Petch, Evangelist. "...Bro. Chas. W. Petch was born near Meaford, December 6th, 1878, and is 28 years of age [in July, 1907]. He was raised in a pious Methodist family and was baptised in Meaford at the age of 17. In July, 1899, he was married to Ada M. Elford, an exemplary Christian girl...Four sweet babies have since blessed and brightened their home. After receiving a good public school education, Bro. Petch spent two months at Meaford High School. [Correction: "two years," *BS*, Vol. 4, No. 9, p. 4, 1907.] Soon after their marriage, he attended the Nashville Bible School for two sessions, and the Carman Bible School, Manitoba, one session. During this time he completed a six years Bible course and followed such other studies as would best fit him for his work...Bro. Petch labored in Manitoba a year and four months in all, at Selkirk, Ont., for near two years; afterwards at St. Catharines, for 20 months...increasing the members by one half...to Fenwick where he hopes to make his home for some time...preached some at Tintern...six additions. On June 9th he began a meeting at Griersville, his home congregation, which resulted in adding eight to the One Body. *BS*, Vol. 4, No. 7, p. 1, July 1907.

Editorial Briefs. "On Lord's Day, June 30, the church at Meaford was favoured with a visit from Bro. Geo. Collins of Carlisle, Eng., and Bros. Wm. Forrester, Jas. Stewart, Jas. Milligan and Sister Annie Smart, of Toronto. Bro. Collins delivered two excellent addresses in Meaford on Lord's Day and another on Monday evening at Bayview where Bro. Tallman was conducting a series of meetings." *BS*, Vol. 4, No. 7, p. 4, July 1907.

Toronto Department – Bathurst Street. [Re. Bro. Collins visit to Meaford and Bayview] "...One of the happiest little picnics we have ever been at was provided on Monday evening, beside the church house at Bayview, when the Meaford sisters, out of the abundance of their 'baskets' provided for the wants of the outer man, which on this occasion were large after the 8 mile drive from Meaford. The thanks of the visitors are due Sisters Neal, Jay, Trout, Walker, and Ellis for their thoughtfulness and labor to make our enjoyment full." *BS*, Vol. 4, No. 7, p. 8, July 1907.

Editorial Briefs. “Bro. T. B. Larimore is expected to visit Meaford before returning South... We regret to learn of the serious illness of Bro. Kurfees’ mother. His engagement at Meaford, Ont., for next month is therefore called off... Nearly a year has passed since we [Mr. and Mrs. H. M. Evans] arrived in Meaford. Our home is pleasantly located, overlooking the waters of the Georgian Bay...” *BS*, Vol. 4, No. 10, p. 5, Oct. 1907.

Note. “Bro. John T. Hinds will begin a meeting with the Meaford congregation Jan. 12 next.” [Dec. issue, p. 8.]

Arkansas Notes. “...the writer [John T. Hinds]...is now engaged in a protracted meeting with the Meaford congregation...I left my home—Fayetteville, Ark.—on the afternoon of the 11th, making the distance of 1188 miles in 45 hours, losing some three hours in making train connections. In the summer of 1895 I spent six weeks with this congregation, and it was with much pleasure I returned...” *BS*, Vol. 5, No. 1, p. 4, Jan. 1908.

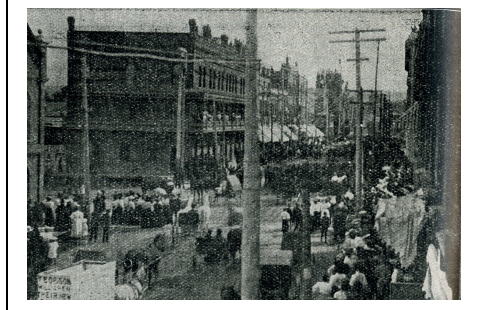
Editorial Briefs. “With the snow about three feet deep on the level, and drifted into heaps from four to six feet deep in many places; the mercury playing around 10 and 20 degrees below; with a blinding snow storm raging every evening and the sleigh track drifted full, Bro. Hinds’ meetings continues (sic) with fine interest...” *BS*, Vol. 5, No. 2, p. 4, Feb. 1908.

Editorial Briefs. “The six week’s (sic) meetings conducted by Bro. Hinds here, closed on the 23rd ult. with nine baptisms. In these nine, childhood, youth, manhood and old age are represented. The Church is well satisfied with the work accomplished. Bro. Hinds ‘hews the line,’ but is free from dogmatism, egotism, or arrogance...” *BS*, Vol. 5, No. 3, p. 4, Mar. 1908.

Editorial Briefs. “The Sisters of the Meaford congregation have recently collected a box of bedding, clothing, etc., and forwarded it to the North West to a family of orphans who lost their home and their [clothing] all by fire.” *BS*, Vol. 5, No. 4, p. 4, Apr. 1908.

Meaford “is the busiest little town of its size in the Dominion. It has a population of about 3000; has 10 miles of permanent sidewalks; a 700,000 bushel elevator; a splendid harbour; and electric light and power plant; High, Model, and Public Schools; employs over 500 hands in its industries; shipped 31,000 barrels of apples; its factories manufactured goods to the value of \$641,150; shipped in 1906, \$175,000 worth of livestock, and in the same year imported over 5,500,000 feet of lumber. It is the home of THE BIBLE STUDENT and a good working apostolic congregation meets regularly on Nelson St. It will entertain the Annual Meeting next June.” *BS*, Vol. 5, No. 4, p. 6, Apr. 1908.

Meaford, Ontario, circa 1908



Reduced Rates. "The reduced rates to Meaford June meeting are as follows: Each person must purchase a ticket at full single fare rate and procure from the agent a 'standard certificate' filled in and signed by the agent. This certificate when signed by Bro. John E. Hammond, at Meaford, will entitle the holder to return at the reduced rate as follows: If **49 or less** certificates are thus presented, each holder will be returned at **two-thirds** single fare. And if **50 or more** are presented each hold will be returned at **one-third** single fare. An extra fee of 25 cents will be charged by the agent at Meaford for examining certificates. Reduced rates will not be granted without certificates. Certificates are not transferable.

"These rates will be granted by the M. C. R., and the C. P. R., the G. T. R., the Pere Marquette roads and the Northern Navigation Co. and several others. If you wish to come by any other road or steam-boat line write us enclosing stamp for reply.

"Tickets on this plan are good, coming not earlier than June 3, and returning not later than June 11. Our readers will please try to get as many as possible to come on this plan, and thus to make sure of the one-third rate. 300 certificates would secure return trip free." *BS*, Vol. 5, No. 5, p. 1, May 1908.

North Grey Railroad
Station, Meaford, Ont.,
Opened Nov. 14, 1872



Meaford Items. "The work at Meaford seems to be increasing and good is constantly being done. Since Bro. John T. Hinds left us we have taken on new life...Our Bible School has increased at least one third...With the June meeting which is to be conducted by Bro. Wm. Campbell, of Detroit, we are anticipating renewed zeal, courage and progress in our Master's cause. Some time ago through *THE BIBLE STUDENT* I made the appeal to the brotherhood in behalf of *THE BIBLE STUDENT* press fund. Some of the brethren

have responded, and about one half of the amount necessary to purchase the press has been received. The press, purchased at a bargain, has been installed in THE BIBLE STUDENT office and this issue printed thereon. About seventy five dollars more will pay the balance due on the press, then the disciples of Christ will have one printing office in Canada partially equipped.” W. F. Neal. *BS*, Vol. 5, No. 5, p. 5, May 1908.

The Bible Student Press Room, Mrs. W. F. Neal typesetting



Our Annual June Meeting. “The Annual June Meeting of the disciples of Christ of Ontario, held with the Church at Meaford on the 6th, 7th and 8th inst. [1908] is now a thing of the past...Of the visitors, Bro. Andrew Perry was the first to arrive, being two days ahead of time...[from] Nova Scotia...There were about eighteen congregations represented and the following preaching brethren were present and took part: Andrew Perry, W. D. Campbell, Fred Cowin, S. M. Jones, W. F. Neal, C. W. Petch, O. H. and O. E. Tallman, and the Writer [H. M. Evans]...Saturday afternoon J. A. Perry took the stand...Lord’s Day morning, seats, isles (sic), and every available space in the auditorium was filled to its utmost capacity...Our venerable Wm. Forrester, the grand old veteran of the cross, who for sixty years has been a disciple of the Lord, presided...The memorial feast was followed by a soul stirring address by Bro. S. M. Jones...Bro. Fred Cowin, of England, was the speaker for the afternoon...The evening meeting was conducted by a preacher of Canada’s own production, Bro. W. D. Campbell, of Detroit...His subject was, ‘The Bible: How to read and understand it.’...Monday morning, the two hours were taken up by five minute speeches on the progress of the cause in the various fields...Bro. Whitelaw...opportunities in Western Canada...Bro. Perry...Hants County, Nova Scotia...two more Evangelists are at work in Canada...Bro. O. H. Tallman enters the Nova Scotia field...Bro. Cowin...to our fair Dominion...” *BS*, Vol. 5, No. 6, p. 1, June 1908.

Meaford Church. “...During the past year the Church has held seven protracted meetings, twenty-three baptisms, and two by statement...a series with Bro. William Campbell, of Detroit, as speaker...to go on during the protracted meeting season...” *BS*, Vol. 5, No. 6, p. 1, June 1908.

Editorial Briefs. “The week’s meeting held by Bro. Campbell with the Meaford congregation last June closed with two baptisms...Another little congregation is added to our ‘directory’ this month. Business demanded that Bro. W. F. Ellis should move to

Owen Sound, so now there is a little band worshipping after the primitive pattern in that town in the home of Bro. and Sis. Ellis..." *BS*, Vol. 5, No. 8, p. 4, Aug. 1908.

Elvira (Parker) Elford



In Memoriam. "Elvira (Parker) Elford...was born at Orono, Ont., on December 25, 1840, and died in Euphrasia, Gray Co., Ont., on May 7, 1908, in her 59th year. She was married to Peter Elford on November 7, 1868...Five girls and five boys were born to them; two boys and one girl dying while young. The remaining seven...all becoming Christians at an early age. Sister Elford was baptised...in 1878 by Bro. Duncan Stirling...Her loving son-in-law, Chas. W. Petch." *BS*, Vol. 5, No. 9, p. 8, Sept. 1908.

Additional Church News. Meaford, Ont., Nov. 2. "Our three week meeting at the Ninth Line Mission, closed on the 1st with one baptism. There was also one baptism at the morning meeting at Meaford, Nov. 1" W. F. Neal. *BS*, Vol. 5, No. 11, p. 5, Nov. 1908.

Sunday Schools. Meaford. "The children of the Sunday School, under the management of Sisters Trout and Jay who took charge of the little folks, enjoyed their annual sleigh ride and outing on the afternoon of Dec. 22. The evening was spent very pleasantly at the home of Bro. James McNaughton." *BS*, Vol. 6, No. 1, p. 7, Jan. 1909.

Church News. Meaford, Ont., April 15. "At the close of our prayer meeting last evening in response to the gospel invitation, (by Bro. Neal) three noble young men walked forward, confessed their faith in the Christ and were buried with their Lord in baptism 'the same hour of the night'..." *BS*, Vol. 6, No. 5, p. 7, May 1909.

A Pleasant Outing. "On Aug. 12 the church at Meaford went three miles and a half to Smith's Grove, a beautiful place on the Ninth Line South, for a days outing. Although it was not generally known by the other churches, as the arrangements prematured, three congregations besides Meaford were represented...Over one hundred sat down to the evening repast..." *BS*, Vol. 6, No. 9, p. 8, Sept. 1909.

Meaford Items. "The church here, with its several missions, is getting along nicely. During the summer three meetings were held, with nine accessions. We are expecting Bro. H. H. Adamson, of Bloomington, Ind., the last of October to hold a meeting in our chapel in Meaford, and Bro. J. T. Lewis, of Birmingham, Ala., will labour with us next summer." W. F. Neal. *BS*, Vol. 6, No. 10, p. 5, Oct. 1909.

Church News. Meaford, Nov. 22. "Bro. H. H. Adamson, of Bloomington, Ind., began a series of meetings with the church here Oct. 24th and continued to Nov. 21...He also lectured on temperance, in the Town Hall, one Sunday afternoon, and stirred the town from centre to circumference. The visible results of the meeting were seven baptisms, three accessions by commendation..." W. F. Neal. *BS*, Vol. 6, No. 12, p. 8, Dec. 1909.

Editorial Briefs. "On the 3rd ult. we [H. M. Evans] had the privilege of meeting with and addressing the faithful band meeting in the home of Bro. and Sister Ellis, Owen Sound. On the 19th ult., by invitation of Bro. Neal, we addressed the Meaford congregation." *BS*, Vol. 7, No. 1, p. 4, Jan. 1910.

Under the Union Jack. H. H. Adamson. "...The readers of *THE BIBLE STUDENT* have heard of the recent Meaford meeting, but I wish to say a word about it also...It was my first preaching in Canada. In the beginning of the meeting I thought the weather and the people were about the same temperature. Both seemed a little *chilly*. In a few days the weather moderated and the people warmed up *perceptibly*. Possibly the preacher getting warm had something to do with the audience. My home with Brother and Sister Walker contributed largely to making my stay of four weeks pleasant and enjoyable...Bro. W. F. Neal is the evangelist with the Meaford church and has been for the past eight years... Bro. H. M. Evans, the 'papa' of *THE BIBLE STUDENT*, was a faithful attendant at the meetings. Notwithstanding his small body and little feet he makes splendid 'backing.'... The Meaford church has some good voices and good singing. The talent in the church is above average. A more quiet and orderly people in the house of the Lord I have never found..." *BS*, Vol. 7, No. 1, p. 5, Jan. 1910.

Our Bible Course. "...It may not be known to many of our readers that a Correspondence Bible Course is being conducted by Bro. H. M. Evans of Meaford, editor of *THE BIBLE STUDENT*. Its purpose is to place a systematic course of Bible instruction in the home of every family in the Dominion, and to carry a Bible education to the young man who desires to preach, or for other reasons, cannot leave home to attend school. The course embraces thirty or forty lessons, covering the entire Bible. The enrollment fee is \$2, and cost of examination on each paper is 50C..." *BS*, Vol. 7, No. 3, p. 5, Mar. 1910.

Church News. Meaford, Ont. April 26. "During the absence of Bro. Neal the writer addressed the congregation here several times, and also the missions at the Ninth and Eleventh Lines. At Meaford, we assisted one young lady to put on her Lord in Baptism." Ed. [H. M. Evans] *BS*, Vol. 7, No. 5, p. 7, May 1910.

To Our Readers. "Our readers will notice that this issue is published from Toronto. This was arranged for by a few Toronto brethren in order to relieve Mrs. Evans, who for some

time past has been in ill-health. Since the purchase of the press the work of composition, make-up and press work, together with editing and mailing, has been done by the publisher and his faithful better half. But the work has become too much for us on account of not being able to secure help, and therefore we are grateful to those brethren who have agreed to undertake the work from Toronto. It will take some little time before we can get things in full swing, as there are 115 miles between Toronto and Meaford, but we ask the patience of our readers until matters can be adjusted. All communications may be addressed to Meaford as before until further notice." H. M. Evans. *BS*, Vol. 7, No. 10, p. 7, Oct. 1910.

Meaford. Obituary. "On the morning of October 20th, Sister Ruth Firth, of the Meaford congregation 'fell asleep in Jesus.' Sister Firth had been a member of the Meaford congregation for thirty-two years... Her son Alfred, of Bathurst congregation had just finished for his mother, a beautiful brick residence, but before she was able to move into it, God called her to a 'mansion not made with hands, eternal in the heavens.' To the five sons, one daughter and grandchildren... sympathy. The writer conducted the funeral service in the chapel of the Church of Christ, on Lord's Day afternoon, Oct. 23rd..." *BS*, Vol. 7, No. 12, p. 5, Dec. 1910.

Meaford. Married. "At the home of the bride's parents, W. F. and L. H. Neal, of Meaford, on November 2nd, at 9 a.m., their second daughter, Mary, to Harford Abbott. The father of the bride performed the ceremony..." W. F. Neal. *BS*, Vol. 7, No. 12, p. 5, Dec. 1910.

Editorial Jottings. "We were very sorry to hear of the somewhat serious sickness of our dear sister, Mrs. H. M. Evans, and we hope soon to have news of her restoration. Few know how hard she has worked in connection with the paper. It is probably not generally known to our readers that when the paper was printed in Meaford much of the typesetting was done by Sister Evans. To her it was a labor of love for the Lord, and we are sure our readers will pray that she may soon be fully restored to health." *BS*, Vol. 8, No. 2, p. 4, Feb. 1911.

Meaford Letter. "On the 16th of Dec., 1911, I was called home suddenly from St. Catharines, where I was laboring for and with the church, to wait upon my wife, who was taken suddenly with a serious nervous collapse. The train being two and one-half hours late, gave me an anxious delay of forty-eight hours. I arrived home on the 18th, to find somewhat quieter, but the trouble has since seriously impaired her digestion, so that she is now living almost entirely on a liquid diet. We are anxiously working and praying for her recovery, and trusting that she will soon be in a condition to permit me to return to my work in St. Catharines..." H. M. Evans. *BS*, Vol. 8, No. 2, p. 5, Feb. 1911.

Paragraphs. H. M. Evans. "The readers of *THE BIBLE STUDENT* will please take notice that our address has been changed from Meaford, Ont., to 2 Lappin Avenue, Toronto, Canada. Wife stood the strain of moving remarkably well, and while she is much the same, we trust that now the worry and excitement of moving are over, and her mind is more contented, that improvement in her health will be more noticeable... As the writer will be unable to do much evangelistic work for a few months, he will take up the practice of

osteopathy and electropathy until such time as he will be able to leave home for the evangelistic field. We are installing a new electric vibrator and transformer and will now be in a better position than ever to give our patients the best there is in mechano-therapy and physiological therapeutics. For the four Lord's Days past we have been preaching at East Toronto at eleven o'clock a.m...." *BS*, Vol. 8, No. 12, p. 4, Dec. 1911.

Duncan Stirling. By W. T. S. [Stirling]. "March was an eventful month for my father's life. On the 16th he was born, seventy years ago, in Lower Canada, now Quebec Province. On the 16th also, at the age of twenty-one, he was 'born again,' at Meaford, on the shore of Georgian Bay. On the 31st of March, 1870, he was married to Harriet Ann Trout, his devoted partner for many years of labor and suffering. And in March he expected to die. As we watched by his bedside, day after day, through the long stormy month, we feared his expectation would be fulfilled. But March passed away and April, and still he lingered. It was not till the first warm day in May when the birds were busy in their nests and the buds were bursting on the trees, that he entered into his rest...

"My father was a strong believer in God's providence...a favorite topic of conversation and a proposition for which he had abundance of proof. To go back to your grandfather's time, he would say. He lived near Huntingdon, in what was then called Lower Canada, a devout Presbyterian, reading his Bible constantly and praying for light and guidance. With no other instructor than the New Testament, he came to see that immersion is the only Scriptural baptism, and felt it his duty to obey the Lord. No others in the neighborhood being of similar belief, he and my grandmother went some twenty miles away and were immersed by the Baptists. The surrounding community, like many another in Quebec, was becoming more and more Roman Catholic. Education in Protestant schools was difficult to obtain. A family of ten children growing into manhood, with poor society and scant opportunity, was the argument that made my grandfather determined to leave the district.

"One Sunday morning in 1862 he walked the streets of the little village of Meaford in Upper Canada, the new land of promise. Meeting a lady, he asked if there was a Baptist church in the town. 'No,' she said, 'there is not. Won't you come with me, today?' 'What denomination do you belong to?' said he. 'To no denomination,' was the reply. 'We are Christians—nothing more.' 'That sounds well,' said my grandfather, 'I will go with you.' The lady was Sister Layton, wife of Bro. D. L. Layton, for a generation one of the elders of the Church of Christ in Meaford. The little band of humble Christians turned out to be the people after my grandfather's own heart, and not many months passed before he was numbered amongst them. His son, Duncan, however, led the way, followed in course of time by the whole family. Always a delicate boy, only lately recovered from a severe attack of congestion of the lungs, he obtained light work in a planing mill owned by the Trout brothers, situated on the Bighead River two or three miles from Meaford.

"As he lay in bed one night with my uncle William Trout, my uncle asked him if he did not think he ought to become a Christian. My father confessed that it was his full intention to do so, but that he was afraid to be baptized while in such poor health.

'Suppose you never get any stronger,' said my uncle, 'are you going to remain out of Christ? And how could you die better than in keeping His command?'

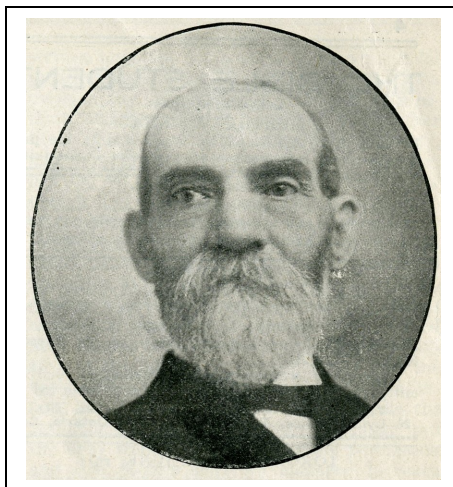
"It took but little to convince my father of his duty, and on the following Sunday morning he was ready. It was a bitterly cold day in March. A literal grave was cut through three

feet of ice in Georgian Bay. In those icy waters he was ‘Buried with Christ in baptism to rise to walk in newness of life.’ Hastily carried to a blazing fire, he was provided with dry clothing and a hot drink, and ‘Went on his way rejoicing,’ none the worse for his experience.

“Forty-nine years have passed since then, and in that time he had the satisfaction of seeing his own family and hundreds more enter the same watery grave. In 1877, through the assistance of my aunt, Mrs. John Trout, my father and his family moved to Wiarton, and he began to give his full time to preaching the gospel. His first series of meetings was held in a near-by settlement called Oliphant, and resulted in more than twenty conversions. The four years spent in Wiarton were fruitful for the cause of Christ and left the town with a congregation of about one hundred members. The next five or six years were spent in evangelistic work at Kilsyth and in Meaford and surrounding country. If I am not mistaken the congregations at Cape Rich and Euphrasia Tp. (now Griersville) were established at that time through the labors of my father and others from Meaford. His strong, uncompromising preaching stirred up much opposition and denunciation from sectarian pulpits. Attack and counter-attack were frequent, and often set a small community in turmoil. Open discussion was courted by my father as one of the best means to interest the people and start them studying the Bible for themselves. During the period of which I am speaking there occurred the McDiarmid and Stout and McDiarmid and Gallagher debates at Wiarton, and the Harding and Wilkinson debate in Meaford. Brethren McDiarmid and Harding were both able and valiant defenders of the faith and did much to enlighten the people.

“In evangelistic work my father went far beyond his strength and soon wrecked what was at best a frail constitution. In 1889, after removing to East Toronto, he broke down completely through nervous prostration, remaining more or less of an invalid for the rest of his life. The church established in our house was got together principally through my mother’s efforts, and father, much to his sorrow, was seldom able to be present at the meetings. Of late years in Toronto he enjoyed better health. His small stock of strength, however, would stand little strain of public speaking, and his eldership at Bathurst Street church was honorary rather than active. This was to him a source of great worry and disappointment. For almost a generation, having ample leisure, he read and thought constantly of the things pertaining to the kingdom of God. His mind active and clear to the last, was filled to overflowing with the riches of the divine treasure-house. Yet gone was his power to use them. Broken tools in his hands...” *BS*, Vol. 9, No. 6, p. 3, June 1912.

Duncan Stirling



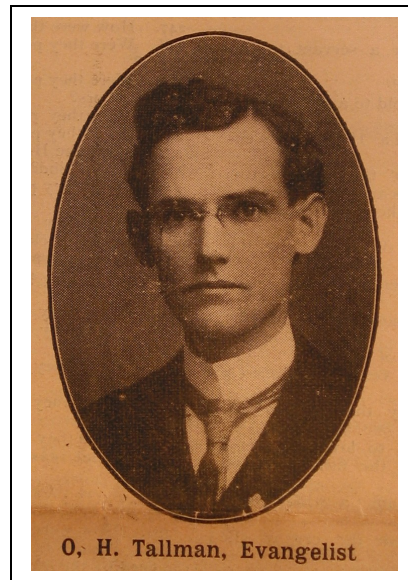
In Memoriam. "On the sixth day of May, after a long and painful illness, there passed away at Glen Grove, Toronto, Bro. Duncan Stirling, an old disciple...He had many children in Christ in Griersville, Cape Rich, Meaford, who will be his joy and crown of rejoicing in the day of Christ. Toronto brethren only knew him as an invalid, unable to do much in a public way for the cause he loved so well. But whenever he was able to address the church, to speak to them, or speak for them at the throne of grace, it was apparent to all that there was one whose mind was so steeped in the Bible thought and Bible phraseology, that he could roam at large over wide fields, and take here, there, everywhere, as it pleased him and as the occasion required, without any effort, from the word of God...He had the joy of seeing all his children walking in truth..." F. C. [Fred Collins]. *BS*, Vol. 9, No. 6, p. 3, June 1912.

News Notes. Report. [H. M. Evans, having just preached at Smithville and Beamsville, gives a financial report.] "...Church, Meaford, \$23.50..." *BS*, Vol. 9, No. 12, p. 5, Dec. 1912.

News Notes. Owen Sound. "The brethren at Owen Sound were much encouraged by a two weeks' visit from Bro. Ora H. Tallman, who has gone to labor with the churches in Manitoba and the Western Provinces. Although Bro. Tallman was not very well, just getting over an operation on his nose, he spoke to us twice each Lord's day, a number of the Meaford brethren being present and a goodly crowd of outsiders.

On July 1st we held our annual picnic to Balmy Beach, about three miles down the shore. All seemed to enjoy the outing, Bro. Tallman being with us on that occasion also...

On Sunday, July 20th, a number of the congregation drove to Meaford and enjoyed meeting with the church in that place." *BS*, Vol. 10, No. 9, p. 5, Sept. 1913.



THE CANADIAN HELPER—1908-1914

[Edited by S. M. Jones, Beamsville; A. Foster, Calgary; W. F. Cox, Beamsville; J. J. Dart, Hubbardsville, NY.]

Listed among the contributors is Howard L. Richardson Jr., Meaford. *CH*, Vol. 1, No. 1, p. 4, Mar. 1908.

“Sis York, one of our [Beamsville Bible School] teachers, has gone to Meaford for the vacation. She expects to be with us again when the school opens.” *CH*, Vol. 1, No. 3, p. 4, May 1908.

The June Meeting at Meaford. “The June Meeting at Meaford, Ont., will be held on the 6th, 7th and 8th of June. Bros. W. D. Campbell, of Detroit, Fred Cowin of England, and Bro. [J. A.] Perry, who for some time has been preaching in Nova Scotia, are expected to be present for the occasion. Those who anticipate going will confer a favour by dropping Br. J. E. Hammond, Meaford, Ont., a card to let him know that you are coming.” *CH*, Vol. 1, No. 4, p. 4, June 1908.

Annual Meetings, by Wm. Richardson. “The Annual Meeting at Meaford is a thing of the past, and while some things were said to which exception could be taken, yet in the main the discourses and speeches were good and the different services well attended and edifying and many of those who attended are using superlative adjectives in expressing themselves concerning the meeting.

“Aware that many questions being asked are ‘How did Bro. Richardson enjoy the meeting?’ ‘Has he changed his mind?’ ...It is not my purpose in this article, to criticize anything that was said or done at the meeting, but it is the ‘Annual Meeting’ of the

Churches in a District or Province—the assembling in the capacity—to which exception is made. The objections state in the April number of the ‘Help’ were verified in the Meaford meeting...” [This issue is missing the page upon which this article is continued.] *CH*, Vol. 1, No. 5, p. 2, July 1908.

Meaford, Ont., May 15. “Bro. C. W. Petch begins a meeting at Cape Rich today. Bro. Neal will begin at Kimberly on the 29th. And Bro. John T. Lewis is expected to be here and begin at either Bayview or Colenso, June 5th. Surely we will hear of some good results in the Georgian Bay district this summer.” *CH*, Vol. 3, No. 4, p. 4, June 1910.

“Bro. John T. Lewis, formerly a student, now a graduate of Nashville Bible School, is engaged in a series of meeting near Meaford, Ont.” *CH*, Vol. 3, No. 6, p. 4, Aug. 1910.

[William Richardson again asks the question, Annual Meetings—Are They Scriptural?] “Since the question has been discussed and settled (?) and the ‘decree’ has gone forth from Fenwick that they are in harmony with the scriptures, I presume one who will undertake to call it in question will be considered ‘presumptuous’ in the extreme...when the mid-week prayer meeting is questioned we refer to the scriptures showing that the disciples met periodically for that purpose. When we want to prove that the ‘Annual Meeting’ is scriptural, without citing a single scripture, precept, or example to show that the primitive Christians had any such meeting...just one passage of scripture would settle the matter once and for all...While these meetings are held in June annually and are advertised as the ‘Annual’ or ‘June Meeting’ of the churches of Christ in a given district or province, it will be proper to refer to them as the ‘Annual June Meeting’ of the churches in said district or province, though the churches as such have nothing to do with it and do not attend...It is said by way of justification that ‘all received new vigor at these meetings’ and are ‘stirred up with the sweet fellowship and knowledge gained’ and ‘many return home to tell what they have learned.’... It is admitted that the these meetings occasion jealousy, but that ‘occasions of jealousy may be made anywhere.’ True. But the occasion is intensified at the ‘Annual Meeting.’...I do not believe anything has been written that would ‘beguile the hearts of the simple unto believing ‘June Meetings’ to be a convention of churches o Christ commanded by the Lord,’ but some may be led to see the dangers that lurk in these things...developed to the extent that they think are sure of carrying a ‘resolution,’ the resolution will be sprung, and something will grow out of it, as did the Ontario Co-operation’ out of ‘Annual Meetings’ years ago...” Meaford, Ontario. *CH*, Vol. 3, No. 7, p. 2, Sept. 1910.

“We are somewhat pleased to think that Bro. Jas. Cox is moving to Beamsville this fall, from Meaford. This is on account of his own health and that his son may conveniently attend the B. B. S....” *CH*, Vol. 3, No. 8, p. 4, Oct. 1910.

Meaford, Ont., Nov. 4th, 1910. “Married.—At the home of the bride’s parents, W. F. and L. H. Neal, of Meaford, on Nov. 2nd, at 9 a.m., their second daughter, Mary, to Harford Abbott. The father of the bride performed the ceremony...Immediately after the ceremony the bride and groom left on the ten o’clock train for Toronto, where they will

spend a week, after which they will be at home in Meaford.” W. F. Neal. *CH*, Vol. 3, No. 10, p. 4, Dec. 1910.

Obituary. Richardson. “the death took place at the residence of her parents in St. Vincent on Sunday afternoon of Miss Laura Richardson, eldest daughter of Mr. and Mrs. W. Richardson, at the early age of 24 years and 11 months...The deceased contracted pneumonia while residing in Toronto, and about three weeks or a month since came home to recuperate...About eleven years ago she became a member of the Church of Christ...She is survived by her parents as well as two brothers and one sister: Howard of Hamar, Sask.; Hermon, of Beamsville, and Mary, at home...as well as that of her grandparents, who still reside on the farm where they settled fifty years ago...Meaford cemetery. An impressive service was held in the Church of Christ, Nelson street. Evangelist F. Cowin, of Toronto, assisted W. F. Neal with the services.” Meaford Express. *CH*, Vol. 4, No. 6, p. 3, Aug. 1911.

“An excellent beginning for the year 1913 was made by a young man whom Bro. Billingsley baptized at the Wednesday evening meeting. New Year’s Day, in Meaford, Ontario.” *CH*, Vol. 5, No. 12, p. 4, Feb. 1913.

Obituary. Alberty. “On July 28th, there passed from our midst our beloved sister, Emily Victoria Falls, wife of Mr. George Alberty, barrister, of Meaford. Brought up in the loving motherly care of Mrs. James Trout of Meaford, who adopted her at an early age...mourned by...a church to which she devoted her talent and energy since the age of 13...” Rutledge Beale. *CH*, Vol. 7, No. 10, p. 7, Sept. 1914.