

The Disciples of Christ  
Of Bowmanville

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## **THE DISCIPLES OF CHRIST OF BOWMANVILLE**

(The copy in brackets, [ ], is not included in the DVD version.)

1. The Bowmanville Church of Christ was one of the largest congregations among the Ontario Disciples during the later years of the 19<sup>th</sup> century. This study traces its approximate 75-year life span.

2. The first settlers in the Bowmanville area were three Loyalist families that arrived from the U.S. in 1794: the Trulls, the Conants, and the Burks. Descendents of two of the three families, the Trulls and the Burks, are subsequently identified as members of the Bowmanville church. John Burk, [Con. 1, Lot 14, in 1801], built an inn/tavern on the new Danforth Rd., [built by Asa Danforth from Kingston to York], in 1801, and a sawmill on Barbour's Creek, later Bowmanville Creek, in 1806, later known as "Vanstone's Mill." The growing settlement near the lakeshore was known early on as Darlington Mills. Burk's holdings were sold to Charles Bowman, a Scottish merchant in Montreal, in 1824. With farming and industry advancing, Darlington became known as "The Banner Township" of Durham County.

3. Bowmanville was the largest community in Darlington Township of Durham County. It was incorporated as a village in 1852, and a town in 1858. Presently Bowmanville is the largest community in the municipality of Clarington. ["Clarington" combines "Clarke" and "Darlington" Townships. It includes the communities of Bowmanville, Courtice, Newcastle, and Orono, and the rural community of Clarke.] The population of Bowmanville in the 19<sup>th</sup> century reached 500 in 1841 and a peak population of 3,500 in 1881.

4. Bowmanville is ten miles east of Oshawa and 45 miles east of Toronto and now serves as a bedroom community for these two centers to the west. In earlier years it was the location of the Dominion Organ and Piano Factory, the Goodyear Rubber Plant, and the Bowmanville Foundry. The community is known today for the Darlington Nuclear Generating Station on the lakeshore, as well as the St. Mary's Cement Plant, the Mosport

International Raceway, and is the location of Canada's largest privately owned zoo. Presently there is no Church of Christ worshipping in the community.

5. Sources for our study include extracts from the periodicals edited by David Oliphant Jr.—“The Christian Banner,” 1853-1859, “Banner of the Faith,” 1860-1863, and “The Message of Good-Will to Men,” 1864-1865; and the “Bible Index,” 1872-1893, edited by James and Robert Beaty; the “Reminiscences” of Joseph Ash written during 1882-1884; *The Disciples of Christ in Canada Since 1830* (1949) by Reuben Butchart; and Edwin Broadus' *How the Disciples Came Together in Early Ontario* (2009).

6. A dominant population in the Bowmanville community in the early days was Scots-Presbyterian. The Presbyterians began formal worship services in 1834. In 1842 a large frame church was completed on a choice lot on the corner of Church and Temperance Streets. This property was given to the church in 1839 by Charles Bowman, for whom the town was named. Even as the church was being built the controversy, known as the Disruption, broke out between the Free Kirk of Canada and the Auld Kirk with their connections to the Church of Scotland. [Re the State's encroachment on the spiritual independence of the church; led Dr. Thomas Chalmers (1780-1847); 450 of 1200 ministers withdrew when the Veto Act ruled against the Free Church in a civil court.] Both factions claimed ownership of the building. In the end the Auld Kirk gained legal possession. The Auld Kirk eventually became St. Andrews, and the Free Church became St. Paul's, joining the United Church in 1925. The old frame church burned in 1884. [Four dates for the burning of this building have been found, 1855, 1883, 1884, and 1885; 67 bodies were removed from the adjoining cemetery and relocated]. The property was then sold to the Disciples in 1892, where they built their third and grandest building. Following the Disciples demise, the “continuing Presbyterian members” of St. Andrews acquired the property in 1926, thus completing the circle.

7. As well as the Disciples, there were other back-to-the Bible groups active in the pioneer phase of Bowmanville such as the Bible Christians and the Christian Connection. Reform groups such as the Baptists and the Congregationalists were also present. The

Bible Christians were an offshoot of the Methodists in England, founded by William O'Bryan [hence also known as Byranites] in Devon in 1815. They rejected the Prayer Book in worship in favour of the Bible alone. By 1831 this growing fellowship determined to send missionaries to British North America where a number of their members from Cornwall and Devonshire had settled in the north shore region. John Hicks Eynon (1801-1888) arrived in Cobourg in 1833 where he established his headquarters and from which he maintained a 200-mile circuit, soon establishing fourteen "chapels." He opened the Bowmanville Bible Christian Church in 1845. The Bowmanville and Darlington circuits became major centers for this early group. The Bible Christian Church merged with the Wesleyan Methodists in Canada in 1884.

8. Congregationalists arrived early in the Bowmanville community's history. The Congregationalist paper, the *Christian Guardian*, announced the opening of their chapel on February 16, 1840, at 160 Church St. The Rev. John Climie was listed as the Congregational minister, 1846-1854. He will be a part of our ongoing story. [The Congregationalists upgraded their building in 1876, and again in 1882, only to have it destroyed by fire in 1888, then replaced in 1889. After 1907 the building was turned into a glove factory.]

9. Of particular interest in the unfolding story is the activity of the Christian Connection. The "Christian Connection" folk of New England and including New York State were like those "Christians" who identified with Barton W. Stone in Kentucky. "Connection" preachers from New York State came into Upper Canada in 1821, concentrating at first in Newmarket and Keswick. Arriving also from New York, in 1825, was Thomas McIntyre who worked in the Newmarket area during that year. The following year, having returned briefly to NY to receive ordination, "Elder" McIntyre returned to concentrate his efforts along the north shore of Lake Ontario. He was there joined in 1825 with other Connection preachers such as John T. Bailey, Joseph Blackmar, and Elijah Shaw. Thomas Henry of Port Oshawa was converted at that time under the preaching of Elder Blackmar and baptized in Lake Ontario by Elder Bailey. A Christian Connection congregation numbering twenty-eight members, including Henry, was organized in

Darlington in Nov. 19, 1825. Shaw said that this congregation “will probably soon be as large as any in Canada.” In September of that year the first Christian Conference was held at Darlington. Thomas Henry was given “letters as a public speaker” in 1829 (*Memoirs of Henry*, p. 46), and was ordained as an Elder at Darlington in 1832. He subsequently maintained a circuit with Jesse Van Camp through the townships of Whitby, Darlington, Clarke, and Hope and advanced the Connection cause.

10. In 1826, a Christian Connection congregation was organized in Whitby Township with Thomas Henry, who had been a member of the Darlington church, taking the lead. The Oshawa church continued under the oversight of the Darlington church until 1831. In 1832, McIntyre settled to Cobourg where there were also those of the Connection persuasion. It is believed that McIntyre was an active leader in the Connection congregations of this region during this period as it is reported that he maintained a two-week circuit of 40 to 50 miles.

11. Our record now turns to Joseph Ash of Cobourg. Raised an Anglican, Ash, when he turned 21, became anxious about his faith, experiencing “one whole year of deep anxiety and struggle.” He reports: “A little evidence from my *blessed mother* and much Bible reading,” resulted in his being baptized, age 22, by a minister of the Christian Connection in September 1830. Before the year was out Elder McIntyre, on a preaching tour, visited his family. Ash asked him for suggestions on religious publications that he might read for his up building. McIntyre recommended Alexander Campbell’s earlier periodical, *The Christian Baptist* and his new publication, begun just that year, *The Millennial Harbinger*. Ash stated, “This was the first intimation I had that there was such a people on earth as the Disciples of Christ or Christians.” Ash became enthusiastic about the possible union between the Christian Connection and the Disciples of Christ. In fact, groups of these people had merged their efforts in Lexington, KY in 1832. Ash felt the same could happen in Canada between the Connection people and any Disciples who might be generated in this region.

12. Ash also subscribed to the Christian Connection periodical, the *Christian Palladium*, published in Rochester, New York, by Joseph Badger and David Millard (1794-1873). He advanced quickly within the Connection, serving as assistant Clerk of the 1833 Conference of the Connection, held that year in Newmarket, and in 1834 as Clerk of the Conference held in Whitby. At this latter Conference, Ash pushed for its dissolution for he had learned from Campbell's writings the importance of the local church as God's "highest tribunal on earth." A motion was tabled that would have led to this outcome, a motion that was barely defeated. Thus, the American example of union was not repeated in Canada, either at this time or at later efforts to accomplish the goal.

13. Ash recounted, "My friends and I clearly saw that all the union we could expect was individual; that they as a body would never come into the reformation and they never did. My course was clear before me, to stay with them, be insulted and do nothing, violate my conscience or leave their connexion and work for the lost as best I could." He observed, "Most of those who sympathized with me in the reformation lived in Darlington, and Whitby, over forty miles from me and they all kept their old membership." He resigned his membership with the Connection congregation meeting at Bradley Hollow near Cobourg [near Eddystone, Haldimand Township, seven miles north of Grafton; where reform ideas were being introduced through visits of Jasper J. Moss, Porter Thomas, and Freeborn W. Straight. Cf. Broadus, 143]. Gradually he took a lead in teaching, preaching, and then baptizing. Ash's promotion of the Disciples cause resulted in the establishment of Churches of Christ first in Cobourg in 1836 [with the help of John Ford, a Carson Baptist, and Charles Pomeroy], in Port Hope in 1837 [where he baptized Robert Wades, William Jeckell, and Murdoch McDonnell, and where he launched the *Gospel Vindicator*, 1837-38, with the assistance of John Ford, Jeckell, and McDonnell], and in Oshawa when he moved to that community in 1841. Ash was then active in the development of the Disciples congregation in Bowmanville beginning in 1843/44. Ash later reported of this time: "A large number of the 1200 members and 20 elders [of the Christian Connection in 1833] united with us in Oshawa, Bowmanville, and Pickering."

14. Ash describes these beginnings in Bowmanville in his "Reminiscences": "In 1843 or '44 a few brethren gathered in what was called Capt. Trull's school house, south of Bowmanville [i.e. on the "Base Line"]. Capt. Trull\* and wife, Ira Burk and wife, Widow Burk, Erastus Burk and some others, whose names I cannot call to mind were the charter members. Some of these came from the Baptists and some from the Christian Connection. John McGill and myself attended meetings with them often, and during two or three years had quite a few additions to our little church. Elder David Burk and wife, from the Baptists, in 1845 or '46, were among the number. During this time we held several meeting in Bowmanville, in a private school room. I cannot detail the years of labor I gave the infant cause there, until it became a large, intelligent and wealthy congregation. John McGill did good service in the infant days of the cause, and I think M. B. Stone and perhaps Dr. McGill and A. Farewell lent a helping hand." These were leaders in the new Disciples congregation in Oshawa. [\* There were two Trulls, brothers; John was a Militia captain, Jesse Trull, was captain of the a schooner. Which is meant is not known.]

15. In addition to these men from Oshawa who assisted the Bowmanville church in its early days, certain Disciples from Toronto travelled eastward to support the north shore churches. Included were Thomas Chalmers Scott and the Lesslie brothers, James and Joseph (?). These men were influential in convincing several young men in the village of Christianity in its Biblical simplicity. Two names hold special interest: John Simpson and Charles J. Lister

16. John Simpson [b. May 2, 1812, Rothes, Scotland; d. Bowmanville, Ont. Mar, 21, 1885], who would be named a Canadian senator in later life in the new Senate in 1867, in 1825 as a 12-yearold, ran away from his home in Brockville. He made his way westward, landing in Bowmanville where he found employment with his uncle, Charles Bowman who operated a mill and a mercantile store. Simpson's business talents developed rapidly under Bowman's tutelage, and he soon became Bowman's partner. Simpson went on to become a wealthy banker and influential politician.

17. The story of John Simpson's baptism in 1846, as related by Joseph Ash, holds considerable interest. Ash states, "It became known that John Simpson, a wealthy, active and intelligent miller and merchant, was much exercised over his spiritual state. He was not a member of any church, but an attendant and a very liberal supporter of a congregational church. We in Oshawa had just concluded a big meeting at which...T. C. Scott was one of our preachers. As Bro. Scott was quite a favorite of Simpson's, we were induced to go to Bowmanville that Bro. Scott might have some conversation on the subject of religion. We (I think four of us) called at Simpson's store, and found him in his office. Scott and him were in the office alone for a short time, but soon the 'Minister' Climie came and went into the office, he having some hint of what was going on...The 'minister' came out and walked the floor in quite an excited state and went back into the office, and tried to induce Simpson all he could not to be baptized, thus interrupting them, and repeated the interruption several times. Some 12 or 15 of us spectators were in feverish anxiety about the result. At length the door opened, and our hearts beat high with joy and exultation at the announcement made by Scott, 'I am happy to tell you' (addressing us from Oshawa) 'that Mr. Simpson is to be baptized immediately, and we are going to the lake past Elder Burk's, and you, Bro. Ash, are to go at once, call on Elder Burk, notify them and find the best place for the baptism.' O, the excitement there was in the village. Men were on the run along nearly every street giving notice of the coming event...Mr. Climie...was the first...to go to the lake...[followed] by a long train of carriages...We called at Elder Burk's, made the news known to their great joy, and there we had three more recruits for the master's service...Jacob Shurtliff...W. R. Burk and Sarah Burk...son and daughter of Elder David Burk...The 'minister'...did his utmost to persuade Mr. Simpson to abandon his baptism...Making no impression on Simpson he commenced an argument against immersion with Elder Burk, who resigned the argument to Bro. Scott...[who] bowed Mr. Climie away and led Mr. Simpson into the water..." Mr. Simpson had married Annie Burk, the daughter Elder Burk, in 1844. After her death in 1846, Simpson married her younger sister, Sarah, Nov. 2, 1847, and they had nine children. As a member of the Disciples of Christ, Simpson was an active evangelist and Sunday school teacher.

18. A second young man of the Bowmanville community who was early won to the Disciples' cause was Charles J. Lister (1820-1912). As a newborn from London, England, he was brought to Bowmanville in 1821. [At age 12 he was apprenticed with a wholesale-retail company.] He grew up in the Anglican faith, but in early adulthood, Lister became a deacon of the Congregational Church. Once again we turn to Joseph Ash for his memories. Ash described Lister as a "school master" and as "a small, black-haired, black-eyed man" who would sit at the back of their gatherings. It was 1846, and Lister was twenty-six years of age. The Disciples were still meeting in the schoolroom in the village where Lister was the teacher: Ash records, "The way we presented the gospel was entirely new to him, but he could not at once give up his sprinkling for baptism nor his Calvinism...He wanted to be *sure* we were right before he could change position. Lords day after Lords day he came to the meeting and when the meeting was over went into Bro. Simpson's house and put a lot of questions to him or someone who could answer him...After this had gone on a long time and I had answered a great many of his questions...I well remember after the Lord's day service, I went to Bro. Simpson's house and presently Lister came in, Bible in hand, with leaves turned down, and said 'Mr. Simpson I have a lot more questions for some of you to answer if you can.' 'Very well,' said he, 'Bro Ash can do it.' His questions were mostly in Romans and Galatians...I answered them briefly but pointedly. He stood in the middle of the room his fingers in the Bible for some moments motionless. At last [he] heaved a deep sigh, closed his book, and unceremoniously walked out...I returned home and before I went [to Bowmanville] again I heard of his baptism...He at once took a lively interest in prayer meetings, the Bible class and the Sunday School..." After a while, Ash encouraged him to present a lesson at Oshawa. This began what would develop into a preaching career of over 60 years throughout Ontario. But his full story will have to be told at another time.

19. In about 1845, Amos S[utton] Hayden (1813-1880), a Disciples preacher from Ohio, came to Bowmanville and conducted a meeting in the town hall. In 1847, James Black and James Kilgour, both from Eramosa Township in Wellington County, visited and conducted meetings in a schoolhouse on Queen Street. [It may be that the decision to organize as a congregation was made at that time and the determination to build a

meetinghouse was made.] The Disciples built their first building at 185 Church St. near Silver St. in 1850. [At that time Richard Windatt and Samuel McMurtry among others were added.] After a while the building was considered unsafe (although it is still in use today!) and the group met for a time in a schoolhouse on Division St., opposite the Methodist church. It was here that C. J. Lister was set apart for preaching the gospel—having given up a lucrative position with the Bank of Montreal for half the income promised for his evangelistic work! In 1855-56, the Disciples second meetinghouse was constructed on the southeast corner of Church and Temperance Streets. T. C. Scott of Toronto spoke at its opening service. This would be their place of worship until 1892.

20. In those early days, there was an enthusiasm for spreading the word of the Reform. Outreach in the outlying areas to the north was carried on: in Charlesville, eight miles northwest of Bowmanville in Darlington Township (present day Haydon), and at Clarke eight and one-half miles to the northeast of Bowmanville in Clarke Township. James Kilgour and Charles J. Lister held meetings in these communities beginning in October 1856: at Charlesville for two weeks, where one was immersed and one added from the Latter Day Saints; and then on to Clarke for three weeks where fourteen were baptized, nine received from the Baptists, and a church was organized, composed of twenty-three members. [Lister reported regarding Charlesville, “We feel constrained to say that the congregation in Charlesville was in a disorderly, and cold state; candlestick well nigh removed, which no doubt was partially the cause of so little being done...” (*Christian Banner*, Vol. 10, No. 12, Dec. 1856, 383).] Butchart reports that it was in Bowmanville that the first provincial Co-operation for evangelism was formed and where it held its first annual meeting, September 29, 1849. Butchart maintains that this congregation was “for many years the strongest church east of Toronto.” The Bowmanville congregation supported the Co-operation when its leadership shifted to Eramosa. Evangelists supported by the Co-operation frequently came to Bowmanville, including Alexander Anderson, James Black, David Oliphant Jr., James Kilgour, and Charles J. Lister. Leaders from the Oshawa congregation also assisted, including Ash, Dr. McGill, John McGill, and Marshal B. Stone (a one time Christian Connection preacher).

21. Perhaps it was because of the prominence of this congregation that Alexander Campbell (1788-1866) in his 1855 tour of Canada chose Bowmanville as one of the few congregations that he visited. Charles J. Lister met him in St. Catharines and travelled with him to Bowmanville where he and his wife stayed with the Ira Van Camp family. Campbell spoke at services Sunday morning and afternoon and Monday morning, August 13-14, after which John Simpson “conducted the party to the steamer for Toronto.”

22. John Simpson reported to the *Millennial Harbinger* that Bowmanville church had 80 members in 1852. Its membership was also given at several annual meetings of the Co-operation: 100 in 1857, and 80 in 1858 and 1859. The increase to 100 members reported in 1857 [“40 added during the year”] resulted in part from the special efforts that surrounded the opening of the congregation’s new building in 1856. The formal opening took place on Sunday, Sept. 28, with T. C. Scott speaking. Then J. C. Stark, of Ohio, continued meetings until October 14 and C. J. Lister and James Kilgour extended these through to Oct. 20<sup>th</sup>. A total of 13 were immersed, five restored, and one added from the Baptists.

23. Of special note for the Bowmanville church was the presence and efforts of Moses E. Lard, well known preacher and editor from Kentucky who came to Canada during and because of the American Civil War. The periodical of 1864 reports his labor “in the old Home District, east of Toronto” (Sept.-Oct. issue of the *Message of Good Will*) and in 1865, “Several have been added to the saved in Bowmanville [where] Bro. Lard is hard at work and at Oshawa” (*MGW*, Mar.-Apr. 1865). Ash comments, “His talents are well known and were of the highest order, and commanded a large and attentive hearing. We soon saw the fruits in the confession and baptism of a large number who were added to the church. He preached in Bowmanville and Pickering, and when he had thrown consternation in the sectarian camp and caused union among the otherwise foes of each other, so much so as to bring together the clergy of the several sects to hold a consultation meeting to devise the best means to stay the wonderful influence Lard’s preaching had over the people, the American war ended and Brother Lard abruptly left us and returned to Kentucky.”

24. Names of various members of the Bowmanville congregation are scattered through the records. In 1854, the elders were Ira Van Camp, W. H. Gaud, and C. J. Lister, and the deacons, Samuel McMurtry and D. D. Williams. Butchart adds “leading names. Included are a town clerk, a bank manager, a crown attorney, a school inspector, as well as a Canadian senator. Various ones who are named include, Richard Windatt [settled 1836 and became town clerk], William Law, George McGill [manager of the Ontario Bank], W. A. Neads, James Bates, David Morrison, Roland Turner, James Johnston, John Percy Sr., William Thompson, James Gilfillen, John J. Tilley [settled in 1841, became a school inspector], George Henry, John Archer, and later J. B. Mitchell, C. Avery Johnston, W. P. Prower, Mark Williams, and J. H. H. Jury. Jury adds the following to this list (Squair, p. 317): (Capt.) W. K. Burk [who settled in 1817], Charles Fisher, and Col. J. E. Farewell [KC, Crown Attorney for the County of Ontario, d. 1923]. George Clendenan in *The Bible Index*, June 1873, describes the Bowmanville congregation as “in a healthy and happy condition,” and mentions brethren Thompson, Simpson, Tilley, and Burns, and says that “Thompson [is] a tower of strength to the congregation and one of the most prominent and useful citizens of that flourishing town...in church...business...political... and commercial.” Clendenan also reports, “Bro. Simpson [is] at Ottawa attending to his Senatorial duties [and] has given a long life to the cause of Christ in the neighborhood, and stood all conflicts with great firmness and zeal.” [In the *Bible Index*, “Reported: ‘Bro. Hon. John Simpson, of Bowmanville, has expressed in fifty *note*-worthy items his appreciation of BIBLE INDEX. He has sent *fifty dollars* to aid in maintaining this publication” (*BI*, Vol. 1, No. 3, Jan. 1873, 46).] John Simpson was one of the most prominent citizens of Bowmanville. When Bowman died in 1848, Simpson was named manager of his estate, and with his brother-in-law, John Burk, continued the mercantile and flour business. As a miller, John Simpson had few peers. In 1838 he won the gold medal offered by Lord Durham for the best flour produced in British North America, and in 1851 he won the highest award available in competition for a sample of flour entered at the Great Exhibition in London, England. He was named president of the new Port of Darlington Company in 1839. He became manager of the Bank of Montreal in 1848. He led in the formation of the Ontario Bank and became its president in 1857, with its head office in Bowmanville until its removal to Toronto in 1884. He began his political career

in the Newcastle District in 1848 and was made a councilor of the Darlington Township in 1850. He won by acclamation a seat on the provincial Legislative Council in 1856. And in 1867 he was appointed to Canada's first Senate where he served until his death in 1885.

25 Notable American evangelists also came to Bowmanville to advance the cause. A. S. Hayden, Alexander Campbell, and Moses Lard, have been mentioned. Others include A. B. Green, OH [the Ohio tent was used at the 1857 "June Meeting" at Bowmanville]; J. C. Stark (1817-1892), NY [1854]; David. S. Burnett, OH; William W. Hayden; Benjamin Franklin (1812-1878), OH ["General Assembly," June 21, 1874; 1877]; Isaac Errett (1820-1888), OH; M. B. Hopkins, IN; F[rancis] M[arion] Rains, KY [who spoke at the opening of the new building, 1892]; George W. Colston, IL [who served for two decades in Canada]; J. A. Boggs (1810-1897), OH; and O. G. Hertzog, NY.

26. Canadian preachers who associated with the Bowmanville church are well identified in the records. Until 1880 such were not identified as local pastors for the church, but rather preachers who served locally and maintained area circuits. Charles Lister was associated with the Bowmanville church for 37 years. Beginning in the mid-1850s, he also travelled and preached throughout Ontario [becoming known as "ubiquitous Lister"], serving as one of the Co-operation's evangelists. The records indicate that he worked with John Butchart in 1856, James Kilgour in 1857, and with Edmund Sheppard in 1861. He was absent from Bowmanville during the years 1867-1874, while preaching in the Owen Sound and Meaford areas. [During 1861, 1862-1864, he assisted in editing the periodical *The Adviser*. Later, while living in the Meaford area, he edited the *Bible Indicator*, 1869-1872.] Beginning in 1852 and for several years, John Doyle, a preacher from Nova Scotia, worked in the Oshawa and Bowmanville area. Following Moses Lard's work, William S. Patterson, also an evangelist for the Disciples from the Maritimes, served "for three years" [cf. Squair, p. 316] at Bowmanville and Oshawa. [Both Maritime preachers became embroiled in church controversies during their stay in the region.] Edmund Sheppard, formerly of Mapleton, served in the Bowmanville area during 1868-1874 in the first of two periods in the community. George Clendenan served in Bowmanville for three years prior to his taking up residence in Toronto in 1874 and serving as editor for the *Bible Index*. Clendenan wrote: "The churches in Oshawa and

Bowmanville come behind no churches of like numerical strength in the gifts of material wealth, intellectual endowments, and social influence..." (*BI*, Vol. 4, No. 3, Mar. 1876, 78.) T. D. Butler, from Michigan, described by Butchart as "the first resident 'preacher' as pastor in Ontario" (p. 438), served 1880-1883. Sheppard returned to Bowmanville for a second period, 1878-1884. It was during this period that his wife, Nancy [daughter of R. Bently], passed away on Feb. 27, 1884, age 54. [Together, the couple had lost seven daughters, the oldest reaching 19 years of age.] Following this loss, and in spite of the church's urging him to remain and preach and teach, Sheppard left for Manitoba where he engaged in mission work. Following Sheppard's departure in 1884, Murdoch Gunn, from New Zealand, served for three years. He was followed by Flavius Baughman who, tragically, was drowned August 1889 in Stoney Lake while on vacation. [Baughman's widow, the former Martha Butchart of Guelph, received assistance from the church, and she helped to support herself by running a kindergarten school in the old church after the congregation had moved to its new church.] E. B. Barnes, of St. John, NB came next and took the lead in securing the third meetinghouse to be built by the Disciples in Bowmanville, in 1892. Visiting preachers over the years, besides those previously mentioned, are also identified in the periodicals: James Beaty Jr., William Beaty, Colin Sinclair, and George. J. Barclay.

27. Of significance is the later interaction with other religious groups in the town. In 1883 talks were held with the Christian Connection in Ontario with Bowmanville taking the lead. In October of that year, the "union committee" of the Christian Connection met with leaders of the Bowmanville Disciples, Windatt, Neads, and McGill. Robert Beaty, editor of the *Bible Index* observed that such items as the conference and the 'mourner's bench' might give some difficulty. In 1884, the Disciples offered the use of their recently renovated building to the Bible Christians who were conducting a conference in June. [It was reported that they met for 11 and 7, the congregation arrived, the preacher left after preaching, and the congregation broke bread.] This was the same year that the Bible Christians merged with the Wesleyan Methodists in Canada. In 1907, with the closing of the Congregational Church, many of its members united with the Bowmanville Disciples.

28. The earlier church building, constructed in 1855/56, was described in the 1889 as “wedged in between an old foundry and a taxidermist’s shop.” In the early 1890s the Disciples secured the prime property on the northeast corner of Temperance and Church Streets This was across the road from the former building that was eventually converted into a fire hall. This was the site of the frame building of the Auld Kirk that burned in 1884. The edifice, the Disciples’ third building, was constructed for \$10,000, the entire cost being met by the congregation. “It was the newest of the four nineteenth century churches and architecturally the most significant. The others are Gothic Revival, but this is Richardson Romanesque, a style popular for public buildings at the end of the nineteenth century. The asymmetrical facade, the steeply pitched roof, the conical tower, the gables, the patterned brickwork, and the massive arched openings are exemplary, as are the deeply recessed windows. The interior with its vaulted ceiling and Corinthian columns, is beautifully maintained and equally impressive. The whole structure emits an aura of substance and respectability, exactly what the Disciples, and later, the Auld Kirk Presbyterians wished to express” (Diana Grandfield, “Bowmanville: An Architectural & Social History, 1794-1999,” p. 115). F. M Rains, KY, dedicated the building on Feb. 13, 1892.

29. In the early 20<sup>th</sup> century, a list of the ministers serving the Bowmanville church is supplied by Butchart: E. O. Irwin and R. A. Burriss, at the turn of the century; B. H. Hayden, 1901-1905; and W. J. Cadman, 1905-1907, followed by Howard Weir for two years, and W. Arnold for a time. “The peak had passed for the Bowmanville church by 1907.” A gradual decline resulted in the church closing for a period. A revival occurred during the ministry of G. C. Welshman, 1916-1918, who gathered in one hundred members. In 1919 the work was maintained with support from the Board of Co-operation who sent supply speakers, including C. S. Zavitz. After that, “silence.”

30. After the merger of the Presbyterians, Methodists, and Congregationalists in 1925 forming the United Church of Canada, members of the “Continuing Presbyterian Church” in Bowmanville determined to remain as a separate fellowship. The name St. Andrew’s was revived, and they rented the vacant Disciples building in 1925. Then in 1926 they purchased it for \$6,000. Renovating it, the building was dedicated on June 21, 1928. In

subsequent years the interior was renovated and refurbished—a small balcony at the rear was closed off and covered over, and the baptismal tank was altered to locate the organ console. The St. Andrew's Presbyterian Church continues to occupy this building today.

31. Butchart remarks: "Great was the regret in Ontario when this once strong church dissolved under the sway of almost invisible forces." He mentions "weakening causes and some dissension" and also "economic changes and the removal of many workers from the town that withdrew necessary financial aid"—The town had experienced a sharp reduction in population, from the 3,500 average in the last part of the century to 2,700 early in the new century. The dislocations of the WWI no doubt brought their impact. The life of the church was 75 years, the span of a human life. Only God knows fully the collective good that resulted from its three-quarter century service, or the reasons for the removal of its "lampstand."

Geoffrey Ellis, August 2011