

The Maritime Bible and Literary College

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ABBREVIATIONS:

BS - *The Bible Student*

CMR - *Christian Monthly Review*

CQ - *Christian Quarterly*

MH - *Millennial Harbinger*

PE - *Philio Echo*

ES-CM - *Encyclopedia of the Stone-Campbell Movement*

RB - Reuben Butchart, *The Disciples of Christ in Canada Since 1830*

WG - Gwen Lefton, *West Gore to 1950*

160 Ann - “160th Anniversary, The Church of Christ (Disciples), 1832-1992”

THE MARITIME BIBLE AND LITERARY COLLEGE

The formal opening of the Maritime Bible and Literary College at West Gore, Hants County, Nova Scotia took place one hundred years ago, on October 24, 1909. The last year of its operation, 1914-1915, remains somewhat obscure, but the years of its activities included six sessions, 1909-1915.

This study is about one of three early Bible schools established in Canada in conjunction with the effort to consolidate and extend the Restoration Movement as perceived by Churches of Christ in Canada (cf. Carman Bible School, Beamsville Bible School). In all three cases ties with earlier efforts in Christian education in the USA are important.

The MBLC is an interesting study as an early 1900 educational endeavor in the Maritimes. However, it must be examined in the context of the religious setting in which it was intended to play a significant part. The early years of the twentieth century witnessed realignments as the nineteenth century continent-wide reform effort generally known as the Restoration Movement had suffered a heart-rending rupture, resulting in two separate religious bodies, the Disciples of Christ and the Churches of Christ. Hants County, Nova Scotia was situated on one of the fault lines of this division. The Bible College's future was linked to the fortunes of the congregations in Nova Scotia as decisions regarding loyalty and doctrine were made.¹

This paper will give a brief sketch of the Restoration Movement in Nova Scotia with special attention to Hants County, a review of the Bible college movement in North America, vignettes of the remarkable Tallman brothers, "O. H." and "O. E.," who took the lead in developing the College, including the educational influences in Canada and the USA to which they were exposed, a description of the College itself, and reflections on the unsettled times in which the College lived out its short but important life.

Two significant sources provide the main body of information contained in this paper: the 1904-1913 periodical, *The Bible Student*, edited in the main by H. M. Evans; and the unpublished 1986 M.Mn. thesis, "Christian Higher Education in the Christian Churches of the Maritime Provinces—Past, Present and Future," particularly Chapter Two, "The First Formal School of Christian Higher Education in the Maritimes," namely the Maritime Bible and Literary College, by Stewart J. Lewis.² In the former, we are indebted to the extensive reporting by the workers in the field and to the editor for his exhausting efforts to present these to his readers. And this paper has been particularly benefitted by the indexing of *The Bible Student* painstakingly obtained by Myrna Perry. In the latter, we have a study by one who served as president (1980-1996) of the second "formal school of higher education of the Maritime provinces," within the Restoration setting, Maritime Christian College,

¹ For a discussion of how the "progressive/conservative" conflict affected both the planting of colleges, their shape, and their demise, see: D. Duane Cummins, *The Disciples Colleges: A History* (St. Louis, MO: CBP Press, 1987), 83-84.

² Stewart J. Lewis, "Christian Higher Education in the Christian Churches of the Maritime Provinces—Past, Present and Future (Unpublished Master of Ministry thesis, Cincinnati Christian Seminary, 1986).

(1959-) of P.E.I, thus by one who has a keen personal interest in Christian education in the Maritimes.³ In addition to these resources, this study has had access to the Canadian Churches of Christ Historical Society's collection of miscellaneous items on the College, including hand-written notes (prepared for the printer) of seven issues of the *Philio Echo*, the student newspaper produced by the Philiomathian Club, and the 1912-1913 College Calendar.⁴

Restoration in Nova Scotia

The first stirrings of influences that would result in the Restoration Movement in Nova Scotia can be dated one hundred years before the establishment of the Maritime Bible and Literary College with the baptism of James Murray in "Foggioloan," Scotland in 1809.⁵ From nearby Banffshire (county), Murray became a member of the Aberchirder Scotch Baptist Church in Aberdeenshire (county).⁶

Murray with his wife, Ann, and three children, along with Isabella Sheppard, sister to Murray's wife, migrated to Nova Scotia, arriving at Pictou, Pictou County, May 1811.⁷ The Murray family moved to River John, Pictou County in 1813, and was followed later by Isabella, now wife of Robert Allan. With Murray's baptism of his wife and Isabella's husband, a church was established and first met on June 18, 1815.⁸

³ Lewis' study was benefitted by his access to three of the six Calendars of MBLC: 1911-1912, 1912-1913, 1913-1914.

⁴ Seven issues beginning with Vol. IV, No. 6, Feb. 1913 and ending with Vol. VI, No. 10 (?), April (?) 1915. The 1912-1913 College Calendar, courtesy of Verna Tallman, Mindemoya, Ontario.

⁵ Cf. "Foggioloan," (sic) cited by *The Encyclopedia of the Stone-Campbell Movement*, 2004 (ES-CM), s.v. "Canada, the Movement in," by Stewart J. Lewis, 152. The correct spelling, "Foggioloan" is the local nickname for Aberchirder, Aberdeenshire (Wikipedia). "Foggioloan" is the spelling included in an early report regarding James Murray contained in Reuben Butchart, *The Disciples of Christ in Canada Since 1830 (RB)* (Toronto: Canadian Headquarters' Publications, Churches of Christ (Disciples), 1949), 337.

⁶ A Scotch Baptist congregation was established in Aberchirder in 1807 through the preaching of James Watt. D. W. Bebbington, edit., *The Baptists in Scotland: A History* (Glasgow: The Baptist Union of Scotland, 1988), 262. "James Murray, a native of Banffshire, Scotland, was baptized and received a member of what was called a Scotch Baptist Church in the village of Foggioloan, about the month of June 1809." As reported by *RB*, 337. "Banffshire is a maritime county in the north-east part of Scotland. It is bounded on the north by the Moray Firth, on the east and south-east by Aberdeenshire, and on the west by the counties of Moray and Inverness" (Wikipedia).

⁷ Sheppard was also a member of the Scotch Baptist Church at "Foggioloan." *RB*, 337.

⁸ A record that is said to have originated with "Elder James Murray" reports: "J. Murray and family took up their residence in Pictou and for two years and a half J. Murray continued in Pictou carrying on his trade, that of a tailor. In the course of these years Isabella Shepherd (sic) was married to Robert Allan, a countryman of her own. In the fall of 1813, J. Murray and family removed to River John, and some two years after that Robert Allan removed to the same place. Frequent conversations between the two families led to Robert Allan and James Murray's wife embracing the convictions of their companions in marriage, and on the 18th of June, 1815 (being the Lord's day) J. Murray baptized his own wife and Robert Allan, and that very day they united in worship and broke bread in memory of the dying love of Jesus and continued to meet regularly on the Lord's day, breaking bread being always a part of the ordinary worship." The account quoted was from a record kept by Elder James Murray, abridged by James Sillars, updated by Donald Crawford, and quoted by the editor of *The Lookout*, Cincinnati, Ohio, March 16, 1935, page 17, and cited by *RB*, 338.

While enjoying the status of the first congregation of the Disciples of Christ to be formed in Nova Scotia, the church at River John experienced only modest growth, and three congregations that were later offshoots of its influence did not survive after a few years.⁹ The congregation did continue into the 20th century when, in 1906, an American evangelist, L. J. King, in nine months baptized over 100 persons.¹⁰ However, for the period, 1908-1914, of particular interest to this study, the congregation was not active.¹¹

In the early years the River John church would have considered itself a Baptist congregation, if not an Independent. This was the early position of the second congregation in Nova Scotia to emerge later as a Disciples church—in Halifax. It is believed that this congregation had its beginnings in a movement from St. Paul’s Anglican church in the mid-1820s, “and was first referred to as a ‘Baptist church.’ In 1825 Alexander Crawford heard of this work while attending the Baptist Association meeting in Nova Scotia, and he began communicating with this congregation.”¹² In 1832, “...a few disciples of Christ were worshipping in a building on Gottingen St...”¹³ And in 1837 they were visited by Benjamin Howard¹⁴ who reported a congregation of thirty.¹⁵

The Halifax group, it is reported, had early access to Restoration thinking through William W. Ashley, who introduced Campbell’s writings in the late 1820s.¹⁶ From this location, also, came a spreading influence in the province through the

⁹ I.e., Wallace, 1824-1836; MacLellan’s Mountain, 1829-1837; Pictou, 1838-1857. Crawford’s report: “From the first formation of the church to June 26, 1858, thirty-two females had been received into the church at River John, but the church never exceeded thirty-two members at any one time.” *RB*, 339. The River John Church was incorporated Nov. 5, 1855 as “The Congregation of Disciples of Christ at River John, observing the ordinances of His appointment, holding, acknowledging, and teaching that the scriptures of the Old and New Testaments, particularly the latter, are the only and all sufficient rule and guide for the faith and practice or obedience of Christians in the Worship of God.” *RB*, 341.

¹⁰ A “disruption” of the church resulted from a return visit, on Dec. 22, 1907, of a preacher, W. J. Hamilton when “many of the worshippers refrained from attending. Hamilton, then, reorganized the work, as he claimed ‘on the old basis,’ but he left in the summer of 1908, moving to Kempt, N.S. The church remained closed for six years. In the summer of 1914, a young student, Gordon MacPhee, opened up the work again.” From a report, “A Brief history of the Church [River John]: January 1, 1906-October 27, 1991, by secretary treasurer Edith D. Roberts (August 25, 1991) and edited by David C. Nicolle, January 13, 1992. See *RB*, 341.

¹¹ O. H. Tallman reported in *The Bible Student*, Oct. 1912, “...the brethren at River John...are making some improvements to their property and expect soon to open their church house which has been closed for some time.” O. E. Tallman reported, May 1913, “River John (Pictou County): Bro. C. Gordon MacPhee, who is to be ordained this spring, will labor with us this summer.” *BS*, May 1913, 7.

¹² Alexander Crawford, from Argyllshire, was a Haldanean Baptist who came to the Yarmouth area in N.S. in 1810, became the first person to administer baptism on P.E.I. in 1811, and became “the most important early leader of the Movement there.” *ES-CM*, 152.

¹³ As stated by Henry Carson, *The Christian Standard*, Aug. 15, 1915, as referenced by *RB*, 342.

¹⁴ Benjamin Howard, a deposed preacher of the Christian Connection in New York state, came to Upper Canada in 1833, planted reform churches in Baltimore, near Cobourg, 1833-34, and Hillier, Prince Edward County, in the same period. He was opposed by Joseph Ash as a “renegade preacher.” Levi Sandford, in a letter to editor, H. M. Evans, stated that Benjamin Howard came to Hants County in 1838. *BS*, Sept. 1907, 3. “Bro. Howard, it is said, preached in every county in the province, and set in order many congregations.” *BS*, Jan. 1906, 4.

¹⁵ *RB*, 342.

publication, beginning early in 1833, of the short-lived but significant publication, the *Christian Gleaner*, “believed to be the earliest Canadian Restoration journal.”¹⁷ These Restoration influences may have encouraged certain of the early Baptist groups in Prince Edward Island, New Brunswick, and Nova Scotia, perhaps those with Scotch Baptist inclinations, to withdraw from their formal association with the Baptists of the Maritimes in favour of autonomy and a more Restorationist stance.¹⁸

It was in Hants County, however, that the Restoration Movement in the Maritimes took hold and made early headway. Elder John McDonald and preacher John Doyle separated from the Baptist church in Rawdon in 1832 (or perhaps a year or two later) along with some twenty-six members. In 1837, Benjamin Howard, then preaching in the province at Newport, was invited by this group to hold a meeting at Rawdon. Twenty members were added, and a church of forty-six members was organized.¹⁹ The group met regularly Sunday a.m. at West Gore as the focal point in

¹⁶ “Around this time [after 1825], William W. Ashley introduced Alexander Campbell’s writings to the Halifax group. Ashley was born in North Carolina and came to Nova Scotia in the 1820s after marrying a woman from Milton, Nova Scotia.” *ES-CM*, 152.

¹⁷ See description by Eugene C. Perry, *A History of Religious Periodicals in the Restoration Movement in Canada* (Beamsville, ON: Gospel Herald Foundation, 2003), 14. Cf. report, “‘Progress of Reform,’ of receiving the first number of the *Christian Gleaner*...an octavo of 64 pages—four numbers to the volume...The first number contains liberal extracts from the periodicals in this country, dedicated to reformation.—Ed.” *Millennial Harbinger* (MH), April 1833, 192. The *Christian Gleaner* “was primarily a reprint of the *Christian Baptist*. *ES-CM*, 152. *RB*, 232, reports that the *Gleaner* was first published by Lewis Johnstone. A later report, by W. H. Harding, indicates that it “was known to him as a quarterly, with John Naylor, publisher, and ...Creed, editor [possibly ‘Richard Creed of England,’ *ES-CM*, 152].”

¹⁸ Cf. Lewis’ article in “The Canadian Maritimes,” “Canada, The Movement in,” identifies the organization, “the Nova Scotia Associated Baptist Ministries” and indicates that “Most of the [early Restorationist] churches had joined the association...” When these began in 1833 to withdraw from the Association over issues of marrying out of the fellowship, creeds, and clergy, and particularly the requirement that “all participating churches would have to swear acceptance of the Articles of Faith and Practice and that they would be led by ordained ‘clergy,” they looked to Restorationist teachings for their structure and practice. For example, the New Glasgow (PEI) church inquired of the Halifax congregation how its should constitute itself as a “church” without “accepting creeds or confessions of faith.” *ES-CM*, 153. *RB* lists as “Pioneer Churches,” (1830 to 1869) in—P.E.I. (283): Cross Roads, New Glasgow, Montague, South Lake, Tryon, Summerside; N.B. (309): St. John, L’Etete, Falmouth, Lord’s Cove, Leonardville; and N.S. (336): River John, Halifax, Upper Rawdon, West Gore, Newport, Milton, South Range, Shubenacadie, Cornwallis, Summerville, Centre, Tiverton, Westport.

¹⁹ H. M. Evans, editor of *The Bible Student* (*BS*) was invited by the Hants County co-operation to be the second evangelist serving the region. Upon moving from Beamsville, ON to West Gore in late 1905, he wrote the following account, no doubt from the hear-say of those living, of the beginnings of the Disciples movement in the county (*Bible Student*, Vol. 3, No. 1, Jan. 1906, 4) (Note his identity of the *Christian Gleaner* as a “Baptist journal,” and that the initiative re. the withdrawal of the 26 persons from the Baptists was by the Knowles couple and Michael Wallace and through the influence of Howard. This picture contrasts with the report of John MacDougall, given in *The Christian*, July 1900, and which is the story line followed in the text of this paper.):

“NINETEENTH CENTURY RESTORTION~ MOVEMENT IN NOVA SCOTIA. ... ‘The Millennial Harbinger,’ containing such articles as ‘The Bible our Creed,’ ‘The name Christian’ reached the office of the ‘Christian Gleaner,’ a Baptist Journal, published at Halifax, N. S., by a Mr. Johnson. Such articles were copied and published in the ‘Gleaner’ and sent on their mission among the Baptists in this Province, as a result of which family after family accepted the Bible as their creed, and rejected the name Baptist, accepted the name Christian, and observed the Lord’s supper every first day of the week. The cause here at West Gore dates from about 1836. About that time Bro. and Sister Knowles

the county with afternoon and evening meetings held alternatively at Rawdon, Newport, and Nine Mile River. As well, and also attributed to the work of Howard, congregations were established at Shubenacadie and Newport in 1837. Beginning in 1838 (Cornwallis, King's County) through to 1898 with (Digby, Digby County) nine additional congregations that continued on into the next century were organized in Nova Scotia in counties other than Hants, for a total of some sixteen churches.²⁰ Two congregations were listed in the Church Directory of the conservative periodical, *The Bible Student*, in Volume Two, Number One, January 1905, Shubenacadie and West Gore. Nine Mile River was added in December 1905, and dropped in the July 1907, and returned for the January 1909 issue. Florence, Sydney Mines, was added April 1908. Upper Rawdon was added May 1909 and dropped October 1910. Noel Road was added May 1910. Richardson, Deer Island, NB was added February 1912. Newport and Mosherville were added February 1913. The total of conservative Churches of Christ in the Maritimes in 1913 was eight.

If organizing for cooperative effort in evangelizing is an indication of a progressive spirit, then it might be concluded that the Maritime Restorationist congregations were relatively conservative: "By 1855 churches in the Maritimes were gathering for what they called 'the annual' [cf. 1843 in Ontario]. This continued each year until this event was identified with the Maritime Christian Missionary Society in 1902" [cf. 1849 in the USA, 1883 in Ontario].²¹ As the 20th

and Bro. Michael Wallace, known as 'Uncle Michael,' becoming dissatisfied with the Baptist 'faith and order,' decided to meet for worship in their homes after the primitive order. 'Uncle Michael' rapidly developed into a preacher of no mean ability...Some time after 'Uncle Michael' began his reformatory labours in Hants Co., a Sister Sanford, who had renounced the Baptist faith through the influence of the articles already referred to, heard of a Bro. Benj. Howard who had come from the States and was holding meetings at Newport about ten miles distant from West Gore. At her request he came and held meetings at 'Uncle Michael's' home and at the Upper Rawdon school house. During these meetings twenty persons were baptized, and twenty-six Baptists, along with their preacher, took their stand among the reformers upon the Bible and the Bible alone. It was at the last meeting before Bro. Howard left that Sister Sanford's two children, Monroe and Maria (the latter now Sister McDonald, 83 years of age, known as 'Aunt Maria') confessed their faith and were baptized 'the same hour of the night.' Bro. Howard, it is said, preached in every county in the province, and set in order many congregations. He passed into Ontario, doing some work there, and returned to Cornwallis, N. S., where he lived and laboured for a time, and then returned to the States. Bro. John McDonald was one of the pioneer preachers well known in Nova Scotia, who has long since gone to his reward. Bros. John B. and Hiram Wallace are also remembered as faithful preachers of the primitive type in this locality. Bro. D. Oliphant, Benj. Franklin, and our late and lamented Bro. S. Keffer, of Ontario have all taken part in Hants Co. A few years ago there were five congregations worshipping in this County—West Gore, Shubenacadie, Nine Mile River, Upper Rawdon and Newport. At the present time only the first three meet for worship regularly each Lord's day, but for some time past the two last named have forsaken the assembling of themselves together for the reason, we understand, that no one in these congregations can be found capable of taking the lead of the meetings."

²⁰ 1840, Milton (Queen's County); 1851, South Range (Digby); 1852, Southville (Digby), 1859, Tiverton (Digby); 1859, Westport (Digby); 1860, Kempt (Queen's); 1887, Summerville (Queen's). See Butchart, 336-378. Dating is less than precise. As well, Butchart identifies eleven Restorationist churches planted in P.E.I. and fourteen in N.B., for a total of about forty for the Maritimes in the 19th century. See *RB*, 283, 309.

²¹ *ES-CM*, 153. Ontario Disciples first met in 1843 at Norval, Esquesing Township, to organize for evangelism. The move from church directed "co-operations" to independent societies occurred in the USA in 1849 and in Ontario in 1883 at Acton.

century dawned and the “progressives” and “conservatives” were drawing lines,²² only congregations in Hants County, Nova Scotia were identified among the latter in the Maritimes. (Hants County congregations “cooperated” in the evangelization of their region.²³) (See [Appendix A](#).)

Donald McDougall, a long-time elder of the West Gore congregation was the anchorman of the Hants County conservatives. When H. M. Evans of Beamsville, Ontario launched the “loyalist” *The Bible Student* in 1904, McDougall was listed as the editor of the Maritime Department.

McDougall challenged the “digressionism” he saw developing in the province. It is believed that the invitation to H. M. Evans to come to the County to serve as one of two evangelists was instigated by him. Evans came, bringing his paper with him, in the fall of 1905 and served for one year before returning to Ontario.²⁴ Upon his return to Ontario, October 1906, he included in his paper a caustic description of the state of affairs in the County.²⁵

O. H. Tallman, Ontario-born, who had emerged as a young champion for the conservative cause of Churches of Christ in both the USA and Canada, was recruited to serve as Hants County evangelist during the year 1908-1909. The following summer (1909), after a productive year of service, while Tallman was on a visit home, certain preachers in the province came to the County, advocating the

²² The author of this paper is aware of the inadequacies of these “labels” and of the pejorative tones that are sometimes associated with them.

²³ *BS*, Sept. 1904, 3: “CO-OPERATION MEETING. The June meeting, or annual co-operation meeting of the disciples of Christ, Hants County, was held this year with the church at West Gore. The chief result of the meeting was the engagement of two evangelists, brethren [A. J.] McLeod and [T. A.] Manley, for one year, to labor in the county. Bro McLeod is already well and favourably known in this field. Bro Manley is a new man...”

²⁴ To Meaford. The “annual co-operation meeting of the Disciples of Christ in Hants Co., Nova Scotia, was held in Upper Rawdon on Lord’s Day, June 18th. Two evangelists have been sustained during the year, one of these, Bro. T. A. Manley, has left to visit his home in England. The brethren resolved to provide means to sustain another man [cf. Evans]...” *BS*, Sept. 1905, 4. Nine Mile River, NS, is added to the church directory, listing H. M. Evans, evangelist. *BS*, Dec. 1905, 4. The report of the 1906 Hants County cooperation meeting identifies some of the leaders: “The Annual Hants County Co-operation Meeting of the disciples of Christ was held at Nine Mile River June 24th and 25th (bad weather). The brotherhood in all parts of the county, except Newport, were represented. The lesson was read by Elder John McDougall of West Gore, and prayer offered by James McDougall, of Nine Mile River, after which the county evangelist, H. M. Evans, editor of the Bible Student delivered the sermon, taking as his subject the Tabernacle and the Church. Breaking of the bread—John Wright of Nine Mile River. Report endorsed by Elders of the West Gore congregation, John T. Wallace, John McDougall.” *BS*, July, 1906, 1.

²⁵ “THE CAUSE IN NOVA SCOTIA. For some time past the Cause in Hants County, N. S. has been greatly injured by the delusions of infidelity, socialism, and digressionism. These issues have been dilly-dallied with by the Church to such an extent that it will take an untold amount of hard labor to restore primitive Christianity in the county. Especially is this true since line of demarcation has not been drawn between primitive Christianity and digressionism, or, properly speaking, transgressionism. This fact makes it harder for the evangelist of apostolic type to accomplish much in the Maritime Provinces by way of additions... Innovators as preachers and public teachers must be shut out of the churches at all cost and given to understand that their services are not wanted. Cooperation between the evangelist and the entire brotherhood in those provinces, as well as elsewhere, even at the cost of offending friends, is an absolute necessity if New Testament Christianity is to be a success there. Soundness consists of something more than mere sound.” *BS*, Dec. 1906, 4.

organization of a “Young People’s Society” and the installation of an organ for use in the service of the church. The disturbance this caused reflected the religious tension in the area and was a backdrop to the opening of the Bible College in October of that year.²⁶

The Bible College Movement

In early pioneer days in North America, most often learned individuals conducted the education of the young as a “cottage industry” (cf. Alexander Campbell’s Buffalo Seminary, 1818-1823).²⁷ As society advanced, the interests and needs of the churches prompted an explosion of local colleges in which the study of the Scriptures was given primacy. In the USA between 1830 and 1860, “a golden age for the creation of the small rural college,” one hundred thirty-three institutions had been founded.²⁸ And among the American Disciples between 1840 and 1866, one hundred and fifteen schools were established by individuals.²⁹ Between 1867 and 1899 eighty-three more institutions were begun by the Disciples, and a further thirty-six between 1900 and

²⁶ The following item appeared in the Oct. 1909 issue of *The Bible Student*, p. 3: “Rule or Ruin. Having failed in their efforts heretofore to ‘rule’ the disciples of Christ in Hants County, they seem now to have entered determinedly on their alternate policy of ‘ruin.’ Watching their opportunity, they have persistently sent their agents, who have too well succeeded in some cases in sowing the seeds of division where unity and harmony existed before. During the recent absence of our evangelist on a visit to his home, his field of labor was, at both ends, invaded by these people, who labored, and not without success, to undo the good work which Bro. Tallman has been so acceptably doing here. It seems that one elder was, in some measure, imposed upon by one of these, who led the elder to believe that he was not really digressive and so was permitted to ply his work in the community while Bro. Tallman’s back was turned.”

Then on October 7, 1909, a debate was proposed by D. McDougall with K. F. Nance, Christian Church preacher, Halifax, NS. The issues: the Missionary Society and Instrumental Music: “As you are aware the few disciples of Christ in Hants County have been sustaining an evangelist in labouring in this county. This has been made possible by the *unity* that has hitherto existed. And as you and others have entered the field of said evangelist and advocated things which we believe to be unauthorized, and have thereby to some extent caused division in the churches here, where unity and harmony existed before. . .[you are] invited to a six day debated at the meeting house of the Church of Christ of West Gore in the month of Dec. . .” *BS*, Dec 1909, 3.

O. H. Tallman was clear regarding his views regarding “digression from the truth.” He recorded his experience in the October 1910 issue of *The Bible Student*, p. 7, in an article under the heading, “Eastern Canada: Ecclesiastical Presumption.” He reported that he had attended six sessions of the annual convention of the Christian Church, i.e. “(those who have digressed from the truth)” of Nova Scotia and New Brunswick, held at Port Williams: “. . .this unscriptural law-making body. . .It fills our hearts with sadness to see professed followers of Jesus Christ driven before the merciless blast of sectarianism to the very portals of Rome.” He cited as an example one resolution (passed without an opposing vote) that authorized the “Board” (Maritime Christian Missionary Society) to examine the credentials of all preachers coming into the province and that churches be urged not to accept or aid him until he gets his authority from this “ecclesiastical body.” Again, it was noted that no one could have a voice in the proceedings of this “board” unless he paid the sum of \$5.00. A still wider resolution: recommended the co-operation with any religious body (Catholic, Mormon, etc.) in the support of a minister where the membership of the churches is small. Their longest session was used in discussing—1. shall we shut down the Christian (a monthly paper) or shall we try to pay the debt and continue publishing. 2. shall we close up several churches, such as Digby, River John, and Pictou or make another effort to keep them alive.

²⁷ Cummins, *Disciples Colleges* (St. Louis, MO: CBP Press, 1987), 23, 26, 31.

²⁸ *Ibid.*, 17-18.

1909.³⁰ Early on in this development an insight expressed by Moses E. Lard in 1865 is pertinent to what had and would occur:

We are building ten where we should have built one. One great university with a single well-endowed college in each state where we number 50,000, is sufficient. Up to this writing not a semblance of a necessity has existed among us for more than one college... With us a cherished principle is—but few institutions of learning, and these of the highest order.³¹

In Canada where the progress of the Restoration Movement was more modest, there was not the same ability to open colleges, and students looked to the American schools for their training, e.g. David Oliphant Jr. who enrolled in the opening year of Campbell's Bethany College (1841-42). This lack was noted and lamented.³² It was not until the 1890s that the Ontario Disciples became active in Christian education. In 1891-92, and 1892-93, a Bible chair was established with the University of Toronto, and three and four Bible courses respectively were taught. In 1894-95, the Ontario Co-operation sponsored a Bible School that was conducted by T. L. Fowler in the Cecil Street church in Toronto. The next year, the Co-operation withdrew its support, and Fowler moved the school, the College of the Disciples, to St. Thomas, Ontario. With modest enrollments, this school closed in 1909.³³

As the continental division among Restorationists hardened at the turn of the century, all of the major American colleges established prior to 1890 identified with the Disciples, e.g. Bethany, Hiram, Butler, College of the Bible (Lexington, KY), etc., with the exception of Freed-Hardeman College (1885). Certain southern schools established after 1890 associated with Churches of Christ: e.g. Nashville Bible School (1891), Potter Bible College (1901), Western Bible and Literary College (1905), and Abilene Christian College (1906).³⁴ The influences of these schools were felt in Canada.

²⁹ Of these, eighty-three were private high schools “variously called academies, institutes, or seminaries... Thirty-two... were colleges rooted in the settled ways of simple, pastoral communities where they attempted to insulate themselves from what they thought to be the evils of urban America.” Ibid., 35-36.

³⁰ Ibid., 79-81; 92. “Maritime Bible College” (sic) is cited by Cummins, *Colleges*, 92, as having been founded 1908 (sic), West Gore, Nova Scotia.

³¹ Moses E. Lard, *Lard's Quarterly*, Jan. 1865, 252.

³² Andrew Scott wrote in the Nov. 1884 issue of the *Christian Worker*, p. 2 about the Canadian Disciple's neglect of their young people while education in the province had made rapid strides. Those opposed to young people entering the U.S. for their education had made no effort to open a college in Canada. A beginning should be made. “Under present arrangements, our sons and daughters become secularists and sectarians.” By 1880 seven Canadians were attending Bethany College, including George Munro of Lobo Township, Ontario. *The Christian Sentinel*, May 1880, 144. Andrew Scott, William D. Campbell, attended Hiram College in Ohio. *The Christian Sentinel*, June 1880, 187-188. Silas Moot from the Niagara Peninsula was a student at the Bible College at Lexington. *Bible Index*, Aug. 1883, 249. In the 1890s some 20 names of Canadians are identified in the periodicals as studying in American Disciples' colleges. See Geoffrey H. Ellis, “An Inquiry into the Growth of the Disciples of Christ in 19th Century Ontario” (unpublished M.T.S. thesis, Wilfrid Laurier University, 1993), 157.

³³ “It opened in 1897 with forty students, most of whom were in preparatory courses. The institution changed its name in 1906 to Sinclair College, but then closed in 1909. Cummins, *Disciples Colleges*, 84.

The role of the Bible College as conceived by David Lipscomb and James A. Harding, co-founders of the Nashville Bible School, shaped the practice of the colleges that followed, including the three Canadian schools of interest: the Bible would be taught daily as a text, the school would not be for the purpose of “making preachers,” and literary and scientific courses would be included.³⁵ Harding’s strong conviction in providence contributed to his leaving the Nashville school in 1901 when its trustees moved to incorporate the school. Becoming president of Potter Bible College, Bowling Green, KY, his convictions affected his approach to funding the school operation: teachers were promised no salaries but shared in whatever the school received from student tuition (rates were low) and patrons’ gifts (these were never requested!).³⁶

Lipscomb and Harding’s vision was that “small Christian colleges might spring up in every community where there were enough members of the church to support them.”³⁷ Three of the teachers who went from Nashville Bible School with Harding to Potter, J. N. Armstrong, R. C. Bell, and R. N. Gardner, moved on in 1905 to establish the Western Bible and Literary College, at Odessa, Missouri. This school resembled its predecessors with Bible, classical, scientific, and literary courses offered. It also conducted primary, grammar, and preparatory classes.³⁸ The Tallman brothers’ experience as students and teachers at Potter Bible College, and O. E. Tallman’s time as a professor at the Western Bible and Literary College shaped significantly their views of the worth, the focus, and the shape of the Bible College they formed in Nova Scotia.

The Tallman Brothers

Ora Hubert Tallman (1876-1955) and Ozro Ellis Tallman (1883-1930) were the youngest sons of Oliver and Electa (Huntsman) Tallman, of “Evergreen Hill” farm, near Smithville, Ontario.³⁹ O. H. received his high school education at Smithville and

³⁴ The Bible college movement in the mid-west USA, linked the influences of several colleges resulting in Harding College, Searcy, AK, in 1924: Potter Bible College (1901-1913), Western Bible and Literary College, Odessa, MO (1905-1916), Cordell Christian College (1907-1931), and Harper College, Harper Kansas (1915-1924). See, M. Norvel Young, *A History of Christian Colleges* (Kansas City, MO: The Old Paths Book Club, 1949), 110-147.

³⁵ The leaders of these early schools and colleges, in spite of the mixture of Biblical and secular teaching in their curriculum, and their objection to their being “preacher factories,” viewed them as institutions serving the church and deserving of church funding. The “Historical Sketch,” MBLC 1912-1913 Calendar, p. 9, states: “The Maritime Bible and Literary College was founded by the churches of Christ of Hants County.” Those, such as Daniel Sommer, who believed strongly in the all-sufficiency of the church, opposed them as “ecclesiastical auxiliaries” and objected to linking either the name “Bible” or “Christian” with them. See William E. Wallace, *Daniel Sommer, 1850-1940, A Biography* (1969), 284, 287, 295.

³⁶ Teachers at Potter benefitted from the income from the Potter farm, received poultry and vegetables from the farm, and supplemented their income through serving local churches. Young, 114

³⁷ *Ibid.*, 116.

³⁸ *Ibid.*, 119. The structure of this College is mirrored in that of the MBLC.

³⁹ Oliver and Electa had four children: Arza Shepardson (1869-1945), Charrie Elura (1874-1955), Ora Hubert (Jan. 4, 1876-1955), and Ozro Ellis (March 16, 1883-Nov. 5, 1930). (Arza’s oldest child, Nora, turning 16, Sept. 26, 1910, attended the second year of MBLC, 1910-1911.)

Beamsville, his normal school training at Hamilton Collegiate, and taught in public schools in Ontario for four years at the turn of the century. O. E. also completed high school at Smithville and went on to study at Carman Bible School for two years around 1900. (Both O. H. and O. E. were present at the first meeting of the church for worship in Winnipeg, MB, in 1901.⁴⁰)

O. H. Tallman, determining to give his life to preaching, enrolled in Beamsville Bible School during its second and third years, 1903-1905.⁴¹ At the end of his first year, he was chosen to give the program's first address, "Esau is not," in the closing exercises of the Bible School, March 24, 1904.⁴² He spent both summers of 1904 and 1905 preaching in Manitoba.⁴³ Then in the fall of 1905 he went on to Bowling Green, KY to enter Potter Bible College.⁴⁴ According to *The Bible Student* reports, Tallman got along well at Potter in his first year, distinguished himself, and had positive contact with James A. Harding, president.⁴⁵ He spent his "holidays"

⁴⁰ Ora H. Tallman is now listed as a "Contributor" to the *BS*. Winnipeg Letter, April 7, 1905, by O. H. Tallman: "It is just four years today since three of us boys first met in our own private room to worship God in this great western city. Since then the Lord's table has been spread each Lord's day. Eight have been baptized into Christ. At present we number thirty. Last summer with help of other churches, we were enabled to buy a small house ...447 Ross Ave...[it] will seat about 120 people. Our Sunday School, not a separate organization, but simply a Bible study, is well attended. Since I came back to the city this spring the attendance has averaged above 50...I expected to labor with my own hands for support this summer as I have done heretofore, but the church would not hear of it." *BS*, May 1905, 2.

Another report identifies four present at the opening meeting in Winnipeg: the Tallmans, Gordon Tovel, and the older Austin Chandler. *BS*, April 1907, 2.

⁴¹Editorial Scraps and News Notes (by H. M. Evans): Young preachers listed: "Among Beamsville Bible School students preparing to preach: O. H. Tallman, L. J. Keffer, J. D. C. McMurchie, B. Brown, C. Lumley, C. Watterworth, T. W. Bailey, L. Moore, and N. Smart. Bro Tallman has given up school teaching to preach the word and during the vacation is laboring for and with the church in Winnipeg, Man. We know bro. Ora. He is doing a good work." *BS*, July 1905, 3.

⁴² Included on p. 1 of the *BS*, April 1904, is a picture of the BBS 1903-04 class, and Ora H. Tallman is one of 22 students pictured. The accompanying article reported re the March 24 closing exercises that Tallman gave the first address, "Esau is not," [which was] "...good and bespoke future success for the speaker."

Also included in this issue: Miscellaneous—Bro Ora H. Tallman of the Beamsville Bible School, will soon leave for Manitoba to engage in evangelistic work for the summer and will return in the fall to resume his studies in this school. *BS*, April 1904, 1.

⁴³From Bowling Green, KY, O. H. Tallman sends his "Winnipeg, Manitoba Letter," reporting: "Two baptized. On Sept. 23, called by telephone to Cypress River, Man. to meet a Mormon Elder in a discussion. He was making quite a stir in that part of the country. We could not agree as to the subject to be discussed so we had no debate. I wanted him to affirm that 'The Reorganized Church of Jesus Christ of Latter Day Saints was of God' but he would not unless I would add to it 3 other propositions, which would require nine evenings to debate. As my time was limited on account of coming to Bowling Green, I asked him to put up his church for a two days' investigation, but he would not do it." *BS*, Nov. 1905, 3.

⁴⁴Editorial Briefs. "Bro. and Sister Shelly, of St. Catharines, Ont., and Bro. O.H. Tallman of Winnipeg, will...have taken up their studies in Potter Bible College in Bowling Green, Ky. These are true and noble young people..." *BS*, Oct. 1905, 2

⁴⁵ Bible College News (by O. H. Tallman, Potter Bible College):

"Now in 2nd term, with 120 students...most promising year so far in the history of PBC. On Friday last we had our annual entertainment...visits by Ward and Glenn of the Nashville college...students listened to addresses by these and Harding. Don Carlos Janes to give an illustrated lecture on Japan.

during the summer of 1906 (“nearly four months”) evangelizing in Kentucky and Tennessee where he was booked for seven meetings and assisted in another, preached 135 sermons and led “55 precious souls to the Lamb of God.”⁴⁶ (See [Appendix B.](#))

O. E. Tallman could well have been put off somewhat by comparisons that inevitably would be made between his older brother and himself. H. M. Evans in one of his “Editorial Scraps and News Notes” commented publicly: “Bro. [O. H.] Tallman has given up school teaching to preach the word and during the vacation is laboring for and with the church in Winnipeg, Man. We know bro. Ora. He is doing a good work. Bro. Ozro Tallman, at present with his parents on the farm and who is doing very acceptable work among some of the home congregations, should be encouraged to prepare for and enter the evangelistic field.”⁴⁷ Two months later Evans reported: “O. E. Tallman has been holding a tent meeting near his home in Smithville, Ontario. [He will soon be] in the Northwest. He has decided to devote his life to the preaching of the Gospel...success to you, Ozro.”⁴⁸ O. E. did go West, became ill, recovered, and on his return to Ontario preached in Winnipeg, Nov. 19, 1905. He proceeded to Meaford where he both helped in his brother-in-law, W. F. Ellis’ store, and conducted a meeting at Cape Rich that resulted in two baptisms.⁴⁹ He returned to Cape Rich in the summer of 1906 and held a four-week meeting resulting in nine immersions and three restorations; in response, the church passed a resolution of appreciation and thanks.⁵⁰ (See Appendix C.)

Bro. J. E. Heins and myself expect to be in Nashville a week from now to discuss the Holy Spirit with the Nashville boys...Last Lord’s day spoke twice at Scottsville, Ky and in afternoon baptized a young lady in a stream...a large crowd assembled to witness the scene.” *BS*, Mar. 1906, 2.

Editorial Briefs and News Notes: A letter to the editor from OHT “getting along fine with his work and enjoys his surroundings at ‘Potter.’ This is a good school.” *BS*, Apr. 1906, 5.

Potter Bible College Letter from Durward H. Friend: who sends along a copy of an essay “On the Life of Paul,” part of an examination on the book of Acts. “...Bro. Tallman was voted the honor of having the best understanding of the book. (Acts studied for 4 ½ months., 3 to Matthew, 6 weeks to Hebrews —1st year study of the Bible, including memorizing the text, a thorough synopsis, and chronological outline mastered.” *BS*, June 1906, 2.

Editorial Briefs and News Notes: J. A. Harding accompanied OHT to his preaching appointment, last Lord’s day in April. 2 immersions, one reclaimed. “We have known Ora for the past ten years. Any one can agree with him who is agreeable.” *BS*, June 1906, 4.

⁴⁶Antioch, KY; Fairview, KY; Old Union, KY; Oakwood, TN; Lexie, TN; Winchester, TN. See *BS*, Nov. 1906, 7.

⁴⁷*BS*, July 1905, 3.

⁴⁸*BS*, Sept. 1905, 3.

⁴⁹*BS*, Feb. 1906, 3.

⁵⁰*BS*, Aug. 1906, 3.

O. E. had a feisty spirit and was willing to speak his mind, even in print!⁵¹ At the end of August of 1906, O. E. made his way to Tennessee en route to his first year as a student at Potter Bible College. He preached meetings at four different locations, baptized seventeen, restored seven, arriving in Bowling Green KY, on Monday, Sept. 24. Travelling by train, he had met James A. Harding and later commented: "...I feel sure that a course of study with such a man as guide and counselor (sic), will do me a world of good, and enable me to fight more successfully the warfare under the banner of Jesus Christ..."⁵² During O. E.'s first year at Potter he was "in charge of the class in French...Bro. Harding speaks very highly of his young Canadian teachers."⁵³

O. H. and his brother, O. E., were among five graduates from Potter Bible College in the spring of 1907, receiving their B.Sc. and B.A. degrees.⁵⁴ O. H. gave the valedictory address on "Character." It was announced that both O. H. and O. E. Tallman would return to Potter to be in charge of the departments of Science and Modern languages for the 1907-1908 year.⁵⁵ During the summer of 1907, O. H. returned to Canada where he held meetings at Cape Rich and Bayview in Ontario, "besides preaching in Toronto, Meaford, and Smithville."⁵⁶ "After seven pleasant weeks in Canada," he returned to the South and for the rest of the summer held five meetings, baptized 90, and restored 19.⁵⁷ O. E. Tallman, following his graduation, "rested two weeks, visited six towns...preached 90 sermons...[gaining] 51 additions,

⁵¹ Article by OET: "Educated Preachers" "...nearly all those who oppose Bible schools and religious papers belong to either the ignorant or bigoted classes..." *BS*, July 1906, 3.

Thoughts by OET: "Because a certain body of Christians did not redeem a promise, we missed a four months evangelistic tour..." Re. reports a 2nd apostolic Canadian paper, *The Bible School Times*: "Too much of a good thing may be a detriment some time and we do not consider the time opportune for the introducing of a second paper. The editor of the Bible School Times says it will not be in competition with the Bible Student but to give the students and others training in writing." *BS*, Sept. 1906, 3.

Thoughts by OET: "Preaching 15 times, Dotsonville, Tn, going to a meeting at Rose Hill, Tn. South, warmer than Canada, 8 confessions."

Re report of having at hand a copy of the *Bible School Times*' plan of publication, "...a good one, but although we want to see good done we are afraid that Canada is not yet ready for a second apostolic paper and we believe that all the aims of the new could be reached by the old." *BS*, Oct. 1906, 5.

Thoughts by OET: "One church in Canada wrote a young preacher here whose time is spoken for, a full year ahead, and informed him that they would be willing for him to hold them a meeting at a certain time. As long as churches consider it a favor to the preacher to 'let him' hold a meeting in their chapel we can expect very little advance to be made in the saving of souls..." *BS*, Jan. 1907, 2.

⁵² *BS*, Nov. 1906, 6.

⁵³ *BS*, Jan. 1907, 2.

⁵⁴ Potter Bible College Notes by D. H. Friend: Sixth session over. There are five graduates: O. H. Tallman and O. E. Tallman of Ontario, Canada plus Chas. H. Paine, T. H. Smith (GA), H.C. Shoulders (Tn). *BS*, June 1907, 2.

A puzzle: Both O. H. and O. E. studied two years in a Bible School (Beamsville Bible School and Carman Bible School respectively). O. H. had normal school training and four years of teaching experience. Yet they both received degrees from Potter Bible College after two years for O. H. and one year for O. E. (?)

⁵⁵ Potter Bible School Notes by D. H. Friend. *BS*, July 1907, 2.

⁵⁶ Editorial Briefs. *BS*, June 1907, 2.

⁵⁷ Summer Report, O. H. Tallman. His meetings were conducted at Dotsonville, TN; Huntland, TN; Liberty Hill, TN; Weavers Store; Lexie, TN; Flat Creek, TN; Yokley's Grove, TN; County Line, TN. *BS*, Nov. 1907, 3

and one church established in a destitute place...three weeks leading song with O. H. at Lexie, Tn., 38 additions. Am now at Potter Bible College where I expect to spend the winter."⁵⁸

At the conclusion of the Tallman brothers' teaching year at Potter (spring, 1908), O. H. being 32 and O. E. just 25, given their success as evangelists and with their acceptance by churches throughout Kentucky and Tennessee, plus their status now as college professors, the attraction of serving state-side on the long term was no doubt considerable. However, O. H. accepted an invitation to become the Hants County, Nova Scotia evangelist; while O. E. moved on to teach at the Western Bible and Literary College, Odessa Missouri.⁵⁹

O. H. made his way to Ontario in time for the June Meeting in Toronto and then left for the Maritimes by way of Montreal and Portland, Maine, arriving in West Gore on Thursday, June 19, 1908.⁶⁰ He was in time to be present at the Hants County annual June Meeting at which he spoke and began his first meeting.⁶¹ The ensuing year was filled with meetings: West Gore, eleven baptized; Upper Rawdon, no additions; Mill Village, no additions; Shubenacadie, one baptized; North Salem, three baptized; Nine Mile River, no additions; Dec. 22 at West Gore, "chopped a

⁵⁸ *BS*, Oct. 1907, 7.

⁵⁹ Editorial comment: "We congratulate Bro. O. E. Tallman on his appointment to the Professorship (sic) of Science, French, and German in the Western Bible and Literary College, Odessa, Mo." *BS*, Oct. 1908, 5.

⁶⁰ Wayside Notes, O. H. Tallman: "Left June Meeting, June 8, 1908, by way of Toronto, Montreal, Portland, Maine, Tues. night in time to attend a prayer meeting, basement of the Church house filled. I spent a week in Portland, speaking to the brethren five times, and enjoyed listening to J. A. Hines, who is now laboring in the city and to A. J. Bachman of Detroit, on his way to mission points in the same state. While at Portland took first trip on the Atlantic Ocean, visiting an island about nine miles distant, fishing. Tides 10 feet. Arrived at St. Johns (sic) and spent 30 hours in the capital of NB. Tides 30 feet. To Digby, across the Bay of Fundy by steamer, pleasant trip of 40 miles. Reached West Gore Thursday night. Welcomed to the home of Bro. John E. Covey and Sister Mabel, his wife, the only people in this province I have met before. Friday night, 30 brethren dropped in. Sat. night meeting began with a better hearing than the brethren expected. Full houses on Sun. The protracted meetings as long as the weather permits." *BS*, July 1908, 1.

⁶¹ Nova Scotia Letter, June 26, by D. McDougall: "HANTS COUNTY JUNE MEETING. The Annual June Meeting of the disciples of Christ, was held over Lord's Day June 21 at West Gore, Hants County N. S... This Convention did not assume to legislate for or do the business of the Churches; and there was an entire absence of the latter day nonsense that conventions indulge in... Brother Tallman, having arrived to take up the work of an evangelist here, preached his first sermon in this field, and the first of the meeting... is now, Friday evening one week old, and Brother Tallman is already making frequent trips to the waters of Jordan, leading eight young people to the washing of regeneration by the Word. Yet we have cause for unutterable sadness. We are almost in despair—for some who are near and dear to us, who will not come to the Light, who purposely stay away: thus ungratefully, dishonestly withholding from their best Friend the service which they owe to Him, cheating themselves of the blessedness which they might now enjoy, and forfeiting forever the eternal and glorious inheritance, which, without money and without price, they might now secure..." *BS*, Aug. 1908, 1.

"HANTS, COUNTY JOTTINGS... Judging from his name, 'of course,' many were disappointed when they first met Bro. Tallman, but on taking the measure of the inner man," they find his name in no way misleading. By taking thought he has added and is adding to its stature. For two weeks he continued the meeting begun on June 20th, closing with eleven baptisms. At present—July 13—Bro. Tallman is in a meeting in Upper Rawdon. The brethren in Nine Mile River decided not to have a meeting there at present, on account of a 'Small Pox scare.'" P. 3.

hole in ice to baptize a girl.”⁶² He left Nova Scotia in time to attend and speak at the 1909 Ontario June Meeting held in his hometown of Smithville. He then proceeded to Richardsville, KY, where he and Hallie Richardson were married.⁶³ They would return Ontario and then to Hants County in time for final preparations and the opening of the Maritime Bible and Literary College.⁶⁴

Maritimes Bible and Literary College

While the proprietors of the early Bible colleges associated with Churches of Christ resisted the idea of their institutions being training centers for preachers, many in the field had no such qualms. In the April 1909 edition of *The Bible Student*, D. McDougall noted that there had been “very little progress” in the evangelization of the region, i.e. New England and the Maritime Provinces. However, “an educational institute, in which the Bible itself and not sectarian theologies, is made the chief study and predominating influence would be perhaps the most effective force that could be employed in this great work.”⁶⁵ Thus he was “indebted to O. H. Tallman, our Nova Scotia evangelist for the inspiration which suggested a Bible College at West Gore.” McDougall wrote, “I added the suggestion that it be made and called a Bible and Literary College, for New England and the Maritimes.”⁶⁶ He went on to explain that O. H. had immediately written his brother, O. E. in Odessa, MO, to invite him “to come and help found and conduct the College, but did not succeed in engaging his interest. I then wrote him and he at once resigned his position to take hold of the work here.”⁶⁷

McDougall was ecstatic: With “the leadership of the Tallman Brothers, Prof. O. H. Tallman, late of Potter Bible College, Ky., Prof. O. E. of Odessa Bible College, Mo.,” and the College “happily situated in the ‘Antioch of the Maritime provinces,’ the popularity of this college is already assured.”⁶⁸ Tallman was able to write in May, “The Maritime Bible and Literary College is now a settled fact and is to open October 25. The Bible College course will consist of 24 weeks, while the B.

⁶² See *BS*, Vol. 5, Nos. 8 (10), 10 (1), 11 (1, 2), 12 (2).

⁶³ Tallman-Richardson (Hallie), June wedding at the home of the bride’s parents, Richardsville, Ky, O. H. of West Gore, Nova Scotia; left the same night for Canada, their future home. “Brother Tallman is a young preacher of ability, and Sister Hallie is a bright Christian young woman.” W. L. Karnes. *BS*, July 1909, 3.

⁶⁴ Tallman went directly to Smithville where he conducted a three-week meeting, concluding, June 27, gaining 15 baptisms, “...an excellent record for a young preacher in his home congregation [Evans].” *BS*, Aug. 1909, 8. From there he conducted a meeting with the Eleventh Line group near Meaford, where he and his wife were “frequent and welcome visitors at the home of H. M Evans.” *BS*, Aug. 1909, 4. Another meeting followed on the Ninth Line and closed on August 2. He preached at St. Catharines, August 8, and left for the Maritimes, August 10. *BS*, Aug. 1909, 2.

⁶⁵ *BS*, April 1909, 8.

⁶⁶ *Ibid.* No doubt drawing on the example of the name of the Odessa, MO College recently established.

⁶⁷ *Ibid.*

⁶⁸ *Ibid.*, 4. In the same issue of *The Bible Student*, an article read, “Another Bible College,” “a new era in gospel work on the Atlantic coast...” to be conducted by “two Ontario boys, brethren O. H. and O. E. Tallman, both graduates of Potter, receiving B. A. degrees under venerable J. A. Harding.”

and A. grades will continue for eight weeks longer. Young men by working on a farm during the summer can pay his way the following winter.”⁶⁹

A meeting had been called in April and within three hours of the meeting’s announcement local leaders had gathered, “the proposition earnestly and favourably considered,” and before the close of the meeting a building committee struck and “\$500 offered.”⁷⁰ Land was acquired.⁷¹ Shortly a program of studies was organized and an “announcement” readied for circulation.⁷² The immediate concern was the construction of a building for instruction and assembly. An eyewitness (Hope MacPhee, “a barefoot boy of nine”) gave this description:

One Saturday morning in May, 1909, a notable collection of workmen including farmers with teams of horses, men and boys with picks and shovels and bars, etc. was observed...gathering at a point on the north east corner of Bill Gordon’s farm...There were no bulldozers (sic) in those days. Several horses scoops served to do the same after the surface was loosened by the plough. In about two days the ambitious voluntary workers had the cellar or basement dug four feet deep, thirty feet square, and nearly ready for the form. The lumber for which I understand was donated by Mr. Donald MacDougall...In another two or three days the form was ready for the cement, which was composed of sand from the crusher of the new mill at the Antimony Mines...Two carpenters were hired to frame the building and supervise the work. These two, Nelson and Dave Scott, were past middle age, one, Dave was lame from a previous injury, and because of this your truly was favoured with the duty of carrying his lunch to him at dinner time...A great deal of the work on the building was voluntary and the construction progressed very rapidly, and by the month of September, although not completely finished, the opening took place on schedule.⁷³

⁶⁹ *BS*, May 1909, 5.

⁷⁰ *Ibid.*, April 1909, 8.

⁷¹ “1909 2 acres conveyed by Mabel Covey [widow of John E. Covey] to the Maritime Bible and Literary College Trustees: Esson MacDougall, W. L. Wallace, and Ora H. Tallman. This was a Deed in Trust, the property held in trust for the Disciples of Christ (who do not favour, endorse, permit, sanction or advocate the use of the organ or other musical instrument in the public worship of the church; or favour, permit, advocate, endorse, or sanction fairs, festivals, societies and other practises (sic) unauthorized by the New Testament) to be used for College purposes and no preacher is to be permitted to preach or teach who does not agree with the above. Trustees who authorize such, forfeit their office. (This deed was defective.) In 1910 Mabel and Lorenzo Sim, together, deeded 2 ½ acres to the college.” Gwen Lefton, *West Gore to 1950*, (*WG*), 61-62. In addition to the trustees of the property, there was a Board of Directors to conduct the College: O. H. Tallman, W. L. Wallace, Esson M. MacDougall, O. E. Tallman, and Donald MacDougall. *MBLC 1912-1913 Calendar*, 4.

⁷² Our Maritime College, by John T. Wallace. “Copy for the ‘Announcement’ of MBLC, is in our hands, and will ready for mailing, early May. The brethren all over Canada should encourage our Nova Scotia brethren in establishing this College, which means so much for the cause in the Atlantic coast...It should be remembered that Bro. O. H. Tallman was a successful schoolteacher in Ontario for several years before entering Potter Bible College where he and his brother graduated with degrees, B.S. and B.A. Both are college professors and quite competent to take charge of our new college. Daily Bible lessons, and compulsory public and high school work will receive proper attention, vocal and instrumental music also. And those desiring to do so may take work leading to the B.S. and B.A. degrees. We feel doubly interested, having lived in this county and know of the need.” *BS*, May 1909, 4-5.

(See Appendix D.)⁷⁴

No detailed report of the College's operation, year by year, exists. The following miscellaneous information that has surfaced captures various aspects of its activities

Year One – 1909-1910

The Tallman family arrived at West Gore in mid-August where O. H. found “the laboratory fitted up with splendid apparatus for the study of science.” He observed, “This college will do everything from primary to university work... students can take the B.S. degree.”⁷⁵ Regarding fees, MBLC would follow the standard practice of colleges elsewhere in not charging for Bible courses taken.⁷⁶ Board was \$2.00 per week, or if paid in advance, \$35.00 for the 24 week term, or \$60.00 for the 32 week term. Tuition per month was \$3.00, or if paid in advance for 24 weeks, \$15.00, or \$20.00 for the 32 week term. A fee for instrumental music was \$5.00 extra. “Thus an education in this College, doing everything from primary to university work will only cost a student \$60.00 for board and tuition for 24 weeks.”⁷⁷ He reported on August 26:

New building: with the exception of a little work on the second floor, carpenters will finish their work this week, and in a few days the painter's work will be at an end... situation undoubtedly the best that can be found in this part of the province. From the building one can see the Cobequid Mountains 35 miles to the north. Our campus contains one and one-half acres, high and dry, just far enough from the main road to assure quietness. The laboratory will be well equipped so as to teach any of the natural sciences. We expect to be prepared, from the beginning, to teach any subject (except infidelity) that is taught in any Bible College on the continent. We have already heard from prospective students from Nova Scotia, Prince Edward Island, Ontario, Kentucky, and Tennessee. Opening exercises, Oct. 25, 2 p.m. Several speakers from a distance are expected to be present.⁷⁸

⁷³ Hope MacPhee, “West Gore in its Hey Day,” a paper presented to the East Hants Historical Society in 1970, 2, quoted by Lewis, 31.

⁷⁴ “A hall on the second floor contained a stage and curtains where lectures, plays, debates and music were presented.” *WG*, 62.

⁷⁵ *BS*, Aug. 1909, 2.

⁷⁶ Editorial Briefs. “...A commendable feature in all our Bible schools and colleges is that no charge whatever is made where the Bible is the exclusive subject, or even if sight singing is combine with it. Tuition is charged only for the secular branches. We have tried to adhere to this principle in conducting our correspondence [a Bible correspondence course offered by *The Bible Student*] course, only charging sufficient to cover the cost of printing and postage.” *BS*, July 1909, 4.

⁷⁷ *BS*, Sept. 1909, 4. The 32-week term was required of those in the Collegiate Course. The one, two and three year programs were covered in the 24-week terms.

⁷⁸ *Ibid.*, 7.

McDougall reported in September that the College building “was nearly completed, funds were yet needed, and local contributions have been generous and well up to the abilities of the community...”⁷⁹

In the meantime, following an active summer of evangelization, O. E. Tallman arrived at West Gore to take up his duties as teacher and evangelist.⁸⁰ And at the annual business meeting of the West Gore church, Oct. 11, O. H. Tallman had been retained as the evangelist “for and with the church” for another year.⁸¹

The formal opening of the Maritime Bible and Literary College took place on schedule, “on Thanksgiving Day,” as reported by O. E. Tallman:

Opening of the Maritime Bible & Literary College: Drenching rain, large crowd present for the formal opening. Special music and songs by the audience, inspiring speeches, spirit of unity pervading, sizeable offering re the debt. One man, a cripple from disease, came wrapped in furs, walking only with great difficulty, yet his talk filled and thrilled the faculty and friends of the school with encouragement. Even those who had formerly opposed the work offered no more objections, but took fellowship in it, and all spake (sic) of the brighter future, the day of social and spiritual uplift that is dawning on the Maritime Provinces. The college has a competent faculty of four teachers [O. H. and O. E. Tallman, and ?⁸²] to begin with, and its students come from Tennessee, Kentucky, Ontario, and Nova Scotia. All are now busy as a hive of bees and are proud to be the charter students and teachers of the MBLC.⁸³

⁷⁹ Ibid., 3.

⁸⁰ O. E. Tallman, following his work at the Western Bible and Literary College, Odessa, MO, spent six weeks preaching in Garfield County Colorado, (“...preaching in a new log school house (Garfield Creek school house)...three miles from...the old trail of the early Mormons on their way to Utah, and just across the creek ... is an old Indian coral...”). *BS*, July 1909, 2. Later in the summer, Sept. 11, he closed a meeting at Bonner near McMinnville, TN, resulting in thirteen baptisms and one restoration. *BS*, Oct. 1909, 8. From there he went to Viola, TN where he held a meeting at the Chestnut Grove school house, 13 baptisms and one reclaimed. From there he proceeded to West Gore, N.S. *BS*, Nov. 1909, 8. He later summarized his work in 1909: “...I preached in five states and two Canadian provinces, held six meetings, one debate, three funerals and preached 156 sermons, 92 accessions. Travelled over 6,000 miles. Taught at Odessa, Mo., during 1908-1909, and at Maritime Bible and Literary College, 1909-1910. Had recurring attacks of appendicitis which prevented me from holding more meetings.” *BS*, Jan. 1910, 3.

⁸¹ The annual meeting reported a larger amount of money raised for the support of the evangelist than any previous year. “The good sisters, and some of the brothers, have been very busy of late about the College and the ‘Parsonage’ or Evangelist’s home, West Gore...repaired, repapered, repainted and generally rejuvenated and partly finished—Sister Lorenzo Simm, Sister Emma McDougall, Sister Josiah Wallace.” *BS*, Nov. 1909, 3.

⁸² Regarding the other two teachers, five teachers are listed for the 1910-1911 session, and while three of them are listed as new, the May 1910 (*BS*, 8) description lists one of them, Miss E. M. McDougall, as having three years teaching experience in Nova Scotia schools, “one year with MBLC” (i.e. 1909-1910). (H. M. Evans, in Editorial Briefs, *BS*, Mar. 1910, 4, congratulates Sisters Ada Simm and Edith McDougall as additions for the term 1910-1911.) It is conjectured that Hallie Tallman was the fourth teacher for the first year. “The 160th Anniversary, The Church of Christ (Disciples), 1832-1992” (*160 Ann*), p. 4, booklet implies that “Mrs. O. H. Tallman” was teaching Expression in that first year.

⁸³ O. H. Tallman taught Bible, Science, and English; O. E. Tallman taught Greek, German, French, Philosophy, and Expression. Lewis, 32. *BS*, Nov. 1909, 5.

“Bible Versus Creeds,” was the address delivered by D. McDougall at the Opening of the MBLC, Oct. 25, 1909, West Gore, Nova Scotia. McDougall commented “...in the opening of a Bible & Literary College, an undenominational College for the Maritime Provinces...truly a remarkable achievement when we consider that a few months ago it was entirely undreamed of, except in the mind of one or two persons...” [A discussion of division and denominationalism follows; and he concludes with encouragement to the students,] “We bid you God-speed in your pursuit of the knowledge, the education, the training, the culture, that will not only elevate you, and place your feet on higher ground, but will furnish you with a lever with which you can *lift the world*.”⁸⁴

O. E. Tallman reported that on opening day eleven were enrolled and by December the number had risen to twenty-two “and others still coming.” The College colours were blue and white, standing for truth and purity. “We are teaching two years of preparatory work and a freshman class of college work. The chemical lab is quite complete, but we still need considerable to help us in our physical science. Literary class meets every Friday night. E. Gaston Collins of Tennessee is class president, and Viola Wallace of Nova Scotia class secretary.”⁸⁵

In the spring, as the school wound down, the Tallman brothers were engaged in a series of temperance lectures throughout Hants County. And O. E. Tallman reported that he and his brother were engaged in a church planting, at Noel Road, and that together they covered a circuit of seven appointments, “We are busy.”⁸⁶ D. McDougall reported in June that O. E. Tallman had purchased a residence “and a little fruit farm...adjoining the...” College ground.⁸⁷ While O. E. Tallman headed south for evangelistic work during the summer, O. H. remained in Nova Scotia; one reason for this, no doubt, was the arrival of “little Miss Charry Avonelle Tallman, June 18.”⁸⁸ Following a busy summer, The twenty-seven year-old O. E. Tallman

⁸⁴ A synopsis of an address also given at the opening of MBLC, by O. E. Tallman, appeared in the Jan. 1910 issue of the *BS*, 3: Education is three-fold: of the body (cf. the Colorado prize fighter, Patsy); of the mental man (read the secrets of Chemistry and Astronomy); of the spiritually educated man, educated at the feet of the *Great Teacher*. *BS*, Dec. 1909, 3.

⁸⁵ *BS*, Dec. 1909, 4.

⁸⁶ *BS*, May 1910, 7. O. E. reports that O. H. speaks regularly at the new mission point on Noel Road, where O. E. also preached four sermons “with good interest” at Noel Road, and O. H. will continue the meeting. The County’s June meeting is scheduled for June 12, after which O. E. will evangelize in the Cumberland Mountains in Tennessee during the coming summer, address Viola, TN. “My health is fair except my nerves are badly disarranged.” *BS*, June 1910, 3; July 1910, 4. O. E. gave reports of his evangelistic work during the summer, with meetings at Gruetli, TN (10 baptisms, where “we established a congregation of 12 members), and Altamont, TN (7 baptisms). *BS*, July 1910, 5 and Sept. 1910, 7.

⁸⁷ News Notes by D. McDougall: “Prof O. E. Tallman has purchased a residence and little fruit farm from Mrs. Covey, adjoining the ground of the MBLC. Sold off some building lots. One, a foundation for O. H. Tallman. We did not know that he (OHT) had money to build. Nor do we believe he has... only faith. At recent closing entertainment, the President reported a very successful year’s work, financially as well as otherwise.” *BS*, June 1910, 2. Mabel Covey, now a widow (see Footnote #60, cf. John T. Covey) with a young son, Harold.

⁸⁸ *BS*, July 1910, 2. O. H. reported two baptisms at West Gore and two at Upper Nine Mile River. *BS*, July 1910, 3. And on p. 7, seven at the mission point, Noel Road, where a congregation of 13,

returned to West Gore to marry “Sister Mabel O. Covey, both of West Gore,” the wedding performed by O. H. Tallman, October 13, 1910, just in time for the opening of the College for its second year.⁸⁹

Year Two – 1910-1911

Preparations for the second year at MBLC began early: in March 1910 this message was published: “The Bible will be taught. The College is non-sectarian. Students of all denominations will enjoy equal privileges. One Bible lesson daily for twenty-four weeks. Industry, Quality, not Quantity.”⁹⁰ Appointments to the teaching staff for the 1910-1911 were announced: “...Sisters Ada Simm and Edith McDougall and Mr. R. F. Bryson [Brison] as additions to its staff of teachers for the term 1910-11. The two young ladies are both teachers of experience and Bryson—practical engineering (he had operated machines at the West Gore Antimony Mines, 700 feet deep).⁹¹ Copy for the Second Annual Announcement is in our hands and will be out in a few weeks.”⁹² Then in June, the sixth teacher was announced: Miss Alline Ledbetter, “who comes highly recommended by Bro. J. A. Harding of Potter Bible College.”⁹³

A concerted effort to promote the College through the pages of *The Bible Student* was made in its issues, April through August. In April the College’s departments, curriculum, and textbooks are listed, taking up two full pages of the periodical. Included are five departments, and an astounding seventy-four courses and their textbooks.⁹⁴ (See Appendix E.) In the May issue photographs of the five teachers along with biographical notes are presented.⁹⁵ (See Appendix F.) The June issue features the College building and gives general information about the school.⁹⁶

including the writer and several others who had previously been baptized, met in the Hall to break bread, July 17 to break bread.”

⁸⁹ *BS*, Nov. 1910, 4. The marriage is recorded in Hant’s Marriages of 1910, number 90. Lewis, 31.

⁹⁰ *BS*, Mar. 1910, 3.

⁹¹ The MBLC Calendar, 1913-14, indicates that R. Foster Brison had been granted an honorary degree (by the College, see Lewis, 43) in Practical Engineering in 1910. He had been a student previously at Acadia, Wolfville, NS, but there is no indication of his graduating from this institution. Lewis, 33.

⁹² Editorial Briefs, by H. M. Evans, *Ibid.*, 4. Lewis, 33, indicates that Ada Simm taught Latin, Botany, and English Composition.

⁹³ *BS*, June 1910, 4. (“Sixth teacher,” see p. 7.) See footnote #82 for the question of teachers.

⁹⁴ *BS*, April 1910, 3-4.

⁹⁵ Photos and Biographical Notes: O. H. Tallman, president, school teacher of experience (from primary to advanced college work). Attended Smithville High School, Beamsville Bible School, Hamilton Collegiate Institute, Potter Bible College (received B.S. and B.A. degrees). Taught in Public schools of Ontario, Carman Bible School, Potter Bible School. Has worked in the schoolroom for 25 years. O. E. Tallman, received B.S. and B.A. from Potter Bible School. Has taught five years in Bible Colleges. Miss E. M. McDougall, licensed (Nova Scotia) teacher, more than three years experience in Nova Scotian schools, one year with Maritime Bible and Literary College. Miss A. T. Simm licensed (Nova Scotia) teacher, four years experience. R. F. Bryson [Brison], former student of Acadia College, practical engineer of wide experience. *BS*, May 1910, 8.

⁹⁶ The MBLC School Building Pictured General Information: College opens Monday, Oct. 17, 1910. Term 32 weeks, ending June 2nd, 1911, short term, 24 weeks, ending April 7, 1911. High School work, required for provincial examinations, also for provincial certificates. Young ladies will board in homes approved by the faculty. Student’s conduct, on campus and in homes, part of the quarterly report to parents or guardians. Physical Culture and Military Culture for general health. Social

(See Appendix G.) The Philomathian Club [“love of study”] is pictured in the July issue along with a description of the activities of this campus organization.⁹⁷ (See Appendix H.) The August reference pictures a class in Languages and gives the same general description as in the June issue.⁹⁸ (See Appendix I.) The final feature, in the September issue, gives again the College building and the general information that has been presented twice before.⁹⁹ (See Appendix J.) Also in the September issue of *The Bible Student*, under the paper’s department, Odds and Ends, it is noted that MBLC “...teaches every branch advertised. It has six practical and competent teachers. The Tallman Bros. are themselves graduates, having received B.S. and B.A. degrees from Potter Bible College, Ky. The student who completes the Collegiate Course in this institution will have an *education* and not a *smattering*.”¹⁰⁰

The school term would be from October 17, 1910 through April 7, 1911 for the College courses and through June 2, 1911 for the high school. High school work would prepare for provincial examinations and certificates. Quarterly reports would be sent to parents or guardians regarding the students’ conduct on campus and in homes. Both “Physical” and “Military” culture would be followed for general health. Social meetings of the students were under the direction of the faculty and would be held “occasionally.” Two College entertainments and at least three lectures on “popular subjects” would be scheduled for the year. A system of merits and demerits would be in place. The “Law of Love,” would regulate discipline, and regulations would be for the happiness and wellbeing of the pupils.

O. H. Tallman reported regarding the College in its second year in the February 1911, *The Bible Student*, “The Bible College is doing splendid work and withal everything is encouraging. Forty-one students are enrolled in different departments, nearly double last year’s enrollment. They are from Nova Scotia, Prince Edward Island, Ontario, and Tennessee. Some of the students are speaking somewhere every month.”¹⁰¹ (See Appendix K. for the 1910-1911 Student Body and Teachers.¹⁰²) And again, in March, he reported, “Our boys are doing excellent work both at college and at some mission points. (Baptized) Mrs. Joseph Hayter...in Birch Brook, after we had cut away about six inches of ice...Her husband is a promising

meetings under direction of the faculty will be held occasionally. Two regular College entertainments given during the year, and a course of at least three lectures on popular subjects will be delivered during the term. Law of love in discipline. A system of merits and demerits in force. Necessary to adopt some regulations; purpose of each regulation, the happiness and well-being of the pupils. *BS*, June 1910, 8.

⁹⁷ Philomathian Club (pictured) E. G[aston] Collins (pres.), Tenn., Miss L. V. Wallace (sec.), Nova Scotia; W. T. Rogers (editor), ON. Club meets as a literary class every Friday eve. In the assembly room. Programme consists of readings, essays, orations, vocal and instrumental music. A member of the faculty acts as a critic at each meeting. College opens on Monday, Oct. 17, 1910. Term, 32 weeks, ends June 2, 1911; short term, 24 weeks, ending April 7, 1911. *BS*, July 1910, 4.

⁹⁸ *BS*, Aug. 1910, 8.

⁹⁹ *BS*, Sept. 1910, 8.

¹⁰⁰ *Ibid.*, 2.

¹⁰¹ *BS*, Feb. 1911, 3.

¹⁰² The photo of the “College Faculty and Students, West Gore—ca. 1912” (appearing in *WG*, 64) includes Avonelle, daughter of O. H. and Hallie Tallman. She is five or six months old, indicating that the picture was taken in late October or early November 1910. Thus the “ca. 1912” would appear to be incorrect and this is the 1910-1911 (second year) student body. The thirty-three students pictured correspond to the “forty-one” reported in February.

student at MBLC, who expects to preach...Since I came to Nova Scotia two years ago last June, 40 have been added to the church.”¹⁰³ Tallman’s plan was to leave for Ontario immediately after the annual county meeting, to be held at Mill Village the last of May, and to work with the brethren at St. Catharines for four months. These brethren, however, released him from that commitment so that he could work with the Winnipeg, MB church for that extended period.¹⁰⁴

Year Three – 1911-1912

O. H. Tallman left Winnipeg on September 23 “to resume his work in Nova Scotia.”¹⁰⁵ O. E. Tallman reported in November, “We have with us now [as teachers] Bro. L. J. Keffer,¹⁰⁶ and Bro. Jos. W. Hayter (PEI)¹⁰⁷, who was with us last year in the college work [as a student], and who did splendid work last summer preaching at Mill Village...”¹⁰⁸ Miss Maud D. Robb was added to the teaching staff.¹⁰⁹ Certain students are named: E. G. Collins, F. L. Wallace, C. G. MacPhee [McPhee in later years], and Loney MacDougall, “the boys, who being with us two years, did good work at the different appointments during the summer.”¹¹⁰

At the end of the term, the “commencement exercise at the MBLC enjoyed a full house Friday evening, April 12. Two diplomas were presented, making three

¹⁰³ *BS*, Mar. 1911, 5.

¹⁰⁴ *BS*, May 1911, 5; June 1911, 6.

¹⁰⁵ Winnipeg Notes. *BS*, Nov. 1911, 6.

¹⁰⁶ Lemuel J. Keffer was the son of Samuel Keffer. He attended Beamsville Bible School and was listed, along with O. H. Tallman and others, “among students preparing to preach.” *BS*, July 1905, 3. He evangelized in the State of Washington where he married Cora Priest of Seattle, May 29, 1907. He planned to attend Potter Bible College in the fall of 1907. *BS*, June 1907, 4. His sister, Mary, was married to Arza Shepardson Tallman, older brother of O. H. and O. E. Tallman. (Mary died of typhoid fever, Oct. 4 1906.) The “Biographical Notes” of the 1912-1913 The College Calendar, p. 8, Biographical Notes, state: “...a successful preacher, and a fine singer. He formerly was located in the State of Washington.”

¹⁰⁷ Joseph W. Hayter, PEI, had attended MBLC for one year, 1910-1911, when he “received from Dr. Chas. J. Burton, Ph.D. the degree of Bachelor of Sacred Literature, ’11...” MBLC Calendar 1912-1913, 8. The implication is that Burton constituted an external accreditation authority that recognized the quality of Hayter’s work at MBLC, awarding him the Lit.B.S. degree.

¹⁰⁸ *BS*, Nov. 1911, 3. Some uncertainty exists with respect to the year that L. J. Keffer began teaching at the College; e.g. Lewis identifies Keffer as “one of the staff from the inception of the school” (pp. 32-33). “With us now” could mean “with the school (as teachers)” or “with us in evangelism.” The 1912-1913 Calendar, p. 8, states, “Mr. Keffer taught in M. B. and L. C. during 1911-12.” The same statement is given for Hayter. Lewis identifies Hayter as having been added to the staff for the 1911-12 session, having finished his work during the previous year. Hayter taught History and Geography at MBLC. Lewis, 33. The confirmation of Hayter, as one “with us now” implies that L. J. Keffer has also been added to the teaching staff for year three. No listing gives his name as teacher for year one and two (in *The Bible Student*). The six teachers of year two are clearly identified, and Keffer is not included. (It is an oddity that Keffer’s name is not specifically linked with College in any writing in the *The Bible Student*, whether from his or other’s pens.) The 160th Anniversary, The Church of Christ (Disciples), 1832-1992, 4, (*160 Anniversary*) identifies Keffer as one of the “three” who were instrumental in the College’s organization. (?)

¹⁰⁹ Instructing in Pianoforte, Voice Culture, Theory, and Harmony. According to the MBLC Calendar, 1911-12, Miss Robb had five years experience in music having before this “studied under the best masters in this country, Prof. W. J. Hutchins and Prof. W.F. Compton.” Lewis, 33.

¹¹⁰ *BS*, Nov. 1911, 3.

graduating since the beginning of our work here,”¹¹¹ Orange Lemon Northcutt from Irving College, TN received the degree, Bachelor of Taxidermy; and Hattie Edna Tallman, Bachelor of Expression. Joseph W. Hayter of Murray Harbor, PEI, who had been at MBLC for two years, was appointed to the ministry, Sunday, April 14.¹¹²

An outstanding quartet developed, likely during the third year, known as the Maple Leaf Quartet, and was comprised of two students and two teachers. It consisted of E. Gaston Collins, second tenor; L. J. Keffer, first tenor; F. L. Wallace, bass; and O. E. Tallman, baritone. The group’s program included singing, reading, and drama. It was popular throughout the region: the Hants Journal reported, “The singing was strong, clear, and harmonious. The acting was exceptionally strong.”¹¹³ (See Appendix L.)

Little appears in *The Bible Student* regarding the school year, but the plans for the activities of teachers and students following school closing are given (“all will preach”): among the students: E. Gaston Collins to Franklin City, KY, C. G. MacPhee to Carman, MB; and among the teachers: L. J. Keffer, to Deer Island, NB; O. E. Tallman (“with wife and boy” [son, Oliver Tallman]) to a meeting at Smithville, ON.¹¹⁴ O. H. Tallman later reported, “Our students and teachers this summer are laboring as far west as Manitoba and as far south as Tennessee, and about one hundred and fifty souls have been added to the one body through their efforts.”¹¹⁵

Year Four – 1912-1913

The fourth year of the College was to open with H. M. Evans to be present as guest speaker. “[He] will follow up the opening services with several lectures on Bible topics.” But the school opening proceeded without him. O. E. Tallman reported:¹¹⁶ “The College opened on October 14. People from 20 miles around

¹¹¹ Reported by O. H. Tallman. *BS*, May 1912, 7

¹¹² Reported by O. E. Tallman. *BS*, May 1912, 7. A description of the “appointment” is given: “Very interesting and impressive services were held in the West Gore meeting-house Sunday afternoon, April 14th, when Bro. J. W. Hayter, a native of Prince Edward Island, and now a student at the MBLC, was appointed unto the work of a minister of the Gospel of Jesus Christ. He was endorsed by the elders of Hants county, and is the first of our students chosen and appointed unto the work by the brethren of the county. Bro. Hayter is an earnest, faithful preacher of the Gospel and we feel that our county force is much strengthened by this addition. Four elders, Bros. O. E. Tallman and L. J. Keffer assisted this writer in the services.” (Hayter may well have continued in his studies during 1911-1912, e.g. for his Bachelor of Expression, while he was teaching on the strength of his Lit.B.S. The Tallmans had taught while students at PBC.)

¹¹³ The Calendar of 1912-13 states, “Our quartet during the last season [1911-1912] gave eighteen concerts, advertised our work in as many communities, and turned over to the temperance cause more than sixty dollars.” Lewis, 39. The 1912-1913 Calendar, 20, also lists the “Musical Workers,” “a class under the leadership of Miss M. D. Robb...” “They gave several excellent public recitals during the term and expect to do even more during the coming College year.” Their leadership is given: Miss M. D. Robb, Hon. President; Prof. L. J. Keffer, President; Mr. E. G. Collins, Secretary; Miss V. B. Simm, Ass’t Secretary; Prof. Joe W. Hayter, Treasurer.

¹¹⁴ Lewis, 39.

¹¹⁵ *BS*, Oct. 1912, 7.

¹¹⁶ *BS*, May 1913, 7. O. E. Tallman was identified as the editor of the Maritime Provinces section of *The Bible Student* in the May issue.

gathered to mark the fourth birthday of the College. Music by Miss M. D. Robb, L. J. Keffer and Evelyn Simm. The absence of H. M. Evans was regretted.”¹¹⁷ The 1912-13 Calendar indicates that Mrs. J. S. Greer, of Liberty College, Glasgow, KY, was added to the faculty, to teach painting.¹¹⁸ The other six teachers for the year include: O. H. Tallman, O. E. Tallman, L. J. Keffer, Joe. W. Hayter, R. F. Brison, and Miss M. D. Robb.

The Calendar for 1912-1913, p. 9, restates the purpose of the College:

The Maritime Bible and Literary College does work that no other school in the Maritime provinces tries to do. The Bible will be taught as a text-book. The college is non-sectarian, and students of all denominations will enjoy equal privileges.

We know the most profitable and practical of all studies is the Bible. The great poets—Shakespeare and Milton—were trained in it from childhood; the greatest statesman, such as Washington, Adams, Webster and Gladstone, were daily, diligent students of it. Sir Isaac Newton was an ardent believer in, and a diligent student of it. Nations are civilized, enlightened and refined in the exact proportion in which this Holy Book is read, believed, and followed by its citizens.

No other study is so fitted to develop a man in body, soul and spirit. Hence a text book will be taught in English and in the ancient and modern tongues. Each student will be expected to take at least one Bible lesson daily during the first twenty-four weeks of each term.¹¹⁹

No reports of the year’s activities of the College, e.g. enrollment, graduates, etc are found in the pages of *The Bible Student*, October through April. However, the 1912-1913 College Calendar lists the activities scheduled for the year, indicating a busy and full year. (See Appendix L.) Also the Calendar includes two announcements of significance for the future of the College: “Plans are now being considered for the erection of a building, for the new Library and Science hall.” And, “An application is now before the Nova Scotia House of Assembly for a Charter of Incorporation with the title: ‘Maritime Bible and Literary College.’”¹²⁰

Comparing the courses of studies given in the 1912-1913 Calendar (fourth year) with those published in *The Bible Student* for the second year, very little change has occurred: the program of Music has doubled to include both Sight-Singing and Voice Culture (both two years); Pianoforte has increased from four to five years; Engineering is now described as a four year program; in the “Collegiate Instruction,” i.e. for the B. A. degree, Prescribed and Elective courses are now specified; and specific fees for various programs are given: \$7.00 both for Vocal Culture and Pianoforte, \$15.00 for Taxidermy, and \$12.00 for Painting.

¹¹⁷ *BS*, Nov. 1912, 7. The 1912-1913 MBLC Calendar, p. 8, states, “As a pupil and teacher he [O. H. Tallman] has been in the school room for twenty-seven years.” Lewis, 30.

¹¹⁸ “...also a student in St. Louis, Mo.” 1912-1913 Calendar, 8. Lewis, 34.

¹¹⁹ Lewis, 32.

¹²⁰ P. 9. See Lewis, 40.

By the end of year four, seven students had been granted the Bachelor of Expression degree.¹²¹ An announcement appeared in the *Philio Echo*, (Feb/Mar. ?), 1913, regarding a debate that was to take place March 7, 1913 in College Hall on the subject of instrumental music in the worship, between O. H. Tallman and F. B. McPhee, J.P.¹²² O. E. Tallman reported in the Maritime Provinces department of *The Bible Student*, in West Gore Notes, the plans for the coming summer activities of a number:

Bro. O. H. Tallman, our president, will spend the summer in the West, Manitoba, British Columbia, and perhaps visit Edmonton before his return...Bro. Jos. W. Hayter accepted a six months call to Wychwood Park Church, Toronto, duties to begin about June.¹²³ Bro. C. G. MacPhee, who spent the last summer working in Manitoba, will return this year to Carman and vicinity. Bro. E. Gaston Collins, who was in Tennessee last summer will probably accompany Bro. MacPhee. Bro. Collins is a splendid singer, as well as a preacher of no mean ability. Bro. F. T. Wallace and Bro. Loney E. MacDougal will stay in the Nova Scotia field for the summer. Bro. W. F. Cox has been communicated with re coming to Nova Scotia to preach. We trust his health will permit him to come...Bro. L. J. Keffer has accepted a recall to Deer Island, NB. The little church there made up of those who tired of digression, is making good progress. The donation given to O. H. Tallman this year was between 50 and 60 dollars, being the largest given by the church here for nearly twenty years. OHT having finished his appointed time with the Upper Nine Mile River Church, was unanimously invited to continue his work until May, when he will leave for the West. The writer will be with the Warren Co. (Tenn.) churches during June, July, August and September. J. Scott Greer, of Louisville, Ky., who has been a faithful student with us for two years, will (D.V.) work with the writer during the summer of 1913 in Tennessee. Brother Greer's home was blessed by the arrival of a Canadian preacher (we hope), named Junius Sylvanus Greer, born Jan. 2.¹²⁴

Further information regarding summer activities for various ones of the College community was given: "An ordination service at which Bro. C. Gordon MacPhee will be set apart to the work of the ministry" was scheduled for 7:30 p.m., on May 4, the second day of the meeting of the Hants County churches at West Gore. E. Gaston Collins left, April 21, for Rosebank, MB.¹²⁵ L. J. Keffer was engaged by the Shubenacadie church, and held a mission meeting at North Salem. J. Scott Greer, who had been studying for two terms with his wife and two children returned to Kentucky where he would assist O. E. Tallman during the summer as "a

¹²¹ Lewis, 43.

¹²² Proposition: "The use of instruments of music in connection with the songs sung by the church when assembled for worship is opposed to the teaching of the Bible and sinful." O. H. Tallman affirms; F. B. McPhee, J. P. denies. *PE*, Vol. IV, No. 7, (Feb./Mar. ?).

¹²³ "The directors granted Joseph W. Hayter leave of absence for one year [i.e. 1913-1914]." *WG*, 62.

¹²⁴ *BS*, Feb. 1913, 7.

¹²⁵ *BS*, May 1913, 7. Note the correction that followed: Maritime Provinces: Maritime Notes (OET): N.B.—Correction of last month's report is necessary as Bro. MacPhee, who was to be ordained this year, felt that another year of labor as a "student" would be good for him, went to River John before the county meeting, and so the setting apart was postponed. *BS*, June 1913, 7.

singing evangelist.” O. E. Tallman left West Gore, May 21 for Owen Sound via Smithville, then to McMinnville where he would work until October 1.¹²⁶

Year Five – 1913-1914

“Brother O. H. Tallman, his wife and two little girls [now C. Avonelle and Pauline E.] have left us for a time.”¹²⁷ With this brief announcement, the departure of the founding president of MBLC for an extended period is noted. Tallman had arranged to spend up to fifteen months in Western Canada. He had clearly shifted his

¹²⁶ *BS*, June 1913, 7.

¹²⁷ *Ibid.* This terse statement, embedded in “West Gore Notes,” submitted to the *BS*, June 1913,7, by O. E. Tallman, begs for elaboration. What was the motivation for the decision? Fatigue and need for a sabbatical rest? Tallman had maintained a vigorous schedule for a decade. Discouragement with the progress of the College? It remains uncertain as to whether the College, in its fourth year, 1912-1913, was in decline, or was moving ahead. If a lower enrollment was anticipated, there would be insufficient funds for the growing faculty; Tallman’s teaching and administrative role could be handled by his brother and support for one could be saved. Was it discouragement with the advancement of the conservative cause? The division of the West Gore congregation that occurred sometime near the end of his year’s absence was likely not a sudden event. Was it health? Mention made in the reports below of surgery on his nose, taking place just prior to his short visit to Owen Sound on his way west, may indicate a troubling condition. Whatever the reason for this absence, its implication for the future of the institution had to be considerable. What is the significance of “...for a time”? No report has yet surfaced for this study that clearly indicates Tallman’s whereabouts for the sixth year of the College, 1914-1915, other than his signature on an April 1915 MBLC diploma. Did he return to take up his work?

focus from education to evangelism.¹²⁸ “Professor O. E. Tallman was Acting President in his absence.”¹²⁹

Two more teachers were added to the faculty: E. Gaston Collins, a native of Huntland, TN, and who had graduated from MBLC in 1913 with a Bachelor of Expression (a three year degree), to teach Sight-Singing and Mathematics; and Rochem Horton, who taught shorthand and typewriting.¹³⁰ The Calendar for 1913-14 makes a grand claim for the quality of the engineering program.¹³¹

Graduation exercises took place on Friday, April 24.¹³²

The House of Assembly of the Province of Nova Scotia, responding to an application for a Charter of Incorporation that the College had made two years earlier, passed on May 14, 1914 an act incorporating Maritime Bible and Literary

¹²⁸The periodical record of Tallman’s move to the West is extensive.

Winnipeg, by Gordon W. Tovell. “Bro. Tallman has definitely arranged to spend some considerable time, probably 15 months in Western Canada; we expect him to be present with us at the June meeting. In all probability the first part of his time will be spent in Alberta or British Columbia. In a recent letter Bro. T asked the writer to arrange for the early part of his trip, so until Bro. T. is est. out here, I will be pleased to give information to anyone regarding his work and plans, and will be pleased to receive any contribution toward his support, while in Western Canada. Western Canada is very much in need of good evangelists...Now that we have the opportunity of securing Bro. T let us give him hearty support...and also in providing the necessary funds...” *BS*, May 1913, 6.

News Notes: Owen Sound. “The brethren at Owen Sound were much encouraged by a two weeks visit by OHT who has gone to labor with the churches in Manitoba and the Western Provinces. Although Bro. Tallman was not well, just getting over an operation on his nose, he spoke for us twice each Lord’s day, a number of brethren being present and a goodly crowd of outsiders.” *BS*, Sept. 1913, 5.

Edmonton, by R. S. Martin. “I am pleased to report great progress in the church work in Edmonton. Bro. OHT has been with us for four Sundays, doing a very great work. He is evidently the right man for the work here, being very zealous for the cause of Christ and having a remarkable knowledge of the scriptures...Upon T’s arrival we had only four attending our meetings. Last Lord’s day, Aug. 10, we had 32 present...The digressives who went out from among us, for they were not of us, seemingly decided to let us alone as we have not been interfered by them. The writer asked one of their leading members to have their minister discuss the differences between them and us publicly...unwilling to do so.” *BS*, Sept. 1913, 6.

Western Canada, by Charles Bailey, ed. *Work in the West* (Gordon W. Tovell). “Brethren, are you interested in extension work in Western Canada? Bro. Ora H. Tallman, our only evangelist in the Province of Alberta (and none in Saskatchewan or BC) needs your encouragement and assistance... After three months labor in Edmonton, he is now in Hanna, Alb. And expects to make Hanna his headquarters for some time. So far his expenses have been borne by a few...” *BS*, Dec. 1913, 6.

Hanna. (OHT) “We arrived in Hanna about three weeks ago and after finding about 20 brethren we arranged to hold a special series of meetings...closed on Nov. 9. One young school teacher made the good confession. A baptistery is being constructed and she will be baptized next Lord’s day. Nearly all of the brethren have expressed a desire to leave out all human innovations and work for and worship the Lord as he directs...Meeting in the Blue Front Hall...I expect to remain in Alberta until next fall, making my headquarters in this place, from which I shall visit several other points, especially Edmonton.” *Ibid*.

¹²⁹ *WG*, 62.

¹³⁰ Lewis, 34.

¹³¹ “Our school of Engineering is second to none in North America as to the fullness of the course and the thoroughness of instruction...The two first years of the course are complete in themselves, and will give a faithful student a working knowledge such as will put him in a position to demand good wages and make him thoroughly competent to cope with any of the ordinary happenings in the life of an engineer.” Lewis, 36.

¹³² *PE*, Vol. V, No. 8.

College.¹³³ (See Appendix N.) The act provided for shares of capital of \$25.00 each for a total of \$20,000 (permitting 800 shares in all). The shareholders would meet on the first Tuesday of May of each year at two o'clock in the afternoon, at West Gore, to elect the board of directors. The board of directors would consist of five directors who in turn would elect a President, two Vice-Presidents and a Secretary who would conduct the affairs of the College. Three men are cited as the trustees seeking the incorporation: Winburn L. Wallace, Esson M. McDougall, and Ogro (sic) H. Tallman. These became the first board of directors, and Donald McDougall and O. E. Tallman were added to complete the board.¹³⁴ Future references to the College were now, "Incorporated."

Sometime during 1914, it is believed, a division took place within the West Gore congregation over the issue of an invitation by the elders of a "digressive" preacher to fill the pulpit. Those opposed to this action were associated with the College community, and these began meeting on the campus for their services. Additional information on this development appears below.

Year Six – 1914-1915

While year five, 1913-1914 has been suggested to be the final year of the College's operation,¹³⁵ a number of indicators establish the continuance of the college for its sixth year, 1914-1915.

The student newspaper, the *Philio Echo*, continued to be published. Its second number, Volume 6, reports on the explosion that sank the British battleship, *Bulwark*, with the loss of 700 to 800 men, Nov. 26, 1914.¹³⁶ (The last extant issue of this paper is Vol. VI, No. 10, (April?), 1915.)

The diploma, "Bachelor of Expression,"¹³⁷ was awarded to Gordon MacPhee. The reproduction available to this study is faded (its extracted copy is included in Appendix O.) but the date it was awarded is clearly given, "April 23rd, 1915," as are its signatories: "Instructor, O. E. Tallman," and "President, O. H. Tallman." Did O. H. Tallman return to campus following his year of evangelism in western Canada and become active again in his role of president and teacher? Or did he simply exercise his still official capacity as president and sign this (and others?) diploma? The date of issuance of the diploma would have coincided with a commencement for the school year 1914-1915, had the year been actively conducted. McPhee, thinking back to his years at MBLC, as he wrote an obituary for O. E. Tallman (whose

¹³³ An Act to Incorporate the Maritime Bible and Literary College. Public Archives of Nova Scotia, Statutes of Nova Scotia, 1914, Vol. V, chapter 148, p. 316. Both the Act and insights given are provided by Lewis, 40-42.

¹³⁴ Ibid., 41.

¹³⁵ *160 Ann*, 4.

¹³⁶ The wording of the report echoes the speech given by Winston Churchill to the Parliament in the afternoon following the morning sinking. Cf. www.nhcra-online.org/20c/bulwark.htm.

¹³⁷ The diploma references the Maritime School of Expression with which MBLC "is affiliated," and indicates that MacPhee had completed the "course of Study and Practice" required by that School as a condition for MBLC awarding the degree, "Bachelor of Expression." This indicates that the College worked within a system of accreditation.

passing was in November 1930), stated: “For six years he taught and preached in his earnest, characteristic manner...”¹³⁸

Another documentation is found in the 1916 issue of the *Christian Quarterly Magazine*, Vol. 1, No. 1, January 1916, p. 9.¹³⁹

Suspension Of the Maritime Bible and Literary College Of West Gore, Nova Scotia

The above institution opened on Oct. 25, 1909, obtained its charter, Feb. 1914 (sic), but owing to adverse circumstances has been obliged to suspend work for the present session.

The annual meeting of the directors will be held on the first Monday of April, 1916. Notice of the meeting will be sent by the Secretary to each director, and to the members of the advisory board.

Any items of interest to be brought before the board should be in the hands of the Secretary before March 15, 1916.

Address the Secretary,

O. E. TALLMAN,
Smithville. Ont.

(The Correspondence School of Sacred Literature is affiliated with the Maritime Bible and Literary College, which holds a charter from the Nova Scotia Government, giving this College the power to issue diplomas and confer degrees.—Ed.)

O. E. Tallman, writing as Secretary of the board of directors, states that “the present session” has had to be suspended because of “adverse circumstances.” The present session would be the school year 1915-1916, implying that the last session that the school had operated was 1914-1915. If this condition accurately establishes that the College did operate for its sixth year, the questions are: To what extent did it operate? Was it a full-blown year (with whatever student body might have been available), given the war? Or was it a year of limited students, staff, and activities?¹⁴⁰

The further clue is the reference to the Correspondence School of Sacred Literature tacked on to O. E. Tallman’s announcement of the College’s “suspension” by the paper’s editor, as well as ads found in this (the first) and the Oct. 1917 issue, p. 16, (the last) issues of the *Christian Quarterly*. The former repeats the “affiliation” with MBLC as a present active relationship, and the latter describes MBLC as

¹³⁸ *CMR*, Nov. 1930, 13.

¹³⁹ This periodical had the same editor and staff writers as *The Bible Student*.

¹⁴⁰ The following explanatory statement also appeared in the *Christian Quarterly Magazine*, Jan. 1916, 10:

“Correspondence School of Sacred Literature

This school was organized and affiliated with the Maritime Bible and Literary College in July 1915. Since that time it has enrolled students in Ontario, Mississippi, Indiana and Texas. There are hundreds of young men needing such courses of study as this school offers, to prepare them for the work of evangelists, as well as many older ones who should be thus preparing themselves for the work of elders in the congregations. There are many elders, also, who need just such a course as our Biblical Literature Course to further qualify and equip them for the responsible work of overseers and teachers of the churches. Send 3 cents in stamps' to this office for catalogue.”

“incorporated.” This latter evidence does not point to an active school program, but it does suggest that incorporation is still in place.

And finally, a newspaper report pictures the 1915-1916 West Gore High School students and staff. The accompanying comment states: “The school closed during WWII (sic), and then re-opened as the West Gore High School.” In this photo are the 1915-16 students...[and] teacher Estelle MacKenzie.”¹⁴¹ (See Appendix P.)

Reflections

Reflections on our historical past are for the purpose of learning through the experiences of others; they are not for the purpose of passing judgment on the efforts of those who have preceded us. Historical examinations at best can gain only approximations of the full picture of the period, place, and people studied. This paper draws considerably from the record of one periodical, *The Bible Student*. While this periodical contained an unusual amount of detail regarding comings and goings, planning and doing, reasons and results, it remains a fragmentary record of the total life of the six years of the College. Hence, the following assessments must remain tentative.

Three matters are under consideration: (1) the decision to establish the College in Hants County, NS, (2) reasons for the College’s closure, and (3) Effects of the service rendered by the life of the College.

1. The decision to establish the College in Hants County.

Clearly and understandably, O. H. Tallman was driven by his personal experiences in three Christian schools as well as his early teaching in the public system, to consider establishing a college in the Maritimes. Surely, he was driven by a vision of what the school could accomplish for his larger goal, the evangelization of Atlantic Canada, and perchance with influences in New England. The realities were, however: a. The Restorationist church population, as well as divided, in the Maritimes was minuscule compared to that in Kentucky, and thus able to supply but few students. b. The growth rate of this church population in Canada, historically, was only a fraction of that in the USA, so that potential for future increases in enrollment was limited. Potter Bible College averaged between 100 and 125 students for the period of its existence, 1901-1913; Western Bible and Literary College varied between 126 and 165, with the exception of the last two years, 1905-1916.¹⁴² Even these numbers are not large, though they had higher populations available to draw from. MBLC enrolled 80 students during its first four years, no doubt an accomplishment, considering, nevertheless insufficient.¹⁴³

¹⁴¹ CCCHS collection. The newspaper source of this photo is not given. The wording is somewhat unclear as to the time of closing as a college and of opening as a high school. The clues are: the two oldest Sommer boys, Carl and Lawrence, are included, suggesting that this is a high school, not college class. Only one teacher is present, suggesting again, high school. The same photo is published, along with the students’ identification, in *WG*, 55, with the title, “West Gore School—1915, Upper Grades.”

¹⁴² Young, 112, 118.

¹⁴³ Lewis, 43-44. There is some uncertainty as to whether the 80 students listed in the 1913-1914 Calendar was a list of all students who had attended the College from its inception to the end of 1912-1913 (this was a common practice in this period), or a list of the student body “for the student body

Tallman's college experience was with schools that melded Bible and literary training but that generally disparaged the idea of such schools being training centers for preachers. In contrast, the motivation for the founding of MBLC was clearly evangelical. The literary emphasis of the College engaged the energies of the teachers and attracted the interest of the students; both, while not contrary to the religious goal, were not necessarily promoters of it. While named a "Bible" college, MBLC was not fashioned as institutions of the later Bible college movement in which the Bible is broadly studied, surrounded with courses of practical value for the Christian worker, and supported by humanities courses only to the degree of their usefulness for preparation for Christian service. In other words, MBLC was shaped by educational values of the day, but it was perhaps not a precise "fit" for the determined needs of the day. However, The assessment at the time of the founding did not object to the scope—or perhaps was not aware of the elaborate literary curriculum envisioned—of the projected school, but rather believed it to be in keeping with the present conditions.¹⁴⁴ While the curriculum did seem to be elaborate for a small college, MBLC was viewed locally to be just that, a small college, and indeed this was its strength.¹⁴⁵

A partisan spirit was prevalent in the time and setting of the school's founding. And certainly this coloured the enthusiasm of some, e.g. D. McDougall, for its establishment. While the institution would support the efforts of the conservatives in the Maritimes to advance their cause, it could not avoid being drawn into the fray. This existing condition both impeded enrollment and exposed it to criticism from both sides,¹⁴⁶ and provided, it is believed, the ingredients of its early demise.

Finally, while for strategic purposes the vision of a robust Bible college in Hants County appealed to Tallman, he was at this period of his life given over to evangelism. He had experienced major success in evangelistic work in Kentucky and Tennessee. During the years of the MBLC's existence he alternated between spending his summers preaching away and at home. During the summer of the run-up to the opening of the College in 1909, while in his first year as the Hants County evangelist, he spent the summer evangelizing in Ontario (no doubt filling

for 1913-1914." Lewis opts for the latter, and presents specifics to support his position. However, as calendars were prepared as advertizing pieces considerably in advance of the school year referred to, it is unlikely that a full listing of the incoming student body would be available.

¹⁴⁴ Consider the following editorial comment: "Editorial Briefs. There are no less than nine schoolteachers at the West Gore congregation, the Tallman brothers making eleven. Surely there will never be a shortage of teachers in the Maritime Bible and Literary College. Any of them will be ready to help in some one of the departments if needed." *BS*, July 1909, 4.

¹⁴⁵ D. McDougall, in an editorial, quoted several sources that favoured "small colleges." E.g. "The small college furnishes education at a lower cost than larger institutions, keeps a boy nearer home. The small college under Christian influences, also gives more attention to ethical culture—Commoner." He also quoted similar views of the Review of Reviews and the Lutheran World. *BS*. Sept. 1909, 3.

¹⁴⁶ H. M. Evans, in Editorial Briefs, wrote: "Just as soon as our Bible Colleges become corporate institutions for the purpose of manufacturing and ordaining 'clergymen,' with ecclesiastical power centered in their faculties for the control of the 'ministry,' in a set of professional 'clergymen,' just so soon will this paper begin an onslaught against Bible Colleges. But any brother who undertakes to teach the Bible, shall have our hearty support whether he does it in the school-room, the shop, the office, or on the farm." *BS*, July 1909, 4.

commitments made earlier); he did not spend the summer promoting the College about to open under his leadership. With the arrival of his first child in June, 1910, he remained in Nova Scotia during the summer and evangelized. 1911 saw him engaged for four or five summer months in Manitoba evangelizing. During the summer of 1912 he evangelized in Nova Scotia and New Brunswick. And it was to evangelism that he turned when he left West Gore and the leadership of the school at the end of the College's fourth year in 1913 for a year or more of work in western Canada. While education and evangelism are not antagonists, they have their respective and different demands. The question remains: should an evangelist found a college?

2. Reasons for the College's early closure.

The conditions given above, in #1., namely a too-ambitious an enterprise for a very modest setting, tension between educational and evangelistic goals, partisan friction, and the superimposing of an American Restorationist educational model, perhaps uncritically, upon the Maritime condition, all contributed to the short life-span of the College. A cultural factor might also be present, i.e. when tensions mounted some Maritimers might resent that the institution within their midst was the enterprise of "those Ontario brothers!" These serve as a context, however, for more specific causes.

Three reasons are advanced as chiefly explaining the early discontinuation of the College: a. World War I, b. limited enrollment, and c. religious controversy.

a. The reason most often advanced for the closing of the school was the outbreak of the First World War: "...and the fact that most of the young men were forced to leave."¹⁴⁷ Donald McDougall, editor of the 1920 *Christian Monthly Review*, writing of "The Great Problem," i.e. the need for trained workers in the Canadian field, observed retrospectively, "And the work of seeking out, developing, educating and training young men at home to fill this need in Canada, was well begun, and very successfully carried on by the Maritime Bible and Literature (sic) College at West Gore for four or five years, till the war broke out and dealt it a stunning blow."¹⁴⁸ It is noted that Potter Bible College closed in 1913, and Western Bible and Literary College and Beamsville Bible School closed in 1916. Whatever other factors contributed to the closing of these institutions, the disruptions of the war period must certainly have been a factor. Yet it must be observed that the impact of the war would not have been felt full-blown at the moment of its declaration, August 4, 1914.

b. While no statement specifically pointing to discouragement as a factor contributing to the termination of the College is known, there are indications that this was the case. The six years of its life span was sufficient for a student beginning in Grade 11 in 1909 to earn the four-year Collegiate degree by 1915. None were awarded. By the end of the fourth year only seven students had completed the three-

¹⁴⁷Teresa Urich, "Going to college in West Gore," *The Nova Scotian*, Vol. 5, No. 13, March 29, 1986, 4-6. This "Flashback" drew upon the memories of 90 year-old Elsie MacDougall, a student at MBLC. *RB* also cited this cause: "During the first war it lost scholars and after some years of allowance by the government its charter was surrendered in 1915 (sic)." *RB*, 148. Butchart is dismissive of the MBLC effort and his half-page summary evidences limited information and some bias.

¹⁴⁸*CMR*, Oct. 1920, 5.

year Bachelor of Expression degree, and one of these was Hallie Tallman, the president's wife.¹⁴⁹ While no breakdown is given of the eighty students referenced at the close of year four, it is likely that a good portion of these were high school students. And finally, the president's leave-of-absence during the fifth year speaks volumes concerning the state of the College's progress. Between O. E. Tallman and L. J. Keffer, it is surmised, administrative duties and teaching normally done by O. H. Tallman could be covered. Had substantial increases of students for year five been anticipated, it is conjectured, Tallman's departure would seem unlikely. If discouragement was one of the reasons for O. H. Tallman's withdrawal in 1913, his removal itself had to have contributed further to the demise. (Yet against this thesis are the following signs of advancement: (1) In 1912, as the College began its fourth year, there was talk of building two educational buildings. (2) The College was incorporated, May 14, 1914. (3) There was the appointment of two teachers, E. Gaston Collins and Rochem Horton for the fifth year.)

c. A considerable part of the general discouragement, however, and a likely major reason for the College's close, was to be found in the church division that occurred in West Gore sometime in 1914. The College had been called into existence to be a force for advancing the conservative cause of Churches of Christ in the Maritimes. Hants County, a region of conservatism, would be the base of this operation. But now reaction to this conservatism had occurred in the very heart of the operation, within the West Gore church. McDougall in the editorial cited above went on to state: "It might have survived this [the dislocations of the War], but enemies, who deliberately determined to accomplish its destruction, by the aid of an imported Bible College killer, seized the opportunity and completed their diabolic intent." This language is harsh, but in the stressful times in which it was uttered, it was the language of partisanship, a language, sadly, shared at times by both sides. The person referenced in this statement is quite likely Fred Sommer.

The only extant material available to support this premise is the tract produced by Fred Sommer: "AN OPEN LETTER to E. Gaston Collins, et al, Who Seek to Justify their Action in Leaving the Church of Christ in West Gore, Nova Scotia." (See Appendix Q.) This publication of 16 pages is undated and characterized by much veiled commentary. (Reading it is like hearing one side of a phone conversation; the contents of this tract seem to assume the readers' understanding of the inferences made.) Yet insights are contained that can be parsed out, e.g. several references indicate a 1914 dating for the division, in the run-up to the last year of the College's activity.¹⁵⁰

¹⁴⁹ A post card is in the CCCHS collection written by Hallie Tallman and addressed to Mr. and Mrs. Fred Wallace, Shubenacadie, March 19, 1912, inviting them to attend the Commencement service on March 29 where she would give her Graduation Recital in Expression.

¹⁵⁰ P. 4, "But nothing has seemed quite so singular, and quite surprising as has the patient, forbearing and longsuffering conduct of this church for the last five or six years." Cf. 1909 plus five = 1914, or 1908 plus six = 1914. P. 7, "This church has stood for 77 years." Cf. 1837 founding = 1914.

Frederick L. Sommer, the eldest son of well-known Daniel Sommer,¹⁵¹ was born December 9, 1873 in Maryland. He moved from Scarborough, Maine to West Gore, Nova Scotia in 1914 with his wife and four sons.¹⁵² He is identified as a preacher and writer of Christian literature. And he is listed as the evangelist for the West Gore congregation who followed O. H. Tallman.¹⁵³

It is conjectured that Sommer, having moved to Hants County [“to serve the West Gore church as minister”], arrived some time after O. H. Tallman’s departure in May 1913, and was invited to fill the pulpit of the West Gore congregation. It was Collins’ contention that his acceptance by the congregation was the cause of the division. Sommer’s statement to Collins is as follows:

You [Collins] have proclaimed, far and wide, that the asking of a “digressive” preacher to preach in this church was the wedge that split the church. I deny this, totally. Said preacher [Sommer’s self reference?] had often preached here before. He labored for the congregation once for a year. His ministry was acceptable, and he is held in high esteem yet by the people. He was not wishing or asking to preach. The people simply wished him to.¹⁵⁴

Surely, not all would have agreed with O. H. Tallman’s coming to serve at West Gore in 1908. McDougall had earlier (1906) indicated that Hants County was troubled by divisions over the issues.¹⁵⁵ He had also admitted that only “one” Christian had refused to contribute to the opening of the College, along with “a few

¹⁵¹ Daniel Sommer (1850-1940) was known as the ultimate conservative within the Restoration Movement at the turn of the century. His declaration, given at the Sand Creek, Illinois, Church of Christ, Aug. 17, 1889, “...we cannot and will not regard them as brethren,” was the first known statement that called for a formal separation between the “progressives” (i.e. “innovationists”) and the conservatives (i.e. “right wingers”). Frederick D. Kershner, [a leading “progressive”] Dean, College of Religion, Butler University, in *Shane Quarterly*, Vol. 1, No. 2, April 1940, wrote, “Notwithstanding his rather extreme theological views, Daniel Sommer was one of the most tolerant and fair-minded men we have ever known.” William Wallace, *Daniel Sommer, 1850-1940* (1969), 303, 301. Daniel Sommer had five sons who survived infancy: Fred, Frank, Chester, Austen, and Allen. After the passing of his first wife, Catharine Way (1850-1924), Sommer married Esther Letitia White (1861-1931), of Meaford, ON, on July 8, 1927 in Buffalo, NY. Esther was a sister to the wife of J. Madison Wright. Wallace, 150. Daniel Sommer boasted of closing down Western Bible and Literary College through his debates on “Bible Colleges” with B. F. Rhodes. Wallace, 279. He was, as well, a strong critic of James A. Harding, whom he believed to be divisive on several scriptural issues; in this regard, he mentions Harding’s negative influence in Canada. Wallace, 149. (And Harding was clearly a leading mentor of O. H. and O. E. Tallman.)

¹⁵² Karl, Lawrence, Chester, and Leonard. *WG*, 60, 64.

¹⁵³ *RB* lists Fred Sommer among “preachers who have briefly [served West Gore] as evangelists,” naming him immediately after H. M. Evans, and O. H. Tallman (p. 350). He wrote two books, *The World’s Greatest Short Story* (1948), *God’s Greatest Secret or the Drama of the Kingdom of Christ* (1951), as well as a number of booklets and tracts. Cf. Information supplied by Terry Gardner. (His involvement in the 1920s with both the conservative Bathurst St. church and the progressive Grand Valley congregation suggests a more ecumenical spirit than was characteristic of that period. In this he reflects the spirit of his father.) According to *160 Ann*, 4, “It was at this time [cf. 1914] that Frederick L. Sommer became minister of the church.”

¹⁵⁴ Sommer, 8. See *WG*, 60.

¹⁵⁵ See “THE CAUSE IN NOVA SCOTIA.” *BS*, Dec. 1906, 4.

infidels.”¹⁵⁶ Did the “one” suggest others? In his proposal to K. F. Nance to debate the issues of the society and the instrument, McDougall insisted that Hants County had been able to support Tallman as its evangelist only because of “the *unity* that has hitherto existed.”¹⁵⁷ Was this a unity maintained by the dominance of a leader such as McDougall? The last report given in *The Bible Student* of a Hants County annual June meeting, 1913, breathes a sense of harmony.¹⁵⁸ Yet McDougall’s at times seemingly assertive approach would suggest that Hants County was not a wholly united island of conservatism in a sea of Maritime progressivism.

Sommer wrote concerning the founding of the College:

The church in West Gore never wanted this college. They simply built something they did not want. They doubted the wisdom of such an effort in this place. After the proposition was made by the promoters, the church pleaded for them to put it off for a year. But they would not. By using the voice of children against the voice of the grey-headed men, the college crowd carried the vote. Then many of those who opposed, knocked under and gave liberally of money and labor. They determined that if it failed, it should not fail because they would not help...¹⁵⁹

Writing from the distance of five years, and listening to the voices of those who were unhappy, it is difficult to determine how great a representation was included in the “they” of Sommer’s comments.

Sommer admits to having been at West Gore for “six months” (p. 9). And while he writes his letter from the vantage point of a neutral, albeit disturbed, observer, it is unlikely, given the strong opinions on the issues he expresses in the letter, not to mention his evident skills in reasoning and persuasion, that he had been uninvolved in the growing polarization that seemed to have developed.

As his father was widely known to be opposed to Bible colleges,¹⁶⁰ even so was Fred Sommer. He candidly admits to this in his “letter.”¹⁶¹ In fact, he expresses

¹⁵⁶ *BS*, Sept. 1909, 3.

¹⁵⁷ *BS*, Dec. 1909, 3.

¹⁵⁸ West Gore: The county meeting was a blessing. Brethren were present from Shubenacadie, Nine Mile River, Upper Rawdon, Clarksville, Newport, Harvey’s Settlement (Noel Road) and New Glasgow. The services were: 10:30 am, preaching by O. H. Tallman, “The five principal sins of the Corinthians”; 11:30 communion; 2:30 pm, open meeting—Address of Welcome, Wm. McEwen; “What her God wrought,” O. H. Tallman; “Our Plea,” Esson MacDougall; “Love,” James MacDonald; “The Past,” Joe W. Hayter; “Cast they bread upon the waters,” L. J. Keffer; “Enlistment and Drill,” W. Wallace; “The Progressives?” Donald MacDougall; “Our Creed,” L. E. MacDougall; “Forgiveness,” F. L. Wallace; “Pressing Onward,” O. E. Tallman. At 7:30 pm Joe W. Hayter gave a splendid address from “When the son of man cometh will he find faith on the earth?” *BS*, June 1913, 7.

¹⁵⁹ Sommer, 15.

¹⁶⁰ Sommer’s main objection to the Bible college (he termed them “religio-secular colleges”) was the view commonly held in the early years of their development among Churches of Christ that the colleges were “church institutions” and should be financed by the churches. He viewed them as “preacher factories,” “incubators of the one-man pastor.” Wallace, 281.

¹⁶¹ “I have never been favorable to these ‘Bible Colleges’. I have my scriptural reasons, and I have my prudential ones. I shall not enumerate them here. It is sufficient to say just a few things. Such schools are uncalled for, as they accomplish nothing that could not be better done in another and better way. The standard of education is generally below par. The standard of Bible teaching is apt to be low.

himself so strongly on this point that he shows his hand as anything but a dispassionate bystander.

These facts are present: A division within the West Gore congregation occurred, likely some time in the middle of 1914. E. Gaston Collins charged Sommer as being the cause of the split. Those of “the college party” moved away from the fellowship of the West Gore congregation and were conducting their meetings on College property (p. 14). Following one more year of operation the College closed. The withdrawal to separate services by those associated with the College may have been a precipitous action taken by the College leadership. (Sommer indicates that neither the instrument nor the society had been introduced in the congregation at that point, p. 11). Regardless of causes and positions taken, the division at West Gore, whether as expediter or culprit, was a significant factor in the College’s closing.

3. Effects of the school’s service:

If a prime motivation for the establishment of the Maritime Bible and Literary College was to contribute to the advancement of the conservative understanding of the Restoration Movement in the Maritimes, then its early closing must be seen as a failed mission from the viewpoint of its founders. After five years of effort a more progressive viewpoint was able to step in and win the sentiments of the leadership in West Gore with the resulting marginalization of the conservatives to their College compound. The conservative initiative was challenged at the very points that were central to their emphasis: “sound doctrine,” “vs. innovations,” “loyalty,” “vs. digression.” The challenge was successful. The foothold in Hants County was lost. The majority position of the churches in the Maritimes became the only position.

On the other hand, the evidence is that those who came to study at the College enjoyed their stay and were benefitted by their experiences. The view of Elsie MacDougall, a former student, interviewed in her 90th year, was that the years of the College were when West Gore was in its “hey day!” “It is clear that these years are the fondest of her life.”¹⁶² “In spite of the few years in actual operation MBLC did an excellent work during the years it did exist.”¹⁶³ Loney MacDougall wrote in 1986:

There was a period when the college was running when the air was so pure you never heard a swear word; no tobacco or liquor sold; you had to go to Clarkesville to get them. An outsider going to the college said he thought he was spreading wings.¹⁶⁴

They generate and foster the clerical spirit. They build up a tribe of Levites. They ordain and recommend men as preachers who are the merest typos in all the elements which go to make up a workman who will not be a shame to himself, and a shame to those who employ them. I do not know such a college that is not sectarian, and that does not endeavor to stamp its own particular type of sectarianism upon its pupils.”

Sommer, p. 17.

¹⁶² From an interview by Stewart Lewis, August 27, 1985, just prior to Mrs. MacDougall’s ninetieth birthday, December 1985. Lewis, 37.

¹⁶³ Lewis, 43.

¹⁶⁴ *WG*, 62.

In the College's first four years, ten degrees were granted: an honorary degree in Practical Engineering, two Bachelor of Taxidermy,¹⁶⁵ and seven Bachelor of Expression degrees.¹⁶⁶ D. McDougall, reflecting back on the College's achievements from the vantage point of 1920, wrote in the *Christian Monthly Review* (October, 5):

But from this brief period we can point to results—lasting as eternity: J. Scott Greer, now one of our well known and successful evangelists; E. Gaston Collins, who is more than fulfilling his early promise and hopes; C. G. McPhee—our "joy and crown," are these. J. W. Hayter and F. L. Wallace, also went out from here, one to Toronto; the other to Tennessee. If this work had been continued to this day, what a little army of laborers would have been by this time sent out to gather the grain in the great white harvest fields of the Master.

These five named graduates "stand out," and their future service in the Kingdom was enhanced by their time at West Gore. E. Gaston Collins, who married one of the teachers, Ada Simm (See Appendix R.), writing in the *Review*, Dec. 1930 after describing the current year "as a year of revivals where he had been involved both as speaker and musician or soloist," reflected fondly upon his past, "I continually pray for the success of our work in Canada."¹⁶⁷ J. Scott Greer had a preaching career that lasted almost 60 years, including a ministry with the Strathmore Blvd. Church of Christ, Toronto in the late 1930s.¹⁶⁸ While these were students from America, three students from the Maritime are among the noted "five." J. W. Hayter, from Murray Harbor, PEI, came to MBLC in 1910-1911, completed a degree and began teaching for the College in 1911-1912. Following six-month's work with the Wychwood Church of Christ, Toronto, beginning June 1913, he returned to the Maritimes for a life of ministry with the Christian Church.¹⁶⁹ As Reuben Butchart wrote in 1945, he was identified as the "present pastor-evangelist" in River John.¹⁷⁰ Fred Wallace, a descendent of the well-known Wallaces of

¹⁶⁵ "...Bachelor of Taxidermy: involving the mounting of game heads, antlers and horns, the tanning of furs and skins as well as the preserving of fish and reptiles. The syllabus describes that as a 'very pleasing and profitable art' and highlights the fact that students need not go far to obtain laboratory specimens." Urich, 5.

¹⁶⁶ "...to earn your Bachelor of Expression degree, you registered for a three-year program. According to the schools syllabus, year one concentrated on 'How to use the voice and Body;' year two involved 'Voice Shading and Toning, and How to Gesture;' and year three covered 'Reading and Entertaining.' The first year of this program was free to all students. During the second year the student paid a tuition fee of \$5, and in the final year the tuition was raised to \$8." Urich, 4.

¹⁶⁷ Collin reports that during 1930 he was engaged in seven meetings for a total of 81 days resulting in 78 additions. Included were meetings shared with R. H. Boll, B. C. Goodpasture, and H. L. Omstead. *CMR*, Oct. 1930, 14. See Lewis, 44.

¹⁶⁸ Greer attended Potter Bible College briefly, leaving because of the sudden death of his father. In Sept. 1911, he went to Nova Scotia with his wife and daughter to attend MBLC. He preached his first sermon in Shubenacadie, NS, March 1913. He and his family returned to Kentucky, May 1913. Later he did evangelistic work with O. E. Tallman in Tennessee. Family Highlights in the Life of J. Scott Greer.

¹⁶⁹ *BS*, Feb. 1913, 7.

¹⁷⁰ *RB* gives the following listing: Crossroads (102); L'Etete, NB, 1915 (313); 1917-1920 and 1921, jointly at Bradelabane and New Glasgow, NB (300, 289), Summerside, PEI, Dec. 1924-May 1925;

Shubenacadie, “got his start at West Gore.” He became a doctor but continued as a minister, serving the Halifax Christian church for a period leading up to 1924 and then from 1926 until his retirement in 1947.¹⁷¹ The third Maritimer to get his start at MBLC was Charles Gordon MacPhee (known as McPhee from 1915 on). McPhee went on to enter Nashville Bible School as a Junior and graduated with his B.A. the following year, 1917, the first foreign graduate of the newly named David Lipscomb College. He became a leading Ontario preacher, a peacemaker, serving as principal to Omagh Bible School in the 1940s, during its transition years from a summer Bible school to a summer Bible camp. He was named the first president of Great Lakes Christian College, 1950-1954.

The full effect of the College’s general impact upon the Restoration Movement in the Maritimes is known only in heaven. However, it might be observed that the Restoration churches in the Maritimes were inclined to being more conservative than Disciples congregations elsewhere in Canada. When the American Disciples had a further parting of the ways in the mid-twentieth century, with the Christian Church pulling back from the advancing progressivism of the Disciples, the Maritime brethren generally opted for the more moderate progressive position of the Christian Church. The radiating influence of the College, even after its closing, may have been a contributing factor.

Postscript

Donald McDougall resurfaced as the conservative proponent in West Gore in the years following the above events. He became the editor of the *Christian Monthly Review*, the successor to *The Bible Student/The Gleaner/The Christian Quarterly*, in its beginning year, 1918, publishing it in West Gore. He continued to produce this paper until, July 1926.¹⁷²

The closing of the College was certainly a blow to the optimism and confidence of the Tallman brothers. Indeed, it was a life changing experience for both of them. The war was on. Both brothers had growing families to support.¹⁷³ They returned to Ontario and continued to minister as circumstances permitted.

Fredericton, PEI (301); Lord’s Cove, Deer Island (315); Leonardsville, NB (317); Back Bay, “year or two,” NB (324); Black’s Harbor, NB, a five week meeting, 35 baptisms (326).

¹⁷¹ Wallace served as an officer of the Maritime Christian Missionary Society (formed in 1902) and was founding Vice Chairman of the All Canada Committee from 1922 to 1913. See *RB*, 105, 189, 202, 344, 345, 351, 358.

¹⁷² Eugene Perry reports on the extended activity of McDonald: “He is said to have cooperated with T. H. Blenus in publishing *The Disciple* that was issued in Nova Scotia in 1879 [McDougall would have been about 22]. He then acted as Maritime editor for the *Christian Leader* of Ohio which gained a wide circulation in Canada. After the *Bible Index* closed in 1893, he longed for a ‘Canadian loyal paper’ and cooperated with Evans in starting the *Gospel Messenger* in 1894. He assisted editorially with it and with *The Bible Student* and rescued the *Christian Quarterly* from death in 1918 by accepting editorial and financial responsibilities. He continued with these responsibilities in a most capable manner until July, 1926, providing for the deficit each year by hard work in the forests. After this, although past seventy-five years of age he continued to provide excellent articles regularly. He was ‘Editor Emeritus.’ A series on ‘Salvation’ appeared from his pen as late as 1932.” Perry, 185.

¹⁷³ O. H. and Hallie had five children, Avonelle, Pauline, Homer, Orland, and Rudyard; O. E. and Mabel had four children, Oliver, Lena, Ozro, and Erma.

O. H. was working with a small group in Hamilton in late 1915.¹⁷⁴ He was in Owen Sound in 1917 where he worked with the small church there. Later in 1917 he was advertizing as “Dr. O. H. Tallman, D. C., Chiropractic Physician.”¹⁷⁵ He continued to be an “Associate Editor” of the *Christian Monthly Review* up until October 1929. In 1930 he was serving a church in Cookeville, Tennessee. Later in the decade he moved to Pensacola, Florida where he continued to work as an evangelist and Chiropractic doctor for the rest of his days. (See Appendix S.)

O. E. Tallman returned to his family home in Smithville in 1915. From there he moved his family to Jordan and then to St. Catharines. O. E. continued as an associate editor of the *Christian Monthly Review* until December 1920. From 1918 to 1930 he preached at Jordan and later he served both churches, Jordan at the morning service and St. Catharines in the evening. Earlier in 1930 he had received an invitation to work fulltime with a church in Warren County in Tennessee, but his premature passing, November 5, 1930, at age 48, intervened. (See Appendix T.)

Oliver Tallman (1912-2007), oldest son of O. E. and Mabel Tallman, born on the campus of MBLC, (Nov. 26, 1912; who might have gone on to study at David Lipscomb College, if his family had moved to Tennessee in 1930), as a seventeen year old, took on the leadership of his family at his father’s passing. In the late 1940s he and George Johnson, a Westerner preaching in Ontario, took the initiative that resulted in the establishment of Great Lakes Christian College, Beamsville, Ontario, a school that had ambitions to mirror the work of the then junior college, David Lipscomb, serving an international region, the Great Lakes basin. He served this institution as chairman of its board for thirty-five years. (See Appendix U.)

Fred Sommer continued in Hants County, serving for a time as minister with the West Gore church.¹⁷⁶ His first wife, Eldora Sommer, having passed away, he remarried in 1915, to Emma Macdougall. In 1917 “the trustees sold the property of two acres to Rev. Frederick Sommer (1873-1952) and wife Emma MacDougall (1877-1960).”¹⁷⁷ He developed a school of engineering and utilized the College building for that purpose.¹⁷⁸ He moved to Toronto in the early 1920s where he had fellowship with the conservative brethren at Bathurst St. as well as with the Disciples in other points in the province.¹⁷⁹ (See Appendix V.) At some point he made the

¹⁷⁴ Tallman reports about 25 members meeting at the YMCA hall on Barton St. E. “Some have moved away, some have moved in and one baptism since I came, but we love one another...” *CQ*, Vol. 1, No. 1, Jan. 1916, 9.

¹⁷⁵ The former house church is now meeting at the Forester’s Hall, on 2nd Ave., Owen Sound. The Tallman family is living at 661 Second Ave. East, “Office and Residence.” *CQ*, Vol. 2, No. 4, Oct. 1917, 16.

¹⁷⁶ “He was fulltime minister for 15 years and was closely associated with the church and community for another 14 years.” The Sommers later adopted Roy Ross, Jack Gallagher, and Ronald Francis. *160 Ann*, 4.

¹⁷⁷ *WG*, 64.

¹⁷⁸ “He established the first technical school in Nova Scotia under the authority of the Provincial Government. Courses were given in Business Methods, Commercial Art, Mechanical Engineering and Woodworking. These were taught in the school buildings.” This activity likely took place sometime after 1917. *160 Ann.*, 4.

¹⁷⁹ According to *RB*, Sommer was living in Toronto in the 1920s, where he is listed as one of the evangelists who “stayed for a brief term” with the Bathurst church in Toronto (521), and from which he preached at such places as Stouffville (460), the Grand Valley Disciples church, Sept. 1921 to June 1922 (p. 482), Aurora (544), and gave “pulpit service” at Guelph (Norwich St.), 1924-25 (p. 557).

College building at West Gore his home, calling it “Sommerhurst,” a final action in the unfolding events that, no doubt, would have been looked at askance by those who built it. (See Appendix W.)

And, finally—the College: charting influence is an open-ended endeavor! Surely, its establishment was an ambitious undertaking. Clearly, the program constructed was comprehensive and, in the context of its day, it was a quality operation. It was the most ambitious of the three early efforts in Christian education in Canada (cf. Carman Bible School, Beamsville Bible School) within the community of Churches of Christ. Yet it had the shortest lifespan. One might ponder the “what ifs” should the College have had more years or had served for the intervening century. However, it is in the nature of the economies of start-ups of both businesses and colleges that many are attempted but only a few go on to a degree of permanency (cf. “the corner store”).¹⁸⁰ “Sufficient to the day...” each year of operation had its benefits and made its contribution. Officially it was an institution of lower and higher learning, but in reality it was the intertwining of personalities and potentialities that came together for a brief period of learning and fellowship and then went on their many ways, better prepared to serve and to lead, that must be remembered. Energies flowed out of it that benefitted the later session of the Carman Bible School, and that affected the founding of Great Lakes Christian College in 1950 and of Maritime Christian College in 1959. Preparations were made that continued to support the advancement of the gospel in both Canada and the United States for most of the century that separates us from its founding year. The Maritime Bible and Literary College deserves to be remembered for what it accomplished in its brief life rather than to be lamented for its early dissolution.

WG, 64, states that Sommer lived in Toronto, 1924-1926, “where Fred attended college.”

¹⁸⁰ To illustrate: in Texas between 1894 and 1929, ten “Church of Christ Colleges” were established, one survived; eleven “Disciples Colleges” were established between 1865 and 1922, two survived. “The Church of Christ or ‘conservative’ colleges averaged ten years of life while the Disciples or ‘progressive’ colleges averaged twenty-two years of life... Many reasons are cited for the demise of the other twenty-one institutions, but the excessive number of schools spawned out of theological rivalry spread the resources of the Movement too thin and must be recognized as a major factor contributing to their failure.” Cummins, *Disciples Colleges*, 84.