

RESTORATION IN HAMILTON, ONTARIO  
1821-2001

Edited by Geoffrey Ellis

Canadian Churches of Christ Historical Society  
August 26, 2006  
Fennell Ave. Church of Christ  
Hamilton, Ontario

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DAVID OLIPHANT SR, DUNDAS, ONTARIO, 1821-1832

(Woodhouse, T. Roy. *History of the Town of Dundas*, Part I)

By 1819, Dundas had a population of nearly 300. There were four mill owners and five shop keepers. Forty-four of the taxpayers lived in cabins of unhewed logs (with bark left on). There were only two two-story houses, both taverns. There were no brick or stone houses. By 1829 it had grown to about 530.

In 1818 a new road to Hamilton had be authorized, and Edward Peer was its builder, hence it was named Peer's Road. From the Dundas Mills yard, it followed Dundas Street, eventually reaching the present Hamilton-Brantford road near the present subway under the T. H. & B Railway tracks.

*David Oliphant*, "shoe maker" is listed as having come to live in Dundas ("in this decade"), and also, *Josiah Royce*, "who organized the first Baptist congregation in Dundas."

Prior to the opening of the Free Church, there had been Sunday Schools held in private homes, but it was found to be difficult for each congregation to maintain its own school. Therefore, On May 18, 1829, they formed an alliance and established a united school with the following rules:

- That the school shall be denominated the Dundas Union Sabbath School
- That its offices do consist of a President, Vice President, Treasurer, Secretary, and librarian.
- That its business be conducted by a committee to consist of eleven gentlemen with power to add to their number, six to form a quorum.
- That all books received for the use of the school shall come under the cognizance of the committee and be admitted by a majority of the members present.
- That the teachers be empowered to give three of their scholars whom they consider most to deserve them, tickets to the value of one half penny each Sabbath which shall be exchanged at the end of three months for some religious books at the choice of the teachers whose class the scholar may belong.
- That the school be opened and closed with singing and prayer and at the conclusion of the afternoon service, a short address be given to impress on the mind what has been taught.
- That the committee meet for the purpose of investigating the affairs of the school the second Monday in every month. The following gentlemen are the committee for the present year:

Robert Elliott, Pres	J. H. Price
<i>David Oliphant</i> , Vice Pres	John Paterson
Thomas Beton, Sec'y	Matthew Barker
John Lesslie, Treas	Edward Hilton
Alex'r Oliphant, Libr'n	William Robinson
Rev. George Sheed	<i>Josiah Royce</i>
Thomas Elliott	James Ker

This fine example of co-operative spirit shows the desire for Christian training and for a library of choice books. This early Sabbath School also had to teach many of its pupils to read, because many of them could not afford the charges of even the cheapest of the private schools.

A black velvet covered minute book in the Dundas Historical Society Museum records that on May 30, 1826 a meeting of the inhabitants of Dundas was held to consider building a meeting house. Manuel Overfield took the chair and W. Stevens acted as Secretary. They decided unanimously to go ahead with the project. On June 6, they chose a lot on North Street, one hundred feet west of Court Street, and they decided that the church should be free to all Christians. On July 18, they approved the plans and they let the contract August 8.

Two years later although still unfinished, and with boards instead of windows, the now existing Sunday School was made available, and all denominations were invited to use it. On March 20, 1829, the Free Church was incorporated but still unfinished. After a flurry of fund raising, it was lathed, plastered, floated and glazed, the balcony was finished, seats were made, and a pulpit installed. Then on January 3, 1830, it was officially opened with a Baptist layman, *David Oliphant* preaching the first sermon. Although the Church cost only £316, such was the scarcity of money that in 1842, there was still £50 owing. The Methodists built their own church in 1831, the Presbyterians in 1837, the Baptists in 1842, and the Anglicans in 1843, consequently the Free Church was then sold to Evans and Whiting who changed it to a candle and soap factory. It continued to spread light and cleanliness until two o'clock on the morning of February 28, 1862, when it burned to the ground.

In the 1830's, Dundas became for a time the most important village west of Toronto, surpassing Niagara, St. Catharines, Hamilton, Ancaster and Burford. In this decade the Desjardins Canal was finished...Dundas became the chief exporting center for Galt, Waterloo, Guelph, Brantford, and the adjacent townships.

The event that brought the greatest dismay to Dundasians occurred in 1833 when Hamilton's population for the first time exceeded that of Dundas, and Hamilton became incorporated as a town with a Board of Police to govern it. Two years later Dundas would try to emulate Hamilton, but would fail.

The year 1830 started auspiciously with the open of The Free Church on January 3, *David Oliphant*, a Baptist layman, preaching the first sermon. This was also the year when the Episcopal Methodists built their first church, a frame church on Ogilvie Street, which was to serve them until they built St. Pauls Church on Cross Street in 1874.

- Researched by Charlene Jaggard, 04/23/99

## II. EXCERPTS FROM THE PERIODICALS, 1861-1900

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### ABBREVIATIONS

BF – Banner of the Faith  
BI – Bible Index  
BICS – Bible Index and Christian Sentinel  
CE – Canadian Evangelist  
CM – Christian Messenger  
CW – Christian Worker  
DCCE – Disciple of Christ and Canadian Evangelist  
MGW – Message of Good Will to Men  
OE – Ontario Evangelist  
N – Number  
V – Volume

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The beloved Evans, of Hamilton, writes and says, – ‘I should like to see from you or one of your co-editors an article or two on the atonement...’ BF, V XV, N 3, May 1861, 108.

From the February Meeting of the co-operation, Treasurer’s account, E. L. Evans, Hamilton is listed among the donors (churches and individuals), as having contributed \$4.00. MGW, V XVIII, March and April, 1864, 55-56.

(The editor reports generally on various churches and includes) We are pleased to know of the zeal and activity of the congregation of Christ in Hamilton. Bros. E. L. Mallory (sic, it is F. H. Mallory and E. L. Evans), Evans, and others there deserve the highest commendation for their faithfulness and patience in the work of the Lord... BI, V I, N 8, June 1873, 118.

The Meetings in June: (The editor is encouraging an evangelistic follow-through to the six meetings held across Ontario in June and identifies...) 1. The congregations in the Niagara District, including Hamilton... This meeting was convened on the lake shore, or Culp’s Settlement, near the Beamsville station of the Great Western Railway... The first meeting was on Saturday the 31<sup>st</sup> of May, at two o’clock in the afternoon, when Br. Geo. Clendenan delivered a discourse on the ‘Preaching of the Cross.’ Bro. Alexander Anderson who presided at all the meetings with much acceptance, also delivered an exhortation... Other active and zealous brethren from various congregations were present and doing good service in the meetings, of whom we will mention E. H. Mallory (sic F. H.) from Hamilton... [Also] From Hamilton.—Mrs. Mallory, Harry Hyson, Mrs. Hyson, Miss Lottie Mallory, Miss Julia Brown. BI, V I, N 9, July 1873, 132, 133.

News of the Brotherhood: Bro. James Beaty, jr., recently met on Lord’s Day with the faithful and intelligent band of disciples of the Lord meeting in Bro. Mallory’s house in Hamilton (first brick house on the east side of Bay Street, south of King Street.) Brethren Mallory, Evans, and others, brothers and sisters, numbering thirty to forty, meet regularly

at half-past two o'clock in the afternoon to break the loaf. Under the scriptural, intelligent, and zealous leadership of Brethren Mallory and Evans, Hamilton is yet destined to be distinguished for faith in the original gospel. They propose to open as soon as possible in a public hall, to belong to the congregation. BI, V IV, N 3, March 1876, 76.

Personal News Items: "About the last we heard of Bro. A. Anderson, he was preaching in Hamilton. BI, V III (2<sup>nd</sup> Series), N 2, Feb. 1879, 62.

Report of the Board: The labour of Bro. Anderson has been confined principally to Lord's Days, speaking to the churches in Erin, Mimosa, Acton, Nassagaweya and Hamilton. [His labour has been paid in full.] BI, V III (2<sup>nd</sup> Series), N 8, Aug. 1879, 251.

Hamilton, May 12<sup>th</sup>, 1882. Dear Bro. McDiarmid.—I write to tell you that we had two additions in Hamilton lately by confession and baptism. Yours truly, A. Anderson. BICS, V II, N 5, May 1882, 147.

Brother Anderson reports two baptisms at Hamilton. CW, V I, N 8, June 1882, 3.

Bro. Jones has established himself in business in Hamilton and removed his family from Wiarton to that city. This is a great loss to Wiarton, but gain to Hamilton. CW, V I, N 9, July 1882, 2.

Selkirk Meeting (by H. B. Sherman, editor): On Friday June 16<sup>th</sup> we hied away to Selkirk, according to our previous announcement. We stepped off the train in Hamilton at 10 p.m. and was rejoiced to grasp the hand of one of Meaford's noble young men, Bro. R. Pye, who is now residing in Hamilton. We walked together to Bro. A. Anderson's comfortable home, where we separated. I had often heard of old Bro. Anderson but then I saw him a grand old pioneer. I enjoyed the company of him and his estimable wife very much. On the morrow we went on the same train together as far as Hagarville, Bro A. and wife were on their way to Mosa to hold a meeting... CW, V I, N 9, July 1882, 3.

Items and News. Hamilton.—The Church at Hamilton has been attending the worship of the Lord in a quiet determined way for a long time. Bro. Mallory has been the prominent man in the congregation, and latterly, also, Bro. Anderson. We understand that Bro. Wheeler, a merchant from Everton, moves to this place and that he is an active man, of good ability and is a fair speaker in public. The brethren have now a hall to meet in, having formerly met in a private house. BI, V XI, N 131, Nov. 1883, 349.

Hamilton: The brethren in this city are striving to do their duty in worshipping Christ in His appointments. Bro. Anderson does most of the public speaking at their meetings. The health of Bro. Mallory, who for many years had the church meet in his house is not good, but it is hoped he may long be spared to assist in urging and persuading the brethren to faithfulness. BI, V XIII, N 151, July 1885, 217.

News Items: Bro. C. W. Martz held a short meeting in Hamilton this month. Three persons believed and were baptized. He expects to be there again soon for a long meeting. CW, V V, N 2, Dec. 1885, 2.

The 1886 June Meeting (of the “Wellington Co-operation”): Churches represented: Hamilton listed with delegates, Alex Anderson and R. Wheeler. OE, V I, N 2, June 1886, 2.

Jas. Lediard, “Evangelist’s Notes,” Report on pledges up to Aug. 22: Hamilton listed pledging the amount of \$100, (the largest of 13 churches pledging). OE, V I, N 5, Sept. 1886, 2.

Church News, J. Lediard reporting: Preached at A. Anderson’s house, no church building. OE, V I, N 12, April 1887, 3.

The Annual Meeting, June 1887, Hamilton is represented by R. N. Wheeler and E. C. Jones, and is one of 18 churches represented. OE, V II, N 2, June 1887, 2.

Disciples of Christ: (Reporting the annual convention of the Disciples of Christ in Ontario, St. Thomas, June 7, 1889) A large number of preachers and delegates were present from various churches in the province. (“Pastors” attending are listed) Among the “lay delegates” listed a representative from Hamilton. (Third day), Saturday morning session: J. Lediard read the report of the Committee on Missions, which recommended continued assistance to the present mission points, with the addition of Hamilton and Welland. . . After discussion of the report, during which Hamilton, Guelph, Galt, and Owen Sound made special appeals, its on motion adopted with slight addition. Afternoon session: R. Moffatt stated that Hamilton required some \$400 in aid of the church at that point. A lady in that city promises \$1,000 on the condition that the congregation collect another \$1,000. They lack \$400 of that amount. The convention gave response to this call in the shape of cash and pledges until \$288 was secured. BI, V XVII, N 193, July 1889, 211, 213.

Obituary: L. H. Mallory (sic F. H.), Hamilton (excerpts): He was born in the year 1815 at Danbury, Conn.; 74 years and 5 months old when he died (at Danbury). He was in early life connected with the Methodist Church, but from the records of the Church of Christ was immersed in 1843. A brother, an elder of the church at Danbury, now writes, “He at once began an active and aggressive work for primitive Christianity, and continued in advocacy of the views of the disciples from that time. . . Through his efforts, his brothers and their families, his neighbors, and his own—as they matured—became obedient to the faith.” His habit was, says one, “to carry always a Testament with him, and was always ready to give a reason for the faith that was within him. . .” He moved from Danbury to Chicago in 1854 where he found six or seven active members. He helped the church to grow, reaching several hundreds in 1871. In 1862, he visiting Hamilton with his daughter (sister Helen M. Greenwood) and was persuaded to settle there and entered into the business of the Canada Felt Hat Works until his retirement. Here, too, he searched for disciples, inviting co-operation he called a meeting at his house, which eventually

resulted in an organized body that continued meeting at his house uninterruptedly for thirteen years. "He believed thoroughly in 'edifying one another.' He believed as a line of conduct the church would grow a better growth, and act a better part in the salvation of men if the brethren were brought up to take part in speaking and teaching, rather than one should be hired to do it for them." BI, V XVIII, N 208, April 1890, 126-28

Hamilton (Cf. *The Hamilton Times*): The Church of the Disciples, in the city for ten years, are considering building; in recent years they have been renting the Good Templar's Hall at King William and James Streets. A lot, 58X32 was purchased, at the corner of Wilson and Cathcart Streets. Construction has been begun and delayed over a title question. Plans call for a brick structure, 52X30, capacity of 3000, with a basement for the Sunday School. Services are conducted by A. Anderson, presiding elder, assisted by M. Warner, D. Harris, A. Tolton, and R. N. Wheeler. CE, V V, N 1, May 1890, 4.

The Annual Meeting (at Owen Sound, June 6-10), re. Hamilton: last year \$300 was subscribed at St. Thomas, and requests help for this year; \$300 plus was subscribed, but the Co-operation did not stipulate any amount. The meeting recommended that Hamilton receive some help toward a preacher. Hamilton was listed among 35 churches with delegates. CE, V V, N 4, June 16, 1890, 1, 4, 5.

Hamilton opens new building: Report by Lizzie V. Rioch, Sept. 14. A new church building was opened on the corner of Wilson and Cathcart, capacity 250. W. D. Campbell, Aylmer, spoke in the morning, Geo. Munro spoke in the afternoon. In attendance were members from Baptist, Congregational, and Baptist Mission churches, and the US consul to London. Pomeroy led singing. Preaching was conducted for four nights, two being baptized and two joining from the Baptists. BI, V. XVIII, N. 215, Nov. 1890, 351.

Church News: Hamilton opens new building, Sept. 14. CE, V V, N 9, Sept. 15, 1890, 5.

Church News: "Church opening," Sept. 14; W. D. Campbell, Aylmer, spoke a.m. and p.m., and G. Munro, afternoon. CE, V V, N 11, Oct. 13, 1890, 5.

Hamilton: J. A. McMillan, University of Toronto student, spoke. CE, V V, N 12, Oct. 15, 1890, 4.

Church News: R. N. Wheeler reporting, Putnam, a young man has commenced work. CE, V V, N 15, Dec. 1, 1890, 5.

Church News: Brother Franklin is here in a meeting with the "little band." Two have joined and one was baptized. CE, V V, N 18, Jan. 18, 1891, 5.

Church News: Reported by M. Putnam, Joseph Franklin of Bedford, Ind. conducted a meeting with one baptism, and later two were baptized and one joined. CE, V V, N 21, Mar. 2, 1891, 5.

Church News: Attendance is up. Membership originally at 40. Five baptisms reported. CE, V V, N 24, April 15, 1891, 5.

Co-operation Notes: Hamilton was one of six churches that donated to the Co-operation in May. CE, V VI, N 3, June 1, 1891, 5.

The Annual Meeting: Reported that the church building was opened, Sept. 14, 1890, M. Putnam came Nov. 1. Membership June 1, 1890, 25; by baptism, 11; letters, 5; removed, 3; net gain 13; total members 38. Owed \$1,032; assets \$2,600. CE, V VI, N 4, June 15, 1891, 2.

Church News: Hamilton reports three baptism, eight since last report, and eighteen since Putnam's arrival. Putnam has tendered his resignation, Nov. 1. Reported by R. N. Wheeler. CE, V VI, N 11, Oct. 1, 1891, 5.

Church News: G. D. Weaver preaching at Hamilton. Two baptisms reported. CE, V VI, N 15, Dec 1, 1891, 5.

Church News: George Munro to preach here June 1. CE, V VI, N 24, April 15, 1892, 5.

The Annual Meeting: Reported by J. M. Warner, received \$349 from the Co-operation and \$879.36 from the members. Membership last June was 38. Eleven baptized, four joined ("from abroad"), ten removals, one death, for a net of 42 members. Hamilton is listed among the delegates and contributing churches (40 in all giving \$902.49). CE, V VII, N 3-4, June, 1892, 2, 4.

Among the Churches: From Hamilton, A. Anderson is visiting family in the Bruce. CE, V VII, N 6, July 15, 1892, 4.

Church News: Hamilton, two baptisms. CE, VII, N 8, Aug. 15, 1892, 5.

Church News: Hamilton organizes Ontario Christian Women's Board of Missions. CE, V VII, N 12, Oct 15, 1892, 4.

"Pioneer Preachers": Alexander Anderson reminisces re. the recently passed James Kilgour (1813-1893) with whom he had many associations, beginning as evangelists for the early "co-operation" 1849-50. They worked as a team in Elora, Berlin, North Easthope, Windham, Dorchester, Beamsville, Jordan, Wainfleet, Rainham, Hamilton, Dundas, Freelon, Erin, Churchville, Toronto Twnshp, King Twnshp, Pickering, Oshawa, Bowmanville, Jordan and Prince Edward County. They were home for the harvest, then continued working in Wainfleet, Rainham, Jordan, Erin, and Esquesing. Their next tour took them to the Georgian Bay region: Owen Sound, Meaford, Collingwood Twnshp, and Tallyho, finishing. Each received \$300 to cover travel, made up in winter time, lost in harvest. CE, V VII, N 24, April 15, 1893, 5.

Church News: G. W. Jackson reports on India at Hamilton. CE, V VIII, N 2, May 15, 1893, 4.

The Annual Meeting: Hamilton reports, total of 42 last year; twelve added, three lost, leaving a membership of 51 this year. \$400 is needed. CE, V VIII, N 2, June 15, 1893, 2.

Church News: Hamilton reports the addition of three members by "joining," two by letter CE, V VIII, N 9, June 15, 1893, 2.

Church News: Reports that Amos Tovell spoke on Sept. 11. CE, V VIII, N 10, Sept. 10, 1893, 5.

Church News: Hamilton reports the addition of two members "by letter." CE, V VIII, N 13, Nov. 1, 1893, 4.

Church News: Hamilton reports the addition of three members by baptism. CE, V VIII, N 20, Feb. 15, 1894, 5.

Church News: Hamilton reports the addition of one member by baptism. CE, V VIII, N 21, Mar. 1, 1894, 4.

Church News: Hamilton reports the addition of one member by baptism. CE, V IX, N 1, May. 1, 1894, 4.

Disciples of Christ Convention (at Hillsburgh): Hamilton asks for further support. During the previous year they received from the Co-operation \$217.70. The Hamilton church was one of nine requesting help. All were to receive help from a fund of \$1,720. "All churches asking for aid are contributing churches." CE, V IX, N 4-5, June 15-July 1, 1894, 5.

Church News: Hamilton reports the addition of one member by baptism. CE, V IX, N 15, Dec. 1, 1894, 4.

Church News: Hamilton reports the addition of one member by baptism and one by joining. CE, V IX, N 16, Dec. 15, 1894, 4.

Church News: Hamilton reports the addition of one member by baptism. CE, V IX, N 17, Jan. 1, 1895, 4.

Church News: Hamilton reports that A. Anderson preached for G. Munro for four Sundays, "astounding all." CE, V IX, N 18-19, Jan. 15-Feb. 1, 1895, 5.

Church News: A. Anderson preached June 2<sup>nd</sup>. "No encouraging news. Its preacher, G. Munro, will be cutting back on editing and doing more church work." DCCE, V X, N 4, June 15, 1895, 6, 8.

“Report of the Board of Managers of the Co-operation of the Disciples of Christ in Ontario” (Conclusion from previous issue). Hamilton listed among 38 churches supporting the Co-operation. Total contributions, \$1,320.20, for an average of \$34.70. Hamilton is also listed among 21 churches maintaining women’s auxiliaries, each listed with the date of organization, with Hamilton’s in 1892. DCCE, V X, N 5, July 1, 1895, 5, 6.

Church News: David Rioch, student at Butler University visited Hamilton. DCCE, V X, N 9, Sept. 2, 1895, 8.

“Report of the Board of Managers of the Co-operation of the Disciples of Christ in Ontario”: Hamilton reports membership of 65, having gained 12 and lost three. \$350 was requested for the year ahead from the Co-operation. DCCE, V XI, N 7-8, Aug. 1-15, 1895, 4.

Editorial comment: G. Munro reports that he is no longer preaching for the church in Hamilton and is willing to hold protracted meetings this fall. DCCE, V XI, N 9, Sept. 1, 1896, 7.

Eugene Perry, *A History of Religious Periodicals in the Restoration Movement* (2003), reports on the moving of the *Canadian Evangelist* to Hamilton in 1895 and renamed *The Disciple of Christ and Canadian Evangelist* by editor, George Munro where he assumed preaching duties for the church there. Largely because of controversy over a proposed merger between the Disciples of Christ and the Christian Church (formerly Christian Connexion), Munro gave up his editorship and the paper closed in 1896 (120-121).

Church Notes: Joseph Tisdall is coming to work with the Hamilton church. CM, V I, N 1, Jan. 1, 1897, 5.

The Churches in Ontario: Report from Joseph Tisdale. CM, V I, N 4, Feb. 16, 1897, 3.

Annual Meeting (June 3-7, St. Thomas): Report from Joseph Tisdale that since January there have been five baptisms. CM, V I, N 13, June 18, 1897, 3.

Notes and Personals: Tisdale has had to leave the Hamilton congregation because of insufficient support. CM, V I, N 14, July 16, 1897, 5.

The Churches in Ontario: Tisdale has left to work with the Harwich churches. CM, V I, N 17, Sept. 3, 1897, 8

Report by W. C. Charlton of a “new advancement” in Hamilton where there are now 49 members. CM, V II, N 11, June 1, 1898, 5.

The Churches in Ontario: R. W. B. reports, “One addition in the Hamilton church since last report. The long-felt want of a regular superintendent for the Sunday School has been supplied by the wise selection of R. N. Wheeler for this position. Excellent turn out at the

meeting last Lord's day. The collection for the O. C. W. B. M. work was taken on January 8<sup>th</sup>. Recently Dr James Butchart visited this church and gave a very interesting missionary address. CM, V III, N 3, Feb. 3, 1899, 8.

The Churches in Ontario: A. H. C. reports: "We have much pleasure listening to Bro. E. Harlow of Aylmer, who filled the pulpit May 28, and were very much interested in the work of Bro. Fournier, who addressed us on June 4...Bro. M. L. Jenny, graduate of Hiram College has consented to preach here for the coming year, and will commence his labors about July 2. We think we have a good pastor in Bro. Jenny...Our annual business meeting, held on June 7...Officers for the year were elected, Bro. John Rioch filling a vacancy in the trustees, and Bro. D Gallagher being a new name among the deacons...We wish all people to note that Hamilton now puts in its voice for the first convention of the 'Twentieth Century.'" CM, V III, N 13, July 1, 1899, 5.

The Churches in Ontario: A. H. C. reports: "The Sunday school picnic was held at Burlington Beach and is said to be the best yet held. Brethren Jenny, La Fevre and Gallagher made things hum...Sister McDougall of Guelph gave us some words of inspiration at one of our recent prayer meetings...Three young ladies baptized and united with the Church since last notice." CM, V III, N 18, Sept. 16, 1899, 6.

The Churches in Ontario: A. H. Cowherd reports: "Bro. M. L. Jenney has been preaching a series from Hebrews...On Nov. 26 Bro. Jenney preach a temperance sermon for the Y. M. C. A. After a recent meeting Bro. R. N. Wheeler proposed taking up a subscription for the Endeavor Missionary Fund and in a few minutes \$11 was raised, which has since been increased to \$17.50... Bro. Wheeler gave an excellent report of the Jubilee Convention..." CM, V III, N 23, Dec. 1, 1899, 7.

Church History, Hamilton: "Organized about 1875, Present building erected in 1890. Pastors, Alex Anderson, D. Weaver, M. Putman, Jos. Tisdale, W. G. Charlton, and M. L. Jenny, the present pastor. The following evangelists have held meetings here: Jos. Franklin, R. W. Ballah, A. H. Finch, J. T. LeFevre, W. C. Martz, and Bros. Sherman and Fenstermacher. Two members of this church have gone to the mission field: David Rioch is in India and his sister, Mary, is in Japan. One young man, Bro. R. Bulfin has given himself to the ministry and is now in Kimberlin Hights, Tenn., studying. Present membership is 58. Eight have been added this year. They have good brick house worth \$1,000, with a small debt. Elder is R. N. Wheeler; deacons, D. A. Gallagher, W. Wilson, and – Marsh; trustees, John Rioch, Albert Tolton,, and R. N. Wheeler; secretary, A. H. Cowherd; treasurer, R. N. Wheeler; Sunday school superintendent, R. N. Wheeler; secretary Sunday school, Fred Stainsby; enrolled in Sunday school, 75; average attendance, 50; president, Christian Endeavor, A. H. Cowherd...president of Ladies' Auxiliary, Mrs. Gammie. They have no Junior League Endeavor or Mission Band. Average at prayer meeting, 22...Their appointment for Home Missions this year is \$40... A second church with about a dozen members was organized about two years ago. It is not co-operative." CM, V IV, N 1, Jan. 1, 1900, 2.

Annual Convention (Guelph, May 31-June 4, 1900): “Among the difficulties Hamilton has had to contend with was the unexpected loss of their pastor. The membership has been depleted by the death of two members, and the removal of eight others. Twelve additions have been made, however, six by baptism and six by transfer. They are now rejoicing in the able ministrations of Bro. T. R. Hodkinson, who has agreed to remain with them for at least a year.” CM, V IV, N 12, June 18, 1900, 8.

Churches in Ontario: Hamilton is preparing for a convention for Niagara District churches on Oct 11 and 12. “Let every church in the district send a large delegation, and show our strength to the people in the city.” CM, V IV, N 19, Oct. 6, 1900, 5.

Niagara District Convention: “The fourth annual convention for Niagara District was held in the church at Hamilton, October 11 and 12. Representatives were present from Bridgeburg, Selkirk, Rainham Centre, Winger, Rosedene an Hamilton, and reports from three places showed the work in fairly good shape...T. H. Hodkinson of Hamilton accompanied the chair throughout all the sessions...Bro. D. Dick, now of St. Thomas, conducted all the song and praise services...” CM, V IV, N 21, Nov. 7, 1900, 5.

- Compiled by Geoffrey Ellis

### III. EXCERPTS FROM BUTCHART

(Butchart, Reuben. The Disciples of Christ in Canada Since 1830. Toronto: Canadian Headquarters' Publications, 1949.)

#### Pages

- 82 – Hamilton is affected by the work of the co-operation, 1848.
- 83 – Alexander Anderson, “of Eramosa, later of Hamilton.”
- 89 – Hamilton is aided by co-operation funds.
- 112 – E. C. Jones and wife with two daughters went to Saskatchewan in around 1905 by way of Wiarton and Hamilton.
- 194 – Miss Elizabeth Rioch, Hamilton, served as general secretary of the Ontario Women’s Missionary Society (1898, cf. p. 252).
- 203 – Miss Mary Rioch, Hamilton, was chose by the Maritime Christian Women’s Board of Missions to serve as missionary in Tokyo, Japan (see 246, 248, 263).
- 235-36 – George Munro took over the *Ontario Evangelist* (est. 1886) in 1889, and subsequently moved to Hamilton where he became pastor while editing the paper as a semi-monthly, now *The Canadian Evangelist and Disciple of Christ*, at his own expense.
- 265 – David Rioch, born in Hamilton, Oct. 19, 1865, educated at Butler College, became a missionary to India in 1898, retiring in 1932, dying Sept. 24, 1940.
- 270 – The Directory of Churches of Christ, listed in the *Gospel Herald*, Radville, Sask., Sept. 1944 is included. Hamilton is listed, meeting at 77 Sanford Ave. It is listed with an asterisk, i.e. one of 13 “churches of Christ” that shared information re. Butchart’s compilation.
- 493-496 – (Excerpts from a summary report on the work in Hamilton.) In 1849 there were 25 Disciples in Dundas and others in Hamilton. Anderson and Kilgour, on horseback, returning from a evangelistic tour of the Niagara District in the winter of 1849 were persuaded to stay the weekend and preach. The home of F. H. Mallory became a meeting place for 13 years. He “set in order” a church of seven members, Jan. 17, 1869 (including Mallory and his wife and two daughters, Kenneth McKenzie and wife and E. L. Evans). Occasional visiting preachers include George Clendenan, James, Kilgour, and James A. Harding. Other visiting evangelists, were Joseph Franklin, H. B. Sherman, and C. W. Martz (1885). Joseph Ash, reporting in the *Christian Worker*, Sept. 1883, indicates 38 meeting in a hall at 22 ½ King St. E. From Eramosa, Russell Wheeler (1879) and Alexander Anderson (1887) moved to

Hamilton. While at the hall, some 20 were baptized but the work was slow. In 1890 a new brick building was erected at the corner of Wilson and Cathcart, and opened on Sept. 14. Leaders at that time were Russell Wheeler, Alex Anderson, M. Warner, D. Harris, A. Tolton. In 1891 M. Putnam is listed as “pastor,” membership 38 with 11 baptisms following. Beginning in 1892, George Munro from Erin Centre served as pastor for four years. Following Munro a number of pastors followed: Joseph Tisdale, 1887; W. G. Charlton, 1897 (‘98?); A. W. Ballah, 1899; M. L. Jenney, 1900; T. R. Hodkinson, 1900-01; Joseph Reed, 1902, 1904, W. J. Cadman. The church discontinued meeting in 1905.

- Compiled by Geoffrey Ellis

#### IV. EXCERPTS FROM THE *BIBLE STUDENT*, 1904-1910

Vol. 1, No. 1 January 1904, p. 3

The Field and Workers - H. M. E.

" Bro. W. F. Neal is laboring at Meaford, Ont.; Chas. W. Petch, at Selkirk, Ont.; S. M. Jones, at Beamsville, Ont.; J. Madison Wright, at St. Catharines and Jordan, Ont., and the writer at Hamilton and Tintern, Ont.

Vol. 1, No. 10 October 1904, p. 2

Editorial Notes

"The Walnut street (Hamilton) congregation enjoyed a series of meetings held by Bro. Elston while in Canada recently. The lessons he gave them on Eph. iv, 11, 12, were grand, and we trust will do much good. His teaching along this line is greatly needed in other places in Canada. His arguments on this question are overwhelming and convincing to all lovers of truth. See his article on this question elsewhere in this issue."

Vol. 1, No. 12, December 1904, Page 4

Meaford Items - W. F. Neal

"Brother and Sister James Stevenson, of Hamilton, have recently located in our midst. We are glad to welcome them home again. They were born here spiritually three years ago."

Vol. 2, No. 1, January 1905, Page 3

Editorial Scraps and News Notes

"December 21st we enjoyed a call from Bro. D. S. Black, formerly of Glencoe, Ont., now of Hamilton. Bro. Black is one of our old time friends. We have known him for the past twenty years. In every respect he is a genuine Christian gentleman. As brother Black is engaged in railroad and other public work which makes it necessary for him to travel a great deal, we take this opportunity of recommending him to the Christian brotherhood everywhere. Come again Bro. Black. The latch-string always hangs out for you."

Vol. 2, No. 2, February 1905, Page 3

Hamilton sent \$12.00 to Madison Wright during his children's illness.

Vol. 2, No. 5, May 1905, Page 4

Notice of wedding - Sister Amy Standish at home of her mother of Hamilton to H. D. McArdle

Vol. 2, No. 7, July 1905, Page 3

Editorial Scraps and News Notes

"There has been one or two more additions to the St. Catharines congregation and one addition to the congregation at Hamilton since last issue."

Vol. 2, No. 10, October 1905, Page 3

Ben Elston reported funds received D. Black, Hamilton, \$10.00

Vol. 2, No. 12, December 1905, Page 2  
Editorial Briefs

"There were eight additions at the meeting being held in Hamilton, Ont., by Bro. Jones when last heard from."

Vol. 2, No. 12, December 1905, Page 3  
Report from Madison Wright - two sisters sent \$3.00

Vol. 3, No. 1, January 1906, Page 5  
B. C. Mission Report. - L. J. Keffer

Two sisters, Hamilton, Ont. \$2.00

Vol. 3, No. 6, June 1906, Page 3  
Bro. Whitfield's Report

Bro. Black, Hamilton \$1.00

Vol. 3, No. 7, July 1906, Page 6  
Beamsville News - W. F. Cox

"We are glad to note that one was added to the Church of Christ, by baptism, in Hamilton last Tuesday evening, May 22nd.

Vol. 3, No. 9, September 1906, Page 3  
Thoughts - Ozro E. Tallman

"We were duly impressed with the need of work in the city of Hamilton on our visit there July 22nd."

Beamsville News - W. F. Cox

"Bro. Smart preached at Beamsville, July 11th. The writer spoke for the Church of Christ at Jordan, July 1st. Bro. Smart preached at Tintern, July 8th. Bro. Bailey preached at Hamilton. ..."

Vol. 4, No. 6, June 1907, Page 8  
Greetings from Bro. Collin - George Collin

"I have been to visit a few brethren in Hamilton and Beamsville and had a long and pleasant interview with Bro. Jones of the latter place. I have only praise, and thanks to express of, and to, all the dear saints I have met. One other closing remark. It has surprised and delighted me to find half of the people knowing me and known by me; it has made me feel at home and augmented my happiness."

Vol. 4, No. 6, June 1907 Annual Meeting Extra, Pages 1-2  
Churches of Christ, Annual Meeting, Toronto, June 1, 2 and 3, 1907

"The following list, in alphabetical order, gives the numbers as nearly as possible from the various outside congregations, viz:--

Beamsville 10, Carman, Man. 1, Detroit 5, East Toronto 12, Fenwick 3, Glencoe 1, Hamilton 14, ..."

Vol. 4, No. 7, July 1907, Page 8  
Toronto Department --Bathurst Street - Jottings

"On July 7th, with the co-operation of the churches at St. Catharines, Jordan, Smithville, Tintern, Hamilton and Bathurst st., a very large meeting was held at Beamsville, Bro. Collin addressing the company there gathered at 11 a.m. and 3 p.m. It was a refreshing time for those there assembled and we could wish for many more such feasts of spiritual things.

Bro. Collin journeyed to Hamilton in the evening and spoke to the church there; afterwards taking the train for Toronto and arriving safely; feeling somewhat fatigued with the work of the day, but happy in the consciousness of having put the talents given him by the Lord, to good use."

Vol. 4, No. 12, December 1907, Page 1

"A recent letter from Bro. V. Lighthouse, formerly of Hamilton, Ont., now of Vancouver, B. C., states that he is worshipping with the little church at Westminster. He also states that Bro. Wright is still in poor health and needs the assistance of all who find it in their hearts to help him. The harvest is great, he continues, but laborers are few."

Vol. 5, No. 2, February 1908, Page 3  
The Work in Hamilton - A. E. Hudson

"The Brethren in Hamilton invited me about Xmas to labour amongst them for at least a month. We have held meetings every night except Saturdays proclaiming the Gospel for the most part to those who have already confessed Christ. Daily house to house visitation has revealed a spirit of discontent in the members who earnestly long for a deeper spirituality among themselves and a more aggressive movement to win souls. The failure arises seemingly through want of a pastoral oversight. There are no overseers, or deacons. There is no Church Secretary; no system; no plan of work; no visitation of absentees; no co-operation; no Sunday school; no mission work; the rank and file of the church is not consulted in church business; disciples keep dropping off, wandering away from the fold for want of being tended and fed, and thence there can be no conversions to God as long as such disorderly, unscriptural, happy-go-lucky conditions exist in the constitution of any Church. Everyman is a law to himself --discipline there is none, and no one to exercise that discipline which is so needful in every family especially the Church of the Living God.

"In Acts, 20:17 the inspired historian tells us that from Miletus Paul sent to Ephesus and called to him the Elders (or Presbyters; margin) of the Church. In his farewell address

the Apostle reminds these Elders, or Presbyters, that the Holy Spirit has made them Bishops--plural (verse 28). Besides, in exhorting these Elders, Presbyters or Bishops to vigilance and duty he indicates that kind of work required of them (not one but all) viz: feeding the flock and guarding it from the ravages of grievous wolves' (verses 28; 29)-- which is manifestly the work of Pastors, or Shepherds. This passage alone is sufficient to establish the truth that in the New Testament these three designations are equally applied to one and the same, Church overseer.

"Paul writing to Titus, says, "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and appoint Elders in every city, as I gave thee charge (Titus 1:5). Then in specifying the qualifications such Elders must possess, he says, "For the Bishop must be blameless, as God's steward (verse 7). Here we have a similar interchange of designation. Elders were to be appointed and because when appointed, they would be Bishops, and therefore stewards of God, they must be blameless. Peter writes, The Elders therefore among you I exhort and in his exhortation he enjoins *tend the flock* of God which is among you, exercising the oversight (I Peter 5:1-2). Here again the work of Shepherds or Pastors, is assigned equally to all the Elders, and they are urged to discharge the duties of Overseers or Bishops. It is surely then beyond reasonable dispute that in the New Testament Church's, Elders, Bishops and pastors were identical: the first indicating they were seniors of mature age and experience; the second, that they were superintendents over all the Church's operations; and the third that they were responsible for the spirit and feeding and protection of the flock.

"The inclusion of PASTORS among the Saviour's Coronation gifts with Apostles, Prophets and Evangelists (Eph. 4:2) together with Acts 20:28, doubtless implies that at the beginning they, like the others, were supernaturally fitted, as far as necessary for their important work; so that it is literally true of such that the Holy Spirit had directly made them Bishops.

"Because of this it is weakly argued in Hamilton that the pastoral office ceased with the close of the Apostolic Age and the cessation of spiritual gift.

"There is much need to-day as then for faithful men able to teach others, convict gainsayers and act as shepherds, overseers, and ensamples to the flock, but there is not the same need for supernatural equipment.

"We are asked is there any information from New Testament as to how elders should be chosen. In this matter each Church is left to its own wisdom or to the wisdom of those directing its affairs. The Apostles laid down the qualifications required (as Paul did to guide Timothy and Titus), the Church made the choice accordance there with. The Apostles were with the Church in some cases, now they are dead their words still speak authoritatively to follow out the model Church Constitution they inaugurated. As long as there is imperfections overseers and deacons are absolutely necessary."

(An editor's note disagrees that Elders were a spiritually gifted class.)

Vol. 5, No. 2, February 1908, Page 6  
B. C. Mission Report - Madison Wright

From friends in Hamilton 2.00

"To the Editor:--Inasmuch as Bro. Hudson's report in THE BIBLE STUDENT, of his meeting with the Church in Hamilton is incorrect in many particulars, and unjust to some of the brethren here, and as it may influence brethren coming to Hamilton to forsake assembling with the Church on the first day of the week, I trust these explanations and corrections will be published.

"Bro. Hudson first asked the Church here to hold meetings which were not held on Monday, Friday and Saturday nights, except second week of the four, although he was informed that meetings for every night were advertised in a city paper. We have no Church sect, because no Scripture for same, yet his correspondence was duly attended to; no cooperation with other Churches such as Bro. H. advocates and upholds in the Churches in England and elsewhere and of which he has been the hired missionary. We cooperate with the man doing the work, as the Churches at Philippi did with Paul (Phil. 4: 14-17). Bro. H. declared and maintained that Paul was a Church and therefore Churches cooperated. We have no society such as he has privately taught some sisters here to organize and which he defends on the plea of expediency which surely makes every man a law unto himself. We have visited absentees repeatedly and still disciples fail and wander away and did so under the personal preaching of Jesus and His apostles. The rank and file of the Church is consulted about church business, but would not be were it left to an appointed committee to perform.

"Bro. H. seems to forget the strong arguments against having elders appointed. We have no Scripture record of congregations so doing, nor any command for them to do so, nor could we without the gift of discerning of spirits to discern the qualifications in the men to be appointed. If nothing else will, experience should teach the brethren their mistaken judgment in this matter. Paul (I Cor. 12:28-31) shows us a more excellent way than this in which all are made priests unto God to perform His ordinances and do the good works He has commanded by faith, hope and love, without any official appointments (I Cor. 13: 8-13). Bro. Hudson's judgment of the brethren being disorderly etc. is not justified by facts, or Scripture but is because of us not accepting his teaching."

(Editors note says there are no strong arguments against a chosen eldership.)

"before her death she exhorted her only son and daughter, Bro. J. O. Martin, of Tintern, and Sister Adam Haist, of Hamilton, Ont., to be faithful, and constant in attendance at the Lord's day service.

"Brethren and Sisters were present from Plum Street and Vinewood Avenue Churches Detroit; from Goderich, Smithville, Clachan, Meaford, Cape Rich, Jura, Stouffville, Beamsville, Hamilton, Jordan, Niagara Falls and Winnipeg."

Vol. 5, No. 11, November 1908, Page 5  
Additional Church News.

"Hamilton, Ont., Nov. 2.--I began a meeting here yesterday with a good attendance. I look for some results. The meeting will probably continue three or four weeks.--Chas. W. Petch."

Vol. 5, No. 12, December 1908, Page 7  
Church News

"Hamilton, Ont., Nov. 23.--The meetings are continuing with good interest. The Hall is packed on Sunday evenings. Three baptisms so far. I will close on the 29th inst. The cause here seems to be looking up with prospects for growth. The young men are taking hold of the work better than ever before. "The work is great, the house is not for man, (only) but for Jehovah god." Let us pray and labour with the ability that God giveth, that God, in all things, may be glorified.--Chas. W. Petch.

Vol. 6, No. 2, February 1909, Page 7  
Church News

"Hamilton, Ont., Nov.30--The special meetings which I began here on the 1st inst., closed last night with a full house, and good interest. I preached thirty-five discourses, and visited many in their homes. The attendance throughout was very good, and regular. The immediate results were: three baptized; two returned to fellowship with the Church, and many expressions from the brethren of having been encouraged to greater efforts in the work for the Lord. The prospects here seem brighter than theretofore, and I look for more faithful work being done here in the future. There are great possibilities before us.--Chas. W. Petch."

Vol. 6, No. 3, March 1909, Page 7  
Church News

"Omagh, Ont., Feb. 15, 1909--Our meetings continue regularly every Lordsday morning. Two young people who attend here, were baptized lately by Bro. S. M. Jones, of Beamsville, at Hamilton.--W. A. McCartney."

Vol. 6, No. 7, July 1909, Page 1  
The June Meeting

"Many had to leave before the Monday morning meeting, but those who were privileged to stay were blessed by short speeches from Bro. Fry of Selkirk; Gedge of Hamilton; Whitelaw, Forrester, and Cowin of Toronto; Wardell of Smithville; Tallman of

Nova Scotia; a Bro. from Pine Orchard; and Bro. Claus of St. Catharines who presided over the meeting."

Vol. 6, No. 12, December 1909,      Page 8  
Church News

"Stouffville, Nov. 12.--I began a meeting at Hamilton on Oct. 3 which lasted until the 24th. The immediate results were one young man baptized and the church edified while seed was sown and soil prepared for future harvest. The church at Hamilton is making steady progress. The young people - a noble band - are taking quite an active interest in the work.

...

"The young men at Stouffville, carried on the meetings while I was in Hamilton, Bro. Rusnell also being away, and did their part well. ...--C. W. Petch."

Vol. 7, No. 1, January 1910,      Page 5  
Editorial Briefs

"The total amount forwarded to Bro. Fujimori, as announced in last issue, was as follows: ... Bro. Black, Hamilton, \$2."

Vol. 7, No. 2, February 1910,      Page 8  
Church News

"Omagh, Dec. 26, 1909--The church here were favored with a visit from Bro. S. M. Jones, of Beamsville, who delivered two stirring addresses to large and attentive audiences. Bro. Lighheart and Bro. and Sister McArdle, of Hamilton, also encouraged by their presence. The church building has been improved by a new ceiling of Georgia pine and some other repairs which add much to the comfort of those who meet in it.--A Brother."

- Compiled by Myrna Perry

V. EXCERPTS FROM THE *CHRISTIAN MONTHLY REVIEW*, 1919-1931

Vol. 4, No. 2 Feb. 1919 Page 2

Church Directory: Hamilton, Ont. Corner of Cathcart and Wilson (Listed until end of 1923)

Streets Church meets Lord's Day, Bible Study 10 a.m. Breaking of Bread, 11 a.m.; Preaching the Gospel, 7 p.m.; Bible Study, Wednesday, 8 p.m.

Page 9

Hamilton, Dec. 15, 1918

Dear Bro.—Find enclosed one dollar for two copies of *Christian Monthly Review* Bro. Cunningham and I subscribe; wishing every success for the paper. Kindly mail to me.

Yours in the one faith, A. Lowe, 55 Keith St. Hamilton, Ont.

Page 10

Dear Brother: I received one dollar from Bro. Hines which clears arrears for Christian Quarterly, and renewal of *Christian Monthly Review* for this year. Hope to get more subscribers. Send to my address and I will deliver. May we love the brethren, in honour preferring one another. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know when our Saviour appears we shall be like him, for we shall see him as he is, and every one who hath this hope within him purifieth himself even as He is pure. May we work while it is called day for the night cometh when no man can work. Wish every success for the Review that it stand for the Truth in its purity and simplicity.

Your Brother in Christ, A. Lowe, 55 Keith St., Hamilton, Ont.

Page 16

Wedding

At the home of the bride's mother, Mrs. Wm. Laws, of 28 Holden Ave., N. Hamilton, Ont., Mary Jane Patterson, to John Emerson Henderson, in the presence of the immediate relatives of the bride and groom, on Jan. 8<sup>th</sup>, 1919, by Evangelist L. J. Keffer.

Vol. 5, No. 1 Jan. 1920 Page 16

Hamilton, Dec. 29<sup>th</sup>, 1919

Am remitting for 1919 and 1920 for *Christian Monthly Review*. Like the little paper very much. Yours sincerely, Mrs. R. E. Waugh.

Vol. 5, No. 11 Nov. 1920 Page 13-14

Hamilton, Ont., Oct. 9, 1920

I am getting old now, nearing my 80<sup>th</sup> birthday, and a short time ago I nearly crossed the silent river; but by the prayers of the Christians and the will of God I am still spared on His footstool. I like the paper very well, am acquainted with many of the writers and very well acquainted with Bro. and Sister Evans. Success to the paper. Your brother in Christ, D. S. Black.

Vol. 6, No. 3 Mar. 1921 Page 14

Enclosed find two dollars for Christian Monthly Review. We like the paper very much and wish it every success. From P. Horcastle [sic], 160 Wentworth St., North, Hamilton, Ontario

Vol. 7, No. 7 July 1922 Page 14

Matrimonial

On June 14<sup>th</sup> in the city of Hamilton, Ontario, in the presence of immediate relatives, Sister Grace Tallman of that city was united in marriage with Bro. C. Gordon McPhee, of Meaford, Ontario, formerly of West Gore, Nova Scotia. Dr. O. H. Tallman, of Owen Sound, officiated. After a dinner well suited to the occasion they left for a month's holiday in Detroit, Sarnia, Sault Ste. Marie, and among the thirty thousand beautiful islands of Georgian Bay. They will reside in Meaford where Bro. McPhee is a much beloved defender of the simple Jerusalem gospel.

O. H. T.

Vol. 9, No. 3 Mar. 1924 Page 15

West Hamilton, Ont., Dec. 31<sup>st</sup>, 1923.

Dear Bro. McDougall:

Your letter was quite encouraging to me, for it showed me where you stand. Well, let us do all the good we can. Jesus loves sinners. Why do we not also love those who do the wrong—is it because our hearts are hardened through the deceitful ways of mankind?

Well, another year is gone, another milestone will be passed. Bless the name of Him that loved us and gave himself for us. Shall we write the page of the new year in love to Him and write obedience to Him in the headline—I fear we will leave many blots, many errors. God help us to trust Him more. May the New Year bring you joy. I find my 67 years set lightly upon me—God has given me poverty and health and wealth in the City of God, where no evil can come, no pain, no sickness, no death. May God love and sustain me to the end of this weary pilgrimage.

I am now feeling my way, asking God to guide me—if He has work for me he will open the way.

Love to the Brethren, and may God overrule our errors and correct them and us.

Will you read Habakkuk [sic] 34:1-19, and the 5<sup>th</sup> of James, and see if you can find a similitude at the present day.

(From Alexander Campbell)

These words or thoughts, three kingdoms, three births, a child born into this life if cared for may live. The care saves the child. And a child born of the spirit into the Kingdom of Heaven. The Church must have care, food, and the necessities of spiritual life. A child born from earth life into the Heavens, must pass the gates of death into life eternal, and leaving here (These are my thoughts) must have the passport signed in the blood of the Cross of Christ. Having passed the watery grave and put on Christ (Rom. 6 and Gal. 3:26-27)—Jesus the Way, the Truth and the Life.

Send me sample copies. Vincent L. Lighthouse Box 874, West Hamilton, Ont.

Vol. 9, No. 4 Apr 1924      Page 18  
To the Editor of the "*Christian Monthly Review*."  
Dear Brother:

In the February issue, Page 20, Bro. S. Whitfield, speaking of "Christ, to whom all power and authority was given by God," informs us further that our Lord "was seated on the right hand of God *or on the throne of David*."

I should be glad if our Brother would explain in what sense he thinks the Throne in Heaven "on the right hand of God", was ever David's throne."

Yours in hope of Eternal Life,

John T. Cartwright,

132 Park Row, Hamilton, E. Ont., March 8<sup>th</sup>, 1924

Page 22

West Hamilton, Ont.

Awake Brethren! God hears all we say, and sees all we do. Let us stop our bickering, stop our quarrelling and look to Him for His aid, that we may be guided aright. God is longsuffering with us, so we should be longsuffering one with another. God is love—therefore we should love one another. When we are sure we are right let us take heed lest we be wrong. John tells us that by this we know that we love the brethren or children of God, when we love God and keep his commandments (1 John, 5:2) May God help us and encourage us so to do. God is love.

V. Lightheart

Vol. 9, No. 6, June 1924      Page 22

From Bro. Lightheart

God looks down on all of us and sees a host of rebellious men and sinners.

I quite agree, Bro. W., to be disposed or exposed, but did any one see him, talk with him and show him his error?

The elders and deacons are the proper government of the body of Christ, and committees, clerks, editors, and papers have none.

The instrument, with other innovations, is of man and sometimes the church is hindered by men who will rule, and by people who watch their brother's past steps for the purpose of finding fault, injuring his reputation. Slander is vile. Good men and true are hard to find.

Yes, I have no quarrel; do not want any. Let us be true, and do only what He commanded.

Find \$2.00. Use it for the C. M. R., or in any way for the advance of the cause. Be loving, be kind, be true, and God's love will be in us; for this is the love of God, that we keep His Commandments.

God be with you. V. Lightheart, Box 874, West Hamilton, Ont.

P..S.—Your article on the instrumental Music is the best I ever read, and may the C. M. R. prosper.—V.L.

Letter from Bro. Lightheart

Dear Editor:

I thought I would write you, although you may pass this on to the waste paper basket.

I see no sinners born again in the church in this place, yet, this may not be the fault of the church, for the Gospel is preached and a number of loyal people assemble each Lord's Day at the breaking of the loaf, and also in the evening meeting.

I hope I do no wrong in saying these things—I have no authority from the committee, nor from the church as a body. Therefore, should anyone read these lines, I would wish them to know that no offence is meant.

Hamilton should have more than one place of worship. But alas! The labourers are few. Being a cripple and being at a distance, prevents me from attendance I would enjoy. Pray for the advance of the work in this place.

I heard a sermon once by a preacher of the Anglican church from the subject, "Ye must be born again." It was good as far as he went. "Verily, verily I say unto you, except a man be born of water and the spirit, he cannot enter into the kingdom of God" (John 3:15). He said submission to the Divine was necessary, and the conditions must be obeyed, but did not give the conditions in the order given in the word.

He told of his voyage to Canada, of the ship's chart telling how far the ship was from the place of her destination. He spoke of the entrance of the officials who entered the ship, of the conditions imposed on those who would land, and said it was imperative to comply with them; then, turning to the conditions, he spoke of how "ye ought to love one another," quoting from John 13:35: "By this shall all men know that ye are my disciples if ye have love one toward another;" also from John 13:10, latter part, "Love is the fulfilling of the Law."

I am sure what he said was good, but why was he afraid to tell of the Divine conditions imposed upon those who would enter the Kingdom of God?

I refer to them here because I read in God's book, "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts 16:31). I read again in Acts 2:36-39, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now, when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, "men and brethren, what shall we do?" Then Peter said unto them, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now pardon me if I affirm that baptism when administered to a believing, repenting sinner, is God's condition for or unto the remission of sins, not that there is cleansing in the baptismal ordinance—"The blood of Jesus Christ cleanseth from all sins" (1 John 1:7)—but the baptism is the condition laid down to a believer who repents of his sins, and by which the power of the blood is applied and cleanses from sins.

Now, if this is God's way of life in Jesus Christ, who may alter it? The lifting of a hand or the declaration, "I believe," does not fulfil divine conditions imposed on every one of us. I might cite many passages of scripture to sustain what is written, but space will not allow.

Jesus said, "If ye love me, keep my commandments." (John 14:5) Again, "ye are my friends if ye do whatsoever I command you." (John 15:1)

Dear brethren: while it is necessary to teach, to preach and exhort, let us not forget to teach the only sure way of entrance into the kingdom of God. Disputing about questions and all suppositions of men, let us avoid. These are questions we cannot settle here. Let us leave them all with God. Let us lay our all upon the altar, to be crucified with Christ, if He wills it. But let us never depart from the Word. Never add to it nor take anything from God's condition of entering the kingdom of heaven. The way of life is God's way—no other way will do.

V. Lighthouse, West Hamilton, Box 874 Ontario

Vol. 9, No. 8 Aug. 1924 Page 13

Dear Bro. Editor C. M. R.—Please permit me to thank Bro. S. Whitfield for his reply to my question, re "The Throne of David." In our brother's concluding remarks he says, "If Christ takes the throne of David some time yet future, as some teach," etc. Now for that very reason I was prompted to ask my question. And "some teach" that very teaching in Churches of Christ, and hence their difficulty in understanding "The Revelation" and other parts of the Bible.

I am much pleased with our brother's remarks, and I wish him God-speed in his work and labor of love.

Yours in Christ Jesus,  
John T. Cartwright,  
132 Park Row, Hamilton, E. Ont. July 9<sup>th</sup>, 1924

Vol. 10, No. 2 Feb. 1925 Page 19

The Deceased

Bro. Dugald Black, a staunch man of God, loved and respected by all who knew him. Many the needy one has had cause to remember his large heart; many a preacher has enjoyed his benevolent gifts, but he has gone to be at rest—asleep in Jesus, blessed sleep, from which none ever wake to weep.

I have just received this, and too late to be near him. All is over now. I shall meet him again. He was over 80 years.

V. Lighthouse West Hamilton, Jan. 26<sup>th</sup>, 1925

Page 25

Dougal S. Black

Bro. Black died in Hamilton, on Jan. 23, in his 85<sup>th</sup> year; and services were conducted at Mrs. Lloyd's, where he made his home, by Bro. Clifton, of Beamsville, on the 25<sup>th</sup>, and on the 26<sup>th</sup> the remains were brought to Glencoe for burial. I knew him for about 20 years, and always considered him as a faithful and loyal disciple of Christ. In life he was active in sending religious papers, tracts, and books where he thought they would do good, and was very liberal with his means for the support of the Gospel, and to help the poor. Some thought that he and Sister McIntyre (his sister) were both too liberal with their money for such purposes; but, as far as God is concerned, they were on the safe side of a great question where many fail. I am told that their father prayed: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny

thee, and say Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain.” (Prov. 30: 8, 9)

Bro. Black was a reader of the C. M. R. S. Whitfield

Vol. 10, No. 9, Sept. 1925 Pages 23-24

To the Editor C. M. R.

The August number ...

Please send me in future two copies of C. M. R. that I may have one to hand out, and one to keep. ...

V. Lighthouse, Box 874, West Hamilton, Ont.

Vol. 11, No. 1 Jan. 1926 Page 19

Dear Brother:--Please find within one dollar. Use as you may in the Master's work, and may the mercy of God and the grace of God abound. It is little indeed, but God will multiply it if used aright. And may God prosper your labour of love.

V. Lighthouse, Box 874, West Hamilton, Ont.

Vol. 11, No. 2 Feb. 1926 Page 7

Brother V. Lighthouse is agent for the C. M. R. in Hamilton, Ont., and vicinity.

Page 22

West Hamilton, Jan. 2<sup>nd</sup>, 1926

Dear Brother McDougall:

Please find within \$1.00 to pay original subscription. May the New Year bring peace and joy to you and yours. I have never met you but I seem to think of you as one well known to me as a friend.

The whole world lieth in wickedness, but Christ is all and in all.

Pray for the advance of the Gospel once delivered to the Saints. God be with you.

V. Lighthouse

Page 23

Bro. Stewart, of Toronto, was with us today, 17<sup>th</sup> inst. Good hearing. Hope for better things. God's love and God's spirit be with you and yours.

V. Lighthouse, Box 874, West Hamilton, Ont.

Vol. 11, No. 3 Mar. 1926 Page 20

73 Steven St., Hamilton, Ont.

Mr. D. MacDougall,

West Gore, N. S.

Dear Bro. MacDougall:

We are pleased to report that five have been restored to fellowship just recently, after having been away from us for some time, also last Lord's Day after I had preached from Mark 16:15-16, our daughter, aged twelve years, came forward and confessed her faith in Christ and this morning she was added to the Lord in baptism. We thank God for the increase.

Yours in Christ,

Walter Cartwright

P.S. Enclosed find article, publish if you wish. W. C.

Vol. 11, No. 9 Sept. 1926 Page 12

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont., Aug. 16: "I am glad to report that one of the older girls of the Sunday School was baptized into Christ after the Lord's Day morning service yesterday." (Bro. Snure also sends a new subscription, and extends to us an invitation to visit Hamilton and speak for them. Thank you.—Ed.)

Vol. 11, No. 10 Oct. 1926 Page 16

Church Directory (Hamilton added again to directory)

Hamilton, Ont.—Church meets at 77 Sanford Ave., South, Lord's Day 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. Lloyd G. Snure (Secretary), 77 Dundurn St., N.

Vol. 11, No. 11 Nov. 1926 Page 12

Alex. M. Stewart, 607 Crawford St., Toronto, Oct. 5: ...

The last time I was in Hamilton we had two good meetings. One young man made the good confession.

Vol. 11, No. 12 Dec. 1926 Page 13

Lloyd G. Snure, Hamilton, Ont., Nov. 15: "Bro. Alex Stewart spoke for us at both morning and evening services yesterday. Both discourses were exceptionally fine. He is bringing Bro. H. L. Olmstead up from Toronto to speak for us tomorrow evening."

Vol. 12, No. 4 Apr. 1927 Pages 13-14

Alex M. Stewart, 607 Crawford St., Toronto, March 29: Speaking ... Bro. Olmstead is to be with brethren in Hamilton, April 10<sup>th</sup>, and they are planning a big day.

Page 14

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont. Apr. 5: "Next Lord's Day Bro. Olmstead will speak for us morning and afternoon, and Bro. Alex Stewart will give a short address in the evening, after which the Service of Song on the Life of Christ will be given.

We had a good gathering at Selkirk last Lord's Day at the morning service, and considering the condition of the country roads, the evening service was well attended. A very friendly spirit seems to prevail on the part of all.

Vol. 12, No. 5 May 1927 Page 13

H. McKerlie, 116 Leinster Ave., Hamilton, Ont., April 11: "Last Lord's Day was 'an high day' at Hamilton. Bro. Olmstead was just splendid in the morning and afternoon. Bro. A. Stewart gave a strong address at night. The 2-hour Song Service that followed was indeed excellent and soul inspiring. The recitations of scripture setting forth the life of Christ were given in splendid style and each was a remarkable mental achievement. Song and quotation blended in a harmony that forcefully and yet beautifully told the whole wonderful story of the Saviour's mission, from birth to resurrection.

Following is a brief of the program above referred to.—Reading by L. G. Snure, Isa. 11:1-6, 9;2-7,12. Hymn, 398. Reading by Alex Fisher, Mat. 1:18 to close, 2:1-12. Hymn, 234, Reading by A. Leach, Mat. 2:13 to close. Song by children, 446. Reading by Harold Walker, Mat. 3. Hymn, 288. Reading by Bro. McKerlie. Hymn, “Yield Not to Temptation”. Hymn, 244. Reading by John Gladwell, Mat. 5:1-12, 6:1-4, 25-34. Hymn, 46. Reading by J. T. Cartwright John 11:1-46. Quartette, “Weeping One of Bethany.” Hymn 252. Reading by H. McArdle, Isa. 35. Hymn, 271. “Story of the Crucifixion”, by Walter Cartwright. Hymn, 375. “Story of the Resurrection” by Clifford Cartwright, including 1 Cor. 15:1-11. Hymn, 13. Quartette, No. 207. Reading by V. Hoover, Acts 2:1-40. Hymn, 263, by the sisters. Hymn, 273. Hymns from “Great Songs of the Church.” Memory readings from “American Revised Version.”

Page 14

Lloyd G. Snure, 77 Dundurn St. N. Hamilton, Ont., April 11: “Yesterday we had the pleasure of enjoying three good services. Bro. Olmstead spoke at the eleven o’clock meeting and again at 3 p.m. In the evening Bro. Alex Stewart gave a fine address which was immediately followed by the “Service of Song,” which was a brief story of Jesus in memory readings and selected hymns.

There were a number of visiting brethren present from St. Catharines, Beamsville, Smithville, Simcoe and Toronto. The Hamilton brethren sincerely appreciate the many complimentary remarks made after the service by visiting brethren including Bro. Alex Stewart, Bro. Keffer and Bro. McKerlie.

Our wish and prayer to God is that much good will be the result.

Vol. 12, No. 6 June 1927 Page 13

Bro. Lloyd G. Snure, Hamilton, reports a recent baptism.

Vol. 12, No. 11 Nov. 1927 Page 14

V. Lighthouse, West Hamilton, Ont., Oct. 2: “Bro. Snure preached a discourse from I Pet. 2, which was both helpful and instructive. He is also our leader in song.

The home church has apparently taken on new life. Our coming together today was comforting and helpful, in Bible study, breaking of bread and prayers, in the reading of the scriptures, and in songs of praise. A goodly number were present while no less than four of the brethren were away in the Master’s service, to tell of God’s wonderful love and the way of salvation in Christ. Peace and harmony reigns just now, and my prayers are that it may continue and much good be done. We have some additions to our number, and some baptisms, one who was, or now is an elder in the United Church. But alas he has not been freed from his connections with them, he believing he can do a greater work there. I have the matter with God and have hopes of his eventually coming into a fuller and purer light in spiritual things. And I, who am only one of the weak ones, beseech brethren who may read this, that they be more earnest in service, and prayer and more interested in the Master’s work, so that from every heart and tongue may be sounded out the old, old story of Jesus and his love. Let each of us awake out of sleep and work in the vineyard of truth. There are sinners for whom Christ died, and it is our work wherever or whenever we can to tell them the way of Life. Bro. Janes is doing what he

can to gather means to help the work in foreign fields. This work is done by men who have left home and loved ones to tell of the redemption in Christ to souls who know not and therefore love not the Lord that brought them. Shall we therefore tie up our purse strings and say we are all right? No! No! brethren. Let each of us give of our means as we have the ability, to support the faithful preacher and worker at home and abroad. And God will bless us, help us, smile upon us, and record it in the book of life. Pray for advancement in all his work.”

Vol. 13, No. 1 Jan. 1928      Page 13

Bro. H. McKerlie, Dec. 1, 1927, writes to inform us that his address is no longer Hamilton, but No. 10 Bathurst Apts., 1383 Bathurst St., Toronto, Ont., and that he has begun work with Bathurst St. Church.

Vol. 13, No. 3 Mar 1928      Page 12

I am looking forward with pleasure to being with the brethren at Hamilton, Ont., on April 15, for their meeting as announced below. I could visit some churches within reach of Hamilton during the week before or after Apr. 15, and speak one or two nights. If interested write. I'd like to get better acquainted with the different congregations.—  
E.G.C.

Vol. 13, No. 4 Apr. 1928      Page 11

Ernest Smelser, Selkirk, Ont., Feb. 19: “We are having an old-fashioned blustering, stormy day here. We had a very nice meeting this morning, Bro. Vincent Hoover, from Hamilton, giving us a good talk when he waited on the table. He told about their meeting Apr. 15<sup>th</sup>, and invited the church over.”

Page 13

The Hamilton brethren are advertising their “Second Annual Service of Song, to be rendered by members of the church of Christ, Sanford Ave., South of Main St., Lord’s Day, April 15<sup>th</sup>, 1928, at 3 p.m. The Creation, Fall of Man, and his Redemption, in story and song.” I have before me one of their printed programs. It gives the reading references, hymn numbers, and the names of the participants, with the announcement of their regular meetings, on the back.

I will speak at their morning and evening meetings on the same day. I have a full week before, beginning on Apr. 9<sup>th</sup>, at St. Catharines, 2 days; Jordan 11<sup>th</sup>; Beamsville, 12<sup>th</sup> and 13<sup>th</sup>. I could visit one or two more places during the week following—16<sup>th</sup> to 20<sup>th</sup>. If interested write.—Ed. C. M. R.

Vol. 13, No. 6 June 1928      Page 9

Brief History of Church of Christ, Hamilton

A few months ago, while paying his first visit to Omagh church of Christ, one of our oldest congregations, Bro. Alex M. Stewart was overheard to say: “Would it not be indeed interesting if we had in book form a brief but complete history of each of the Ontario churches.”

The task would be probably great because of the possible lack of written records; it being necessary to rely to some extent at least on the memory of our oldest brethren.

This is true in Hamilton. Some brethren have written records but they do not date far enough back to get some desired data. The following facts have been obtained through the courtesy of Bro. Lighheart and Sisters Standish and Culp, the only surviving members of the Hamilton church of Christ who came out of what was known as the cooperation or Digressive Congregation.

It must be all of half a century since the brethren met for worship in what was known as Crossley's Hall situated at the corner of King William and James Streets.

From here they moved into a real nice brick meeting house of their own on the corner of Cathcart and Wilson Streets. The preacher (perhaps not the first) was none other than Bro. W. D. Campbell. During his stay the place of worship was filled to capacity and the building could easily accommodate three hundred.

It was not long however until strong digressive tendencies became manifested and as one brother remarked, when the organ came in Bro. Campbell went out. This also marked the beginning of unrest and dissatisfaction among the brethren. The church was taken over by what was known as the Cooperation. (One big reason why Hamilton brothers are afraid of Cooperation movements, even though they may be of an entirely different order.)

Finally some brethren led by Bro. Lighheart came out of what had come to be a digressive church; and then began a real hard struggle for existence.

The first gathering numbered five persons at the home of Bro. Wright, 50 Aikman Ave., April 4, 1897. Then followed meetings in the homes of other brethren especially that of Sister Standish one of the three still living.

In the personal records, as kept by the brethren mention is made of visits of Bro. Tallman, of Smithville, a brother Wardell, Bro. Shirk, and finally Bro. James Beatty, January 23, 1898. During these months the numbers varied from three to ten, but after a few visits paid by Bro. Keffer and the frequent visits of Bro. James Beatty the numbers increased to seventeen.

On June 22, 1898, The Foresters Hall was secured and Bro. Beatty continued helping with the work.

On April 30, 1899, Bro. Howard Sterling, of Beamsville came and the number increased to thirty-six. In May of the same year Bro. S. M. Jones of Beamsville laboured with the brethren in a rented upper room on King St. E., which resulted in several additions.

Bro. H. M. Evans and a number of other preaching brethren also laboured here at different times.

In 1902 they moved to the corner of Jackson and Walnut Streets where they remained for nearly eleven years; and then succeeded in renting the old brick meeting house which they had left in 1897 and which was then owned by E. T. Wright Mfg. Co., (the Digressive brethren having lost it.) who at the time of writing use it as an office building.

They remained in this locality for possibly seven or eight years before they were forced to find a new location which was the labour hall on James St. North were they remained nearly two years.

In 1922 the brethren were fortunate in securing what was known as St. Peters English Church on Sanford Ave., S. They were also fortunate in receiving as a gift from the E. T. Wright Co., the seats that were in the original brick church.

On taking over our present house (see accompanying picture,) we repaired it inside, putting in casing and plastering, on the completion of which Bro. C. G. McPhee conducted a two weeks' meeting.

We now have a number of zealous brethren from Great Britain churches working with us. The church is self-supporting as to finances and workers and able to supply speakers for meetings elsewhere when requested.

Our present membership is about seventy.

By L. G. Snure – H. McArdle – V. Lighthouse

#### Page 14

The editor of this paper had the privilege of being away from the office and the regular work here for about three weeks, beginning Apr. 9. This trip hinged upon the acceptance of an invitation from the Hamilton church to speak there on Apr. 15.

... Sat. to Hamilton, taking dinner with Mr. and Mrs. Gyde, sister Gyde being from Meaford. Our home for Sat. and Sun. nights in Hamilton was with Bro. and Sis. N. J. Bunt, good workers in the church there. Sun. morning the usual classes at 10 a.m. and worship at 11, after which I preached. In the afternoon a full house assembled to hear Bro. Lloyd G. Snure, and his singers, give a wonderful program of song and scripture, bearing on the Creation, Fall and Redemption of man. It lasted for one and three quarter hours, with not a tiresome number in it, being well arranged and rendered. Any one hearing it would have a greater appreciation of what God has done for man, for the simplicity and beauty of the scriptures, and for the power of song, it being a fine argument for good singing and a good answer to the contention that a mechanical instrument is needed to help in the singing. A number of visiting brethren were present. Then at 7.30 p.m. I preached again to a good audience. We had teas Sat. evening with Sister Snure, Lloyd's mother and Sunday evening with Mr. and Mrs. Geo. E. Wallace, Mr. Wallace being an uncle of Mrs. Collins. ...

E. G. C.

Vol. 14, No. 1 Jan. 1929 Page 13

Lloyd G. Snure, 77 Dundurn St. N., Hamilton, Ont. Nov. 19: "The brethren in Hamilton were favored by a visit from Bro. Trindle, on Wednesday evening of this week.

A number were heard to use the expression that he impressed them as being a **real** Christian.

A voluntary collection of \$32 was raised and given to him. The sisters are also getting together some clothing to send him for distribution among the Indian brethren."

#### Page 14

W. F. Cox, Beamsville, Ont.: "We had a grand day yesterday, Nov. 18<sup>th</sup>, at the new Mission in Hamilton. This occasion was the second Lord's Day for this new congregation. Both services were well attended and all concerned seemed happy in their new church home.

The place of worship is situated in a roomy hall on Ottawa St., N.

It was my pleasure to be the speaker at both services.

They have at the head of this new work some noble brethren, one of whom is an old soldier of the cross, with forty-eight years experience, our beloved Bro. J. T. Cartwright.

There is a standing invitation to any loyal brethren who may chance to be in the city over Lord's Day to meet and worship with these brethren.

May God's blessings and oversight be upon this new endeavor for our Master."

#### Page 14

Bro. J. T. Cartwright sends me a card announcing the new meetings, in the city of Hamilton, in Edinburgh Hall, corner of Ottawa and Edinburgh. Meetings each Lord's Day—11 a.m. Breaking of Bread; 3 p.m., Bible School; 7 p.m., Gospel preaching. All are invited to attend.

#### Pages 14-15

Alex Fisher, 41 Belmont Ave., Hamilton, Ont., Dec. 10, writes that on Nov. 11 a few brethren began meeting in a new section of the city, at corner of Ottawa and Edinburgh Sts., where they are surrounded by thousands to whom they hope to preach the gospel. He says the effort is really home mission work, and as their expenses are rather heavy, and being few in number, they would greatly appreciate the financial help of any interested enough to help them. They also invite visiting brethren to meet with them. They started with a small number, but the meetings are more encouraging now. He says this work has been talked of for years. They have lately had Bros. McKay, of Toronto, and W. F. Cox, of Beamsville, to speak for them. He urges us to pray that the Cause may prosper and souls be saved, not only in Hamilton, but everywhere. Write to Bro. Fisher, Secretary.

Vol. 14, No. 3 Mar. 1929 Page 14

V. Lighthouse, West Hamilton, Ont., Feb. 4: in renewing congratulates the C.M.R. on its improvement, and in its "earnest expression of the truth." He further says that because of sickness he and his wife had been absent from the worship for three or more weeks. He was thankful to be better, and with God's help he hopes to do better. He feels the force of Paul's exhortation to not forsake the assembling together, "For I feel that there is a lack of spiritual life. God help us all to be faithful."

Vol. 14, No. 4 Apr. 1929 Page 13

Lloyd G. Snure, 77 Dundurn St., N., Hamilton, Ont. Feb. 18, writes to tell us they are working hard on another Service of Song, "Redemption's Way in Story and Song," to be held April 14<sup>th</sup>, in the afternoon, at 3 o'clock, at their meeting house on Sanford Ave., (south of Main). They are trying to master the "Hallelujah Chorus" for the occasion. He later sends a program, which includes such songs as, "O God, Our Help in Ages Past"; "Give Me the Bible"; "Soul a Saviour thou art needing"; "Joy to the World the Lord is Come"; "Sing on ye Joyful Pilgrims"; with some quartettes and anthems; and readings covering the Bible, Man's need of a Saviour, Salvation only through Christ, Faith, Repentance, Baptism, the Church, Worship, Obedience, and the reward of the wicked and of the righteous. That will be a big day, and they extend a "Welcome to All."

Vol. 14, No. 6 June 1929 Page 14

Alex Fisher, Secretary, 203 ½ Victoria Ave., N., Hamilton, Ont., April 23: "We are still holding the fort in our work in the East end of the city. Have had two additions since opening this new field, so we rejoice, take courage, and press on to greater things still in the future, which by our Father's help we hope to gain."

Page 16(Second directory listing) Hamilton, Ont.—East End Church meets in Edinburgh Hall, cor. Edinburgh and Ottawa Sts., Lord's Day, 10 a.m., Bible Study; 11, Breaking of Bread; 7 p.m., Gospel Preaching. Alex Fisher, Secretary. 203 ½ Victoria Ave., N.

Vol. 14, No. 10 Oct. 1929 Page 6

#### SPECIAL NOTICE

Please watch our next issue for a statement of the change in the management of the C.M.R. In the meantime send all changes of address, new subs., renewals, and make all money orders payable, to BRO. L. G. SNURE, 77 DUNDURN ST., N., HAMILTON, ONT., till further notice.—Ed. C.M.R.

Vol. 14, No. 11 Nov. 1929 Page 5

#### CHANGE IN MANAGEMENT

The October C.M.R. was the last to be issued from Meaford, Ont., from which historic place it has come for over three years. This, November, issue is the first under the new management, with headquarters in Hamilton, Ont. Due to my giving up the work as evangelist with the Meaford church, and leaving the work in Canada, this change was necessary. Accordingly, at a called meeting of supporters, editors and other friends in Hamilton on Fri. evening, Sept. 13<sup>th</sup>, we decided, that the paper should be continued as a Canadian paper, (a suggestion had been made to merge with a papers in the States); Bro. Lloyd G. Snure yielded to a strong invitation to act as business manager; Bro. C. G. McPhee agreed to conduct the *Editorial* department; Bro. H. McKerlie, Sr., the *Missions* department; and Bro. W. H. Cauble, the *Contributors'* department, including exchanges. ... E. Gaston Collins, 5755 Missouri Ave., Detroit, Mich.

Vol. 14, No. 12 Dec. 1929 Page 13

#### THE HAMILTON BABY

Though but an infant in age, the new church meeting in Edinburgh Hall, Ottawa St., Hamilton, Ont., is a sturdy child and promises to make a rapid and healthy growth. The writer had the honour of preaching there for two weeks. It was delightful to see the co-operation of the Sanford Ave. members with those who have made the new effort at the other end of the city. Eleven Gospel messages were delivered, five at Ottawa St. and six at Sanford Ave. The love of God constrained three to make the Good Confession and be baptized. Every kindness and appreciation were shown the preacher, who also had the pleasure of addressing the Church and school on the two Sundays of his visit. Kindly remember this new work in your prayers.

H. McKerlie

Walter Cartwright, 73 Steven St., Hamilton, Ont., Oct. 29: We are glad to report progress in the work at Sanford Ave. during the recent visit of Bro. McKerlie to this city.

Our Brother was first invited by the East End Congregation, but after his arrival he consented to preach six times at Sanford Ave. As a result of his efforts two were baptised and added to the church. This makes three additions for October. We believe others are not far from the kingdom.

Alex Fisher, 203 ½ Victoria Ave. N., Nov. 5, 1929: Since opening up our new field, at the corner of Ottawa and Edinburg Streets, about a year ago, we have had much cause to rejoice; most of all for the precious souls who have confessed the Christ, the Son of God. We are also thankful to all who have visited and helped us. Especially do we thank our Bro. W. F. Cox and Bro. Alex M. Stewart for the help they have willingly given us. We ask the brethren to continue to pray for us that we may continue in this good work, and that many souls might be won for Jesus.

Vol. 15, No. 10 Nov. 1930 Page 2

#### CHANGE OF EDITOR

Owing to pressure of business and many important activities in connection with his home congregation, Bro. L. Snure has been forced to resign the editorship of the Christian Monthly Review. Those who have been intimately associated with him in his work as Editor sincerely regret that He had to take this step. We take this opportunity to express what we feel must be the sentiment of all the readers of the magazine during the period that it has been under the able direction of Bro. Snure, and thank him heartily for his labour so freely bestowed on the management of the paper and the valuable service he so generously rendered the Brotherhood and the cause of Christ.

Vol. 16, No. 5 May 1931 Page 15

#### SERVICE OF SONG

The Churches of Christ in Hamilton, Ontario, are having this special service On Lord's Day May 10<sup>th</sup>, at 3 p.m.

Vol. 16, No. 9 Sept. 1931 Page 14

For two and one-half years the Church in Hamilton has been in two different parts of the city. At first the work in Edinburgh Hall on Ottawa Street gave promise of excellent results. Some were added to the Lord and the Sunday School work progressed well, but owing to some of the Brethren engaged in this work finding it necessary to remove from the work, the burden became too heavy for the few remaining.

This work, therefore, has been abandoned, at least for a while. The Brethren meeting at Sanford Ave. are greatly strengthened by having these Brethren, six in numbers, to help carry on the work.

Our meetings for prayer and Bible study each Wednesday evening during this summer have been well attended. We have recently completed a study of the books of Hebrews and James, and are now well along with First Peter. It is surprising how quickly the weeks pass and the great amount of Bible information obtained in these weekly studies, embracing a chapter a week.

Our song practices will begin very soon. These are held from house to house and are pleasant indeed.

It is rumoured that Jordan, St. Catharines and Beamsville brethren will conduct a joint singing class this winter. I hope other congregations will follow along in this good work. The results will be surprising.

LLOYD G. SNURE, 77 Dundurn St. N.,  
Hamilton, Ont.

- Compiled by Myrna Perry

VI. EXCERPTS FROM THE *GOSPEL HERALD*, 1938-1945

(Volume I, 1936, 7 none)

(Volume II, 1937, 8 none)

Volume III, 1938 – 9

June 38, # 4, Page 8

D. A. Sinclair was touring the churches "in the interest of the Saskatchewan work." He wrote on May 38 [sic.] - "The next Sunday at Hamilton morning and evening . . . am getting a good hearing . . ."

Sept., # 7, Page 15

Mention of students at Summer Bible School at Omagh from Hamilton. ". . . the help of Bro. L. G. Snure of Hamilton . . . able to have a senior and Junior School. Bro. N. Bunt of Hamilton . . . a useful lecture on First Aid" Bro. John Gladwell . . . helped in many ways during the school term. Sunday . . . "song service on grounds at 3:00 P.M. led by Bro. L. G. Snure of Hamilton" Others mentioned H. Walker of Hamilton, Bro. W. Cartwright, Bro. L. J. Keffer. Bro. Hines of Hamilton . . . a wiener roast - H. Walker supplied ice cream and orangeade. Alex Stewart

Volume IV, 1939 – 40

April, # 2, Page 14

"I am going regularly each First Lord's day in the month to Smithville . . . a part in night classes a 'The Beamsville School'. "The local brethren in Hamilton are doing most of the speaking but calling in some of the preaching brethren from other congregations once a month. L. J. Keffer

May, # 3, Page 10

Tintern: "April 30 we had Bro. John Gladwell from Hamilton" Ernest A. Perry

July, Aug., # 5 & 6, Page 6

Omagh Bible School report mentions having students from Hamilton and L. G. Snure from Hamilton teaching staff.

Page 11

L. J. Keffer of Hamilton speaks for Smithville the first Sunday of each month

Page 10

A brother and sister from Hamilton gave \$2.00/ month to the Manitoba Evangelistic Work mentioned again in # 10 p. 5.

Volume V, 1940 – 41

Dec. 1940, #10, Page 11

C. G. McPhee holding a Gospel Meeting in Jordan -- Hamilton brethren (and others) mentioned as assisting by their presence.

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(By 1941, J. C. Bailey, editor of the GH was serving the church in Meaford.)  
Volume VI, 1941, 2

May, # 3, Page 15

J. C. Bailey called on Brother Cox and others and was in Hamilton for the evening meeting – his first visit to Hamilton. He met the new preacher there – Brother Novak – received a fine list of new subscriptions – entertained in the home of brother and sister Bunt.

Page 16

Hamilton, 77 Sanford in the directory for the first time.

August, # 6, Page 15

5th year of Omagh Bible School – students from Hamilton – Novak assisting.

December, # 10, Page 14

“ . . . one baptized during a protracted meeting in Hamilton this fall.”

(Volume VI ended with # 10, December 1941)

(Volume VII contains # 11, January 1942 and # 12 February 1942)

Volume VIII (begins with March 1942 ????) Should have been volume VII)

April, # 2, Page 14

JCB in Hamilton – at the farewell service for Brother Novak. “He is now in Freed Hardeman College”

July, # 5, Page 9

The June meeting was at Beamsville – brethren from Hamilton attended. Lloyd Snure presided at the night meeting.

September, # 8, Page 14

Some from Hamilton visited the all day meeting at Woodgreen.

Volume IX (begins with February 1943. Should have been March)

March, # 2, Page 14

Brethren from Hamilton present at opening of Sarnia building.

April, # 4, Page 14

John Whitfield reports visiting in Hamilton on weekend of March 14 for the church and L. J. Keffer in the evening.

July, # 7, Page 15

L. J. Keffer of Hamilton presided at the Lord’s Table at the June Meeting at Strathmore – over 700 present.

August, # 8, Page 12

T. W. Bailey visited Edwin Fisher and worship at Sanford Ave. on Wednesday evening.  
“ . . . we had a fine meeting.”

September, # 9, Page 8  
Scholars from Hamilton at Omagh.

November, # 12, Page 12  
ESPECIALLY FOR YOUNG PEOPLE Annie Denyer submitted a report that the young people in Hamilton started meeting from house to house one year ago with L. J. Keffer as teacher – studied Genesis and Exodus – wrote essays and read some of them at an open meeting in the church building. The next study would be, “Can a person be saved by faith only?” Attendance was 18 -23 several not members seemed very interested. Some essays might be sent to GH in future.

Volume X, 1944 – 45

March, # 3, Page 11

Westdale in Hamilton is another new congregation and they are just completing the paying for their building and plan on getting a man to work with them in the near future to enlarge the borders of the kingdom. Brother George Johnson will be working full time after the first of May if present plans materialize.” (Johnson was in Sarnia and continued there for some time. There is no evidence that he worked at Westdale. ecp).

May, # 6, Page. 12

“On April 23rd, I began special services - 77 Sanford - will continue as long as the interest demands.” W. F. Cox

June, # 7, Page 7

Sanford “. . . have secured the help of Bro. W. F. Cox for the next year to work with this congregation. . . . will still be able to do some evangelistic work at outside points . . . started with a two weeks’ meeting . . . two have been added.” Hamilton pop. 200,000. Cox will still continue his radio work over CKTB, St. Catharines, every Monday evening at 8:15.

July, # 8, Page 3

JCB leaving Meaford after four years mentions preaching to the Westdale congregation in Hamilton as well as several times for the Sanford Ave. brethren during that time.

Page 12

Obituary of Kenneth Fisher – motorcycle accident on the QE (George Snure hurt) – son of Edwin of Sanford Ave. – funeral by L. J. Keffer assisted by C. G. McPhee and J. C. Bailey.

August, # 9, Page 13

Obituary of Ellen Stemble – had obeyed under S. M. Jones 44 years ago – mentions Sisters Hines and Gladwell and family as mourners.

September, # 10.

Page 12

W. F. Cox – “. . . since I began 3 precious souls added – considering opening up new places.

December, # 13,

Page 15

“While I haven’t been with the brethren worshipping at 77 Sanford Ave., much during the summer months, yet there seems to be a notable disposition on the part of these brethren to reach out to do greater things for the Lord. At our annual business meeting a movement was set forth and discussed at length as to the advisability of establishing the cause of Christ in the East end of the city. Happy to report that it was unanimously agreed upon by all present” 3 men were appointed to look for a suitable place – war restrictions might hinder.

Tuesday night Bible classes largely made up of young people – good attendance and interest – lesson sheets – topics listed – the church and history leading to divisions.

January, # 14,

Page 12

H. A. Rogers trip east after 45 years away – “I spoke for the Sanford Ave. congregation in the morning and for Westdale in the evening.”

Page 13

Young People Tuesday classes going well – “increased action is being manifested – debate being planned on the necessity immersion in water for salvation.

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April, # 5,

Page 15

“. . . “fine attendance . . . goodly number of non-members. . . regularly. Our endeavour to secure a suitable to begin another place of worship in the city has so far failed . . . We shall continue our search . . .”

May, # 6,

Page 16

Hamilton, Sterling and North Oval included in directory for the first time. Services at 10, 11, 7 – Albert Jones.

June, # 7,

Page 14

“. . . we are going along very nicely in Hamilton. Our new mission in the east end of the city is going fine . . .” Four of our young men, three of whom have attended regularly our Tuesday night Bible class, are preparing for a public debate . . . grown out of Bible training class during the winter months. “It is apparent a continuous growth and development has been the result of this systematic study of the best book known to man, the Bible.”

July. # 7 [sic].

Page 14

Stanley J. A. McNery, returned from the States is regularly at Selkirk – had spoken at several places including Sanford Ave. and observed, “I have found the Church in general has lost the militant spirit that the early Church had.” (Also) “Congregations lack the

zeal that once was so prevalent and in their midst not many years ago has gone on the wane (mentions brethren objecting to plain preaching and mention names of those in error). . . . spark of life by some earnest members. I sincerely believe that some of our leaders – preachers and teachers are to blame for the indifference.” H. A. Rogers. (Rogers of Meaford has preached at several congregations including Sanford Ave.)

September, # 9, Page 13

Bro. Cartwright of Hamilton among others has helped in the work at Maplewood in Toronto.

Page 15

Cox to do evangelistic services in Windsor – still on CKTB weekly. At Sanford, “moving along well.”

October, # 10, Page 13

People from Hamilton at Annual All-Day meeting at Woodgreen the last of July.

Page 14

“work moving along nicely – improvement in those taking their turn in public speaking – blessed with a fine group of young people – 3 young men are planning and saving to that end to attend one of our Bible Colleges in the near future – a confession and baptism on September 2nd – expecting more soon” When Cox returns from 2 week meeting in Windsor, “will engage a Mormon Elder, of Hamilton, in public debate. . . . I feel that I am fully prepared to meet him. If my opponent goes down in defeat, Mormonism in Hamilton will die a natural death. . . .”

Cox’s youngest son, Claude, married to Doreen Harding by W. F. at Sanford.

Curtis Culley, L. J. Keffer of Hamilton among others participated in a 3 p.m. open meeting during an all day meeting at Sarnia.

- Compiled by Eugene Perry

## VII. CHURCH OF CHRIST, HAMILTON, ONTARIO, 1921-1968

Up to Sept. 1921 the brethren met in several rented accommodations in the city core area, from what I have been told. One was located on Walnut St., another on James St., and another in a lodge hall on Rebecca St. near Cathcart St. In the summer of 1921, the brethren purchased a Church Building at #77 Sandford Ave. S. (sic) from the congregation of the "St. Peters Anglican Church." After spending considerable time and money on cleaning and renovating the building, the first worship service was held on the first Lord's Day in September 1921, followed by a 2 weeks Gospel Meeting conducted by Bro. C. G. McPhee. (I must point out that it was not until about 8 weeks later that I joined the congregation on my arrival from England. HW)

Members active in the Establishment of the Church & in the next several years:

Bro & Sis H McArdle	Sis Belle Gedde
Bro Lloyd Snure & wife	Sis Ruby Horncastle
Sis Lila Snure	Bro & Sis S House
Bro & Sis V Hoover	Bro & Sis R Peckham
Bro & Sis A Hines	Bro J T Cartwright
Bro & Sis J Gladwell	Sis G Tallman
Sis Snure (Senior)	Sis F Culp
Bro & Sis A Leach	Sis M Culp
Bro & Sis W Cartwright	Sis W Juniper
Bro & Sis C Cartwright	Bro & Sis C Huntsman
Bro & Sis H Walker	Bro & Sis A Fisher
Bro & Sis Horncastle	Bro & Sis E Middleton
Bro & Sis J Yager	Bro & Sis J Snedddon
Bro & Sis T Hunter	Bro & Sis R Hunter
Bro & Sis Jack Cartwright	Sis Isa Salmon
Bro & Sis J Tremble	Bro & Sis A Walker
Bro J Gladwell Jr	Sis A Gladwell
Sis Culp Sen & daughter Maudie	

Starting in the early thirties the work began to spread into other sections of the city. Meetings were held in rented accommodations in two different rooms on Ottawa St. (at different periods of time). This work developed into the Ivon Ave. congregation (now Stoney Creek) after meeting in a double garage in a neighborhood for some time.

Another congregation was established for a while in the Westdale area. After being in operation for several years, this work was closed down and the brethren there, along with some more of the members from Sanford Ave, planted a new congregation on the mountain, now known as the "Fennel Ave. Congregation.:

As the work of the Lord expanded in this way throughout the city, the congregation at Sanford Ave. became sadly deflated in numbers, in fact a congregation of elderly people, the young and energetic members having left to carry on the work in other places. After much though and much prayer, and many hours of discussion, the brethren

left at Sanford Ave. came to the conclusion that the money spent in trying to maintain the work at that location might be put to better use if the building were disposed of and the proceeds and also the members divided between the other congregations in and around the city of Hamilton.

In the summer of 1968 steps were taken to implement the decisions made by the congregation. The building was sold and the furnishings distributed among various congregations in and around Hamilton. The money in the treasury and the money from the sale of the building were portioned out to various congregations in the vicinity (approx. \$25,000). On the first Lord's Day in Sept. 1968 the congregation departed to take membership with the congregation of their choice in and around Hamilton. The larger number became members at Fennell Ave where we received a hearty welcome.

The foregoing concerns happenings over more than 60 years of the Church of Christ in Hamilton, Ont. and are taken entirely from memory and I know of no statistics that are available for reference so there may be some inaccuracies and omission. I hope not.

- Written by H. Walker

## VIII. SANFORD AVENUE CHURCH OF CHRIST, 1921-1968

When the Church of Christ first met in the building at 77 Sanford Avenue South, Hamilton, [September 1921] the following were among those who made up the congregation:

Bro. & Sis. Harry McArdle  
Sis. Standish (Sis. McArdle's mother)  
Bro. & Sis. John Gladwell – children - Annie (Bowring)  
- Jack – now preaching in Ohio

Bro. & Sis. J.A. (Art) Hines  
Sis. Arsenath Culp (mother of Sis. Gladwell & Hines  
and her daughter Maudie)  
Bro. & Sis. Stremble  
Lloyd Snure, his mother Sis. Alice Snure and sisters Lila (later Sanderson)  
and Marie who married T.V. Hoover  
Bro. & Sis. N.J. Bunt  
Nellie Hoover (Waterworth), Myrtle Vine, Sister Marion Cox (now of Beamsville)  
Bro. & Sis. Sylvester House – her son Willis Tallman and daughter Grace (soon to  
marry C.G. McPhee)  
Bro. & Sis. Russ Peckham and daughter Gwen (now Spillet)  
Bro. & Sis. P. Horncastle & son Stan  
Bro. & Sis. Alfred Leech and daughter Mary (now Bergoin)  
John Cunningham  
Bro. & Sis. Saunders (who shortly returned to the west)  
Susan Vollick  
Sis. Waugh  
Sis. Ruby Horncastle & daughter Beryl  
Flo Culp (Gage) Mina Culp  
Bro. & Sis. Walter Cartwright and daughter Dora (now Hunter)  
Bro. & Sis. Clifford Cartwright (later parents of Jack & Joan (Yager)

In October, 1921, these were joined by Bro. & Sis. H. Walker and their son Art (later became parents of Audrey (Cox) and Sis. Alice Walker, (mother of Harold & Sis. W. Cartwright. Bro. & Sis. J.T. Cartwright (parents of brothers and sister Leech) arrived in Canada in 1922.

In the early 20's, Pauline Cox came to Hamilton and worshipped with the Sanford Avenue congregation, as did Jean Fisher. Pauline married Alex Fisher and Jean married Lloyd Snure. Also during this period Bro. & Sis. Rogers, formerly of Smithville, moved to Hamilton with their family, and worshipped at Sanford.

Bro. V. Lighthouse also worshipped at Sanford during this time period. Also Bro. & Sis. Huff & family (later moved to Detroit) and Bro. Huff's sister Sis. Fisher and her family.

Bro. & Sis. T. Hunter came to Canada in 1927 with their son Robert and daughter Isa (now Walker).

In the early 30's Bro. & Sis. Keffer moved to Hamilton with some of their family. Sis. Wenonah Juniper (Balbirnie), Theresa (Fulson), and Delossa (Whitfield) were already here. Also Bro. & Sis. Attaway met at Sanford until a work was started in Brantford, along with their daughter and son-in-law. Bro. & Sis. W. Neilson. Bro. W. A. (Bill) Richardson came into the church also during this time period.

Bro. & Sis. Clarence Huntsman started worshipping at Sanford around that time, driving home from Guelph every Sunday.

Bro. & Sis. Eric Middleton were baptized during meetings held in a hall on Ottawa St., also Bro. Bob Malcolm. Bro. Malcolm was at Sanford until ill health prevented his attendance, and Bro. & Sis. Middleton were members until moving to Fennell.

Sis. Morse & son Ernest moved to Hamilton around this time, worshipping there until Sis. Morse' death. Ernie & his wife Mary were at Sanford part of the time before moving to Fenwick.

Sis. Estella Fisher (Minter), sister of Jean Snure, Alex and Edwin came to Hamilton and was baptized in 1931 as was Rose Gedge. Also baptized at this time Sis. Florrie Harding (mother of Doreen Cox)

In 1933 Bro. & Sis. C.A. Duncan were baptized and in 1934 Bro. W. Sanderson, and worshipped at Sanford. In 1936 Ivy Smith (later Horncastle) was baptized.

Bro. Albert Jones, Sis. Ellamay Jones & Sis. Rosalie met with the Sanford congregation for a brief period commencing in 1940 until the Westdale congregation was started.

In the early 40's Bro. Don Burgoin was baptized and worshipped at Sanford with his wife Mary (Leech) until moving to Fennell.

It may be of interest that Sis. Mary Ellis and sons Geoff & David worshipped at Sanford during the 40's.

During the war years there were many changes in membership, especially among those of military age. Some of our young people left on military service, and others moved to our area from elsewhere. Bro. Walter Dale was stationed in Hamilton for a time. Bro. Colin Cameron was stationed in Guelph for a time and he and his wife came down to service every Sunday with the Huntsmans. After the war when he was employed at Guelph University, the Camerons returned to worship at Sanford until moving to Ottawa. Some others who were here for a few years at that time were Bro. Herman Mason & Ron Smelser and also Sis. Louise Beamish from Winnipeg and many more. Two families who came in the 40's and stayed were Bro. & Sis. Curtis Culley (Stoney

Creek) and daughter Madeline (later Cook) and Bro. & Sis. Edwin Fisher (Fennell) and son Ken (now deceased) and daughter Doreen (Clark). Bro. Gilbert Clark was also at Sanford before moving to Fennell.

During the late forties several men came to the church and worked and worshipped at Sanford for some time and are still involved where they now worship. Among these were Charles Cook (m. Madeline Culley) now an elder at Fennell, Les Grant (m. Ruth Fisher), now preaching in Michigan, Jack Yager now living in Meaford (m. Joan Cartwright) & Doug Bush (m. Marjorie) now a deacon at Fennell. Also several young people who had been brought up at Sanford and they and their wives continued to worship there for a time. These include Art Walker (Ella Johnstone) Jack Cartwright (Billie), Jack Gladwell (Mabel), & others. During the early 50's Bro. Roy Cox (now an elder at Fennell) moved to Hamilton & married Audrey (Walker). Bro. Wes Taylor also moved to Hamilton. He was baptized by Bro. Norm Starling before his marriage to Isabel. Bob Hunter Jr. married Elizabeth Holtzman in 1962. They were in Toronto for a time, but were back in Burlington and worshipped at Sanford when the congregation was disbanded. Dorothy Hunter married Ed James in 1956, and they and their children live and worship in Beamsville, at the Church of Christ there.

Bro. & Sis. James Sneddon and their family came to Canada from Scotland in the late 1940's and worked and worshipped at Sanford until Bro. Sneddon's death. Their daughter Cathy (Webb) had died previously. Sis. Sneddon was at Sanford until it disbanded, now of Stoney Creek congregation.

Bro. C.G. McPhee spoke on the Lord's Day when the building was opened for services and at gospel meeting at other times. Others who spoke at Gospel Meetings over the years :- Bros. A.M. Stewart, E. Gaston Collins, L.J. Keffer, Claude Witty, H.H. Adamson, C.D. Plum, W.F. Cox, Henry McKerlie, Hugo McCord, Keith Thompson, Clyde Lansdell, Elvis Huffard, Elza Huffard, Ralph Perry. Bros. Fred Smart and H.F. Thompson gave series of lessons on consecutive Sundays.

In the early years, and for quite some time thereafter, the congregation did not have a located preacher. Bro. McArdle, the Cartwrights, Bro. Snure, Bro. Bunt and Bro. Gladwell shared preaching and teaching duties. Among those who did serve as located preachers in later years for various lengths of time: Warder K. Novak, Norm Starling, L.J. Keffer, W.F. Cox, Roy Merritt, Max Craddock, James Carter.

After meetings started at the Sanford building, a children's class was started at the Sunday morning Bible study hour, beginning with a single class, taught by Sis. Lila Snure. As the school grew, Bro. Walter Cartwright was appointed Superintendent, a position he occupied for about 20 years. Bro. Alex Fisher then became Superintendent until leaving to work at Ivon Ave. Bro. Bill Richardson succeeded Bro. Fisher until he left to attend Fennell Ave. In later years Bro. Sneddon was in charge, and was succeeded by Bro. Jack Yager.

Bro. J.A. (Art) Hines was Treasurer for many years. Others who served either as treasurer, assistant or co-treasurer. John Gladwell, Eric Middleton, James Sneddon & Doug Bush.

For many years, Bro. L.G. Snure was in charge of Song leaders; later Harold and Art Walker and Harold Walker after Art went to Fennell. Others who worked with them: in the early years Clifford Cartwright, later Jack Gladwell, Gordon James, Claude Pugh, Albert Jones, R. Hunter Jr. and others.

Bro. N.J. Bunt was in charge of ushers for many years before the congregation disbanded & R. Hunter Sr. was in charge of emblem bearers.

Bro. Lloyd Snure was secretary for some time after business meetings were first held. Others who served as secretary, co-secretary, or assistant were N.J Bunt, Harold Walker, W.A. Richardson, Claude Cox, Wes Taylor, and Robert Hunter Jr.

In the mid thirties Bro. Percy Horncastle asked permission to landscape the front of the building & made a very attractive rockery with evergreens and flowers which made an attractive setting for many wedding pictures over the years. In 1957 the front of the building was completely renovated and sidewalk took the place of the rockery, which had fallen into disrepair.

Beginning in the early twenties, the church held regular quarterly business meetings, to conduct the affairs of the congregation, also special meetings if any need arose. Various committees looked after the affairs of the congregation. In the early forties, after much teaching on the subject of elders and deacons, "leaders" and deacons were appointed. However after about nine months these men resigned, due to dissatisfaction of some of the congregation with the way the affairs of the congregation were being handled.

They suggested temporarily reverting to the old method. Unfortunately, in spite of several attempts, there always seemed to be opposition and no further appointments were made. Shortly thereafter an executive committee was appointed, made up of Bros. Harold Walker, E. Middleton, John Gladwell, Jack Gladwell & W.A. Richardson. Others who served in later years, always five at a time: Chas. Cook, Edwin Fisher, Ernie Morse, C.A. Duncan, Doug Bush, Don Burgoin, Jack Yager, Wesley Taylor, Fred Balbirnie, R. Hunter Jr.

Over the years, the congregation supported many missionary efforts. During the early years they supported a Bro. Whitfield in Canton, China, then for many years after that Bro. Trindle Canadian Indian missionary. In later years, J.C. Bailey & Joe Cannon received regular support, as did the work in Ottawa and in Brantford, when the congregation first started. Many other congregations received donations. They also helped where possible and cooperated with the other congregations in the city.

During the Second world war the women met regularly to sew and assembled parcels for Britain. Later clothing was collected and sent to Japan and other areas. For the last few years the women met regularly to make cancer dressings.

Young People's Meetings were held during the 1940's led by Bro. Snure and Bro. Albert Jones. In 1948, while Bro. Norm Starling was at Sanford, the Young People's Meetings were started again, under the direction of Art Walker. These meetings combined the young people from Sanford & Westdale and later Fennell, and were held in homes of their parents and other congregation members.

When Bro. Roy Merritt was at Sanford and later at Fennell, he taught the Bible study lessons. After he left for Ottawa, Art Walker, Charles Cook and Claude Pugh led the class, and in the last few years Max Craddock and R. Hunter Jr.

As time went on and G.L.C.C. came into existence the young people's group became smaller and was replaced by a family Friday night class also held in homes, and conducted by Bro. Harold Walker.

The congregation enjoyed singing and was blessed with many good song leaders, including Lloyd Snure, Clifford Cartwright, Harold Walker, and in later years, Art Walker, Jack Gladwell, Claude Pugh, Gord James, R. Hunter Jr. & others. Bro. Snure was the instigator and the other song leaders supported him, in trying to improve the quality of singing in worship. He took voice lessons and passed on what he had learned at the "Song Practices" which were held for quite a number of years in Members' homes, during the winter months. He was responsible for obtaining Hymn books with shaped notes, which was a great help with part singing for those who did not read music.

In April 1930, the congregation held its first Service of Song, centred around the theme, "The Creation, fall of man, and his redemption". The program was made up of readings, interspersed with appropriate hymns and anthems. The preceding winter was spent in practicing, and everyone was encouraged to take part.

There were several of these services in ensuing years, some conducted by Bro. Snure and later by Bros. H. Walker, Albert Jones, and Art Walker, who conducted the last one held in 1962, in conjunction with the June meeting, sponsored by Sanford, and featuring Bro. Elza Huffard as speaker.

For a number of years members of the congregation went to the Gyro home for the blind after Sunday evening service to sing for the residents. This was done once a month.

A custom which originated in the early thirties was the holding of Fall Meetings, - a slightly scaled-down version of the June meeting. The combined Toronto congregations had hosted a couple and it was suggested that Hamilton would like to have one. The idea was received enthusiastically and the first one took place in Oct. 1933 in the old Knights of Pythias hall on Jackson St. West. It was a great success, was very well

attended and everyone cooperated and worked hard. In 1935 another successful Fall meeting was held in the same hall, and in 1940 one took place in the Westminster Hall at McNab & Vine. The last of this type of meeting was held on Oct. 27, 1946, in the Hamilton Technical Institute (later Central Secondary School) with the featured speaker Bro. C.D. Plum.

In the early 60's the first V.B.S. was held under the direction of Bro. Ralph Perry. This was continued under the direction of Bro. Jack Yager each year until the congregation disbanded.

In the late 60's the congregation dwindled, as quite a number moved away, and took up membership in other places. It was finally decided to disband and the building was sold in 1968; the proceeds distributed as agreed by remaining members, who went either to Fennell or Ivon Ave., according to their own choice [September 1968].

- Written by Dora Hunter, Submitted by Bob Hunter, Transcribed by Eileen Dale

## IX. MAX AND CLEDITH CRADDOCK REMEMBER SANFORD

Our introduction to the “Canadian Churches of Christ” and in particular the Sanford Avenue Congregation in Hamilton was, undoubtedly, one the most memorable and wonderful experiences of our lives.

We had only been married 3 weeks, had no idea of what to expect, and were moving to a new country to live and work without our family and friends for support. The members had obtained a 3 room apartment for us in the building just beside the church building. It was a 3<sup>rd</sup> floor walk-up with large living room, small bed room and an L shaped kitchen furnished with stove and fridge. Our dinette set, that was a gift from Mom and Dad Craddock, filled the dining corner to the point that if we had guests, we had to open the adjoining bathroom door so someone could set their chair in that space. The ladies had meticulously cleaned the apartment in readiness and Lynda Yager, a young teen at the time, came to help me unpack and arrange our belongings.

The very first Sunday was a day that will be remembered as long as we live. The building itself, just in from the corner of Main and Sanford Ave (where there was something called an electric street car that passed and clanged all day and night), was a large brick structure like something I had only seen in photographs from England. The building is still standing today, and with the exception of new steps, looks much the same as it did in July 1961 when we arrived.

To enter there were a number of front steps that led to a set of Big Double front doors that swung open to welcome those who came to worship. Inside the entry hall there were still more steps at either side that took you up to the auditorium doors.

Once inside there was “what seemed huge to us at the time”, an auditorium with very high ceiling, straight back wooden pews, old style long narrow windows, hard wood floors that slanted downward toward the front, a platform or stage across the front with 3 or 4 steps up on each side. There was a small carved wooden lectern for the speaker and the large communion table with a large silver pitcher, 4 goblets and silver trays. The sign that prominently hung at the back of this platform read, “There is one body, one spirit, one Lord, one faith and one baptism, one God and Father of all” (Eph. 4:4-6). I learned later that the baptistery was under this platform; the floor had a door that could be lifted and steps went down into the small but “already ready” pool of water.

The worship service was quite similar in some ways to what we had been accustomed, coming from rural Ohio. After a number of songs and a prayer, the Lord’s Supper was observed. One of the men got up to the table, the servers, who for the most part were the same ones each week, walked in unison to their position and waited while the 20 minute lesson was given around the table. (I recall Max saying that afternoon that he wondered if he has misunderstood and wasn’t supposed to speak on Sunday mornings.) But no, after communion and collection it was then Max’s turn to give his lesson. (It now seems very strange to us when returning to the States for a visit and no one gives a short (or long) talk at the table.)

The hymns, some familiar and some new to us, were sung wholeheartedly and we learned that the congregation met regularly in the activity room in the basement for fellowship, food and to practice new songs. The song leaders coordinated their selections each week and we covered the whole hymn book, including the Hallelujah Chorus. Most amazing to us!

The service was conducted with more formality and 'precision' than we were accustomed, but somehow that "set the stage" for a wonderful and lasting connection to our new Canadian family that we quickly grew to love and appreciate so much.

The members of Sanford Ave. were the most wonderful people we had ever met. They were very loving and patient with this newly married young couple, teaching us their customs, sharing their homes and food, and encouraging us in our work. For the most part the members were from the "old Country" and had been in Canada only one generation. Thus, there were lots of accents and little customs to learn. To us it was like an adventure of a life time. Looking back at being introduced to other countries, like Scotland, Ireland, England, etc. through the lives of those dear people would one day serve as a great teacher for our current work with the multicultural city of Toronto.

I hesitate to name the members for fear of leaving out, by accident, someone who was a part of this congregation. However, the members included the Cartwrights, the Walkers, the Hunters, the Cooks, the Culleys, the Sneddons, the Coxes, the Taylors, the Yagers, the Bunts, the Pughs, the Bushes, the Huntsmans, the Balburnes, the Camerons, and some sweet elderly sisters like Mrs. Harding, Mrs. Duncan, Mrs. Salmon and Mrs. McKay. (One funny little story Max likes to relate is regarding sister McKay. She had invited him over for tea...another new custom. She had this really cute, but seemingly unruly, little bull dog. He wouldn't do anything she told it to do. Months later she confessed to Max that the reason was because she wasn't calling the dog by name for his commands. His name was Max and she was afraid it would be insulting to 'Preacher Max'.)

One of the customs that the congregation had was the giving of a welcome party with appropriate gifts, in our case a food or pantry shower (they called it a pounding shower to represent a pound of sugar, flour, etc.) They had prepared a large welcome sign for the front entry hall as well.

Other special memories are a number of activities that were a part of Sanford Ave. Besides the regular weekly children's Bible classes, each summer a VBS was conducted in the class rooms in the basement of the building and there was also a Big Sunday School Picnic at a local park each summer. "Uncle Jack Yager" was the one I remember most being in charge of both and having lots of fun activities and games and, of course, lots of candy for all the kids.

The June of 1962 was a special time as Sanford was the host for the "Annual June Meeting". Westdale Collegiate auditorium was rented and besides the regular invited guest speakers and lessons for the day, Harold Walker (whom all will fondly remember

as a most beautiful singer) took the lead in preparing an afternoon devotional of songs and scriptures to present to all the ‘hundreds’ of people gathered. Max and I had never seen so many Christians gathered in one place like that before. We practiced for weeks so we could present a meaningful and uplifting program. (Anyone could be a part of the chorus and for the one time in my life I sang with the group and no one seemed to notice if I got off key. Max, of course, was enjoying himself to the greatest.)

It was a sad time when we needed to move on to other fields but we did return to Sanford to work part time while also working part time at Great Lakes Christian College in 1966. The community around the Sanford building had changed drastically and most all the remaining members were driving past the other 2 Hamilton congregations to be at Sanford. So the decision was made to close the doors and the members went to either Ivan Ave or Fennell Ave congregations in 1967.

-- Max and Cledith Craddock, July 2006

## X. FENNEL AVE. CHURCH OF CHRIST – 50<sup>TH</sup> ANNIVERSARY HISTORY, 2001

The work of the church at Fennell Avenue, Hamilton, Ontario was begun in September 1951.

About 80 members of the church meeting at 77 Sanford Ave., South, Hamilton, noticed that the city was growing and many new homes were going up in the vicinity of East 27<sup>th</sup> St. and Fennell Ave., on the mountain, without a church in the area. Bro. Edwin Fisher owned three lots on the corner of East 27<sup>th</sup> and Fennell Ave. Two lots were purchased, and soon the first building was erected. It was a small red brick structure 20 feet by 30 feet. Funds for the building were entirely from members' contributions.

The building opened for service September 16, 1951 with Sunday afternoon Bible classes and an evening service at 7:00 p.m. Bible classes were also held on Tuesday evenings.

On January 27, 1952 the church at Fennell began meeting on Sunday mornings. There were 17 charter members. Roy Merritt, then employed by the Sanford Ave. congregation, did the preaching at the morning service. Arthur Walker preached at the evening services.

Bro. Roy Merritt and family moved to the mountain in 1954 and preached for the Fennell congregation. Roy spent many days canvassing the neighbourhood. Among the many converts were Mike and Nelle Bachuk.

It was soon realized that this little building was inadequate, and the building was expanded in 1954 to 20 feet by 50 feet. This too began to overflow, and in Aug. 1955 construction was begun on the present structure.

In 1954 the small congregation in Westdale sold their building on South Oval for \$14,000.00 and gave the money to Fennell to help finance the new building to be erected in 1955. At the same time members from Westdale transferred their membership to Fennell Ave. Bro. Michael Bachuk (a new convert) was the contractor for the new building. [Note – he went on to build many of the church buildings in Ontario.]

The building had a seating capacity of 275, classrooms, a nursery, baptistry, rest rooms, kitchen and minister's study. The furniture on the platform, pulpit, chairs (upholstered in olive green to match the draperies) and the table for the Lord's Supper were brought from Westdale. Backing for the baptistry was an eight foot square oil painting of the Jordan River by Mrs. Muriel (Scott) Blaney. Membership in 1955 was 60 with attendance in the 70s.

Opening service in the new building began February 5, 1956 with services at 11 a.m., 2:30 p.m. and 7 p.m. Meetings continued from Feb. 6 to Feb. 19 with a series of Bible sermons given by Keith Thompson from Owen Sound. In 1958 the June meeting was held in Hamilton.

Bob and Rachel Davison came to work with the Fennell congregation in January 1959 and preached for the congregation until June 1962.

The first elders and deacons appointed in 1960 were:

Elders

Lloyd Snure  
Arthur Walker  
Albert Jones

Deacons

Michael Bachuk  
Donald Burgoinoin  
Donald Halls  
Stanley Horncastle  
Vincent Hoover  
Tom Moore  
Keith Wallace  
Norman Weston

By February 1962 there were about 80 members. Bible School attendance was about 120 and Sunday morning attendance 109.

After Bob Davison left in June 1962, there was no fulltime preacher. David and Evelyn (Whitfield) Johnson and family came from Jordan in 1963.

In the '60s, on the physical side of our operation, a new office for the preacher was built on the front of the building over the stairwell. Glass windows were installed in each of the auditorium doors to make the coat rack visible from the inside of the auditorium when the doors were closed. The iron fence was installed to solve the problem of corner cutting.

In November 1964 a meeting with Wesley Jones resulted in 12 baptisms and 2 restorations. There were 40 visitors.

The summer of 1965 was one of the busiest years in the Lord's work in this province for a number of years. Nine campaigns were planned. Several of the members from the congregation spent time in these campaigns.

A visitation program under the direction of David Johnson continued for many years. The congregation was divided into 4 teams—each team visiting one week each month—two visits for each couple on the team.

In October 1965 Rod Spaulding held a 3 day meeting to guide us in certain aspects of the visitation program and a personal evangelism program.

In October 1965 Julia VanAlstine was appointed to work full time with the congregation. Her duties included secretarial work, visitation, and personal evangelism. David and Julia did a religious census in the community each Wednesday afternoon.

Early in 1966 a workshop was held with Rod Spaulding to prepare for an upcoming campaign in June. Thirty-three workers from Odessa, Texas arrived to conduct a census campaign. A meeting followed this with Dean Clutter. The results from this campaign and meeting were excellent. One hundred sixty-one families requested home Bible Correspondence courses; twenty-two children were enrolled in Bible School. In addition two hundred and forty-five good contacts were made.

Brian Boden made an excellent contribution to the work at Fennell during the summer months. He conducted many home Bible studies as well as some teaching. He left to attend Michigan Christian College.

In 1968 the property on the north side of Fennell and East 17<sup>th</sup> was purchased from the Church of the Nazarene. Keith Wallace and Ron Hoover worked diligently on the financing required. The new facility, the Annex, became available in August. Much cleaning and repair work was needed, as well as painting the interior, and the rooms equipped with black boards, tack boards and furniture.

The Sanford Ave. congregation at this time became sadly depleted in numbers. Many you and energetic members left to carry on the work in other places—some to Ivan Ave., some to Fennell. The congregation decided that the money spent in trying to maintain the work at that location might be put to better use if the building were disposed of and the proceeds divided between the other congregations in the city. The money in the treasury and the money from the sale of the building were portioned out to various congregations (approx. \$25000.00). On the first Lord's Day in Sept. 1968 the congregation departed to take up membership with the congregation of their choice - the larger number became members at Fennell Ave.

The visitation program begun in 1965 was still going on with the younger men taking the responsibility, as well as doing the Tuesday night teaching. Jack Yager worked with the youth and many outings and fun times were much enjoyed.

By 1969 the Ivan Stewart Campaign wheels were already beginning to turn even though it was a year and a half away. One of the conditions insisted upon was that at least two members of the hosting congregation participate in

campaigns other than their own. Charlie Cook (an elder) went to work in the Canberra, Australia campaign in April 1970. David Johnson went to Brisbane, Australia in June 1969, and Art Walker went to Calgary in August 1971.

The campaign in Hamilton was in August 1970. Rosalie Jones worked full time in the office. Sixty-six campaign workers set up one hundred plus Bible studies. There were twenty-one baptisms. Ron Laugherty was the speaker for the campaign, and Jerry Cox was the song leader.

In June 1972 Bert and Muriel (Whitelaw) Thompson from Windsor, Ont. began work at Fennell. David Johnson accepted the position of Administrator of the Grove Park Home in Barrie, Ont. and in October 1972 he moved to Barrie.

In June 1973 Randy Morrith began work at Fennell. He married Lois Huntsman July 14, 1973. Randy conducted a very successful V.B.S. in August 1973. He was here two years before going to Port Colborne Ont. in June 1975. He would return many times in the next 25 years to preach Sundays, when Fennell was without a full time minister. He estimates about 8 years off and on at Fennell.

In October 1975 the Bus Program was about to be launched. Much door knocking was done. By the summer of 1976 fifty-five children were riding the "Joy Bus". Wayne Page and Don Snure were in charge of the bus program. They painted the bus and Don spent many hours painting the church name on the bus.

Sunday school enrollment reached 155, with classes from beginners to Adult III. Wed. night enrollment was 92, 47 children from non-Christian homes. Many home Bible studies were in progress. Several families were converted as a result of the bus program. In Sept 1975 Bert Thompson moved to the London area. We were without an evangelist for a year.

Bryan and Susan Meneer moved to Hamilton in Aug. 1976 to begin work here. Susan had a girls training class in her home. It was a combination of fun, togetherness, crafts, service to others, and any projects they might like to do.

The bus program grew. In 1977 there were 53 riders and 1978 picked up 70 students. By now a van and cars were needed to take care of the bus overflow.

In 1980 a new Bible Class was added - the Cradle Roll taught by Dean and Laura Wright. In the spring of 1981 a series of mini workshops to train more Bible school teachers was held, beginning with the Cradle Roll. Laura

Wright taught the sample lesson. The babies were there for the class. Ideas, visual aids, songs etc. were shared. The program concluded with a potluck dinner for Bible school teachers and staff.

The Bible call program was in the planning in 1980. It is a telephone program of Bible tapes where the public could phone in, select a tape, and listen to that tape by phone. In Sept. there was a Bible call canvass blitz - 3500 brochures were printed and distributed in Hamilton, as well as Burlington and Dundas.

In 1981 the program was well on its way, and the season saw 4 conversions and some Bible studies set up. Many more followed in the coming years.

The June meeting of 1981 was held at Sir Winston Churchill High School in Hamilton.

In Oct 1981 Bob and Beth (Smart) Hibbard came to work at Fennell. Bob did follow-up work with Bible call, and correspondence courses, as well as sharing the preaching with Bryan. Bible call grew in 1982 - and in one month as many as 1,376 calls were taken. Studies were also set up.

A ladies morning Bible class began. Attendance was encouraging with many visitors. It continued until June, and resumed again in September.

The ladies held a Ladies day in April 1982. "Something Beautiful, Something Good" was a time for the older women to share what they had learned about God over the years. Keynote speakers were Maxine Timmerman (Think on these things, Phil 4:8), Marie Hibbard (My precious gifts, Titus 2:4, 5), Eleanor Robinson M.D. (Thou art my Hiding Place), and Wilma Moore (This I leave you).

In March of 1983 Campaign workers came from Ohio Valley College. They did much door knocking. The purpose was to invite people to the Marriage Enrichment Film series by Carl Brecheen and Paul Faulkner which took place in April and May 1983.

In June 1983 the young girls from Grade 6 and up had a special "achievement day" and invited the congregation to come and see the crafts the girls had made at Annie's Attic. The girls served tea. Annie's Attic was a girls class that had been meeting for the past two years at "Wilma's Place". They had been learning to lead and take part in monthly devotionals. They had also been learning such practical skills as sewing, crochet, crewelwork, knitting and fancy sandwich making. Titus 2:4-5.

In Oct. 1983 a young men's public training program began. The young men took turns speaking on Wednesday evenings. There were 19 baptisms in 1983.

In spite of many additions, numbers were down. In the years following young people were going off to universities in other places, or finding employment where it could be found.

Bob continued his work at Fennell until 1984. Bryan was here until Feb. 1987.

Soon after Bryan resigned from preaching, Larry and Martha (Perry) Thomason moved to Hamilton from Brantford and Larry began his work here, Feb 8, 1987. In June 1988 the ladies hosted a ladies day with a twist. The theme "Let the older women train the younger women"

1. To love their husbands and children, to be self-controlled and pure - speaker, Doreen Ellis

2. To be busy at home, to be kind, to be subject to their husbands, - speaker, Louise Hartwigsen.

A choice of other workshops was given for the second class of both morning and afternoon classes. The workshops were:

Morning

1. Fancy sandwiches - Wilma Moore

2. Bread - Helen Adamczyk

3. Pies - Dolly Hoover

4. Soup - Marion Hoover

5. Pampering husbands - Phyllis May

6. Positive parenting - Audrey Cox

Afternoon

1. Creative gift making - Charlene Jaggard

2. Quilting - Mildred Glover

3. Cross stitching - Martha Thomason, Marlene Hampshire

4. Crocheting - Madeline Cook

5. Serving others - Jacki Dennis

6. Teaching others - Kym Hibbard

Larry Thomason's stay was short, about two years, and in August, 1989 his motherland (U.S.A.) was calling him. Joe and Marcia Godbout followed Larry. His stay too was short—from 1990 to 1993.

Several years following we were without a full time preacher. It was in these years that on the physical side of our operation, many renovations took place. Both the upstairs and downstairs took on a new look.

Randy Morrith did much of the preaching. Other area preachers also came to serve. On Feb. 1, 1997 Guy and Marg Stopard and daughter Tracy, moved to Hamilton. Guy began full time work.

The ladies hosted a ladies day with two of our own talented ladies doing the speaking - Beth Hibbard and Jacki Dennis. In May 13 2000, the ladies again hosted a ladies day. The theme was (The Hands of Jesus). The guest speaker was JanaWaltman of Wichita, Kansas. The Material covered Praying Hands, Hands that Healed and Touched, The Master Servant Hand's, and Hands that Sacrificed.

A "Feed the Children" program was started and currently we have four children in Liberia, Vietnam, and El Salvador that we are supporting. On May 26, 2001, Fennell hosted the area wide Bible Bowl, challenged by the Strathmore Church of Christ, Toronto.

In August 2001 Guy Stopard resigned from preaching to pursue a new career.

Now on September 23, 2001, we celebrate a 50th Anniversary of the work started in this area.

This is an overview of some happenings at Fennell. Many spring and fall meetings were held yearly. Vacation Bible School was a yearly event so much enjoyed by so many children. The Sunday school and Wednesday evening Bible Classes for all ages are weekly. Other campaigns were held. There have been many weddings, bridal showers, many baby showers, going away parties, picnics, young people activities, other ladies days, senior activities, a yearly corn roast (since 1964) at the Burgoins, games nights, ladies monthly classes, mother & daughter evenings and sadly many funerals.

Hopefully, I have not made too many errors in writing this.

Respectfully,  
Wilma Moore  
September, 2001

## XI. THE RITCHIE CAMPAIGNS, 1947, 1948, 1950, 1951

In the years immediately following World War II, a period of growth began for Ontario churches of Christ that would continue for some four decades. Canadians had forged a new sense of national identity during the war years and were ready for bigger and better things. This spirit moved our brethren as well. Four Ontario campaigns, in the years 1947, 1948, 1950 and 1951, conducted by Andy T. Ritchie Jr, Harding College professor, provide an important window to the conditions of those earlier years.

What was it like in 1947? There were fewer congregations in Ontario than fifty years earlier—27 in contrast to 32. The brethren were dealing with the news of the death of a Harding student, Russell Johnson, taken in an auto accident on his way to a preaching appointment. His father, George M. Johnson (Winnipeg), had recently arrived to preach for the Fern Ave. congregation in Toronto. Omagh Bible School conducted its eleventh year of teaching. Twenty Ontario young people were enrolled at Harding College as well as others at Lipscomb and Abilene, the early portion of a wave of Canadian students who would attend southern Christian colleges in the second half of the 1940s. The “June Meeting” was hosted by the Fern Ave. church in Toronto and was attended by 600 to 700 people. Joe and Rosabelle Cannon were present and the occasion served as a send-off as they would shortly head for mission work in Japan. Two new congregations established in Hamilton the previous year, Ivon Ave. and Westdale were looking for assistance in order to grow and flourish. The Bayview Ave. church in Toronto had completed its building in 1946 as well and also looked to better days.

Keen on evangelism, George M. Johnson arranged for George S. Benson, president of Harding College, to conduct a four-day meeting at Fern Ave. in March 1947 and to explore ways for advancing the cause in Ontario. A meeting was hosted that was attended by interested brethren from Thessalon, Sarnia, Meaford, and at least ten congregations from south-central Ontario. Benson proposed several initiatives: (1) a one-month campaign to be conducted by Andy T. Ritchie Jr and Harding students, (2) college students to be employed by local Ontario congregations for the three summer months, (3) two workers to be supported by American churches to work in needy areas for extended efforts. He pledged \$1,000 from the College church in Searcy of which he was an elder, encouraging the Ontario churches to match this amount for the campaign. (The Tintern congregation was the first to respond with \$100.) Collingwood and Brantford were identified for the third initiative. It had been Johnson's expectation that Fern Ave. would host the campaign, but the timeliness of support for the new efforts in Hamilton drew attention. John Whitfield, preacher with the Raymond and Beecher congregation in St. Catharines, recommended that Ivon Ave. be selected. There was enthusiasm for this plan and Benson returned to work closely with Ritchie in the preparations. Also, while in Ontario, Benson, following a tour of the snow-covered campus of Omagh Bible School, attended the OBS annual meeting conducted in Beamsville, March 3. There he recommended that Omagh be upgraded to a year-round school, teaching high school and the first two years of college, so that Ontario students could attend our southern colleges, earning the BA degree with only a two-year "absence" from Canada. He offered to arrange for the recognition of credits by Harding College. Jardine McKerlie, who had led in developing the Omagh Bible School campus several years earlier, and president of the OBS corporation, was identified as the contact man for this initiative. (Dr. McKerlie, however, moved to Searcy in August 1947 to establish an industrial arts department for Harding College. He died suddenly the following year, Nov. 13, 1948 at age 52.)

Andy T. Ritchie (1909-1983), Harding music teacher (1946-1974), agreed to lead the summer campaigns. Ivon Ave., Hamilton, was the site for the first of the four campaigns to be conducted in Ontario. Ivon Ave. was the result of the initiative of a Hamilton barber, Alex Fisher. He had purchased a double garage in east Hamilton and converted it to a 30x20 foot space for Sunday school activities that began May 26, 1946. By September a small congregation was meeting there regularly with preaching by W. F. Cox, evangelist with the Sanford Ave. church. Seventy-year old Cox moved to be the fulltime preacher for this group May 1, 1947. The campaign began June one and carried through to June 29. Campaigning, including door-to-door work and evening meetings for children and adults, was somewhat new for Canadian brethren. Anticipating that young men would do the house calling, some were taken aback when it developed that more young women than men would be involved. It was also expected that the team of students would be largely returning Canadian students. Of the 20 workers (one report gives 19, another 21), only five were Canadians: Olive Peddle, Keith Thompson, Toronto; Sybil Hibbard, Sarnia; Bob Adams, Winnipeg; and Mabel Perry, Tintern. Local members participated as well for one or two weeks each: Audrey Fisher, Hamilton; Allen Killom, St. Catharines; Bethel Bailey, Sarnia; and Murray Hammond, Toronto. The campaign was conducted in a tent pitched on a lot on the corner of Ivon and Roxborough that became the site of the future building. Radio announcements were made and Ritchie was

received by the mayor. The Harding students were billeted in homes of members of the three Hamilton congregations. Ritchie with his wife and four children rented a home for the month. Nine baptisms were reported as a result of the four-week meeting. Four baptisms followed, including Bob Priestnall's mother and Vera Clark. Three Ivon Sunday school boys were baptized at Omagh that summer, including Bob Priestnall. With the help of Ontario churches, a basement auditorium was completed and opened September 1948. (It wasn't until 1959 that the building was completed. The congregation moved to new quarters in Stoney Creek in 1982.)

The second Ritchie campaign was conducted the following year (1948) for the newly established Westdale congregation in west Hamilton. This congregation had been formed in 1946 under the leadership of Lloyd Snure and Albert Jones, former members of the Sanford Ave. church. A derelict hall at North Oval and Sterling had been secured and renovated. While Ritchie's extant files on the Westdale campaign are not as complete as for the Ivon campaign, some details can be pieced together. The effort lasted from August 15 through September five. The first week was preliminary with various local speakers conducting the evening meetings. Ritchie arrived to carry on from Sunday, August 29 through September five. The team of Harding College students included 12 men and seven women for a total of 19, plus Brother Ritchie's fourteen-year old son, Andy T. Ritchie III (who would return to Ontario to teach for several years at Great Lakes Christian College), and Don Snure, a Westdale teenager. Brother Ritchie consulted with Don's older brother, George Snure, a student at Harding, in preparation for his second Hamilton campaign. Keith Thompson was the only Canadian member of the team. No record of the results of this campaign have been uncovered. Westdale merged with the Mount Hamilton Fennell Ave. congregation in 1954. (Ritchie was also able to open a three-day meeting at Ivon Ave. on September five. William D. Medearis, Detroit, continued this meeting through Sunday, September 11 at which time the formal opening of the Ivon basement auditorium was celebrated.)

The two Toronto campaigns conducted by Ritchie with teams of Harding students in the late summers of 1950 and 1951 received only passing attention in the Gospel Herald. Both campaigns supported the efforts of the Bayview Ave. congregation. Ray Dillard was the Bayview preacher during the 1950 campaign and Ralph Perry was the newly arrived preacher for the 1951 effort. The Bayview congregation began in 1902 as the Bathurst St. church and moved to its Bayview location in 1940. Its basement auditorium was completed in 1941 (the war was on!) and the auditorium in 1946. Only a brief account of the 1950 campaign appears in the October issue of the Gospel Herald: "Just closed a two-week's meeting with Brother Ritchie and a group from Harding College. There were four additions and two restorations." The 1951 campaign, August 26-September 7, involved ten Harding students, five men and five women; none were Canadians. Both Ralph and Don Perry worked in the effort, however. The goal had been for 12 to 14 workers. "These would go out two by two, genders not mixed unless married." Three baptisms and one restoration resulted.

Several reflections are in order. Intentional evangelism was the emphasis of the day. Extensive planning and preparations were involved. Interest in spreading the Gospel

was regional in Ontario. Alex Fisher, W. F. Cox, George M. Johnson, A. Linn Whitelaw and John Whitfield each corresponded with Benson and or Ritchie in preparation for the initial Hamilton campaign. Door-to-door campaigning, while not an innovation, was somewhat new to Canadian brethren and met with typical resistance at the door. The campaign efforts were individually successful but the long-term results were modest. From Benson's perspective the flow of Canadian students to Harding needed to be reciprocated by evangelistic initiatives supported by these students back home. However, involvement by Canadian students was small at the beginning and non-existent at the end. The campaigners themselves were blessed and several fortified for their future service. Several are well-known to us: Bob Hare (1947, 1948) served for many years in Eastern Europe; Ted Nadeau (1948) in Germany; Norman Starling (1947, 1948) in Ontario; Max Mowrer (1948) Japan, Saskatchewan, Ontario; Keith Thompson (1947, 1948) over fifty years of preaching in Ontario; Jimmy Massey (1951) in the Caribbean. Ritchie was the ideal man for this early effort. Soft-spoken, polite, respectful, dignified and reserved, he was well received by both the brethren and the community. W. F. Cox wrote of his work: "Clear, kind, forceful, convincing...His first appearance on the platform on each occasion was characterized by a few seconds of silence then with a smile which seemed to express his heartfelt appreciation of the occasion for bringing the wonderful salvation to so many, he began. His serious consideration for the lost and his sympathetic manner of teaching won the hearts of those who heard him."

The Ritchie campaigns signalled to Ontario brethren action, excitement, intentional evangelism, enthusiastic young people, and a commitment to growth. No doubt the subsequent increase experienced by churches of Christ in Ontario in the years following drew stimulation and example from these efforts.

Special to the Gospel Herald  
July 8, 2003  
Geoffrey H. Ellis  
(Used by permission)

## XII. HAMILTON CHURCH LOCATIONS

- 1849 – Brethren are reported in the city, but no meeting location is known. Itinerant evangelists, A. Anderson and J. Kilgour, hold a weekend meeting.
- 1862 – F. H. Mallory arrives in Hamilton and begins meetings in his home.
- 1869 – F. H. Mallory “sets in order” a congregation of seven. Meetings are in his home “for 13 years”: “The first brick house on the east side of Bay St. south of King St.”
- 1883 – “38 meeting in a hall at 22 ½ King St. E.”
- 1887 – One report: Lediard preaches at A. Anderson’s house as there is “no church building,” according the *Ontario Evangelist*, Vol I, No. 12, April, 1887, 3.
- 1890 – September 14, opening service is held in a new building 52X30 feet on a 58X32 feet lot on the corner of Wilson and Cathcart Streets. (The report stated that “in recent years” the church has been renting the Templar’s Hall at King William and James Streets prior to this relocation.)
- 1897 – A second, “non-cooperative,” congregation begins April 4 with five persons at the home of Bro. Wright, 50 Aikman Ave. Meetings continue in various homes, including that of Sis. Standish.
- 1898 – This group then moves to the Foresters Hall on June 22.
- 1899 – Another location is identified for this group in an upper room on King St. E.
- 1902 – This congregation then locates at the corner of Jackson and Walnut Streets and continues there for nearly 11 years.
- 1905 – The “cooperation” church disbands.
- 1913 – The Walnut St. congregation rents the building now owned by E. T. Wright Mfg. Co. located on the corner of Wilson and Cathcart Streets, the same building built by the “cooperation” brethren and remains there for “seven or eight years.” (The *Christian Monthly Review* lists the congregation as meeting in this location until the end of 1923.)
- 1913 – A mission goes forth in March from the Walnut St. congregation to the east end of the city, meeting at Swale’s Hall, Kinrade and Barton Streets. By May, The East End church is meeting at the East End Y.M.C.A. Hall on Barton St. near Milton.
- 1920 – The main congregation, “forced to find a new location,” meets for nearly two years in the Labour Hall on James St. N.

- 1921 – In September the congregation relocates at 77 Sanford Ave. in the former St. Peter's Anglican building. The seating is received as a gift from the E. T. Wright Co. (The congregation would meet here until September, 1968.)
- 1928 – A new mission is begun in November in the east end, meeting in the Edinburgh Hall at the corner of Ottawa and Edinburgh Streets. It is noted as the East End Church in the directory of the *Christian Monthly Review* and continues for two and a half years (1928-1930+).
- 1944 – The Westdale church is planted by members from Sanford Ave. in west Hamilton at the corner of Sterling and North Oval. This congregation discontinued in 1954.
- 1945 – A further work is begun by several members of the Sanford Ave. congregation in the east end of Hamilton with early Sunday School meetings being conducted beginning May, 1946 in a double garage nearby the corner of Roxborough and Ivan Ave. where the congregation would locate in its own building. The official opening of the unfinished building was Sept. 12, 1948, and of the completed building Dec. 6, 1959. The congregation relocated in Stoney Creek in 1982.
- 1951 – A new work is begun at the corner of Fennell Ave. and East 27<sup>th</sup> Street.
- 1987 – The West Hamilton church begins meeting at Mohawk College, Fennell Ave. and West 5<sup>th</sup> Street, Nov. 1, 1987.
- 2002 – The Hamilton North church begins meeting in Aug. 2002 in the Y.M.C.A. at 79 James Street S and Jackson Street.

- Researched by M. Perry, W. Moore, and G. Ellis

## ADDENDUM

## WHY I CAME TO THE CHURCH OF CHRIST

I was born into a large family of eleven; I was the fifth child of seven girls and four boys. We lived in Whitemouth, Manitoba and my parents were poor, often struggling to meet the needs of such a large family.

We were brought up in the Catholic faith and I continued as a young adult. As time went by, I became more aware of other religions. I left the Roman Catholic faith because I would not bow and kiss the feet of the Virgin Mary statue and many more acts of false worship. I never went back.

One day in passing I noticed a sign "Church of Christ" at Fennell and 27th Street. This small building was still under construction but its name, "Church of Christ," captured my attention as well as my interest. I vowed to myself I would come to visit one day!

I remember praying at night to God to show me some sign as to where I should go to worship... at what church? Soon after, I was paid a visit by Edwin Fisher who happened to be canvassing in my area handing out invitational pamphlets to come and hear a guest speaker Bruce Merritt at this little church I passed on Fennell and 27th Street not so long ago. I decided to attend the church meeting and walked the distance from Mohawk and Gage to Fennell and 27th.

I listened with profound interest, the Bible message, quotes from the Bible, and inspirational hymns led by the song leader Harold Walker. All in all, the simplicity of this faith and teachings that were being projected spurred me to come and hear more! Shortly after, my husband Mike and I were visited by Roy Merritt and Gilbert Clark at our home. The talks went on well into midnight at which time Mike decided that he wanted to be baptized, that night. The following Sunday, I also became baptized. That was in 1950 (56 years ago) and I am told we were the first converts to be baptized at this little "Church of Christ" at the corner of Fennell and 27th Street.

I have never regretted my decision becoming a Christian!

- By Nelle Bachuk, 8/20/2006

## FURTHER ON THE CHURCH PLANTING AT SWALE'S HALL IN 1913

### LETTER

The Bible Student Pub. Co.--In your March edition under "New Notes, Hamilton," you state that a new congregation has been started in the east end of the city, meeting in Swale's Hall, by a few of the brethren with the acquiescence of the church here, etc.

The new congregation was started by a few of the members of the Walnut Street congregation, who withdrew there from, charging that the congregation being disorderly and unscriptural in the conduct of its work and worship, and the congregation had no participation or fellowship in the work which was devised and determined at a private meeting held by the brethren who afterwards withdrew from the congregation as above stated.

The Church meeting at Walnut Street refused to sanction the aforesaid work upon the solicitation of the same.

Not wishing to take unnecessarily of your space the above statement is made as brief as consistent with the facts, but I wish to call your attention to the fact that this is not the first time you have printed false statements concerning the Church here, as also of others; also that at least one of your editors had knowledge and information concerning the conditions under which the above mentioned work was inaugurated; that it was upon his suggestion and advice that one of the few brethren referred to afterwards came to the congregation asking its acquiescence in the work they had done but the brethren there refused to be connected with the work in any way; also that the brethren remaining with the Walnut Street congregation have not participated in any of the new congregation's meetings, which is significant.

Trusting you will rectify the misstatement referred to above, I remain,

Respectfully yours, H. McArdle

### REPLY TO ABOVE

"The Bible Student" is anxious to be correct in all its news and for that reason we have asked Bro. McArdle what "false statements" about Hamilton and other places have appeared in our columns in the past. He only instances items that appeared before anyone now in charge of the paper had anything to do with it. So that part of his letter requires no further response.

As to the report in our March issue this was based on information supplied by the brethren concerned.

The brethren now meeting in the Y. M. C. A. Hall have been asked again about this matter. They say that no criticism of the worship at Walnut Street has been offered by them, but that some of their number have criticized the want of order and arrangement in the work there. They have also protested against the disbelief that is manifested by some in the congregation in the appointment of elders such as the New Testament churches had.

The brethren in Hamilton who believed the cause in that city was being hindered by the want of oversight and order asked the advice of the present writer regarding the commencement of a meeting in another part of the city. I urged them very strongly not to

do so without the consent of the congregation and advised them to remain if objection was taken. I advised, not one of them, but all of them to go with their request to a meeting of the congregation.

Their version of that meeting is what Bro. McArdle stated that there could not be any objection to such a work being started; that scripturally he could not object and that he had no desire to do so. Bro. Trout stated that if there were sufficient objections to another congregation being formed they would remain at Walnut Street. He asked if anyone had objections to offer and no one did so, hence these brethren concluded that although there was no hearty approval, there was no objection. The congregation simply acquiesced.

"The Bible Student" hopes that both congregations will be blessed in their work and that in spite of differences of view regarding the oversight they may be able to help each other. A. Brown.

- *Bible Student*, Vol. 10, No. 5, May 1913, page 5 and 7

## IVON AVENUE CHURCH OF CHRIST

The history of our church goes back not to June 1982, when the first service was held in the present Manor Place building, but to 1946 when Alex Fisher put his plan for evangelizing East Hamilton into action.

In her diary, Alex's wife Pauline, made the first of many entries recording the progress of both Alex's work and the work of those who supported, assisted and carried on for him.

1946, Brother Alex Fisher bought a double garage at 150 Ivon Ave. and some of the brethren helped put up gyp-rock on the walls. It was opened as a Mission for Sunday School. May 26, 1946 started Sunday School at 150 Ivon Avenue. Fourteen children present, four adults; Alex and Pauline Fisher, Marie Knight and Ruth Grant.

Alex Fisher was a barber whose shop and home were located at Cannon and Ottawa Streets in Hamilton. He and his wife were members of the Sanford Avenue Church of Christ in Hamilton where Pauline's father, W.F. Cox preached.

Because of his daily contact with people living in the east end of Hamilton, Alex was aware of the need for a church in the area and was determined to do something about the situation. His plan was to reach out first to the children, then to their parents and other adults living in the neighbourhood.

By September of 1946 his wife writes that a small group of adults were meeting in the garage with W.F. Cox preaching to them following services at Sanford. From those humble beginnings Alex watched his work for Christ grow.

Pauline writes, "On February 9, 1947 the first meeting for breaking bread was held. Ten broke bread, changing the name from Mission Sunday School to Ivon Ave. Church of Christ."

By May of that year W.F. Cox had joined the congregation as full-time preacher. In June a week long tent meeting was held with 20 students from Harding College campaigning and Andy Ritchie from Searcy, Arkansas speaking. During that meeting nine people accepted Christ; four more the following week.

By July 6, Pauline records that there were 52 people at the morning meeting, counting children. July was also the month that the men in the congregation decided to make plans to start the basement for a proper church facility.

The congregation had purchased a lot at the corner of Roxborough and Ivon Avenues. With financial help from congregations across Ontario and doing much of the work themselves, the congregation had the basement ready for occupancy little more than a year later. The official opening was September 12, 1948.

"It took us nearly six months from the time we started to lay the bricks for the basement until the cornerstone was laid May 3, 1948 said Claude Cox, Pauline's brother. Claude and his wife Doreen worked along side the Fishers almost from the beginning. Still with the congregation today, they said, "We did what we could and contracted out what we couldn't."

Pauline records that on December 1, 1947, the "men had a bee at the basement to fill in earth around the foundation. Helping were Claude Cox, David Cox, Alex Fisher, W.F. Cox. Another night Donald Morton, Blake Van Home, Bob Priestnall, Alex Fisher, and W.F. Cox worked piling cement blocks and filling in."

It would take another 11 years before the building was actually completed. The new auditorium was opened December 6, 1959. At the official opening W.F. Cox, in his 83rd year, spoke in the morning, Keith Wallace in the evening.

Twenty-three years later Keith Wallace would speak at another opening, this time when the Ivon congregation left their old home for a new building and future in Stoney Creek.

"We had a lot of fun back in the old building," said the Coxes, "But as time went on we knew we'd have to move. The building wasn't functional. We had canvassed the area to death. The congregation would grow so large and then attendance would drop off. People would move away or fall away." Many of the original members died, including Alex Fisher and W.F. Cox.

It was Claude who first heard that the Alliance Church was going to sell its building in Stoney Creek. He told Ivon's minister Blake Gieg. The congregation was then approached and the campaign to buy the building was on. It took a year to raise the funds to buy the Stoney Creek building with Blake doing the fundraising; appealing to congregations in both Canada and the United States for financial assistance.

"We would never have been able to build Ivon or purchase our new building without the generosity of the Christians in other congregations," said the Coxes.

With only 14 wage earners in the Ivon congregation at that time the contribution the members made was also great. "Members like Emmett Brown who gave freely because they were anxious for a new building that could serve a new community. And of course Blake - he had the hardest job of all."

While the Ivon congregation was in the throes of raising money for the new building, one thing after another went wrong including a last minute decision by their bank to refuse their loan. It was the lowest point for the congregation. "Maybe the Lord was testing our faith," said Doreen Cox.

If the fund raising problems were a test, the congregation passed. At the last moment the St. Catharines congregation agreed to co-sign a loan with another bank. The loan was accepted and the first services at Stoney Creek were held June 13, 1982.

"Sometimes," according to the Coxes, "when you've been with a congregation as long as us, you wonder what you've accomplished. You wish there had been more baptisms. But then you can't judge your effect and it's encouraging to see the young people who have grown up with the congregation and remained faithful and grown strong."

In Pauline Fisher's diary she has recorded the names of all those baptized in the church from 1947 until 1980. The list takes up nine pages.

Those people were reached because one man, in 1948 felt compelled to start the Lord's work in the east end of Hamilton. .

Today the church is still reaching out; this time to a new community.

Ministers who have served the congregation: W.F. Cox, Walter Dale, Bob Davison, Geoff Ellis, Blake Gieg, Murray Hammond. Clyde Lansdell, Roy Merritt, Ray Millar, Jim Nicholson, Jim Parker, Don Perry. Harold Tabor. Keith Wallace, and Ben Wiebe.

- "FROM ONE MAN'S DREAM ..." by Linda Haist