

The Canadians at Nashville Bible School

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The Nashville Bible School

While James A. Harding was in Nashville for a debate, he stayed with David Lipscomb, his moderator and senior editor of the *Gospel Advocate*. Both were concerned about the need for trained leadership in the church. Harding was preaching in great evangelistic meetings, adding many to the churches, but then he was off to another meeting, leaving the new Christians behind. Except for a few congregations like Plum Street in Detroit even the large churches lacked well prepared elders, teachers and preachers. Both knew the answer was Christian education.ⁱ

Harding once said, "Had it not been for Brother Fanning and his work (in Franklin College near Nashville), so far as we can see, we would not have had David Lipscomb, E. G. Sewell, and the *Gospel Advocate* with its hosts of writers and friends." Lipscomb felt the time had come and Harding was the man to head the new school. There was considerable objection to the proposal. J. W. McGarvey even made a special trip to Nashville from

Kentucky to urge Harding not to leave his evangelistic work. Harding, however, finally agreed to start the school in 1891, after completing or making satisfactory arrangements about his meetings, as he was booked two years ahead.

The proposed school, as Lipscomb envisioned it, was to be different from any they had ever known...The Nashville school would require all students to carry the courses in Bible. It was not to make preachers, but to prepare men and women for fruitful Christian lives...The preparation of preachers was one thing for which the school was not especially designed.ⁱⁱ I well remember that back in 1943 or 44, when plans were being made for my brother Ralph and me to go to Lipscomb, (formerly Nashville Bible School) there was the suggestion that the church at Tintern, Ontario should provide financial support for us. I felt that such support should not be given to us because we were not necessarily going to Nashville to prepare to preach.

As late as 1896, Harding wrote in the *Advocate*: "It was not our design to make professional preachers, but to train

males and females, old and young, all who might become members of the school, for the greatest usefulness in life. Every student is left free to choose his own calling."ⁱⁱⁱ

M. Norvel Young, wrote in his history of Christian Colleges, that "David Lipscomb College or as it was originally called, The Nashville Bible School, is the oldest college operated by members of the Churches of Christ in continuous existence." In it the streams of influence from Bethany College under Alexander Campbell and from Franklin College under Tolbert Fanning met to perpetuate Christian education among the membership of Churches of Christ. The two founders, James A. Harding and David Lipscomb, graduated from Bethany and Franklin Colleges respectively. In spite of opposition and indifference among their religious brethren these two men started a school which has been largely responsible for the beginning of at least eight other colleges."^{iv}

David Lipscomb was born January 21, 1831 in Franklin County, Tennessee, where he grew up on his father's farm.

He became a Christian early in life, and in 1846 matriculated at Franklin College. Several years later, in 1849, he received a contract to help build the railroad from Nashville to Chattanooga. With profit from that enterprise, he purchased a farm four miles south of Nashville, which he later gave to the Nashville Bible School. Lipscomb became known as a religious editor and as a preacher and he "was primarily a teacher of the Bible."^v

James A. Harding was a teacher. Born and reared in central Kentucky, he attended Bethany College just after the Civil War. Following his graduation at Bethany in 1869, he taught five years in a boys' school. From 1876 to 1891 he was engaged in evangelistic work. He was evidently an effective evangelist and debater. Lipscomb urged him to become the principal of the proposed school. Harding finally agreed to do so as soon as his engagements for meetings during the next two years were met. So in June 1891, the first public announcement of the school appeared in the *Gospel Advocate*. It was to open in September.

The first two years involved the use of rented facilities for the school. By the third year, the school was considered permanent enough for Lipscomb, J. R. Ward, and W. H. Dodd to buy two and one-fourth acres of land on South Spruce Street for a campus. They held the property as trustees. In February 1901, the school was incorporated with a board of directors. Harding did not favor a legal organization of the school, so he resigned in a short time to establish another Bible School in Bowling Green, Kentucky. In August 1902, David Lipscomb offered to give the school fifty-nine acres of his farm on Granny White Pike. The board agreed to accept the offer, and the land was deeded to the board. The Nashville Bible School continued to grow. Additional buildings were provided but indebtedness became a restriction. More faculty members were added. The enrolment of students in 1914-1915 was larger than in any previous year, having reached 215 students. David Lipscomb died November 11, 1917 at the age of 86. In response to the petition of the faculty, the board changed

the name of the school to David Lipscomb College in honor of Lipscomb's great service.

Nashville Bible School in Operation

With little publicity the announcement to open the school was made; "The Bible School will open Monday October 5th at 108 Fillmore Street. All who intend attending should be present at the beginning. The electric car runs by the door."^{vi} As Harding walked up to the house the first morning, nine men were sitting on the front porch.

Two points were emphasized in the few notices about the school. First, each mention of the school referred to the fact that the Bible was taught as the textbook every day to every student...This practice characterized not only this school but also those inspired by the Nashville Bible School. The second point of emphasis was that the institution was not for teaching the Bible only, but that it proposed to offer a

thorough literary and scientific course with the Bible as a specialty.^{vii}

Courses taught in the Nashville Bible School included English, Latin, Greek, Mathematics, Logic, Metaphysics and Natural Science. Other subjects were made available from time to time. In addition, the Bible was taught "above everything else." There were three recitations from the Bible. The first was in a study of the Old Testament, which by the close of the first session at Christmas, was expected to complete the Pentateuch. The second was on the New Testament, and the third studied the Bible in a topical form. Lipscomb taught the class in the New Testament while the other Bible classes were taught by Harding. Every student was required to have at least one Bible class a day. He was expected to memorize the contents of each chapter of the Bible. The class in the New Testament was expected to memorize all the sermons of Christ and the apostles which are recorded in the gospels and Acts.^{viii} I had Batsell Baxter Sr. for one or two Bible classes. He told of having to memorize whole books of the Bible. I appreciated, in later

years, having to memorize Paul's speech in Athens and other smaller parts of the scriptures.

The quality of the Nashville Bible School especially in its earlier years was exceptional. J. N. Armstrong wrote, "I have never seen a school in which every member seemed to love every other one so much...If one is taken sick, he has the tenderest care and attention...But such love came naturally, Armstrong thought, from their study of the Bible. The more we study the Bible the more we love one another."^{ix}

The warmth of fellowship on the campus was an even greater revelation to John T. Glenn who entered in 1897. Writing sixty-seven years later, Glenn said, "I cannot forget what a change I found there from that to which I was accustomed--from Texas to Bible school"^x

The hope of David Lipscomb and James A. Harding was that small Christian colleges might spring up in every community where there were enough members of the church to support them. A Canadian in 1898 wrote: "The

people of Canada seem to regard the Nashville Bible School as a sort of American Jerusalem."^{xi} S. P. Pittman paid a fitting tribute to both of the men responsible for the beginning of the school: "Without a David Lipscomb, the efforts to establish an ideal school would have been seriously handicapped, and without a J. A. Harding, the handicap would have been equally as great. He it was that furnished the magnetism that drew his pupils together in an ever-increasing family. His pupils adored him. They feared to displease him. For him they toiled laboriously to prepare the lessons he assigned."^{xii}

A reunion of those associated with the Nashville Bible School was held in Nashville, June 7, 1906. David Lipscomb spoke first regarding the value of the Bible as "the basis of our civilization; it has raised woman and exalted her; it is uplifting and ennobling." S. M. Jones, principal of Beamsville Bible School, spoke about "the universal need of Bible Schools, not just for some special class, for instance to make preachers, but for all Christians." James A. Harding extolled the Bible: "the visible result of the work of

teaching it in schools." He rejoiced in the rapid multiplication of such schools in the U. S. and other countries. Brother E. A. Elam spoke, who to the surprise of most of the audience was announced as the newly elected president of the Nashville Bible School.

Lipscomb himself repeatedly said that he felt that it was important to have the word "Bible" in the name of such schools. This word would keep the emphasis where it should be. But an interesting article appeared from Lipscomb's pen in August 1909 simply entitled "Bible School". Using his tried by time arguments for Bible school, he emphasized that he considered it a sin for a person not to send his children to a school where the Bible is taught if such is available. But for the first time, he indicated a possible mistake he had made by insisting that the Bible School should have, "Bible" in the name of the school. It was never his intention to have a school where only instruction would be given to would-be preachers. He always believed every person, no matter what his goals are, should study the Bible. Yet many refused to attend the

Bible School because they thought of it only as a school for preachers, causing Lipscomb to say, "I am not sure I was right in keeping up the name." The Nashville Bible School officially became known in 1918 as David Lipscomb College. Lipscomb had died in November, 1917.^{xiii}

So, the little school that started quietly had gradually created an influence that was covering America and reaching to other countries like Canada, Japan and Persia where such Bible Schools were started.

Harding was in a meeting with audiences growing each night, but he wrote home, "Unless I change my judgment, it is not probable that I will give up Bible school work. It seems to me to be the greatest work in the world. In it more efficiently than anywhere else, we can obey the Master's commandment to preach and to teach... I believe the most effective preaching I do, and that which is most far-reaching in its influence, is that done to the students in the college. The influence those Bible schools and colleges are exerting is beyond the power of human computation."^{xiv}

Background Considerations

Lipscomb said, after the Nashville Bible School had been in operation for several years: "There is a great deal of Franklin College in the Nashville Bible School."^{xv} He could have added, "There is a lot of Tolbert Fanning in David Lipscomb."^{xvi}

Tolbert Fanning was gradually expressing himself in regard to missionary societies. Writing in January 1856, Fanning clarified his ideas by suggesting two types of cooperation. The correct method was one in which the congregation does not lose its identity within an organization. One congregation might send a message to another asking help in evangelizing. Thus the church remains autonomous. Later in 1856, Fanning illustrated his concept by publishing a letter of the 4th and Walnut Christian Church in Louisville, Kentucky. Elder Will Thompson was sent by the congregation to visit other churches asking for help in sending a missionary to England, Scotland and

Ireland. Remarked Fanning, "Thank the Lord that at least the members of one congregation regard the church as a missionary society."^{xvii} Writing in 1881, Lipscomb recalled the era of various attempts to form evangelistic associations in Volunteer States. Instead of aiding the growth of the church, Lipscomb believed they retarded expansion. In fact, thought Lipscomb, many years passed before the church recovered from attempts to form multi-congregational organizations.^{xviii} When a good number of young men and some young women attended NBS and returned to Canada to take their place in the churches in Ontario, they found a movement toward the forming of missionary societies. Teaching received while in NBS stood them in good stead when they ministered the word of God to congregations.

David Lipscomb had strong convictions regarding the nature of the schools he was advocating, "We think," he wrote in the *Gospel Advocate* in 1875, "the most fatal mistake of Alexander Campbell's life, and one that has done much and we fear will do much more to undo his life's work, was the establishment of a school to train and educate young

preachers. We think the idea of taking young men and withdrawing them in a preacher's school to make preachers of them, results in evil in many ways, without one particle of good attached. Christ did not take his teachers from that class...All schools conducted by Christians ought to teach the Bible thoroughly to all who attend no matter what their anticipation for life may be."^{xix}

Lipscomb may have softened his view on this to some degree, but he probably could still make a fairly strong case. To him, preachers were to be evangelists. When students of Nashville Bible School returned to their homes or to new fields of labor as preachers they were "on the move" and so preached for limited periods of time. The elders and teachers are the ones responsible for the internal growth of the congregation.

The hope of David Lipscomb and James A. Harding was that small Christian colleges might spring up in every community where there were enough members of the Church to support them...They were afraid of large schools

which might dominate the church. Bethany College, to their mind had led one wing of the restoration into "digression" when the college grew large and powerful. Hence they ought to establish schools that would remain small, personal, with little formal organization. The emphasis would be upon spiritual values with the Bible taught daily as a text. Secular subjects such as English, Latin, or mathematics would be taught only as they were needed to supplement Biblical knowledge.^{xx}

Tolbert Fanning had received the charter for Franklin College (near Nashville) in 1844. He started the *Gospel Advocate* in July 1855. Franklin College was much influenced by Fanning's position on politics and war. This influence was passed on to David Lipscomb and Nashville Bible School and on the students and teachers who attended the school. Fanning at great sacrifice, had held himself above the strife during the war, and for many years previous to the war, had taken the position that civil government was not a proper channel for best Christian influence. Fanning had expressed his convictions as early as 1846. To him the only influences

and force which Christians were to exert was “moral’ and this could be done exclusively in the kingdom of Christ far better than through other agencies such as human government.^{xxi} David

Lipscomb was a graduate of Franklin College; and Lipscomb was against voting and participating in worldly government. Later as editor of the *Gospel Advocate*, he developed his thoughts further and published them in a small book on *Civil Government*. In time of war, he took a pacifist stand against participating in war. Lipscomb took a position that Christians were of the Kingdom of God and hence should not vote for civil government. This position probably had influence on a number of Canadians refusing to vote and to suffer as “conscientious objectors” during the Second World War.

Fanning's attitude toward politics and the state were largely settled before the Civil War. Even then, he took the position that Christians could not become involved in politics without weakening themselves spiritually. He was certain

that they could accomplish more good in the world by laboring only in the eternal kingdom of God rather than in the kingdom of the earth...He invariably surveyed politics with the highest contempt and remained convinced that mature Christians were too sensible and courteous to lower themselves to such petty activities.^{xxii}

Further, Fanning was strongly against the denominational "pastoral" system. He "lamented the practice of elders coming to the building and talking only of their merchandise, their bank, their crops, and their stock, while waiting for appearance of some youthful 'Elder' or 'Pastor' to take the chief seat in the synagogue and worship God for all the people. This he said is the state of the case with most of the denominations, Romish and Protestant, and it is getting to be the case with us."^{xxiii}

Fanning encouraged more study of prophecy. He wrote: "Our reading has led us to the conclusion that Christianity really exists on this earth; that Christ has a spiritual Church; that it is at war with the powers of earth;

that the subjects of Christ's kingdom will really subjugate, overcome and put down, by the gospel of peace, all of Satan's subjects that can be saved and afterwards the Lord will reign with his people a thousand years. At the end of the thousand years Satan is to be loosed for a little season, just long enough to collect his forces around the Saints, when the Lord will send down fire to destroy the King's enemies, the judgment will take place, the righteous will be saved, the wicked damned, and God's government will be approved."^{xxiv}

Although he challenged the church to give more thought to such areas, he decidedly denied expectations of a future generation of premillennial Fundamentalists: "Touching the speculation of all second Adventists, who look for the Savior to restore fleshly Israel to Palestine... The doctrine not only carnalizes the Christian religion, but really denies that the Lord has a spiritual empire on the earth, and what is promised is not a spiritual institution, but a bloody one, little, if any better than the old Jewish yoke."^{xxv}

This was a formative time for taking a stand on some questionable views on the kingdom of God. Some students and teachers had views of prophesy which developed into divisions in the church regarding the “kingdom to come.”

The professors of Franklin College labored under a unique system of financial remuneration. “Fanning opposed salaries to teachers, and so at the close of each year, the teachers themselves were permitted to determine the comparative value of each one’s service, and settlements were made accordingly.^{xxvi} Something of the same pattern was followed in the Nashville Bible School during its early years.

People thought of schools as benevolent institutions that should give their services freely if possible. The first year of the Nashville Bible School, Harding received a hundred dollars for the nine months. After that he was on his own. The income from tuition and fees was divided among all teachers according to the size of the families. Since Harding’s family was the largest, he received

somewhat more than the others...Even supplemented by preaching however, the portion of each teacher was extremely small. Tuition the second year was raised to \$45 a year, and board and room to \$2.25 a week."^{xxvii} The last two years at Nashville, Harding decided to take nothing from the tuition and fees, but to divide all income from them among the other teachers. He wanted the teachers to have better income. But he also wanted to show that a child of God did not have to work for a living to get a living; he could work for his Father for nothing and get the living just as well. And since he was teaching only the Bible, he did not want to charge a price for teaching God's word. "Both Brother Lipscomb and I wanted the teaching of the Bible to be free."^{xxviii} Brother Lipscomb had never received a salary from the school for he only taught a Bible class, but also preached on Sundays, and had a farm and other sources of income. Some of those who attended the Nashville Bible School must have found it necessary to get some other income to care for their families.

Richard T. Hughes makes this interesting statement about those who led Churches of Christ toward being institutions though heirs to the tradition of grace that we surveyed: “Their oldest and deepest roots were in the apocalyptic heritage that reached back to Stone and Lipscomb. It is ironic that the champions of institutionalization should have descended from people who maintain that the kingdom of God would triumph over human institutions, but it is also quite understandable that people in the Stone and Lipscomb tradition would foster the building of institutions, given that most of the institution builders had roots in the first permanent institution among Churches of Christ in the South -- the Nashville Bible School. The real irony, then, involves the Nashville Bible School itself and suggests the extent to which David Lipscomb compromised his apocalypticism when he embraces the self-reliant progressivism of the Christian Baptist tradition.”^{xxix}

Harding, as Fanning, Franklin, and many before him, strongly warned against local preachers who relied on

regular salaries for their support. Harding maintained that such preachers rebuffed the promise and providence of God. "He idealized both itinerant preaching and the system of 'mutual edification' whereby a variety of resident males in a given congregation took up the leadership of all aspects of the worship service, including preaching...When a Texas preacher asserted in 1883 that 'brethren in Texas know that the churches that pay their preachers best will always have the best preachers,' Harding was stunned. He knew, he said, that more and more men were preaching for hire, 'but I was not prepared to find that even one of them would boldly, in public print, approve of such a course.'"^{xxx}

Hans Rollmann, Professor, Dept. of Religious Studies, Memorial University of Newfoundland, states: "The religious and intellectual significance of the Nashville Bible School for the twentieth-century Church of Christ in the U.S. and Canada can hardly be overestimated. Brother Robert H. Boll's association with the Nashville Bible School, whose honorary graduate he became in 1909, was extensive and deep. I hope to treat his stay there and the influences that

shaped him from 1895 to 1901 as a Bible student and as a teacher of French and German in a separate article...The reunion was organized by Boll's friend and former student at the school, John E. Dunn. It was at this reunion that also the two patriarchs of the school spoke: David Lipscomb and James A. Harding. At the same occasion E.A. Elam was announced as the new president of NBS."¹⁷

Canadian Students at the Nashville Bible School

The purpose of the following section is to provide some information to acquaint those interested with some of the results of our Canadian students who attended *The Nashville Bible School* in its first twenty-five years. Myrna Perry made available in a bound volume *The Bible Student*, a monthly religious periodical, covering the period of 1904 to December 1913. This contains much information from articles and reports related to the church in Canada. She has also made available a printed copy of a loose leaf notebook with some pictures of the Canadian students. (The pictures are not included in this presentation.) This also includes a few students who were not born in Canada but who were associated with Canadians by choosing to work in Canada, or Canadians who chose to live and work in the U.S.

George Ellis Claus 1879-1935

George Ellis Claus was born near Smithville, Ontario in 1879. He was baptized by Bro. Lemuel Keffer in 1897. He began preaching in June 1899 at Jordan. He attended the Nashville Bible School for three years, 1898-1901. He died at the age of 56.

Bro. Claus was at the "June Meeting" in Fenwick in 1904. He had held his first "meeting" at Priceville, Ontario in 1900. He next spent four years teaching in schools at Bowling Green, Kentucky; Bridgeport, Alabama; and Valdosta, Georgia. From April 1907 to November 1925 he worked under the direction of the church at Valdosta, doing mission work during the last six years. In 1925 he began work in Tampa, Florida, about 30 miles from O. H. Tallman's home in Pensacola.

He was not a "full time preacher." Instead he was a teacher. He and a colleague set a standard of excellent itinerant preaching that served the church well until the mid-twenties.

A. B. Lipscomb, former president of David Lipscomb College, said at his funeral: Bro. Claus was a Canadian by birth...but he spent his most active years of his ministry in this section, having served the Valdosta congregation more than 20 years. (*Gospel Advocate*, 1935, p. 935)

A striking evangelistic success occurred when the congregation sponsored Marshall Keeble, an ingenious black evangelist, in meetings in the African-American community of Valdosta. Apparently, George Claus initiated the concept, and results in 1930 were astonishing.

W. F. Cox 1877-1963

William John Flynn Cox was born in 1877, in St. Vincent Township, (in the Meaford, Ontario area). He attended the Nashville Bible School only one year, 1898-99. W. F. Cox, as he was known, rented out his farm in the Beamsville area of Ontario and started to preach in 1905. He labored with churches in Hubbardsville, Pekin, and

Rochester, N.Y.; Carman, Manitoba; Selkirk, Collingwood, Beamsville, Tintern, Port Colborne, St. Catharines and Hamilton, Ontario. His last ministry was with the Ivon Avenue congregation in Hamilton.

Bro. Cox conducted a radio broadcast over CKTB for 10 years while preaching in St. Catharines. His sermons then helped keep alive in the Niagara Peninsula, and elsewhere, the plea for New Testament Christianity.

Bro. Cox performed the wedding ceremony of my parents, Grace Stewart and Ernest Perry, in the parlor in my mother's paternal home in the Tintern area in 1920.

Brother Cox Visits David Lipscomb College,

By W. F. Cox

“The good Lord providing the occasion, it was my pleasant privilege to attend the series of lectures at David Lipscomb College for 1953. It is, indeed, inspiring and gratifying to be associated with such men as those who are engaged in the training of the youth of our land to know

God, 'to know thee the only true God, and Jesus Christ, whom thou hast sent is life eternal.' After an absence of fifty-four years it was then that I concluded my studies at the old Nashville Bible School. This was the former name of David Lipscomb College. It is almost unbelievable that such a change could have taken place. The large campus of 45 acres is dotted with beautiful buildings to accommodate the hundreds of students each year. The word 'marvelous' is inadequate to express my surprise at the wonderful growth and development of this college in the last 54 years" (*Gospel Herald*, April 1953, p 2).

John Deegan 1863-1943

John Deegan, son of John Deegan and Elizabeth Abigail Pepper, was born July 7, 1863 in St. Vincent, Grey County, Ontario. He married Emily Eliza Abigail Williams, daughter of John Williams, and Selina Brewster, April 2, 1895 in Meaford, Ontario. John Deegan was baptized July

18, 1877. When his wife died he ceased to meet with the church. (*The Meaford Journals*, 1848-1988 p. 29)

Mary Williams Trout's Diary: Sunday July 31, 1898
notes: "S School small/Jay led /Richardson presided/
Deegan spoke/ John & Abbie for dinner/James home with
John/ John and Abbie talking of going to Bible School." --
Written in Meaford.

Canada notes from the *Gospel Advocate*, November 10th
1898, p. 723: Among the late arrivals at the Nashville Bible
School from Meaford, Canada, are Mr. and Mrs. John
Deegan, Mr. and Mrs. James Trout, Miss Maud York, Miss
Emily Falls, W. F. Cox and John Jay. W. E. Trout, who is in
charge of the Commercial Department of the Bible School,
came with his wife and child the last of September. From
the city of St. Catharines we have Brother Ellis Claus and
from Carman, Manitoba, we have Brothers Stanley York
and Norman Mallory. With Brother (Samuel) Whitfield, who
has been here two terms, and Brother Mackie, we make up
a fair representation from that part of the continent.

Diary (December) Wednesday 28th 1898 -- Deegan led meeting tonight/ did well/ subject sin.

Tuesday March 14, 1899 - A house full of callers this afternoon /I got to Lipscomb classes also Topic (class of Bible Topics). Emma and I went to Depot with John and Abbie and Maud /train late/ John W. Mallory, Neal, Mr. and Mrs. Chambers and our four boys there.

Diary: Sun June 18th, 1899 (back in Meaford, Ontario):
Shower today/ at School early/ Richardson led/ G. Deegan pre-sided/ J. Deegan spoke. J&A stayed for dinner.

Sunday 25 (June)..... John & Abbie here to dinner/ they went home and came back and John took me to Griersville to hear Sam Whitfield.

Emma Falls 1875-1914

Emma Victoria Falls was born 24 May 1875, Euphrasia Township, Grey County, Ontario. She attended the Nashville Bible School for two years, 1897-98 and 1898-99.

The 1891 census for Grey Co., Ontario, lists Emma Falls under the household of John Falls, widowed and also as adopted under the household of James and Mary Trout. She was baptized by Bro. D. Stirling, December 4th, 1887, "The baptistry in the new building being used on this occasion for the first time. Meets with the church in Detroit/ returned to Meaford July 1892. Married G. G. Albery May 1911. She died in July 1914." (*The Meaford Journals* 1848-1998 p. 39)

"The church in Euphrasia was situated eight miles from Meaford. Since then they have been assisted by Bros. Whitelaw, Mackie, and Law, who continue their labors. This is a fine healthy band of brethren of about thirty members. They carry a strong influence in the neighborhood. Their principle men are Bros. Falls, Parker, Elford, Smith and Cann."

A. Foster 1875-1908

Abraham Foster was born in 1875. He is listed in the school catalogue as from Glory, Texas. He attended the Nashville Bible School for five years, 1893-1898. He came to preach in Carman, Manitoba in 1897. He established the first Carman Bible School which ran under his direction for five years. The school was sponsored and financed by the Carman Church of Christ. For the first year, the school was held in the church building at Carman. The following year the school was housed in a newly built, large brick building located across the street from the church building.

Classrooms were on the first floor, and the Fosters had living quarters in the attic of the building. Among the students were H. A. Rogers, Stanley York, Amy Mallory, Allen Mallory, Maggie Mallory, George and Mary Laycock, Bertha Rogers, Ora and Ozro Tallman, Willie Saunders and his wife, and Elizabeth York. (Shelley Jacobs, *Canadian*

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Foster arrived in Meaford by train from Carman January 2nd, 1898 and held meetings at Meaford, and Cape Rich. In September 1898 he arrived from Carman and left to attend Martin College in Washington, U.S.A. In 1899 he was appointed by the Meaford congregation to solemnize marriages.

It is noteworthy to mention that the congregation in Carman had connections to James A. Harding from Nashville, Tennessee and the Nashville Bible School. Harding was guest speaker for the grand opening of the Carman church building in 1892. He also held protracted meetings in nearby Rosebank, Manitoba and baptized the Laycock family, whose descendants are still members of the Carman Church of Christ. (*The Meaford Journals*) Harding also held meetings in the Meaford area and debated the subject of baptism there.

Abraham Foster died in 1908 in Calgary at 33 years of age, evidently with T.B. A. Weston spoke of him with respect for his labors: "Our brother was but a young man,

yet for over eleven years he had labored hard in the evangelistic field.” (A Weston, in *Bible Student Gospel Advocate*, 1908, p. 766).

Frank B Shepherd 1885-1974 and Annie Ham 1888-1984

Frank B. Shepherd was born in London, England November 10th, 1885 and died August 28, 1974. He was buried in Cedar Hill Cemetery, Abilene, Texas. He moved to Canada in 1905. He worked for Norris Ellis, and at the age of 21 he moved to Tennessee. In 1923 he was preaching for the College Church of Christ on the campus of Abilene Christian College in Texas. When the school moved to the new campus, Brother Shepherd was one of the charter members and first preacher for the Highland congregation.

Annie Ham, daughter of John and Susannah Ham was born in May 1888, married Bro. Shepherd in Memphis on March 2, 1915 and died in April 1984 and was buried in

Cedar Hill Cemetery, Abilene, Texas. Annie was baptized February 23, 1913 (*The Meaford Journals* 1848-1998 p. 55).

Frank attended the Nashville Bible School 1913-1914 and Annie attended 1914-1915. They were both listed as from Canada at that time.

F. B. Shepherd received and sent money to various missionaries in South Africa as well as reports. He was one of the editors of the *Living Message*, published in Harper, Kansas, 1922-1934.

In 1932 the Shepherd family visited family in Meaford and encouraged the church. And the Meaford Church of Christ reported that during the spring and summer they had the following brothers' call for short visits: Bro. Charles Petch from the west March 1932 and Bro. Frank B. Shepherd June 2nd for the summer months. He went on to Detroit and Chicago returning in July to spend a short holiday at the Ham's on the 9th line south. They enjoyed hearing him speak once more in Meaford (*The Meaford Journals* 1848-1998, p. 62 records the entry for 1932).

In 1920 F. B. Shepherd, Amarillo, Texas was listed as on the Advisory Board of Ministers (*Prickly Pear*, 1920, p. 6). In 1919, 1923, 1926 and 1929 he was a part of the ACC annual lectureship program (*Prickly Pear*, 1919, p. 3; 1923, p. 90; 1926, p. 88; 1929, p. 147).

In the Fall Meeting, "F. B. Shepherd the local minister did the preaching, upheld the gospel in its simplicity, devoid of any undue show or any touch of sensationalism. The majority of his sermons were directed to the church (*Prickly Pear*, 1924, p. 191).

In 1925 Shepherd was listed as one of the brethren composing a Religious Activities Committee overseeing the Evangelistic Forum at Abilene. The immediate direction of the meetings themselves was in the hands of Brother Shepherd, and all programs were arranged and conducted under his personal direction (*Prickly Pear*, 1925, p. 78).

Students in Abilene Christian College attended church twice every Sunday with the College congregation. The services were conducted by F. B. Shepherd, who had been

there for the past three years, and was doing wonderful work among the students (*Prickly Pear*, 1926, p. 92). In 1927 there was a drive for a new administration building in Abilene. Elaborate campaigns were arranged under the direction of Fiscal Agent, F. B. Shepherd (*Prickly Pear*, 1927, p. 50). Brother Shepherd preached for the church in Sweetwater and for other congregations in Texas. During his active ministry he had preached in every state in the union except Alaska.

D. H. Jackson 1879-1925

David Henry Jackson was born in England. He attended the Nashville Bible School for four years, from 1898-1903. He married Charlotte (Lottie) Walker daughter of Robert and Ellen Walker of Beamsville in 1906. He attended the June Meeting in Fenwick in 1904 where he and T. T. Reilly led the singing (*Bible Student*, July 1904, p. 3).

After their marriage in Beamsville, they left for Stevens Point, Wisconsin where Jackson was the minister (*Beamsville*

Express, July 5, 1906, p. 8). In the June meeting in Toronto on Saturday evening two young preachers in the peninsula spoke: O. H. Tallman of Smithville and D. H. Jackson of Jordan. It was reported in the *Christian Quarterly*, 1917, that he served as the evangelist in St. Catharines. In the 1921 June Meeting Bro. Jackson of Toronto addressed the congregation, 700 strong, on "The Efficient Church, Its Task and Program" (*Christian Monthly Review*, July 21, 1922).

Mary Williams Trout Diary notes in Nashville Sun. Jan. 1, 1899. "We had some snow this morning, thawed a little in middle of day. Lipscomb spoke this morning on Isaiah 53, 'The Vicarious Suffering of' Jesus.' He was grand/ I wrote letter to Mrs. Hamley and Mrs. Whitelaw. Had the boys down for a treat of candy nuts and raisins. They were Bros. Claus, Cox, York, Jackson, and Sam Whitfield and Wilson Mallory were here and had a sing."

O. E. Tallman reported in *The Bible Student* dated July 1904, p. 3, that the Annual June Meeting of the Disciples of Christ in the Niagara District, opened at Fenwick on

Saturday afternoon. In the afternoon Bro. Chas. W. Petch spoke to a good audience from I Chronicles XXIX 1-19, "Comparing the tabernacle and the church" after which Bro. S. M. Jones made an appeal for aid in building a church house at Fenwick. Bros. T. T. Reilly and D. H. Jackson led the song service.

"In 1907 Mallory established a church at Mill Creek (Wisconsin) about ten miles or so from Steven's Point... The congregation's progress was seriously hindered when two of its members made an issue of the holy kiss and contended that it was wrong to shake hands. When D. H. Jackson of Jordan, Ontario preached there in 1907 he spoke out against their teaching, and the two men left with their families and began meeting elsewhere" (*The Restoration Plea in Wisconsin, 1838-1975*, by Edwin Broadus, Milwaukee, Wisconsin, Monroe E. Hawley, 1975 p. 9-10).

"Jordan Church stands well in that it has kept records almost from the first, which cannot be said of older churches....Jordan furnishes a list of evangelists since

1854, which include Duncan H. Stirling, W. M. Wright, H. M. Evans, D. H. Jackson, C. G. McPhee, R. K. Akers, O. H. Tallman and A. Stewart.”

Up to the last six or eight years of his life, which he spent in Toronto in the same good work he lived and preached either in nearby Jordan, where he grew up....he was an all-round, useful man” (E.A Elam, In memory of D. Harry Jackson, *Gospel Advocate*, 1925, p. 1156).

“The departure of Bro. S. Whitfield was soon followed by the death of Bro. D. H. Jackson of Toronto. He had high blood pressure about the last of September and took a stroke on November 9th and died. He leaves a wife, two sons and two daughters to mourn the loss of a kind loving husband and father and the church at Strathmore Boulevard, Toronto the loss of a faithful and efficient preacher of the primitive gospel” (*Christian Monthly Review*, Dec. 1925, p. 13).

John Jay 1875-1937

John (Jack) Charles Jay was the son of Charles Jay and Mary Trout. He died at the age of 62 and was buried in Lakeview Cemetery, Meaford, Ontario. He was baptized December 14, 1891. He was married to Emma May Godfrey in 1901 and attended the Nashville Bible School for 1898-99 sessions (*The Meaford Journals*, p. 43 and p. 48).

John Jay accompanied the group that the Trouts took from Meaford to the Nashville Bible School in 1898-99. He boarded with them while attending NBS. He was taught the word of God at the feet of David Lipscomb and James A Harding. He served the church as song leader. Bro. McPhee noted that during the three years he served with the Meaford church, John “was a close friend and counselor as well as well as a valuable song leader” (*Gospel Advocate*, 1937, p. 1239). “In business Brother Jay was connected with Butchart Hardware Company for 35 years... He was a Christian in business. Jack was always the same smiling, laughing, singing, pleasant soul” (J. L Hines, Dallas, Texas (*Gospel Advocate*, p. 47).

S. M. Jones 1870-1934

Sim Malious Jones was born in Franklin, Williamson Co., near Nashville, Tennessee. He died in 1934 in Beamsville, Ontario. He was buried in Mount Osborne Cemetery, Beamsville. He married Ida Culp September 5th, 1900 in Beamsville. She attended the Beamsville Bible School and was buried in Mount Osborne Cemetery as well. He married Ella May Johnstone, June 21st, 1923.

S.M. Jones attended the Nashville Bible School from 1893 to 1899. He had been in the school a year or two when a woman from his home town visited the Lipscomb's. "You have one young man in the school who will never make a preacher," she said.

"No doubt we have a number that will never become preachers" Lipscomb replied, "but to which one do you refer?"

“To Brother S. M. Jones of our place,” she said. When Lipscomb assured her he was one of the best prospects, she could not believe it.

Later the church in Meaford, Ontario, where Harding had held the debate on baptism with Wilkinson, asked Harding to recommend a preacher for a series of meetings. Harding sent Jones. He was so successful that the meeting continued through a year, and later he became the founder and principal of the Beamsville Bible School.

“The closing years of the 19th century were tumultuous years for Restoration Movement churches in Canada. Congregations gradually parted fellowship after the formation of an Ontario Cooperation in 1883, since too much of this smacked of a super-organization that might dominate the local church. Beamsville’s preacher in 1885, H.B. Sherman, apparently sided with the more liberal party, but ironically, his effort to form a separate Niagara Cooperation probably helped isolate the peninsula

congregations from most of the Ontario churches and their province-wide organizations.

After Sherman left, preachers of a more conservative bent came to Beamsville. Besides W. D. Campbell, this included H. F. Stevens, H. M. Evans, Samuel Keffer, Howard Stirling, Samuel Whitfield and S. M. Jones. Evans was also an osteopathic physician, editor of *The Bible Student* and founder of Beamsville's local newspaper, *The Beamsville Express*. Stirling, Whitfield and Jones were all young men who attended Nashville Bible School in Tennessee and were strongly opposed to instrumental music and missionary societies, which were subjects of great controversy in the brotherhood at that time...These Nashville trained preachers were also intensely evangelistic, and there were years of long and successful gospel meetings. S. M. Jones baptized 28 in a five week meeting in Beamsville in 1898, after Madison Wright, another Nashville product, had baptized 20 in a meeting of the same length the previous year" (*A Church*

upon the New Testament Alone, The History of the Beamsville Church of Christ 1832-1982).

The Bible Student –February 1904, Vol. 1, No. 2, p. 1: The work at Beamsville --"Since November 5th, 1901, I have been working most of the time in and around Beamsville. For awhile we had tent meetings at different places, preaching publicly and privately in school houses and private homes. Much good was accomplished in these meetings. The first year's work resulted in twenty five additions. During the second year's work about forty were led to Christ here and at other points where meetings were held; and a congregation established at Wood Green, Ontario. Now we are in the third year's work; if possible we want to accomplish more this year than ever before. Recently we baptized two persons, one at the Tuesday night meeting, and the other at the Sunday night meeting. In addition to the work already mentioned, we have the Bible School which lasts for five months. We are now in the second session. While the attendance is not large (between

twenty five and thirty) yet we believe we are doing a good work. The church at this place has assisted us in this work by fitting up three nice rooms which cost several hundred dollars. Beside this they have paid our indebtedness off that was on the meeting house. I feel sure that I voice the sentiment of all the faithful ones here when I say that the congregation is doing more work and better work than it has for years. -- S. M. Jones.”

Prospects for the church looked very bright as the 20th century began. Membership in the Beamsville church was about 200. In 1902 with the backing of Evans and others, S. M. Jones began *The Beamsville Bible School* in the lower level of the church building. Evans described it as the only school in Ontario where Christian fathers and mothers can send their sons and daughters with assurance they will be looked after and cared for in Christian homes and where they will be free from the evil influence of sectarianism and digression.

About 20 enrolled that fall. Madison Wright joined Jones on the teaching staff. By 1905, L. E. Huntsman had also joined the faculty. Subjects advertised that year included Bible,

Vocal and Instrumental Music, English, Greek, Latin, French, German, Mathematics, Bookkeeping, Expression, Physical Culture, Philosophy, Art, and Science; quite a formidable array of subjects for a small school. ("A Church upon the New Testament Alone," The History of the Beamsville Church of Christ 1832-1982, 1982, p. 10)

A division developed which resulted in another church building being constructed a little further up Queen Street. Jones moved the school to that location. This was a serious setback to the cause of Christ, for Beamsville and the whole of Ontario. The Bible School did produce a good number of stable church leaders who helped to keep the church alive and effective.

"S. M. Jones was one of the most controversial and the same time one of the most influential persons in the history of the Beamsville church" (ibid p. 10).

W. T. Mackie 1870-1944

William Thomas Mackie was born near Meaford Ontario. He died at the age of 74 in Nashville, Tennessee. He attended the Nashville Bible School 1897-98 and 1898-99. He married Tennessean Alice Keller September 21, 1898.

The Mackies were a leading family in the Meaford Church. Tom Mackie was identified as one of the Canadians when he was listed along with the “fair representation in the Nashville Bible School from that part of the continent in 1898.” He emigrated from Canada and became a U.S. citizen in 1904.

He was a fruit farmer according to the 1910 Davidson Co. Tennessee Census, and the 1920 Census lists his occupation as general farming. He is also called a dairyman who engaged in farming for about 42 years. He was a resident of Nashville for his last year.

Thomas Mackie was a member of Lischey Avenue church of Christ in Nashville. He died at his home November 3rd, 1944. He had three brothers and two sisters

living in Canada. The funeral was conducted by G. L. Cullom. Honorary pall bearers were the elders of the Acklen Avenue church of Christ and members of the men's Bible Class, Lischey Avenue church of Christ.

John Mallory 1872-1966

John Mallory was the son of William Mallory and Margaret Ann Bailey. He married Bertha Maria Rogers, January 1st, 1902, in Carman, Manitoba. She was the sister of H. A. Rogers. John attended the Nashville Bible School for four years beginning in 1894. His wife was born in Meaford, Ontario and attended the first term of the Carman Bible School.

Wilson Mallory was able to get a number of young men from the Nashville Bible School to help in the evangelizing of Wisconsin between 1897 and 1910: S. Whitfield, Madison Wright, John Mallory and D. H. Jackson were

among them (*The Restoration in Wisconsin, 1838-1975*, by Edwin Broadus).

The Bible Student, February 1906, reports that Bro. and Sister John Mallory and Bro. Wm. Mallory late of Carman now live at Salmon Arm B.C. The John Mallorys seemed to have moved to a number of places in British Columbia. They seemed to always make opportunity for evangelists to hold meetings in their home. They did personal evangelistic work in the community where they lived. In 1922 they were in Lulu Island, B. C. where a gospel meeting resulted in 19 immersions. Bro. Mallory wrote articles for the *Gospel Herald*. John and Bertha became part of the church in South Burnaby in 1955 when it was established.

The obituary notice of Bertha Mallory gives us a picture of her life as an active Christian: Bertha Mina Rogers was born in Meaford, Ontario, in 1882 and died in the Burnaby General Hospital on May 19th 1964. She was married to John Mallory at Carman, Manitoba in 1901. The young couple moved to Salmon Arm, in British Columbia, in

the year 1905, where they continued to live for 19 years. A daughter, Amy, died there at the age of fourteen, leaving the couple with one son, Audrey. From Salmon Arm they moved to Lulu Island, where a gospel meeting was held in the basement of their home (conducted by Bro. Hugh Rogers) which resulted in eighteen baptisms, thus forming the Blundell congregation of the church of Christ. They later moved to Creston and from there to Crawford Bay and stayed briefly in Nelson and Kelowna before returning to the metropolitan area of Vancouver. Two years ago they celebrated their sixtieth wedding anniversary. Sister Bertha and John have always been interested in the church of the Lord. The present Burnaby congregation acknowledges that its new building was made possible through their generosity...To die in Christ after a long and useful life spent in Christian service is not a tragedy. The heart breaking fact that so very many live and die out of Christ, without hope and without God in the world, is a real tragedy. She was laid to rest in the Ocean View Cemetery. The writer conducted

the funeral service (Earl B. Severson, *Gospel Herald* July 1964, p. 17).

Articles by John Mallory, Published in the *Gospel Herald*

The Establishment of the Kingdom or Church of Christ, Nov. 1940, p. 1-2.

Is It Written, Jan. 1947, p. 9.

The Conversion of Cornelius, Apr. 1947, p. 6, 7, 9 & 11.

The Veil that was Rent for Us, July 1947, p. 2.

Faith Without Works is Dead, July 1949, p. 6.

The Need of Baptism and its Purpose, Oct. 1949, p. 2.

The Necessity of Being in Christ, May 1951, p. 12; June 1951, p. 9.

The Kingdom or Church, Mar. 1953, p. 1, 5.

The Keys of the Kingdom, number two, April 1953, p. 7, 10.

The Necessity of Being in Christ, Oct. 1956, p. 1, 5.

Norman Mallory 1877-1899

Norman Mallory was born in December 1877 in Meaford, Ontario. He died in September 1899 in Bate, Manitoba. He obeyed the gospel in the winter of 1893.

Norman attended the Nashville Bible School for part of two years with the expectations of preaching the Gospel of Christ. However, he was called home on account of the failure of his health, where he died a short while after his return -- age 22.

Wilson Mallory 1871-1929

Wilson Clyde Mallory, the son of William Price "Big Price" Mallory and Susan Jackson Hallock was born in July 21st, 1871 in Meaford, Ontario. He died in Eau Claus

Wisconsin September 2, 1929. Wilson attended the Nashville Bible School 1894-1899.

From the late 1890's until his death in 1929, Wilson Mallory was the leading advocate of New Testament Christianity in Wisconsin. The years prior to World War I were by far the most productive, and by 1910 there were seven churches and approximately 160 members in the state. Mallory was Canadian, from Manitoba (probably Carman) but he received his training as a preacher at the Nashville Bible School, founded by David Lipscomb and James A Harding in Tennessee. His first recorded visit to Wisconsin was for a meeting in Knowlton in late 1895. Loveless called Mallory "the boy preacher" and said he was an easy, fluent and forcible speaker.

Mallory returned to Wisconsin in 1896, where he baptized three at Granton, marking the beginning of the church there. Mallory came back for another meeting the following year...Sometime during these years, Mallory moved to Granton and lived there until the time of his death.

In 1907 Mallory established a church at Mill Creek, Wisconsin about ten miles or so from Steven's Point...The congregation's progress was seriously hindered when two of its members made an issue of the holy kiss and contended that it was wrong to shake hands. When D. H. Jackson of Jordan, Ontario preached there in 1907 he spoke out against their teaching, and the two men left with their families and began meeting elsewhere.

Mallory, Loveless, and another man named Sterling collaborated in establishing a congregation at Moon not far from Knowlton in 1897. Mallory was also involved in the establishment of the Steven's Point church in about 1901, or perhaps a year or two later...But in 1908 James A. Harding, a veteran preacher and educator from the south, came for a meeting at which time many difficult problems which perplexed some were solved.

An important factor in Mallory's early success besides his tireless work was his ability to influence other young preachers to come to the state, temporarily at least, to help

evangelize. Indications are that most of these young men were from Nashville Bible School, and by and large they were either Canadians or Tennesseans. The names of the following workers all appear in reports between 1897 and 1910, and most, if not all of these men were young at the time: S. Whitfield, Madison Wright, Stirling, John Mallory, Andrew Perry, D. H. Jackson, A. C. Machel, Ben Murphy, E. P. Watson, L. B. Jones and Henry Ficklin.

There were also various personal factors that probably restricted the amount of good that Mallory could continue to do. He not only supported himself as a bank cashier in Granton, but for a time was seriously burdened by difficulties related to his job. Also, his wife did not share his religious convictions. Another possible factor is that, as one observer has noted, Mallory never took remuneration for his preaching with the result that brethren failed to realize that they had a personal responsibility to others.

Wilson Mallory made some trips back to Canada where he visited a number of relatives and congregations of

the church. He left Steven's Point Wisconsin on September 1st, 1910 and arrived in Winnipeg the next morning at 7:30. After a five year lapse he met his sisters, Amy and Louie. The next day he went to Carman, where he remained a week. Leaving Carman, September 10th, he spent the Lord's Day in Winnipeg. There were three services that day, the regular Lord's Day meeting in the forenoon, Bible school in the afternoon, and preaching service at night. All three meetings were well attended. He arrived in Calgary on Tuesday evening and spent two nights and one day there; was with the church in a meeting on Wednesday evening, which was well attended for a mid-week meeting.

After visiting relatives, he went to Vancouver, B. C. On Lord's Day, September 18th, he met for worship at the home of Bro. John Mallory. On September 25th he was with the church in Vancouver. From Vancouver he went to Summit Park, Washington where on the Lord's Day, October 2nd, he began a meeting that continued till October 26th. The meeting resulted in fourteen additions where

there were only four members. Brother Mallory returned to hold more meetings in 1911.

Wilson Mallory felt that the Carman church stood firm for New Testament work and worship. He reported that it was liberal in remunerating preachers who labor there and also sent to others. In Winnipeg he was impressed with the zeal and earnestness of that church in that rapidly growing city of 170,000.

In Calgary, all the members were strangers to him, but they received him very cordially, and as in Winnipeg, the church had opportunity to become an Antioch for the surrounding country. He observed that at Vancouver, there were but few, as yet, who are pleading for primitive purity and simplicity in the worship. But their numbers are gradually increasing: and the Carman church in losing Bro. J. L. Saunders and family, has given the Vancouver church an impetus that is much needed (*The Bible Student*, Dec 1910, p. 6).

Obituary Notes on Wilson Mallory:

He did some of his first preaching at Granton some thirty years or thirty-five years ago. He also held meetings in British Columbia, Canada, and ...Nova Scotia. The first gospel preacher by a disciple ever heard in Central Wisconsin was done by Wilson Mallory in homes, school houses, and church buildings. When he was out of funds, he put on overalls and worked during the day, and preached at night. He established churches at Steven's Point, Stanley, Tioga, Cannonville, Sherwood, and Granton. While the membership of each was small and the people poor, he stayed here, rather than go to places where he could have commanded a big salary and luxurious home for himself and family. During the past fourteen years he was assistant cashier at the Granton State Bank. In order to better provide for his large family during that time, he continued to preach at all the places where he had established a church, and held weddings and funeral services for miles around. He seemed to be the friend and advisor of us all...He is survived by his wife and the great crowd of friends that gathered to pay a last tribute of respect

to Brother Mallory showed how widely he was loved and respected and how surely he will be missed (A Disciple *Gospel Advocate*, 1929, p. 982).

J. D. C. MacMurchie 1885-1952

James Duncanson Clare MacMurchie was born June 30th, 1885, in Smithville. He married Adda Ena Snure, daughter of James Burton Snure and Adelaide Petty, September 5th, 1904. He attended the Nashville Bible School 1904-05. He also attended the Beamsville Bible School.

MacMurchie -- Snure Wedding: On the 5th of September, at the residence of the officiating minister, Bro. Clair (Clare) MacMurchie of Smithville, Ontario, to Sister Ena Snure, of Jordan, Ontario. Brother Madison Wright officiated. *The Bible Student* extends congratulations (*The Bible Student*, October 1904, p. 4).

“Bro. MacMurchie is another Bible School student who is beginning to do some acceptable speaking in public. This is his first attempt at writing for the Bible Student. We wish him success – Ed” (*The Bible Student*, June 1905, p.3).
Field Report from Carman: Bro. MacMurchie is still in the work here and is doing some good preaching (*The Bible Student*, May 1909, p.2).

Church News, Stouffville, Ontario June 15--The writer preached at St. Catharines on Lord’s Day, June 12, to good audiences. Bro. Clare MacMurchie is expected to commence evangelistic work here by the first of July – C. W. Petch (*The Bible Student*, July 1910, p. 3).

In 1915 Bro. and sister MacMurchie moved to Victoria and shortly after their arrival meetings were held in their home...We were compelled to move with the result that we bought a church house of our own at 1620 Fernwood Road in 1929, where we continue to meet till the present time. In the meantime there were protracted meetings with Bro. John Bruce with some additions and one with Bro. Madison

Wright when nine were baptized into Christ -- P. E. Bailey
(*Gospel Herald*, March 1950).

Crofton, B.C. Bible School: Brother MacMurchie of Victoria acted as principal of the second summer Bible School at Crofton, B. C. which closed on August 6th after a full week of study made especially pleasant by camp life surroundings. There was a marked improvement over last year both in organization and attendance (*Gospel Herald*, Oct 1950, p. 3).

On Feb 15th, 1952, Brother J. D. C. MacMurchie passed to his reward. Brother Mac as all knew him, was home from work due to the King's funeral, and was in his garden with his eldest son, Donald, when he was called away. His passing, at age 66 years, is deeply felt by his family as well as the church....The children who attended the Crofton Bible School during the past summer, as well as previously, will sorely miss him. He loved the youngsters (*Gospel Herald*, April 1952, p. 6).

Charles Gordon McPhee was born in Upper Nine Mile River, Nova Scotia in 1892. He died in November 1980 at the age of 88 years and was buried in Mount Osborne Cemetery, Beamsville, Ontario. He married Grace Tallman, daughter of Peter Tallman and Jane (Jennie) Tufford, on the June 14th, 1922. She was born in Beamsville. Brother McPhee graduated from the Nashville Bible School in 1917. His father died soon after his birth, and he moved with his mother to Upper Rawdon and from there to the home of Bro. and Sister Joshua Wallace of Center Gore, where he became a Christian.

In 1909 O. H. Tallman and O. E. Tallman, along with a few brethren in Hants Co., opened the *Maritime Bible and Literary College*. Gordon was a charter student. After five years there, he attended David Lipscomb College of Nashville, Tennessee. He preached some time in Carman, Manitoba, as general evangelist in Ontario, and at Meaford, Ontario. While there he married Grace Tallman. Waco, Texas next

called him. Then Denison, Texas, where he was laboring in 1927 (O. E. Tallman, Jordan, Ontario, *Christian Monthly Review*, Aug. /Sept., 1927, p. 15).

Brother C. G. McPhee's funeral service was conducted November 30, 1980 in St. Catharines, Ontario. Brother Roy Merritt wrote in the *Gospel Herald*, January 1980: "As to education, our brother was a specialist who was not ashamed of his specialty. No one could listen to him long without knowing where he found all religious authority revealed. His heart's desire was to preach God's word. He loved to repeat Paul's affirmation to Timothy: 'Every Scripture is inspired by God'."

"Although our brother made no claim to fame, and displayed the marks of a humble servant of God, he had a powerful influence for good. His sermons have influenced the lives of many, including this writer whom he baptized years ago. There is no way to measure the effect of a lifetime given to compassionate deeds and genuine concerns, which was shown to both saints and

sinner....We have lost a beloved brother, a wise counselor, a diligent servant and a prince of Israel."

Bro. Geoffrey Ellis delivered the eulogy that highlighted the life and labors of C. G. McPhee. Following are some quotations from his remarks:

"His struggles were heroic as he worked with small churches, division, limited finances and few colleagues. But he remained true to his field, and his faith, and found fruit for his labor. He has seen congregations of churches of Christ in Ontario increase from some six in the early days of the century to over 60 today. He preached in Meaford and Beamsville twice and, in Hamilton, Toronto, St. Catharines, Jordan, Rosedene and Smithville and in many gospel meetings.

"Charles Gordon McPhee was known and respected for his consistent and uncompromising stand for truth. He had seen the ravages of digression as a lad in his own Nova Scotia. Committing himself to New Testament Christianity in that period, he staunchly promoted Biblical

faith and practice during a preaching career that has stretched over nearly seven decades... He is remembered affectionately by many Omagh Bible School students as a firm, but warm-hearted camp director. Then in 1950, he accepted one of the major challenges of his life when he became president of Great Lakes Christian College. To see this institution safely launched in 1952 and on its way to the current 30-year-old endeavor it is, was a significant accomplishment especially in view of those draining, demanding, difficult first four years of the school, successfully promoted under his leadership."

Charles W. Petch 1878-1938 and Ada Petch 1879-1960

Charles Wesley Petch, son of Reuben Petch and Julia Ann Saunders was born in 1878 in Griersville, Ontario and died in Charlton Station in 1938. Charles and Ada Elford, daughter of Peter Elford and Elvera Parker, were married on July 5th, 1899. He attended the Nashville Bible School

1899-1903 and she attended the Nashville Bible School
1899-1900.

At the Annual June Meeting of the Disciples of Christ in the Niagara district in Fenwick in the afternoon, Bro. Petch spoke to a good audience from 1 Chronicles XXIX: 1-19, comparing the tabernacle and the church, after which Bro. S. M. Jones made an appeal for aid in building a church-house at Fenwick. Bros. T. T. Reilly and D. H. Jackson led the song service. (*The Bible Student*, July 1904, p. 3)

Bro. Petch labored in Manitoba a year and four months in all; at Selkirk, Ontario, for near two years; afterwards at St. Catharines for 20 months, greatly edifying the church and increasing the membership by one half. From there he moved to Fenwick where he expected to make his home for some time. During the past winter he preached at Tintern, closing a meeting with six additions. On June 9th he began a meeting at Griersville, his home congregation, which resulted in adding eight to the One Body. Bro. Petch will

be holding meetings at Woodgreen and Beamsville during the summer (*The Bible Student*, July 1907, p.1).

Bro. Petch reported in the *Bible Student*, August 1909, Vol. 6, No. 9, p. 8: "I preached at East Toronto, July 11, and found the work there going along as usual. I also visited the church at Fenwick and preached three nights to very attentive audiences. The brethren came out well to the meetings and seemed encouraged by the discourses and pleased with my visit among them, as I also was. They are striving to hold up the truth and are 'keeping the unity of the Spirit in the bond of peace' very well. I also preached at Tintern on June 18 and at Beamsville at night. The churches at these places are carrying on the work steadily. Two of those baptized during the Smithville meeting were from Tintern. Let us provoke one another to love and good works."

Brother Petch wrote to Bro. Brown, May 21st, 1912: "The work in Stouffville is moving along quietly. The interest in Pine Orchard is very good. I baptized a young Methodist

preacher here in February, and a young lady in April. We were expecting a good meeting for over three weeks in June. The meetings will commence June 15th. Any visiting brethren will be welcomed at these meetings." Yours in hope, Chas. W. Petch (*The Bible Student*, Chas. W. Petch, Vol.9, No.6, June 1912).

Brother Petch came to Horse Creek district (Saskatchewan) in 1919 and held meetings in the Patriotic schoolhouse. Bro. Petch returned in 1928 and held meetings in the Lark Hill School. Brother Petch held a meeting in Varsity schoolhouse that resulted in eight baptisms (*How the Churches Began and Grew in Saskatchewan*, by H. A. Rogers and others, 2005, p. 80-81).

The work in Bengough began in a meeting held in the Lambton schoolhouse in the winter of 1931. Bro. Bailey and Bro. Petch both held meetings and two or three debates.

Horse Creek: In 1928 Charles Petch, the brother-in-law of Bro. Elford, held meetings in which Bro. and Sis.

Mervin Goodwin, Bro. and Sis. Robert Tetreau, and Bro. and Sis. Joe Bourdage were baptized.

Charles Petch along with Wilfred and Pearl Orr, J. C. Bailey and Lillian Torkelson were teachers in a summer Bible School in Minton, Saskatchewan in July 1931. The result was the first Vacation Bible School conducted by churches of Christ in western Canada, and some brethren have said in all of Canada.

In 1927 Bro. Petch relocated in Winnipeg and worked mainly for that congregation. Alex Stewart reported in the *Gospel Herald* that, "For the last four years he (Bro. Petch) has been here in northern Ontario doing real pioneer work in virgin soil; enduring hardship few of us have know anything about; in carrying the gospel message to the people that know it not."

On Tuesday, April 26, 1938 Brother C. W. Petch was accidently killed by being crushed under the wheels of a wagon. Bro. Petch's wife lived until 15 May 1964 when she died at the age of 85 years.

Brother Robert Sinclair, founder and editor of the *Gospel Herald*, had written in January 1938: "Brother Petch taught me the truth and baptized me nine years ago, and since that time I have loved him and considered him one on the best teachers I have ever met. He knows the Bible better than any one that I know, and has done great work for the Master. Let us pray that he may be spared for many years of preaching and building up the New Testament church."

John Saunders 1873-1955

John Leavens Saunders was born 19 August 1893 in Orillia, Ontario. He died in Vancouver, British Columbia, 9 February 1955. He married Minnie May Mallory, the daughter of William Mallory and Margret Ann Bailey 15 December 1897, Dufferin Manitoba.

When John was 18, he obeyed the gospel under the preaching of Bro. E. A. Elam, of Nashville, Tennessee, in Carman, Manitoba. He attended the Nashville Bible School,

1896-97. He sent a number of reports from the Carman church to the *Bible Student* from 1904 to 1910. This notice appeared in the *Bible Student*, June 1910, p 2: "We are sorry to learn that Bro. John Saunders and family are completing arrangements for leaving Carman, with intention of settling at the Coast. It is hard to estimate the loss to the work here in Manitoba, but Manitoba's loss will be Vancouver's gain."

John lived in Vancouver since September 22, 1910. He was present at the establishment of the Blundell Church of Christ in 1923. David M. Johnson stated: "The church at Blundell is going to miss Bro. Saunders, but we realize that the church's loss is the Lord's gain" (*Gospel Herald*, April 1955, p. 14).

Cara Marie (Snure) Shelley 1892-1973

Sister Cara Marie (Snure) was born in Jordan Ontario in 1892 and passed away in Vancouver, B.C. January 20th, 1973. She married William Shelley of Jordan and later they attended the Odessa Bible College in Missouri, U.S.A.

Afterwards they returned to Canada and settled in Calgary, Alberta for a short time. Will had in his youth attended Freed-Hardeman College, firing the furnaces for his tuition.

Later the Shelleys became one of the first families of the Lord's church to be in British Columbia along with the Saunders family when they moved from Calgary to Vancouver.

Sister Shelley loved the church. She was known as a charming, gracious and entertaining host. She loved having the Lord's people in her home, in which T. B. Larimore was once a guest. Her husband was elected to the Legislative Assembly and occupied the office of Treasurer of Finances for the Province of British Columbia.

The gifts of money to Great Lakes Christian College and Western Christian College are known to many, and there are men and women who owe their Christian education to her generosity, expressed in personal help to them. The Oakridge Congregation has also been a recipient to her bounty.

Sister Shelley was a daughter of the Snure family prominent in church circles in the Niagara Peninsula.” -- Ed Bryant (*Gospel Herald*, March 1973, p. 17).

D. Howard Stirling 1872-1902

Duncan Howard Sterling was born in Meaford in 1872 and died in St. Catharines, Ontario July 1902. He attended the Nashville Bible School in the 1895-96 sessions. He was listed as from East Toronto.

In the *History of the Beamsville Church of Christ 1832-1982*, it is observed that, “...after Sherman left, preachers of a more conservative bent came to Beamsville. Besides W. D. Campbell these included H. F. Stevens, H. M. Evans, Samuel Keffer, Howard Stirling, Samuel Whitfield and S. M. Jones...Stirling and Jones were young men who attended Nashville Bible School in Tennessee and were strongly opposed to instrumental music and missionary societies which were subjects of great controversy in the brotherhood

at that time ... These Nashville trained preachers were intensely evangelistic" (p. 9-11).

Bro. Madison Wright wrote of Howard Stirling: "He began preaching in Nashville in 1896 ... being his roommate at the Nashville Bible School, present when he preached his first discourse, and his co-worker in his life's work, he did what he could."

S. M. Jones said of him, "He is a good preacher, mild, yet firm and true; full of hope and trust. The greater part of his work was done in and around Beamsville, St. Catharines and Jordan" (*Gospel Advocate*, 1902, p. 314).

W. F. Neal wrote after his untimely death: "Brother Stirling will be missed. The Church at St. Catharines and Jordan, for whom he labored for the past three years, and who appreciated his labors will feel their loss. The June meeting in the Niagara Peninsula, which he revived, and of which he was the leading spirit, will mourn his untimely call. Only six years a preacher of righteousness. Only six years a husband. A wife, (nee Mary McClure, of Toronto), a devout,

loving Christian companion, and two sweet girls, Marjorie and Gladys, are bereft of husband and father. May our heavenly Father, in his infinite love, have mercy on his stricken household. As an acquaintance and friend I feel that I am a better man by having known our dead brother" (*The Way*, April 10, 1902, (p. 15-16).

"The Jordan church stands well in that it has kept records almost from the first, which can be said of a few other churches...Jordan furnishes a list of evangelists since 1854, which is revealing ... Other names are Duncan H. Stirling, W. M. Wright, H. M. Evans, D. H. Jackson, C. G. McPhee, R. K. Akers, O. H. Tallman, and A. Stewart" (*The Disciples of Christ in Canada Since 1830*, Reuben Butchart, Toronto, Canadian Headquarters: Publications of *Churches of Christ (Disciples)*, 1949, p. 426).

Ernest Stirling 1876-1898

Ernest Stirling was born about 1876. He died on the 15th of February, 1898 in Dufferin District, Manitoba. He was the son of James Stirling, a leader of the church in Carman, Manitoba. He attended the Nashville Bible School for the 1896-97 terms.

Perhaps we can get some appreciation for the family and church in which Ernest Stirling was raised if we read the obituary notice for his father sent in to *The Bible Student* (Vol. 3, No. 2, Feb. 1906, p. 6).

James Stirling, his father, died in Carman Manitoba, Nov 2nd, 1905: "Our beloved brother and elder has passed over the river and to his reward. We can hardly realize that we will not see him again in this life. He was a strong hearty man and was in good health till his last sickness. He was sick only a few days when pneumonia set in and caused his death. His funeral was one of the largest ever seen in Carman as he was loved and respected by all. The funeral service was conducted by Bro. G. W. Tovell, of Winnipeg, and the writer. Only two weeks before our brother's death

he was called on to conduct the funeral of our beloved brother James Stewart who died at Cypress.

"Bro. Stirling was one of the founders of the congregation here and has always taken a very active part in the Lord's work. His death is by far the keenest blow the Carman Church has ever received. The brethren will miss very much his wise counsel and his grand exhortations of warning and encouragement. But in the midst of our sorrow we rejoice, and are comforted with the thought that our loss is his gain. Bro. Stirling was born in Quebec nearly seventy years ago. For some years he lived in St Vincent, near Meaford, Ontario. For 16 years he and his family have lived near Carman. Very truly it can be said of our brother, 'Blessed are the dead that die in the Lord from hence forth, yea saith the Spirit that they may rest from their labors and their works do follow them'" (J. L. Saunders).

O. E. Tallman 1883-1930

Ozro Ellis Tallman, the son of Oliver Tallman and Electa Huntsman, was born 16 March, 1883, in Smithville, Ontario and died 5 November, 1930. He was buried in Snure Cemetery, Jordan, Ontario. O. E. Tallman married Mabel O. Wallace, 13 October, 1910, West Gore, Nova Scotia. She was born 30 July, 1880 in Upper Rawdon, Nova Scotia and died 16th April, 1962 in St. Catharines, Ontario. She was also buried in the Snure Cemetery.

The Church of Christ in Carman Manitoba enjoy the status of being the first congregation of churches of Christ west of Ontario (1889) and the first Canadian location to establish a Bible School... Ora and Ozro Tallman were among the students who attended the first term (Shelley Jacobs, *Canadian Churches of Christ Historical Society Newsletter*, Vol. 1, No. 4, Spring, 2006).

O. E. Tallman of Smithville was among a number to give a short talk on the Saturday afternoon of the annual June meeting in Fenwick, Ontario. He attended the Potter Bible College, Bowling Green, Kentucky and graduated in

1907. Following this he taught in the college at Odessa. In 1909 he came to West Gore, Nova Scotia and joined his brother Ora H. Tallman in the opening of the *Maritime Bible and Literary College*. Brother C. G. McPhee reports that "for six years he, (O. E. Tallman) taught and preached in his earnest, characteristic manner, where he accomplished much good. I for one can say that those years of study and association will always be cherished. There my character was shaped. What I am today, I owe in a large degree to the sacrifice, patience and exhortation of Brother Tallman and his co-laborers, who now mourn his loss" (*Gospel Advocate*, 1930, p. 1197).

O. E. Tallman returned to Ontario in 1915, where he worked almost continuously for fifteen years. He preached for twelve years at Jordan. He moved to St. Catharines and assisted the Jordan Church in the morning and the St. Catharines church at night. At both places the work prospered under his ministry. "For a number of years he held meetings in Tennessee, especially in Warren County,

where he had a vast number of admiring friends and where he baptized scores into Christ. He returned from his work there about the middle of October and on October 26th he preached his last sermon in the old church in Smithville where he gave his heart to the Lord nearly forty years ago.”

O. H. Tallman 1876-1955

Ora Hubert Tallman, the son of Oliver Tallman and Electa Huntsman was born January 1876 in Smithville, Ontario and died in July 1955 in Pensacola, Florida. He married Hallie Edna Richardson, June 1st, 1909 in Richardsville, Kentucky. She was born in 1891 and died in 1970. O. H. attended the Potter Bible School, Bowling Green, Kentucky, the Beamsville Bible School, and the Carman Bible School conducted by Abraham Foster. Two young preachers O. H. Tallman of Smithville and D. H. Jackson of Jordan for the Niagara Peninsula spoke on Saturday evening using the occasion to share their vision. (June meeting 1907).

O. H. Tallman is reported to have been preaching all the time while in Bible College. He held a meeting in 1907 in Huntland, Tennessee where he had over 30 additions. In 1909 he, with his brother, opened the *Maritime Bible and Literary College* in West Gore, Nova Scotia.

The influence of James A. Harding had a tremendous effect on his life. His idea was to study the Bible and not about the Bible. During the early years of his preaching he conducted many gospel meetings.

The brethren at Owen Sound were encouraged by a two-week visit from Bro. Oro H. Tallman, who went to labor with the churches in Manitoba and Western Provinces (*The Bible Student*, September 1913, p. 5). Due to failing health O. H. Tallman went West in 1913. He entered the field of Chiropractic treatment, studying and practicing at Hamilton and Owen Sound, Ontario and in Tennessee and Alabama. He returned to full time preaching in 1926, working with the church in Clear Water, Florida.

Dr. Ora Hubert Tallman at seventy-nine years of age, died July 16th, 1955 at his residence in Pensacola, Florida. He had been a resident of Pensacola for twenty-one years. He was an elder of Central Church there. Dr. Tallman had been a minister of the gospel for over fifty years.

Brother C. G. McPhee wrote regarding him, "Dr. Tallman was a clear thinker, a good preacher and an excellent Bible teacher. He believed in doing with his whole heart whatever he undertook ... I can truly say it was Bro. Tallman who started me preaching and had it not been for him and his brother Ozro, I never would have been of any service in the Kingdom of God. Under the most adverse circumstances they made it possible for me and other boys and girls to get an education and learn the truth in God's word" (Charles G. McPhee, *Gospel Advocate*, August 1955, p. 13).

W. E. Trout 1870-1954

William Ernest Trout, son of James Trout and Mary Williams, was born 20 July 1870, St. Vincent Township, Grey County, Ontario and died 1954. He was buried in Lakeview Cemetery, Meaford, Ontario. He married Emily Weller Lewis, 31 October 1894, Detroit, Michigan. She was born September 13th Vespra, Ontario and died 1954 and was buried in Lakeview Cemetery, Meaford, Ontario.

Trout, attended the Nashville Bible School 1897-1899. He was on the faculty 1898-99. He was in charge of the Commercial Department of the Bible School, and had come with his wife and child the last of September. In a letter addressed, "Dear Cousin Ernest Perry," dated 13th March 1951, notes that "he had a class in spelling, penmanship, bookkeeping, and mental arithmetic."

James and Mary Trout moved to Nashville when their son was at the Nashville Bible School. They lived at 1117 Spruce Street in a house rented from J. W. Shepherd, across the street from the Nashville Bible School and James A. Harding.

The Trout Family History identified William as a good singer. This was undoubtedly his mother's share in his heredity, she also being a good singer. "William taught singing and led a good choir at the Toronto Bathurst Street church of Christ. Not the least enjoyable part of the June meeting was the song service and judging by the hardiness with which all present entered into the singing, it was indeed a delightful season for all, young and old, visitors and members. The whole Song Service was entrusted to the care of Bro. Wm. E. Trout, who carried out his part of the program to the entire satisfaction of all present. Bro. Trout possesses a strong voice of excellent quality, and is untiring in his labors for the improvement of singing in Bathurst Street... Altogether to the song service was due in no small measure the complete success of the Annual June Meeting for which Bro. Trout is deserving of our best thanks" (*The Bible Student*, June 1907, p. 10).

Mary Williams Trout: Diaries of a Small Town Lady

Coming soon! What was life like for women in Grey County at the turn of the 20th century? Find out from

someone who was there! Mary Williams Trout (1847-1922) was a school teacher and house wife from Meaford who documented her daily life in a collection of 26 personal diaries. The diaries span from 1867 to 1920 and contain comments on many aspects of her life including religion, teaching, travel, and the trials and tribulations faced by her family, friends and neighbors. These diaries are now available on line.

Samuel Whitfield 1870-1925

Samuel Whitfield was born in 1870, the son of Alfred Henry and Mary Ann Whitfield, near Meaford, Ontario. He died in his 55th year at Woodgreen, west of London.

He attended the Nashville Bible School for three years, 1896-1899. The 1891 census listed Samuel Whitfield as a Disciple. The religion of the rest of the family is listed as Church of England.

In Nashville, Mary Williams Trout recorded in her diary: "We went to chapel. S. Whitfield spoke." A day later she noted that "Stanley, Jackson, Mallory, and Whitfield left at 7:20 this morning." Then back in Meaford, Ontario she wrote in her diary for June 25th, 1899 that, "George and Ella to hear Whitfield at Griersville." Says he is "much improved". The next Sunday records, "John took me to Griersville to hear Sam Whitfield."

When he returned to Ontario, he preached at Beamsville and other places for a while, and then took up work in Walnut Bottom, Pa. for a few years. From there he moved to Woodgreen, where he lived and worked until he died, the result of Bright's disease (Charles Petch, *Gospel Advocate*, 1925, p. 1110, *Christian Monthly Review*, Oct. 1925, p. 8).

Bro. Sam Whitfield has been a welcome guest in our midst for a time prior to his location at Woodgreen, Ontario. How refreshing to have our loyal brethren visit and stimulate us to good works (*The Bible Student*, Meaford Notes, Vol. 1, No. 5, p. 1).

Bro. Bro. S. Whitfield of Huntsdale, Pa., formerly of Meaford, Ontario, will soon begin continuous work with the congregation at Woodgreen and Jura, Ontario. We know Bro. Whitfield to be a good and safe man. We congratulate the brethren for securing him. Welcome home, Bro.

Whitfield (Editor, *The Bible Student*, Vol. 1, No. 4, April 1904, p. 4).

S. W. Whitfield is located in Woodgreen. Brethren, here is an opportunity to do missionary work. All the brethren here are poor as far as this world's goods are concerned. Here a godly man and his wife that by faith have gone into a destitute field. Let us help to support them; for the church there is unable in itself (*The Bible Student*, Beamsville Items, S. M. Jones, Vol. 1, No. 7, p. 1).

Jura, June 3 -- Bro. S. Whitfield, formerly of Griersville, Ont., but now of Glencoe, held a nine day meeting for the church at this place commencing May 22, resulting in two additions and the saints greatly edified. Bro. Whitfield intends laboring at Woodgreen, Aldborough, Lobo and Jura.

We trust much good may be accomplished. -- Geo. A Jameson (*The Bible Student*, Vol. 1, No.7, July 1904, p. 3). We have from thirty to fifty from the world and the sects to hear the truth each Lord's Day night, and there are usually several of the same people at our morning meetings. Of course it will take hard work, time and patience here as well as at other places. Let us all work hard for the cause of our blessed Master, for the night will soon come. -- Glencoe, Ont. (*The Bible Student*, Vol. 1, No.8, p.3).

Since brother Whitfield was receiving funds from a number of people and congregations he begun reporting the amounts received. He writes: We are grateful to all who have assisted us. After this I shall try to report every three months.

Wardsville, Ont. -- With the help of others I have found some nine disciples in London, and they are meeting from house to house to worship God on the first day of the week. I was with them on the 9th of June and we had two good meetings. We found two men that day and we trust they will

be a great help to the cause there. If our readers of *The Bible Student* know of disciples in London please write me today.

Give me their addresses so I can look them up. -- S.

Whitfield (*The Bible Student*, Vol. 4, No. 7, p.7, July 1907).

Notes from Western Ontario, by S Whitfield -- I was with the church at Jura the first two Lord's Days of May. We had meetings during the week. Besides the preaching, we had two interesting and profitable Bible studies ... If we would have Bible studies in connection with our meetings I am sure much more good would be done. Sometimes people go to sleep during preaching but it is not often that they will take place in a Bible study. Each one can think, ask questions, answer questions, be interested and take an active part in the study of God's word. Often a preacher is misunderstood in preaching, but in Bible study people can ask, which gives a preacher a chance to make himself understood. In preaching we have thoughts of the speaker, but in Bible study we have the thoughts and suggestions of all. In the study the preacher learns the difficulties in the

minds of the people and also their needs. Before we can understand the truth we must study and think for ourselves. We can only help those who are trying to help themselves. Let us be disciples (learners) of Christ in deed and in truth" (*The Bible Student*, Vol. 9, No.6, June 1912, p.5).

During the latter part of 1925, Brother Whitfield, that grand soldier of the cross, preached his last sermon in Sarnia, Ontario. His early death was the result of Bright's disease

J. Madison Wright 1866 - 1945

J. Madison Wright was born 12 November 1866 near Cookeville, Tennessee. He married Lavina White, daughter of Richard and Ruth White, July 14th, 1896 in Meaford, Ontario. She was born about March 1868 and died in Columbus, Ohio January 10, 1947. Bro. Wright died July 5th, 1945.

Madison attended the Nashville Bible School three years, 1893-1896. He was identified as from Wheelwright, Texas and in the school catalogue as from St. Catharines, Ontario. Lavina attended the *Beamsville Bible School*.

The Nashville trained preachers were intensely evangelistic, and these were years of long successful gospel meetings. S. M. Jones baptized 28 in a five-week meeting in Beamsville in 1898, after Madison Wright, another Nashville product, had baptized 20 in a meeting of the same length the previous year. During the summer of 1895 Bro. Wright did a good work in Carman, Manitoba. In the spring of 1896 Bro. Howard Stirling and Bro. Lindsay were with them for a while. In April 1897 Bro. J. A. Craig came and took up the work till July. On June 5th Bro. A. Foster came among them in connection with the church in Carman most of the time till the fall of 1903.

The daughter of the Wrights was born in California, January 31, 1900 and died in Beamsville, Ontario, December 3, 1904. She was named after the Bible style,

"Oti," meaning delightful; "Amy," beloved; and "Bel," of God. Her name therefore means: "Delightful, one beloved of God," and several characteristics in her sweet little life leads us to believe that she was not misnamed. Upon one occasion she wanted a "shut eye" doll. A dollar being given to her by a friend, her father suggested that she take it to buy her doll. She at once said that she must give some of it to the Lord. Her father then told her to take out what she wanted for the Lord, so she took out 30 cents and purchased a doll with the balance. Older ones might profit by this lesson (*The Bible Student*, Jan. 1905, p. 3).

Bro. Madison Wright and family left for Vancouver, B.C. at the end of 1904. He rented a church house, and will probably be at work sounding out the gospel in that new destitute field. Funds for this mission field was to be sent to Madison Wright, in care of, R. H. Hill, 1073 Howe St., Vancouver, B. C. He states that, "it is his purpose to report at least every six months." The name of the sender of a

donation for that work would be left out if requested to do so. Following is a sample of donations sent:

Received from:	Louisa Smart,
Ont.	\$ 1.00
	Mr. & Mrs. Norman Comfort, Ont. . . .
5.00	
	S. M. Jones, Ont.
5.00	
	S. M. Jones and others, Ont.
10.00	
	Mr. & Mrs. Smart, Ont.
3.00	
	"A Sister" Smithville, Ont.
2.00	
	Mr. & Mrs. A. N. Hunsberry, Ont. . . .
5.00	

5.00	Alfred Moot, Ont.
5.00	Mrs. Wm. Stewart, Ont.
5.50	Chas H. Claus and two friends, Ont. .
4.00	"A Sister," Effingham, Ont.
2.00	Mrs. J. Stirling, Man.
10.00	"A Sister," Carman, Man.
	Church at Tintern (by L.E.Huntsman)15.00
5.40	Church, St. Catharines (by C.H.Claus)

Church at Carman (by J.L.Saunders)

25.00

In 1919, J. Madison Wright was named as the evangelist in St. Catharines (*Christian Monthly Review*, Feb. 1919, p. 2). A church in Columbus, Ohio ordained John Madison Wright and his wife as missionaries commended to work in India. The Lord willing, September 30, 1933 was the date for sailing from Quebec, Canada (*Word and Work*, Sept. 1933, p. 166). Bro. and Sis. Madison Wright, publishers of "*Spiritual Songs*," were present at the Radville Summer School in 1938. Sis. Wright taught singing (*A Vision Splendid*, Lillian Torkelson).

Through the years the Wrights were engaged in evangelistic work in many places in the United States and Canada. They were involved in starting new congregations in destitute fields.

Maud York 1880 - 1913

Louse Alice Maud York, daughter of Frederick and Catharine Williams, was born 24th December 1880 in Meaford, Ontario. She attended the Nashville Bible School during the 1898-99 sessions. She was baptized January 7th, 1898 when Bro. S. M. Jones came to Meaford to hold meetings (*The Meaford Journals*, 1848-1996, p. 47). Miss Maud York was with the group from Meaford, Ontario that took the train down to Nashville (*Gospel Advocate*, November 10, 1898, p. 723).

In 1902 Maud went to Saskatchewan where she was a teacher until she married Ed Quigley, August 2, 1911. They took over the York homestead in Wishart, Saskatchewan. They built a frame house, and assumed the responsibility of caring for her parents in their declining years. Ed was one of the first Trustees of Perryville School when it opened in 1921 (Shirley York Anderson).

Among those who made donations to support Bro. Jelley in his mission work in India was Miss Maud York --

\$5.00. In the list of donors the "W. W. Husband and wife" of Wawota, Saskatchewan appears with a donation \$10.00.

In a letter to her "Uncle" John (actually her brother, John Henry Wilford York) and Aunt Mary, dated 25 April 1913, she described here trip from their home in Wishart to Regina where she was to have her baby. Ed came with her. From their home in Wishart to Punnichy is about 25 miles. From there to Regina is about 65 miles as the crow flies, but probably over 100 miles by the less direct train route.

The infant son of Sister Quigley of Wishart, Saskatchewan, whose death was announced in our last issue, followed his mother in a few days into the life beyond. Our deepest sympathy is extended to the husband and father in this double bereavement (*The Bible Student*, September 1913, p. 6).

Stanley York 1876 - 1968

Frederick William Stanley York, son of Frederick York and Catharine Williams, was born 14 April 1876 in Meaford, Ontario and died 25 March in Lethbridge, Alberta. He married Ellen (Ella) Wallace on May 27th, 1903. She was born 18 February 1872 in North Gower, Ontario and died June 1954 in Lethbridge, Alberta. Stanley attended the Nashville Bible School during 1898-99. At that time his home was in Carman, having come from Meaford in 1889. The church of Christ in Carman, Manitoba enjoys the status of being the first congregation of churches of Christ west of Ontario (1889), and the first Canadian location to have an established Bible School. Stanley York among the students in that school. Ora and Ozro Tallman were also there some of the time.

In Nashville Mary Williams Trout and others had the opportunity to attend classes as they wished even though not registered as students. One entry in her diary says, "We baked pumpkin pies. We had fine speeches this morning in the *Topics* lesson from Mallory, Whitfield and S. M. Jones and

Harding -- the latter was just fine. Stanley said it was worth the fare down."

Stanley lived in Saskatchewan during the Riel Rebellion. From there he continued on to Alberta: Nanton, Innisfail, Medicine Hat, and Lethbridge. They spent some time farming -- chickens, hay, and fruit. -- Shirley York Anderson.

RELEVANT BOOKS

A History of Christian Colleges, M. Norvel Young, PhD, The Old Paths Book Club, 1949.

A Search for the Ancient Order, A History of the Restoration Movement, by Earl Irvin West, Vol. 1, 1849-1865, Copyright 1949, Gospel Advocate Company, Nashville, Tennessee.

The Search for the Ancient Order, A History of the Restoration Movement, 1849-1906, by Earl Irvin West, Vol.2, 1866-1906, Copyright 1950, Religious Book Service, 34 N. Layman Ave., Indianapolis 19, Indiana.

A Glorious Summer, by William Kay Moser, Firm Foundation Publishing House, Austin, Texas, Copyright 1962.

The Hazard of the Die, Tolbert Fanning and the Restoration Movement, James R. Wilburn, Sweet Publishing Co., Austin, Texas, 78751, Copyright 1969.

For Freedom, The Biography of John Nelson Armstrong, by L. C. Sears, Professor of English, Harding College, Copyright 1969 by Sweet Publishing Company, Austin, Texas.

The Eyes of Jehovah, The life and Faith of James Alexander Harding, by Lloyd Cline Sears, Gospel Advocate Company, Nashville, Tennessee, 1970.

Crying in the Wilderness, A biography of David Lipscomb, by Robert E. Hooper, Copyright 1979, by David Lipscomb College, Nashville, Tennessee, printed by McQuiddy Publishing Company, Nashville Tennessee.

The Meaford Journals, 1848-1998, Copyright Meaford Church of Christ, Printed at Stan Brown Printers Limited, 1240 4th Avenue, Owen Sound, Ontario.

Reviving the Ancient Faith, The Story of the Churches of Christ in America, Richard T. Hughes, 1996, William B Eerdmans Publishing Company, Grand Rapids Michigan, Cambridge, U.K.

A History of the Religious Periodicals in The Restoration Movement in Canada, by Eugene C. Perry, Monograph Series, Gospel Herald Foundation, Beamsville, Ontario, 2003.

The Bible Student 1904 - 1913, Published monthly, beginning in Beamsville, and at other times in various place in eastern Canada, bound volume, with articles and church news.

Nashville Bible School 1898-1899,

Faculty and Subjects

David Lipscomb – The Bible

James A. Harding – The Bible and Biblical Greek

J. W. Grant – Mathematics

Dr. J. S. Ward – Natural and Physical Science

W. A. Bryan – Latin Language and Literature

J. N. Armstrong – Classic Greek Language and Literature

S. R. Logue – English Language, Philosophy

L. K. Harding – Latin and Sight Singing

S. P. Pitman – Voice Culture, Elocution, and Oratory

R. H. Boll – German and French Language, and Literature

Dr. L. Lewinthal – Hebrew Language and Literature

E. E. Sewell – English

R. N. Gardner – Principal of the Intermediate Department

W. E. Trout – Department of Bookkeeping (Spelling, Penmanship, bookkeeping, mental Arithmetic)

Mrs. W. T. Cooper – Shorthand and Typewriting

Miss Clara Sullivan – Music on Piano and Voice Culture

Miss Ida C. Noble – Art

Miss Clara Benedict – Primary Department

Trustees of Property: David Lipscomb, W. H. Dodd, J. R. Ward

Superintendent – J. A. Harding

NASHVILLE BIBLE SCHOOL OFFSPRING

POTTER BIBLE COLLEGE, 1901-1913

Bowling Green, Kentucky

WESTERN BIBLE AND LITERARY COLLEGE, 1905-1916

Odessa , Missouri

CORDELL CHRISTIAN COLLEGE, 1907 – 1931

Cordell, Oklahoma

HARPER COLLEGE, 1915 – 1924

Harper, Kansas

HARDING COLLEGE, 1922 –

Searcy, Arkansas

CLEBARRO COLLEGE, 1909 – 1917

Cleburne, Texas

SOUTHWESTERN CHRISTIAN COLLEGE, 1904 –1909

Denton. Texas

ABILENE CHRISTIAN COLLEGE, 1906 –

Abilene, Texas

OTHER SUCH BIBLE COLLEGES, IN CANADA

BEAMSVILLE BIBLE SCHOOL, 1904 - 1923

Beamsville, Ontario, Canada

CARMAN BIBLE COLLEGE, 1993 - 1998

Carman, Manitoba, Canada

MARITIME BIBLE AND LITERARY COLLEGE, 1909 - 1915

West Gore, Nova Scotia, Canada

.....

And Bible schools in Japan and Persia

- ⁱ Sears, Lloyd Cline, *The Eyes of Jehovah, The Life and Faith of James Alexander Harding*, *Gospel Advocate Company*, Nashville, Tennessee, 1970, p. 138.
- ⁱⁱ *Ibid.*, p. 140.
- ⁱⁱⁱ *Ibid.*, p. 140.
- ^{iv} M. Norvel Young, *A History of Christian Colleges*, *Old Paths Book Club*, Kansas City 4, Missouri, 1949, p. 82.
- ^v *Ibid.*, p. 83.
- ^{vi} Sears, Lloyd Cline, *The Eyes of Jehovah, The Life and Faith of James Alexander Harding*, *Gospel Advocate Company*, Nashville, Tennessee, 1970, p. 142.
- ^{vii} M. Norvel Young, *A History*, p. 86.
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