



Notes of a U. S. Preacher Visiting Ontario in 1904

--Ed Broadus

Information about church history is sometimes found in unexpected places. The following is from Primitive Christian, August 23, 1904, p. 8, published in Panama, Nebraska and Wichita, Kansas. I found this when researching the life of my great grandfather, David Thompson Broadus. The traveling preacher was G. B. Hancock. In a previous issue of the paper, Hancock told of his travels from Michigan to Thornbury, Ontario, and about preaching near there at Griersville. While there he stayed with Neil McColman, "a Scotchman of the true type." (Edwin Broadus.)

Friday preceding the second Lord's day in July, at 6 a.m. we left Thornbury for Selkirk, Ontario, reaching the city of Hamilton near noon we made our way to the "Sugar Bowl," a good place to stop. We dined with the principal, Bro. Walker, but spent the night with a Bro. Cain, acting as elder of the apostolic congregation there.

Next morning at 9 a.m. we ticketed for Hagersville, which place we reached near 11, and a fourteen mile ride on a mail Democrat brought us to the town of Selkirk, where we found a pleasant home with Dr. Fry and family.

All hacks are called Democrats in Canada. So on our trip we met, talked with, and preached to a Baron of

Austria, rode a Democrat, and whipped the King of England.

Our meeting at Selkirk began the second Lord's day in July and closed Monday night following the third Lord's day, and Thursday we returned to Hamilton, and preached the following Lord's day night. The meeting there should have continued indefinitely, but being limited in time, and being urged to visit Toronto the congregation agreed, by our promising to return in the future, to excuse us.

Monday morn we left Hamilton, and by a pleasant trip on an extra fine steamer we reached the beautiful city of Toronto. The brother that was to meet us at the wharf failed to find us, so we made our way to the residence of the brother who wrote to us, but neither he nor his wife being at home his father in law, Bro. Beaty, accompanied us to the residence of Bro. Wm Forrester, where the night was spent. The next day Bro. F. and I spent the day making calls.

The next night was spent with Bro. Campbell in his pleasant home.

The forenoon of the next day was spent in the company of Bro. C. seeing various parts of the city. The afternoon was spent in company with Bro. Forrester making calls. After

preaching that night we went to the home of Bro. Duncan Stirling. Bro. Stirling is a true gospel preacher, and did much, years ago, toward preaching the cause in Canada, but because of feebleness of body has not been able to preach for several years, and at that time was at Port Dalhusia [sic], a health resort, four miles from St. Catharines, where there is an apostolic congregation. I was to have remained in Toronto over Lord's day, but Sister S. and children were going to the Port Friday morning, and Sister S., being a real Priscilla, persuaded the brethren to change the program, let Bro. Campbell preach in Toronto, I go with them to Port Dalhusia, and preach at St. Catharines. Next morning, Thursday, Bro. Forrester called for us, and the forenoon was spent visiting other parts of the city; so we saw much of that city of 250,000 inhabitants. In the afternoon we made our way back to the Stirling residence where brethren called to bid us farewell. Bro. Forrester having piloted us to where Bro. G. E. Claus made his home with his brother in law, where the time was pleasantly spent til after tea. Bro. C. was a schoolmate with our son in Nashville. He is a Godly young man, and we hope he will receive proper encouragement in his determination to devote his life to the cause of the Master.

Bro. C. having accompanied us to the Stirling residence, bade us farewell. Bro. and sister Campbell came and stayed with us till time to retire for the night. Bro. C. is a man after our own heart, sociable and pleasant to a fault, an earnest worker and firmly set for the simplicity that is in Christ. He has done a good work in Toronto, and the brethren will do well if they can get a man that will fill his place. Bro. C. is going back to Detroit, and one design, I was told, in

calling me to Toronto was for counsel as for a suitable man to take Bro. C.'s place. We have cited them to two men, either of which will do them good.

Friday morning Bro. Forrester called to bid us good bye, and soon a cab was ready to take us to the wharf, where the steamer was ready to take us across the Lake. The day was beautiful, the Lake was calm, a gentle breeze cooled the atmosphere, and the trip was a pleasant one. In due time we were at the destined post. Bro. Stirling met us at the wharf, and soon we were pleasantly situated in his summer resort. That evening and next day were pleasantly spent there. Lord's day morning a four miles ride on a trolley brought us to St. Catharines, where we were greeted morning and evening by an appreciative audience.

Monday morning, in company with Bro. Stirling, his three sons, two daughters, and his son in law, we went to the wharf, where from a steamer that had just come from Toronto, three sisters joined our company, and under the direction of Bro. Willie, oldest of the three sons of Bro. Stirling, we boarded a trolley for Niagara Falls. Later a young brother joined our company, making our number the same as Jacob's sons. G.

B. Hancock
Scholten, Mo.

Bayview Celebrates Seventy-five Years

--Geoffrey Ellis

The Bayview Avenue Church of Christ, Toronto, marked its seventy-fifth year in a two day meeting, October 20-21, 2018. This congregation has a one hundred and seventy-seven year straight line connection to the formation of the Shuter Street congregation in Toronto in 1841. And even earlier...

From Ireland to “York” (“Toronto” in 1834) in 1818, came James Beaty, a young man of twenty years. Here he began seventy years of remarkable influence in both civic and religious matters in that community. While raised an Anglican, he had developed an early dislike for clergy distinctions and the Established Church system. He refused to have his two children christened. And he independently learned the necessity of adult baptism, being baptized and baptizing another in the York harbour sometime in the early to mid 1820s.

Beaty joined in fellowship with his brother-in-law and co-worker, James Armstrong, and several others: cf. Alexander Stewart, William McMaster, Joseph and James Lesslie, Peter Rutherford, Neil Love. Several if not all of these brought Restorationist values from the UK. They began worshipping at Armstrong’s home, 104 Yonge Street, as “independents,” as early as 1827.

Some of this group left to identify with the Baptists in the mid 1830s, while some 14 to 16 persons, including Beaty, continued to worship, organizing as “Disciples” in 1838. In 1840-41, Beaty took the initiative to move two cottages to property he owned on the corner of Shuter and Victoria streets. This became the “Shuter Street” meeting house for this group; Beaty replaced it with a brick structure in 1863.

In 1843, at the first-time gathering of Restorationist congregations in Norval, Shuter Street was one of the sixteen congregations represented; its membership was then numbered at 34, but by the next year their numbers had more than doubled to nearly 90.

In about 1846, a number of members removed from the Shuter Street congregation to form the second Restorationist church on Richmond

Street in Toronto; its leader was the recently arrived Scotsman, Thomas C. Scott.

In 1874, James Beaty having been absent from the Shuter Street fellowship for some five years, and suddenly reclaiming the building for his own use, many of the fellowship, including the two Beaty nephews, James and Robert, moved to a new location—briefly to Temperance Hall on Temperance Street; and then to Albert Hall, on 191 Yonge Street; and then in 1876, temporarily meeting on nearby Alice Street, the congregation settled in 1877 in a building on the corner of James and Louisa Streets.

The Louisa Street congregation continued in this location until 1900 when it relocated to Elm Street for the next five years, when in 1905 it merged with the new Bathurst congregation.

In the meantime, in 1889, brethren unhappy with the “progressive” turn in the then Denison Avenue congregation, moved to establish a new congregation on Spadina Avenue. This congregation moved to Brunswick Avenue in 1896, and then to a new building it had constructed on Bathurst Street in 1902. (William D. Campbell (1860-1928), from southwestern Ontario, following a successful decade of preaching in Detroit, returned to Ontario in 1900 to work with the Brunswick Avenue congregation. “Soon the meeting house could not hold all the people who wanted to attend, and while he was there the church built a much larger building on Bathurst” (Broadus, *Why the Disciples Divided in Ontario*, 156).)

The Bathurst congregation met at this location for forty-one years when it relocated to Bayview Avenue in 1943.

This was in the middle of the war years, and the congregation could only

construct the basement floor at the time. My cousin, Richard Tallman, remembers: "I have a memory from my parents [Lem and Edna Tallman] and they were meeting in the basement, the upper level wasn't even started. I think Grampa [Sheppy] was an elder and did the Lord's Supper or something from the front. The Bayview congregation has done an excellent job, with the leadership of Bonnie Porter, in chronicling its 75 years. Research has been done in nine areas: Benevolence, Corporate Issues, Elders and Deacons/Ministry System, Land and Buildings, Gospel Meetings and Special Events, Ladies Days and Retreats, Membership and Family Life, Ministers, and Missions. These records, with the approval of the Bayview congregation are being placed in the archives of the CCCHS.

A Moving Experience

...Dave Carruthers

For a number of years the CCCHS archive facility has been located in Meaford, Ontario. Thanks to the generosity of Ron Knight we have been able to establish, grow and maintain a substantial archive.

Ron is moving from this location and this necessitates a move for the Archives.

The current Board has the responsibility of finding a new location and moving the archival materials.

At the moment, we have a verbal agreement to use the upper level of the former SBM (McPhee Hall). In order to make this space adequate for the needs of the archive materials, we will need to do some major renovations. The first need being to secure a contractor for the oversight of the project. In order to

complete this renovation so that it is adequate for the future care of these materials and for the move from Meaford, the Board needs to raise a considerable amount of money. We plan to keep you informed concerning the amount needed for this project. As this is early in the process we do not currently have a definite figure as to the cost.

We ask you to pray about this need and do what you can to support this work. You can send cheques to CCCHS marked Archival Project to:

Randy Morritt
24 Edmund St.
St. Catharines, ON L2R 2G2

As we are a charitable organization you will receive a donation receipt.

The Board is very appreciative of your interest in and support of this project. If you have questions they can be directed to any member of the Board. The Board information is listed below.

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