The All-Canada Movement of the Churches of Christ in Canada

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THE ALL-CANADA MOVEMENT
OF THE
CHURCHES OF CHRIST IN CANADA

by

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THE ALL-CANADA MOVEMENT

PART 1

THE ORGANIZATION OF THE ALL-CANADA MOVEMENT
CHAPTER 1

INTRODUCTION

In the following pages we are presenting a discussion of the All-Canada Movement. There are three reasons for this choice of theme: that our former dissertation may be completed; that we may consider the All-Canada Movement as a unifying force in the Canadian brotherhood; and that we may recognize the maturity of this movement.

Our former dissertation, presented as partial requirement for the Bachelor of Divinity degree, was a general history of the Restoration Movement in Canada. In this history we mentioned but did not discuss the All-Canada Movement. We now plan to present a detailed discussion of this movement.

Many leaders of the churches of Christ in various sections of Canada were desirous of a larger and more complete fellowship between all of the churches in the Dominion. This fellowship has crystalized in the All-Canada Movement which sponsors a convention, a journal, a college for the training of a Canadian ministry, and a youth program. This movement has also sponsored a nation-wide evangelistic program and it has presented an official statement of attitude of relationship on the part of the Canadian churches of Christ to the United Church of Canada.

The All-Canada Movement is in its twenty-first year of life and will celebrate its twenty-first birthday in June, 1943. A number of the ideals of this movement, as shall be seen later,
antedated its inception by many decades. In the light of these facts we believe that the All-Canada Movement has reached maturity. As it enters the more settled years of growth and development we may review and evaluate its history.1

1Pamphlet, The All-Canadian Movement, The Continuation Committee of the All-Canadian Programme.
CHAPTER 2
BACKGROUND

In the dim movements of church activity which are seen in past ages we glimpse a dream of cooperation and actual cooperative workings in the Restoration Movement in Canada. We choose examples of this activity from the field of Journalism. Other examples could be presented from such labors as preaching or missionary activities but are unnecessary to illustrate our statement. In journalism the disciples of Eastern Canada and Canada West and also many disciples in the state of New York were joined in a fellowship which, though it did not crystalize into the permanency of organization, contributed to an acquaintance with and understanding of each other. This, after all, is the ideal of organization and without this ideal any organization is valueless.

Our first illustration substantiates the fact of a desire for fuller cooperation on the part of disciple leaders in the two sections of Canada. Mr. William Wentworth Eaton served as publisher and editor of The Christian located in St. John, New Brunswick and published in the interest of the disciples of Eastern Canada. In 1848 he wrote a letter to Mr. David Oliphant, publisher and editor of The Witness of Truth which served the disciples of Canada West and also reached into the states of Ohio and New York. In this letter, which is not extant, Mr. Eaton apparently made a number of suggestions for the amalgamation of the
literature of the disciples. Some of these suggestions were not received kindly by Mr. Oliphant who ridiculed them but the suggestion of amalgamating The Witness of Truth and The Christian, to be published under this joint name, was received with interest and kindness. This amalgamation did not take place but after Mr. Eaton discontinued the publication of The Christian he became joint editor with Mr. Oliphant of The Christian Banner in 1852 and the interests of this journal were enlarged to include the Maritime churches of Christ.

We present as evidence the letter of reply from Mr. Oliphant to Mr. Eaton. This letter is dated at Oshawa, 13th November, 1848:

Dear Brother Eaton:- Your letter of 31st October was received on the morning of the 11th inst, and I now have a pen in my fingers to reply.

With the chief brethren here I have consulted freely respecting the contents and general bearing of your letter. There is a unanimous desire on the part of us all that you may yet make Oshawa, or some village near it, your residence, and labour by speech and by pen for the promotion of the cause we plead. As for myself, in reference to locality, I am willing to settle in Mexico or New Brunswick, Oregon or Nova Scotia, California or Prince Edward Island, Van Dieman's Land or Canada, Jamaica or the United States, provided I am about the Lord's business in the best possible manner. Some brethren are to be found, honest and pious no doubt, who seem to speak and act as though the whole world, or the most important part of it was within a few miles of their own residence; and hence according to their sober judgment to remove and labour away from that circle is a full-faced sin which implies guilt in the inner man. So far as I am acquainted with you, I judge you are not of this class.

Your first proposition, relative to some half dozen periodicals being merged into one, superintended by twice 2 or 3 editors, may, I think, be regarded as a tip-top touch of the imaginative, something like a fancy lodged in the third or fourth story of an air-castle. Without

1The Christian Banner, 1852, Vol. VI, Cover Leaf; Dec. 1852, p. 325.
doubt, were we to converse the half of one half hour upon this suggestion, we should view it alike - not feasible and therefore not accomplishable.

The second proposition you submit, respecting a folded sheet of thirty-two pages, unstiched and uncovered, is, I consider, somewhat superior to the first; but still not filling up the measure in all things. Not many readers, in my judgement would approve of such a paper. However, if you furnish matter, and read proof, we shall, for a religious purpose, print you five hundred and fifty copies of such a work, twelve times a year, for three hundred and fifty dollars. Of course we would print them entirely for a foreign market!

But when you ask, "On what conditions can we make our two periodicals one?" you speak of something that has a bearing in it more than ideal. Suppose, then, first, that you remain in New Brunswick, and send five hundred and fifty subscribers' names, to what we shall at present call the "Witness of Truth and Christian." By furnishing a certain number of letters and essays, to be received monthly, you can have all these subscribers supplied by guaranteeing to us the payment of two-fifths of them, or a little over two hundred dollars. Suppose, however, second, which is supposing something better, that you remove to this place, and carry with your mail-book four hundred and fifty subscribers' names. By taking part in the editorial department, it may be so arranged that you would only be responsible to Mr. White and myself for the simple cost of working off, putting up, and mailing these four hundred and fifty copies, which would not count up more than a hundred and seventy-five dollars.

Taking everything into view, I cannot make better offers than these. Arrangements are making by which the Witness, after this year, will be the property of the brotherhood; else I might change my speech somewhat and present a different proposition. But if you come, we shall, in time, if we live, be able to make a happier arrangement.

My opinion, and not my opinion alone, is, that preparations should be made for an immediate union of the two periodicals; and, if not immediately, as soon as possible, we should become residents in the same vicinity, for the purpose of uniting our efforts in other respects. I am convinced that it would be not only better for us individually, but very considerably better for the cause. The brethren throughout the province are increasingly desirous of securing more labour in the form of speaking, and were you to come and dwell in Canada, you might be certain of a measure of support from this source.

Please write without delay, saying something decisive, and tell us that you have made up your mind to cooperate for the benefit of the whole British provinces. If New Brunswick
afforded half the inducements that Western Canada embraces, I would cheerfully meet you there, instead of inviting you here. The Lord give us counsel, and add his blessing, and to him be all honour forever.

Probably I will publish this letter, with some explanations, in the Witness. I would also publish yours; but have not your consent.

From what has been said, you will probably infer that our press is large enough to print a paper of thirty-two pages equal in size to the pages of our respective papers.

Your fellow-laborer in the Kingdom,

D. Oliphant.

We now note the spirit of fellowship which developed between the disciples of Canada West and those of New York State. An enlarged spirit of fellowship was expressed in attendance at various meetings but it was more fully expressed in the service which The Witness of Truth rendered these people. In recognition of this service the disciples of New York State invited Mr. Oliphant to remove his journal to that state. This was not done but the invitation was kindly received. We note correspondence relative to both invitations to stated meetings and the removal of The Witness of Truth to New York State.

First, let us consider invitations to stated meetings which were held in New York State.

The disciples of Onondaga, N.Y. will hold their quarterly Meeting with the brethren at their House in Tully, commencing on Thursday evening preceding the fourth Lord's Day of September, and continuing as long as the brethren think profitable. Also, the annual Meeting for the county of Onondaga, will be held with the brethren meeting at Cicero, commencing on Thursday evening before the fifth's Lord's Day of September, and continue as long as may be thought proper.

We would invite all the brethren, and all others who may feel an interest in the cause of human redemption, to attend - especially the teaching brethren. We expect a feast of fat things! Brethren Lanphere and Green, of Ohio, are expected.

Tully, 14th July, 1849.

H.A. Chase.

The Witness of Truth, 1848, P278-280.
A meeting of days will commence at Williamsville, N.Y., on Friday, September 21, 1849.
Also at Lancaster, N.Y., on Friday, September 28, 1849.
It is also probable that a meeting be commenced on the following week at Clarence.
Preaching brethren to be present, Wm. Hayden, Ohio; I.J. Brown and A.P. Jones of N.Y.
An invitation is given to the brethren in Canada to come over and help us and rejoice with us.
How many of us can attend? Brethren, let no ordinary or trifling excuse prevent. -D.O.1

Second, let us consider the more significant fact: the invitation to The Witness of Truth to remove to New York State.
The content of a circular which was distributed among the New York churches and the answer of Mr. David Oliphant present this fact.

Circular. To the Brethren and Churches in New York.
Brethren:-We have read the circular from brother A.P. Jones, and regard it favorably, and will act upon it if the amendment we are about to propose cannot be carried by a majority.
There is a strong and growing feeling in favor of having a periodical among the disciples in our state, and we think the Witness would be better located in this section than in Canada; and at the same time the brethren there would not be cut off from a share of the attending advantages. If located at a central point, where there is considerable enterprise, it would meet the eye of thousands and probably be read by thousands who might never otherwise learn there was such a paper. An objection might be brought up and urged that we once had a periodical here, and suffered it to go down, and therefore not improbable that we might treat another with negligence. But when we all so much regret that our periodical stopped, and see now how materially the cause has suffered because it went down, we think we have learned a lesson that will be of use in the future. Well, brethren, what do you say: shall we unitedly invite the Witness among us, respectfully asking the consent of the brethren on the north side of the lake? We are willing ourselves to take vigorous hold of this work, but would not desire to push the matter contrary to the wishes of the brethren generally.
Speak out your minds, brethren. - Brother Jones are you with us?


Harry Knapp.

The Witness of Truth, 1849, P190.
Mr. Oliphant considered this invitation favorably but felt that his greater responsibility was to the brethren of Canada West. Mr. A.F. Jones also felt the matter inexpedient at that time.


Those brethren whose names are appended to the Circular published in the August number, suggesting the expediency of a removal of the Witness, with whom I am personally acquainted, and who have a good report among their Christian co-temporaries, are worthy of being heard with all candor, fraternal courtesy, and deliberative respect.

To say that my own mind is favorably impressed with the proposition to remove, is only saying what is true. The following are some of the reasons which help to form and confirm this impression:-

1st. The local advantages of a thorough business place, numerous and increasingly inhabited, may be set down as being favorable to the interests of a work of this character—favorable, not to its moral or intellectual enrichment, but to its actual existence in the obtaining of means from those residing where it is published. Only a few will understand this reason.

2nd. The prosperity of a weekly or a monthly paper is greatly dependant upon variety and energy of writers; and on the south side of the lake, although fewer brethren capable of writing, yet a greater number of correspondants would be enlisted. Indeed as matters now are, with all the cold associations relative to Canada, and the deficiency of local interest, from one-third to one-half of the letters received at the Witness office, have their paternity in Ohio and New York. This with me is a most weighty consideration, and, so far as I am personally concerned, would of itself turn the scale in a moment in favor of removal.

3rd. The same energy and sociality developed in the department of writing, would also be efficient in circulating what is written; and a due mixture of these things serves to enliven and minister good cheer, which assist in keeping a paper and its editor upon the surface.

4th. The facilities of obtaining books, periodicals and other media of knowledge, together with travelling conveyance,
and cheap letter transmission afford another wide reason for listening to the petition of the aforesaid Circular.

5th. A better and more healthful distribution of the gifts of the brethren. In this country we have more talent than is brought into the field of labor; there, the demand for laborers is greater than can be supplied.

Other advantages might be specified, but these in the meantime will serve as a sample. Upon the other side of the question a fair share of candor will say --

First, the brethren here, since the June meeting, receiving the impression that the Witness should remain, are not prepared to receive the import of the Circular cordially.

Second, the brethren on the south side of Ontario can receive the assistance of periodicals published within their own territory, whereas the American and British postal charges almost prohibit the Canadian brotherhood from blessing themselves through this medium.

Third, an efficient co-operation for evangelizing is being organized, and for a time, at least, and especially will require the aid of the press.

Fourth, my own inherent perseverance has little pleasure in having even its outer skirts injured by a change of locality in prosecuting a deliberately commenced and steadily pursued undertaking.

Meanwhile, then, the brethren in New York will not, I trust, regard this request as having been neglected or unappreciated, nor their good will undervalued, should some time elapse before what they have submitted will receive a cordial and undoubted response. Time for grave reflection and Christian consultation, is, in my judgement, indispensable. Every month, too, is not only affording me additional knowledge and experience as an individual, but I am also led into the comparatives of knowledge, wisdom, prudence, energy, zeal, piety, stability, and general and particular character of the brotherhood on either side of Ontario; and hence my decision will at least please myself better a little further in the future than at the present. The brethren there and here will perceive that I am speaking, not for others, but for myself - that is, expressing my own views. I will now give place to another:--

To my dear brethren in Cayuga and Onondaga Counties, N.Y., Greetings:-- I have received your substitute for a motion lately offered by your fellow-servant in the Lord, with reference to a special patronage of the Witness of Truth. I have considered and weighed the matter as well as I am able to do, and deeming the matter to be at present inexpedient, and perhaps impossible; permit me to say this one word - do not let our minds be divided, and thereby do nothing in the premises. Failing to secure the removal of brother Oliphant.
and his publishing interests to this side, let us not forget to extend our patronage to him and to the cause of truth. I am happy to see that you have in your Circular signified your intention to do the things herein pleaded, provided your amendment does not succeed.

Your brother and fellow laborer,

July, 1849.

A.P. Jones.

No one will fail to perceive the caution, good will, and disinterestedness for the great cause exhibited in these sentences. Brethren, let us all imitate the benevolence, the grace, the purity, and the wide-spread goodness of Jesus our divine Friend, Benefactor, and Saviour.

August 14th, 1849.

D. Oliphant.

In the year 1850 the disciples of New York state again invited Mr. Oliphant to remove the Witness of Truth to their state. They suggested that he locate in Syracuse. The Circular was signed by the following brethren: J.M. Shepard, Allen Benton, H.A. Chase, Russel Chase, John Hutchings, John Caven, A.H. Squires, Wm. H. White, Charles Tucker, Thomas Spencer, Levi Wells, W. Hayden, George Nearing, Asa Wells, H. Knapp, C.D. Walkup, George Walkup, and William White.

Mr. Oliphant answered these brethren that he had been interested in their invitation but could not accept it. He could not accept this invitation because a few prominent New York brethren opposed any paper and the Ontario brethren considered a paper indispensable. He suggested the name of Mr. W.W. Eaton as one who could be induced to locate in Syracuse and become the editor of a journal. Mr. Oliphant was willing to cooperate with Mr. Eaton and the New York brethren by preparing all printed matter except that of a purly local nature. This printed matter was to be forwarded to Mr. Eaton who would edit and have the

and have the local news printed. Thus the New York disciples
would have their own journal. This suggestion was not followed.¹

Another step in cooperation, again with American churches,
was taken in 1893. This was the establishment of organic
cooperation with the General Christian Missionary Convention on
the same basis of relationship to the convention as that of any
state in the Union.²

The next important step in cooperation was the dream of
Canada-wide fellowship among the disciples of Christ. We do not
know when nor how the dream started to take form but as early
as 1912 it was shared by Mr. Reuben Butchart and Mr. W.H. Harding.
This fact is expressed in the following statements:

In fact it was not an accident that "All Canada" was
born when it was. The idea received expression here during
the international convention in 1912, but nothing could be
done. Though born late, still it came when times were
ready and not before.³

In 1912 the editor and Bro. Harding exchanged letters
on the subject of All-Canada work and organization; also the
founding of an All-Canada paper. Neither dreamed that so
soon this would be all brought about. But the fulness of
time had not then come, but foundations were being laid.⁴

Interest in an All-Canada Movement began to take form and
Mr. George H. Stewart stated in an address before the first All-
Canada Convention in 1922 that some of the brethren throughout
Canada had been discussing the advisability of closer co-
operation in the life and work of the church in the whole
Dominion for some two years. This discussion led to definite
action in a meeting of the Board of the Manitoba Christian

¹The Witness of Truth, 1880, P.239-242. ² Pamphlet, The
Contribution of the United Christian Missionary Society to the
Disciples of Christ in Canada as of June 30,1939, Division of
Home Missions, P7. ³The Canadian Disciple, January 1923,P6.
⁴The Canadian Disciple, January 1923,P8.
Missionary Association which was held at Portage La Prairie on Friday, March 25th, 1921. Their action follows:

It is moved and seconded that this Provincial Board put itself on record as feeling the need of a closer union among the Canadian churches, that we utilize the National spirit by looking forward to a Canadian impress of our Bible School Literature and the establishment of a Canadian office of the United Christian Missionary Society and that a committee be appointed as a standing committee to deliberate and to bring in recommendations on the matter to the Provincial Convention.

The Manitoba Provincial Convention was held at Portage La Prairie during the last week-end in June, 1921. The following action was taken by the convention:

It was moved and seconded that a committee by appointed by the chair to immediately take steps toward the arranging of a conference of Canadian representatives of Disciples of Christ in attendance at the International Convention to be held at Winona Lake, Indiana, during the latter part of August. Chair appointed Mr. H.B. Kilgour and G.H. Stewart as the representatives to the International Convention.

The International Convention of Disciples of Christ was held at Winona Lake, Indiana from August 30th to September 4th, 1921. The following Canadian Disciples were in attendance: Mr. Hugh B. Kilgour, Mr. and Mrs. George H. Stewart, Mrs. C.B. King, Mr. and Mrs. Amos Tovell, Mr. R.J. Westaway, Mr. G.W. Kitchen, and Mr. J. Warren Leonard. A series of conferences of all Canadians in attendance at the convention was held to consider ways and means for the extension of the work of the church of Christ in Canada.2

Out of this series of conferences came the following suggestions:

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1st. the advisability of closer fellowship between the churches in the several provinces. 2nd. That our Bible School literature should be given more of a Canadian setting. 3rd. That we should have a Book Room where the great books of our Brotherhood might be had conveniently and where also leaflets, tracts, and printed helps might be kept for the use of the brethren. 4th. It was felt by all present that one of our great needs in Canada is for field workers. 5th. It was suggested that a team be selected to visit as many centres as possible to present for earnest consideration, advice and approval of the brethren the suggestions that have been offered at these conferences.

At the close of this series of conferences and after these suggestions were outlined, the group invited president Fred Burnham of the United Christian Missionary Society, Mr. Robert Hopkins, and Mrs. Affra B. Anderson to confer with them on these plans. They also appointed Mr. Amos Tovell as temporary chairman and Mr. Hugh B. Kilgour as temporary secretary.

Mr. Kilgour corresponded with the Provincial Secretaries asking for the Provincial Boards' approval of sending the suggested team across Canada. The plan was generally approved and Mr. Tovell called a meeting of the representatives of the provinces at Guelph, Ontario on October 28th, 1921. This meeting worked out an itinerary and sent out a corps of workers, "The All-Canada Team," to visit the churches and present a program of work to them.

The All-Canada Team consisted of two groups of people: First, Mr. George H. Stewart of Manitoba, Mr. R.J. Westaway of Saskatchewan, Mr. John Stuart Mill, and Mrs. M.V. Romig toured the Christian Messenger, July-August, 1922, p1.
Ontario and the Maritime Provinces; Second, Mr. G.H. Stewart, Mr. E.M. MacDougall of Nova Scotia, Mr. J.S. Mill, and Mrs. M.V. Romig toured the Western provinces. There is only one church of Christ in the province of Quebec and in the province of British Columbia. These two churches were not visited. Neither were all of the churches in the other provinces visited but thirty centres were visited and fifty churches contacted. The following program was presented and discussed with these churches:

(1) Closer co-operation and unity of the churches.
(2) Secretaries.
(3) Headquarters.
(4) Literature.
(5) Standardized Programme for Boys' Work and Girls' Work.
(6) Stewardship of Life and Means.

We present in more detail the work of the Eastern Team that we may see the activity of this project. The team divided and on Sunday, October 30th, 1921 launched their program consecutively in a number of Ontario churches. Mr. Mill was in Rodney, Mr. Westaway was in Hillsburgh where there were also representatives from Mimosa and Grand Valley, and Mr. Stewart and Mrs. Romig visited Everton in the morning and Guelph in the evening. A second meeting was held in Everton on Tuesday evening and was attended by a large group of people from Guelph. Owen Sound was next visited by representatives of the team who were entertained in the home of the missionary, Miss Jessie Trout. The entire group next visited West Lorne where they met with representatives from Rodney and Windsor as well as West Lorne. An evening banquet was held and the

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L'Pamphlet, *The All-Canadian Movement*, The Continuation Committee of the All-Canadian Programme, P5.
team presented the plan for All-Canada cooperation to an enthusiastic group of people. St. Thomas was next visited but owing to inclement weather the attendance was small. The weather was still bad as the team moved on to Winger but inspite of weather conditions representatives from Bridgeburg met with the Winger congregation. As the week drew to a close the team journeyed to Toronto to spend Sunday and the following Monday with the churches located there. Again the team divided and Mrs. Romig visited Selkirk, Mr. Mill visited West Lake church, and Mr. Stewart visited Bowmanville where he was welcomed by a meeting of all local religious bodies. The mayor was present and Mr. Stewart felt that this was the most fruitful of all his meetings. The Ontario churches endorsed the plans of the All-Canadian Team.

The team journeyed to the Maritime provinces, pausing on their way in Montreal but making no contact here. In their report the team stated that they tried to find one known disciple family located in this city but could not locate them. They further reported: "We have no cause in Quebec." Mr. P.L.Pratley, pastor of our church of Christ (Conservative but cooperating to some extent) took the team to task for this statement, declaring that the church of Christ was organized in Montreal in 1903 and had had a continuous history from that date.1 On November 1st, 1921 the team held a meeting in the Cobourg Street church, St. John, New Brunswick which was also attended by the Douglas

1The Christian Messenger, March 1922, P5.
Avenue church. Next the team prepared to visit Deer Island but the sea was rough and the sailors advised against the trip. They returned to St. John and then journeyed to Prince Edward Island. They reached Summerside on Saturday, November 5th, 1921. Inspite of disagreeable weather the church turned out to the meeting and welcomed the suggestion of All-Canada fellowship. Charlottetown was next visited with similar results. Montague and Murray Harbor heartily received the team and endorsed its activities. Mr. Mill and Mr. Westaway visited New Glasgow and the other members of the team spent another day at Summerside. The team now left the island and visited Halifax, Nova Scotia. A snow storm blockaded a large section of the country. The team had planned to visit Milton, Tiverton, Westport, and Lord's Cove. They gave up this idea and returned to Toronto on November 30th, 1921. The team broke up, having completed their present task, and gave way to the Western team to do a similar job.

The All-Canadian Team felt, as a result of their contacts with the churches, that the Canadian churches of Christ were ready to welcome nation-wide cooperation. Mr. George H. Stewart summed up this fact as follows:

Canada has reached the day in her history when the disciples of Christ with oneness of purpose must present a oneness in Christ Jesus. In future let us think and act in terms of the whole church for the whole task, in Canada and the world, always maintaining the loyalty and autonomy of the local church.1

1The Christian Messenger, January, 1922, P2.
The activities of the All-Canadian Team aroused the interest of the Canadian leaders and led to the calling of the first All-Canada Conference which was held at Poplar Hill, Ontario, May 31st to June 2nd, 1922. We shall discuss this conference and its results in our next chapter.

In the following paragraphs, with which we conclude this chapter, we shall present a few of the statements of interested Canadian leaders in anticipation of closer fellowship among the churches of Christ.

Mr. Hugh B. Kilgour, pastor of the Home Street church of Christ, Winnipeg, Manitoba, stated:

We in the West feel that an epoch has been reached in our work in Canada with the return to us of Mrs. Romig and Bros. Stewart and Westaway after their trip through the East. It is the first effort that has been made to find a way to keep us in touch with each other and give our work the needed cohesion. We look to Ontario to take the lead in an adventure that promises much. As secretary of the group of Canadians that met at Winona Convention I have had correspondence with representative leaders in our churches throughout Canada. While there is difference of opinion on the working out of details in connection with the proposed plans, there is unanimous agreement that we need to become better acquainted and to know more of each other's work. I do hope the day will not be far distant when we shall have an All-Canada paper. It would do much good. We will be watching in your columns for the opinions of the brethren on these matters.

Mr. Marcellus R. Ely, pastor of the church of Christ located in Vancouver, British Columbia, stated:

More than once in my ministry here I have advocated the idea that there ought to be a strictly Canadian organization of our work. I so expressed myself to some of our Canadian workers at the St. Louis Convention. Here in Vancouver we find our work made more difficult because

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1The Christian Messenger, January, 1922, P5.
of the fact that we are sometimes called an American church. I am a Yankee, but I believe in the Canadianization of our church organizations in the Dominion. And I believe in linking all that work together and if I criticized at all it would be because Vancouver and B.C. have not been included in the itinerary of the All-Canada Team. Why call it All-Canada and leave B.C. out?

Mr. J.P. McLeod, in an editorial statement in The Christian Messenger, commended the work of the All-Canadian Team and asked that it be made permanent through the organization of a conference or convention. He stated:

The All-Canadian Team did a good work and a needed work. The Church of Disciples of Christ in Canada was made up of a number of separate groups of churches separated by long stretches of territory in which we have little or no work. And these groups of churches scarcely knew more than that the others existed. The work of the team introduced them to each other, aroused interest in the churches and created a desire everywhere for a closer organization of disciples in Canada.

The Disciples of Christ in Canada need an All-Canadian conference or convention at which an all-Canadian work of some nature will be organized.

If an all-Canadian work is not inaugurated the good work of the team will be lost. So the sooner a start is made the better. The question ought to be considered by the officers of the various organizations and some plan presented at the coming annual conventions and meetings for a general conference to be held at some central place in Canada early next fall. The plans should be very clearly set before the members of all the churches and every church invited to send as many representatives as it may choose to the conference. In such a representative gathering the mind of the churches could be ascertained and plans made accordingly. Now is the time to begin. Next year our enthusiasm may be dead, the good work of the all-Canadian team may be forgotten, and prospects for a united, enthusiastic, progressive brotherhood of Canadian Disciples of Christ a vanished dream.

Mr. Reuben Butchart, who later became the editor of The Canadian Disciple, presented a pre-conference and Canadian view, part of which follows:

The All-Canada Movement assumes that some things can better be done by union than disunion, and it is a right assumption. That has always been a prime Disciple motive. We have been proud of the principle but we have lived afar off from it in many ways.

The people have a right to know what "all-Canada" means before they give their support to it. So far the following have been put forth as ideals:

(1) The need of a central bureau for information, literature, and practical helpfulness in the work of conducting churches which must exist in a scattered way.

(2) The need for spiritual and inspirational help to all churches through the occasional presence and work of secretaries (or evangelists) whose knowledge and outlook is special.

(3) The visioning of a national-wide programme of church work, which will mean strength to the weak or scattered churches and the calling forth of the activities of those more favourably placed.

These ideals, broadly, are the essence of the movement. If there are Disciples in Canada who feel that these ideals are dangerous they ought to come to Poplar Hill to combat them. Conversely, if they can approve of them, presence at Poplar Hill will help to realize them.1

1The Christian Messenger, June 1922, P.5.
The first All-Canada Conference was held at Poplar Hill, Ontario, May 31st to June 2nd, 1922. Delegates from each of the provinces, except Quebec and British Columbia were present. Other brotherhood leaders who were present were Mr. F.W. Burnham, president of the United Christian Missionary Society, Mr. R.M. Hopkins, superintendent of Religious Education for the United Christian Missionary Society, and Mrs. Affra B. Anderson, also of the United Christian Missionary Society. Mrs. M.V. Romig and Mr. J.S. Mill also gave leadership to the Conference. In the absence of Mr. Amos Tovell the Conference was presided over by Mr. George H. Stewart. Mr. John A. McKillop, president of the Ontario convention which was to convene in Poplar Hill immediately following the All-Canada Conference, opened the meeting and presented Mr. Stewart to the Conference. Mr. Stewart addressed the Conference and presented the other members of the All-Canadian Team who were present. These members of the team also addressed the Conference.

The address which was given by Mr. Stewart presented the history of the activities which had preceded the Conference. He discussed the Winona Lake conferences, the visit of the All-Canadian Team to the more than fifty Canadian churches, and the ideals which were set forth before the churches. Mrs. Romig addressed the Conference, suggesting that a spiritual name be adopted for use by all of the Canadian churches, that a hymn-
book to be used by all of the churches be chosen, that the churches be urged to pay their ministers adequate salaries, and that the churches get ready to support young people going out from them to the mission fields. Mr. Mill presented the activity of the churches as a cell to advance to a more strategic position in which there would be a greater unity and cooperation. He stated that success would depend on effort to plant new churches, on consecrating the new national spirit to God, on inspiring young men for Christian Service, on dedicating our means to Christ, and on keeping our vision of a world in need of the Gospel. He further stated that the successful church must be Biblical, United, and must have a world program.

The next day, Thursday, Mr. R.G. Quiggin opened the session with a devotional service. This was followed by a statement from those provincial representatives who were present in which they presented the work, needs, and aims of the churches in their various provinces. In the afternoon the program was given over to a discussion by the Conference of the program which had been presented by the All-Canadian Team. On Friday morning the "Findings Committee," which was composed of a representative from each province, presented their report. Each resolution was thoroughly discussed by the Conference, voted on article by article, and then adopted as a whole.

The following is the report of the Findings Committee:

Resolutions of Findings Committee of All-Canadian Conference. A vote of thanks was extended to the following:
(1) To the church at Poplar Hill for courtesies and entertainment.
(2) To the Ontario Board for its consideration in dividing its convention date with us.
(3) To the U.C.M.S. for the advice and counsel of F.W. Burnham, R.M. Hopkins, and Mrs. Affra B. Anderson.
(4) To the members of the All-Canadian Team for their faithful service in visiting the several provinces of the Dominion.

Whereas this conference of members of the Churches of Christ in Canada has met in deliberation upon a programme of work and procedure as outlined in the printed programme of the conference be it therefore resolved:-

No. 1. That we, members of the Churches of Christ in Canada, endorse the programme of this Conference as setting forth its principles and definite ways of working.

No. 2. That we, members of the Churches of Christ in Canada, appoint a committee to be called the Continuation Committee of the All-Canada Programme, whose duties shall be to carry out, by working through the Provincial Boards, the work which this conference entrusts to it.

No. 3. That we appoint the following whose names are herewith subjoined as members of the Continuation Committee. John A. McKillop, Ontario; Mrs. C.G. Welsman, Prince Edward Island; J.W. Barnes, New Brunswick; J.S. Flagor, New Brunswick; A. Jones, Saskatchewan; Josiah R. Royce, Alberta; George H. Stewart, Manitoba.

And in addition to the above named members, we ask each Provincial Convention or Board to appoint one to this Committee.

No. 4. That we request the department of Religious Education of the United Christian Missionary Society to provide a secretary for work with the Continuation Committee, as an All-Canadian Secretary, in the person of John Stuart Mill.

And that we request the United Christian Missionary Society to provide a women's worker for Canada in the person of Mrs. M.V. Romig.

No. 5. That we appoint Mr. Reuben Butchart of Toronto as Editorial Manager of the Canadian Headquarters' Publications, and that we pay Mr. Butchart whatever sum will be necessary.

No. 6. That we, members of the churches of Christ in Canada, ask our Publishing Houses supplying Bible School Literature, to cooperate with our Editorial Manager, in the working out of plans to have literature in the Bible Schools provided with a Canadian atmosphere and emphasis.

No. 7. That we take steps to create an All Canada paper formed, if possible, through the union of the Ontario Christian Messenger and the Maritime Christian -and that the following be appointed a committee (the first named to act as Convenor)
to take such steps as may be necessary to the carrying out of this purpose: W.H. Harding, Prince Edward Island; J.P. McLeod, Ontario; J.W. Barnes, New Brunswick; R. Butchart, Ontario.

No. 8. That we, members of the Churches of Christ in Canada, in view of the evil results of the traffic in intoxicating liquors in Canada, approve of the work being carried on by the Dominion Committee on liquor legislation, understanding that the ultimate aim is for the prohibition of the importation into Canada and the exportation out of Canada. In the meantime, we accept the position of local autonomy of the Provinces, and we urge the churches in our provinces as they are banded together in co-operation, to heartily support the cause of total prohibition, by working through the existing Provincial organizations, such as "The Social Service Council," etc., provided that these Provincial organizations are co-operating with us in harmony with the policy of the Dominion Committee on Temperance legislation.

No. 9. That we, members of the Churches of Christ in Canada, create or raise an all Canadian Extension fund, to be at the disposal of, and to be administered by, the all Canadian Continuation Committee, to be used for the work of a national character, and that this fund shall be known as "The All Canadian Extension Fund," and that the method of raising same shall be left to the Committee.

No. 10. That we, members of the Churches of Christ in Canada, ask the Continuation Committee, to give very careful consideration to the two questions before us:

(1) A Bible Chair.

(2) Canadian Benevolences.

And that the Committee take steps to work toward definite consummation of these aims.

No. 11. That we, members of the Churches of Christ in Canada, urge our Secretaries to do all possible to promote the two standard programs known as Canadian Standard Efficiency Training for boys and Canadian Girls in Training for girls among all our churches in Canada and that in addition, we urge the most hearty co-operation on the part of all our ministers, Bible School Superintendents and leaders and workers, to help our Secretaries to put this training in all our churches in Canada; and furthermore, that we urge all our churches to enter into all World co-operative work along these lines.

No. 12. That we, members of the Churches of Christ in Canada, in order to greatly increase our Missionary zeal and to further the cause of Christ's Kingdom at home and abroad, do approve of and endorse the principle of tithing, and that we urge upon all our churches in Canada the adoption of the aim of securing for this year 50 per cent. of our membership in all our churches, to adopt this
principle of giving, with the ultimate aim of securing all membership to this principle of stewardship.

No. 15. That we, members of the Churches of Christ in Canada, arrange to meet as an "All Canadian Conference" in the year 1924, the exact time and place to be left to the Continuation Committee and that in the meantime the Continuation Com., or its executive, confer regularly with our Secretaries as to the All-Canadian program of work.

The Continuation Committee met on June 2nd, 1922, before the close of the Conference. The members present were Mr. J.A. McKillop, Ontario; Mrs. G.C. Welsman, Ontario; Mr. J.W. Barnes, New Brunswick; Mr. J.S. Flaglor, New Brunswick; Mrs. M.F. Schurman, Prince Edward Island; Mr. C.E. Armstrong, Prince Edward Island; Mr. George H. Stewart, Manitoba; and Judge J.R. Royce, Alberta.

The following officials were appointed:

Chairman, Mr. George H. Stewart; Secretary, Mr. John Stuart Mill; Woman's Secretary, Mrs. M.V. Romig; Managing Editor, Mr. Reuben Butchart.

The report of the meeting follows:

The Secretary was instructed to report the Convention to each Provincial Board, requesting that each Board appoint an additional member to the above committee.

The Executive of the Continuation Committee to consist of the following:- George H. Stewart, President; John Stuart Mill, Secretary; J.S. Flaglor, N.B.; Judge Jos. Royce, Alta., and R.G. Quiggin, Ont.

It was considered advisable to leave the matter of Sunday School papers and books in the hands of the incoming editor who will confer with our publishing houses which are now supplying our Schools and Churches with literature, and assist them to more adequately meet the needs of the Canadian Schools and churches. The establishing of an "All Canadian Paper" for the Disciples was left in the hands of the Committee appointed at the Conference.

It was agreed that Toronto be selected as Headquarters for the Book Room and Canadian Office: of the Secretaries and Editor.
One important resolution which received prayerful consideration was the question of tithing, and it was resolved that the Secretary write all the churches, presenting to them the resolution on tithing, and urging them to promote and encourage this standard of giving, and that these resolutions be printed and sent to all the Churches.

Moved by C.E. Armstrong and seconded by J.M. McKillop that the following budget of expense and apportionment of receipts be adopted and that all apportionments begin July 1st, 1922. The Churches should be urged to raise this in addition to their regular budgets.

**BUDGET**

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<tr>
<td>Incidents</td>
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**Receipts**

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Total Receipts: $3,300.00

We trust this programme of work of closer co-operation of the Disciples will receive your prayerful consideration, and if any further information is desired address the temporary office, 207 Grace St., Toronto, Ont.

The Conference closed by singing Praise God from Whom all Blessings Flow. The delegates returned to their home provinces and churches with determination to bring to their brethren the inspiration of the Conference and their vision of a united, triumphant Church.

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LEADERS OF THE ALL-CANADA MOVEMENT

We are personally acquainted with a number of the leaders of the All-Canada Movement. As pastor of an Ontario church of Christ we have met them in All-Canada and Ontario conventions and, later, at International Conventions. We wish others to be acquainted with these leaders and are, therefore presenting brief sketches by which to identify them. At the inauguration of the All-Canada Movement a number of such sketches were written for the Christian Messenger. We shall quote from these and other articles with as few comments as seem necessary for clarity.

Mr. George H. Stewart

Mr. George H. Stewart, a leading business man in the city of Winnipeg, Manitoba has been active in the All-Canada Movement throughout its history. In fact he was the first All-Canada Conference Chairman and he continued in this important office until ill health forced him to resign. He was unable to attend the Conference which was held in Ridgetown, Ontario, May 29th to June 2nd, 1942 and, having requested release from the responsibility of office, he was made honorary chairman. Mr. Ralph W. Pugh, a Maritime disciple, was chosen for this office, All-Canada Chairman. In 1935 Mr. Stewart served as Vice-President of the World Convention of disciples of Christ which was held in England. He is president of the next World Convention which was to have been held.

1The Canadian Disciple, September, 1942, P.1,3.
in Toronto, Ontario in 1940 but which has been postponed for the duration of the present war.

Mr. Hugh B. Kilgour, then Mr. Stewart's pastor, wrote a long appreciation of Mr. George H. Stewart which appeared in the January, 1923 number of the Christian Messenger. We quote part of this statement of appreciation:

President of the All-Canada Programme Continuation Committee of the churches of Christ; member of the Board of Managers of the United Christian Missionary Society; Treasurer of the Manitoba Christian Missionary Association; Elder in the Home Street church of Christ, Winnipeg; Teacher of a midweek Bible class in Winnipeg which has become known throughout the city; Teacher of a Sunday Men's Class, beloved friend to all who know him - these are a brief enumeration of the channels of influence in which his strong and gracious spirit has been felt by his "ain folk" throughout our churches of Christ in Canada.

And what is the secret of his untiring zeal in the Master's cause. He would no doubt tell us of the quiet and lofty ideals of his father and mother - in their home near Everton, Ontario. He would doubtless speak of the value to a boy of country life. He might recall some of his boyhood chums among whom he counted Will MacDougall - now Dr. MacDougall, the distinguished missionary to India.

Certainly he would not omit "the happy day that fixed his choice" when at the age of eleven he was buried with his Lord in Christian baptism by T.L. Fowler - and felt as he followed the plough next day as if he were "walking on air."

Mr. John Stuart Mill

Mr. John Stuart Mill was the first secretary of the All-Canada Movement. He was born in Melbourne, Australia. He was educated in the College of the Bible, Lexington, Kentucky. He ministered in the United States of America and Australia, visited the Orient and Europe, returned to the States, serving in Missouri, and then, in 1920, became field Secretary and Bible School worker.

1The Canadian Disciple, September, 1942, P.1,3. 2The Canadian Disciple, January, 1923, P.7.
in Western Canada.1

Mr. Mill, after two years of service as All-Canada Secretary, resigned at the Convention which was held in the Hillcrest church of Christ, Toronto, Ontario, May 27th to 29th, 1924. The Findings Committee recommended that his resignation be accepted and that the Convention go on record in appreciation of his services as follows:

It is with feelings of love and admiration that we record our heartfelt tribute to the work of our brother, John Stuart Mill, among the churches of Christ in Canada in the capacity of All-Canada Secretary. In his years of service among us Bro. Mill has become a household name among our people. We gratefully recall his untiring faithfulness in work, work that constantly took him travelling the length and breadth of our wide Dominion; his patience, his kindliness, his frankness, his wisdom in council, his grasp of and attention to details of organization, and, above all, his sterling Christian character evidenced in his inspiring helpfulness to all he came in contact with. With this appreciation we join a like feeling toward his companion and our friend, Mrs. Mill. She has given generously of her services in seconding all the efforts of her husband, and particularly her leadership in song in many of the special meetings which brother Mill held throughout Canada has been greatly appreciated. We pray that God's richest blessings may accompany our brother and sister Mill and Miss Margaret in whatever new work they may be engaged.2

Mrs. M.V. Romig

Mrs. M.V. Romig of Winnipeg, Manitoba served as secretary of Woman's Missionary Societies in the Canadian West from 1914 and of the Societies of all of Canada from the beginning of the All-Canadian Movement, 1922, through 1925. She gained the respect and love of Canadian people everywhere because she worked hard and was friendly and considerate of others.3

1The Canadian Disciple, January, 1923, P.8; July-August, 1924, P.12.
2The Canadian Disciple, July-August, 1924, P.3.
3The Canadian Disciple, January, 1924, P.4.
We have selected the following items from Mrs. Romig's report of activities for the year ending in June, 1925:

Churches visited, 76; of these 29 were in the West, 16 were in Ontario, and 31 in the Maritime Provinces: 27 of these churches visited were outside our own brotherhood, or were where we have no missionary societies.

Public addresses delivered 168: of these 80 were given in the West, 33 in Ontario, and 55 in the Maritimes.1

In 1924 the All-Canada Convention was held in the Hillcrest church of Christ, Toronto, Ontario. Mr. John H. Wells wrote a series of comments on the personalities at the Convention under the caption, "Who's Who." He stated of Mrs. Romig:

Mrs. Romig was there also. Now what shall I say? Is it necessary to say anything at all? You good people all over Canada who have learned to love this dear woman of God, know that she faithfully presented the work of the women of Canada, and her messages were listened to and appreciated by all.2

From the Canadian Disciple for February, 1941 we pick up the announcement of the celebration of the 75th birthday of Mrs. Romig on January 18th at the home of her daughter, Mrs. R.L. Ogletree, Winnipeg, Manitoba from which we present the following interesting paragraph:

From coast to coast there are multitudes of friends who inquire for Mrs. M.V. Romig wherever a visitor from Winnipeg is in their midst. No matter where one goes, whether it be to Alberta or Saskatchewan, to Prince Edward Island or to Ontario, the question is invariably asked, "How is Mrs. Romig?" We did so enjoy her visits." This question always quickens our pulse for we are more than happy to tell our friends wherever they may be about this charming lady.3

Miss Marion Royce

Miss Marion Royce served All-Canada from the time of the

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1The Canadian Disciple, July, 1925, p. 4. 2The Canadian Disciple, July-August, 1924, p. 1. 3The Canadian Disciple, February, 1941, p. 4.
1924 Conference, which was held in Toronto, Ontario, May 27th to 29th, till July 1st, 1940 when she accepted the position of Educational Secretary of the Y.M.C.A. in Montreal, Quebec.1 In 1924 she was chosen as a children's worker with the All-Canada Continuation Committee.2 Through the years she has served in the capacity of Children's Worker, All-Canada Women's Missionary Worker, Superintendent of Religious Education, and as editor of The Canadian Disciple from November, 1925 till October, 1939. In 1930, accompanied by Miss Kathleen MacArthur, she visited Europe and by special request represented the National of the Y.W.C.A. of Canada at a meeting of the Continuation Committee of the Stockholm Conference which was held at Geneva, June 9th to 13th, 1930.3 In 1927 Miss Royce was loaned to the National Girls' Work Board of the Religious Education Council of Canada to become National Girls' Work Secretary of that board for a year, commencing in September. This arrangement was continued for a second year. In this arrangement the United Christian Missionary Society paid $1600.00 of her salary of $1800.00. The Canadian churches provided an additional $200.00 for travel and the National Girls' Work Board provided Miss Royce with additional travelling expenses and a stenographer and additional office help. The Findings Committee of the 1927 Conference recommended that Miss Royce be loaned to the Girls' Work Board and added the following tribute to their recommendation:

The new work which Miss Royce is entering will mean her giving up the work of Women's Secretary, which she has been

1The Canadian Disciple, June, 1940, P.2. 2The Canadian Disciple, July-August, 1924, P3. 3The Canadian Disciple, May, 1930, P.2.
doing the past year in connection with the Women's Missionary Societies of Canada. The women of Canada desire to go on record in heart-felt appreciation of the work which Miss Royce has done in the secretar yship of the Women's work; and the membership of the churches across Canada, as an entire family, join in an expression of love and good-will toward Miss Royce. All feel that it is a particular honor for us to be represented by Miss Royce in the new interdenominational work to which she has been called for one year.

Mr. Hugh B. Kilgour

Mr. Hugh B. Kilgour served the Canadian churches as minister, All-Canada Secretary, and editor of the Canadian Disciple. His grandfather was Elder James Kilgour, one of the Ontario pioneer preachers. His father was Edmund S. Kilgour and his mother Frances Byrants Kilgour. The Edmund S. Kilgour family established their home in Guelph, Ontario but after five years moved to Toronto where they attended the Cecil Street church of Christ. Mr. Kilgour died in 1897, leaving a family of five small children in the care of Mrs. Kilgour. Hugh is the only one of these children who is living today. Mrs. Kilgour served the All-Canada College as "House-Mother" for a period of time.

Mr. Hugh Kilgour was invited to become general promotional Secretary of the All-Canada Continuation Committee during the All-Canada Convention which was held in Owen Sound, Ontario, in June, 1926. He left the pastorate of the Home Street church of Christ, Winnipeg, Manitoba to accept this position. Later, still continuing as All-Canada Secretary, he edited the Canadian Disciple from 1930 to 1934. In this period of time the publication of the journal was suspended from September, 1932 till March, 1934.

1The Canadian Disciple, August, 1927, P.16. 2The Canadian Disciple, April, 1938, P.2.
In 1935 Mr. Kilgour left Canada to become pastor of the Central church of Christ, Grand Rapids, Michigan. In 1942 he returned to Canada as pastor of the Hillcrest church of Christ, Toronto, Ontario.

Mr. Kilgour reported his first year's work as All-Canada Secretary to the Conference which was held in Calgary, Alberta, July 6th, 1927. We present the following paragraph from his report which gives a picture of his activity:

In carrying out the work of the All-Canada Committee, your secretary has attended the International Convention of our brotherhood held in Memphis, Tenn., U.S.A., during November, 1926; He has made a trip through the Maritime Provinces and Prince Edward Island; He has made a trip through the Western Provinces, going out also to Vancouver, and he has spent considerable time in visiting the churches in Ontario. In addition to this he has made two special trips to the offices of the United Christian Missionary Society at St. Louis, Mo., for the purpose of representing the mission churches in Canada, which are receiving aid from the United Society, and also to follow through the action taken by our churches in the All-Canada Convention, involving a method of national cooperation with the United Society. Your secretary, in pursuing this itinerary and work, has travelled 19,778 miles, delivered 115 sermons and addresses, visited 53 churches (it is a virtual impossibility to cover all the churches in nine months), made 63 visits in all to churches; attended and took part in 64 church and provincial board meetings; helped in the promotion of the College project, in convention programs, gave aid to churches in securing ministers; met with congregations and sought to give some aid in straightening out difficulties; did some special preaching, represented our brotherhood in interdenominational councils of various kinds.

Mr. R. George Quiggin

Mr. R. George Quiggin, now pastor of the First Baptist church of Owen Sound, Ontario, served as pastor of the Hillcrest church of Christ during the opening years of the All-Canada Movement and was permitted by this church to conduct lecture

1 The Canadian Disciple, August, 1927, P.11.
courses in the All-Canada College. He continued this task until the work of the College was expanded and Dr. W.C. MacDougall was made principal in 1928. In 1930 Mr. Quiggin resigned from the Hillcrest church of Christ to accept the ministry of the Hamilton Avenue Christian church, St. Louis, Mo. He had been a contributor to the Canadian Disciple in a monthly devotional article, "The Quiet Hour," and he had been chairman of the All-Canada Publication Committee.1

The following paragraph presents an historical sketch of Mr. Quiggin:

Graduate of Hiram, Yale, and of experience on the mission field of San Antonio, Texas, under the C.W.B.M., pastor at Liverpool, England, then of Cecil Street, Toronto, in 1914-1915, coming back to Hillcrest July, 1921, a preacher of scholarship and rare spirituality, leader in the going forth of Hillcrest church to its new location and edifice; an Englishman but by consecration and choice a Canadian, though his heart and that of his wife was devoted to foreign mission service; he is today an Ontario leader — and that's some qualification for his place on the Continuation Committee.2

Dr. W.C. MacDougall

Dr. W.C. MacDougall was raised near Everton, Ontario and served as a missionary in India from 1906 to 1926. In 1928 he became the principal of the All-Canada College of churches of Christ and continued in this office through April, 1931. Under his leadership the College expanded its outlook and service. He departed this life in August, 1935.3

The following paragraphs from a statement which Dr. MacDougall made before taking over his active duties as principal of the

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All-Canada College indicates his interest in the College project:

In Canada the Disciples need a place - yes, in time more than one - where may be fostered the Christian prophetic spirit - a spirit to live as well as to preach that is fundamentally Christian, both in its grasp of truth as well as in what is centrally Christian, and also one imbued with deep convictions that promote in everyday life the way of living that is nobly and simply Christian.

Such a need means a college, or at least a student group or groups out of which a strong college might grow. Such a need was never greater than today. The great inflow of modern knowledge and scientific method have swept so many from their moorings, and in the resultant chaos they have lost their bearings - bearings fundamental to all true living and thinking.

Long years ago, in Prince Edward Island, the saintly Donald Crawford gathered a group out of which a college might have grown. Years later in other parts of the Dominion, such as in Ontario, the beginning of a college was made. Unfortunately, however noble, highly self-sacrificing, and far-reaching in influence for such humble beginnings though they were, no one of these efforts had behind it enough unanimity of conviction, or a sufficiently widespread sense of need to give it the elements of permanence.

Today, however, the possibilities are otherwise. There is no other conviction so widespread and deep among Canadian Disciples as this one about the need for a college. It stretches from sea to sea. What more propitious time is there than now to push ahead with such an enterprise? Disciples of means have signified their readiness to help, even handsomely, just as soon as a college begins to take on the marks of an incorporated and stable educational undertaking.

**Miss Kathleen McArthur**

Miss Kathleen McArthur was closely associated with Mr. MacDougall in the College work. She helped with teaching, lectures in summer camps, and in the development of College Extension Courses. The following paragraph from an article, "Our Canadian College," by Dr. MacDougall placed emphasis on the coming of

1The Canadian Disciple, April, 1928, p. 6.
Miss McArthur into the College work and presents her to us:

A new face among these leaders at the camps and conventions will be Miss Kathleen McArthur, Winnipeg, who is being asked by the College Board to assist in these enlarged educational activities proposed for next year. Miss McArthur is no stranger to many of our people. In Manitoba where she is well known and honored as a fine Christian leader, rich in deep culture of mind and heart, with an unusual breadth of Christian experience both in Japan and Canada, she has her membership with the Home Street church. She has long known our people, both in Japan and here. Only recently, however, has she become connected with our religious group. The United Church made her very tempting offers of service with them. She, however, is deeply interested in this plan for enlarging the educational activities of the College. In this plan she sees an opportunity to meet a great need and to perform a type of educational work, not only constructive, but even creative in character. She stands ready to give her best in the development of such a plan.1

Mr. Amos Tovell

Mr. Amos Tovell of Guelph, Ontario was a Vice-Chairman of the All-Canada Continuation Committee for a number of years. He was well known to us and we estimate him a Christian Gentleman. The following paragraph from the Canadian Disciple presents this idea:

Amos Tovell is another stalwart of All-Canada (and Ontario) who took office at Poplar Hill in 1922. If we have one man who more than another serves the brotherhood by his presence and counsel - in convention and between conventions - it is our genial brother Amos Tovell. He was chairman of Recommendations Committee. There were no alternates for the job either.2

Mr. John H. Wells

We are planning a chapter on Evangelism in which the work of Mr. John H. Wells as All-Canada Evangelist shall be discussed.

Therefore we shall simply state that he served the churches of Christ in Canada: pioneering in Regina, where he started a church with five members; preaching throughout Canada, as All-Canada Evangelist; and as a pastor, laboring in the St. Thomas church of Christ. In all Mr. Wells spent ten years in Canada.1

Mr. Hugh Kilgour stated of the work of Mr. Wells:

John H. Wells, our All-Canada evangelist, has literally burned himself out for his Master and his brethren. Your secretary has met souls from coast to coast who have been led to the life in Christ through him.2

Mr. Reuben Butchart

The Christian Messenger was first published in 1897 and Mr. Reuben Butchart served ten years as its manager and some years as editor. He was also editor of The Messenger for the last four months of its life while the merger with The Christian was completed to form The Canadian Disciple. Mr. Butchart served as editor of The Canadian Disciple till October, 1929, when Mr. Hugh Kilgour took over this task along with the work of All-Canada secretary. We shall let Mr. Butchart speak for himself as we consider his qualifications for this task:

Reuben Butchart's connection is through his selection as managing editor, for which he feels not to blame. He has been a member of Ontario Provincial Board for quite a while and its secretary for almost ten years. Believes with all his heart in religious education for the young and evangelism of the best sort for all. Early in life he contracted the habit of "writin' things" and editors have sometimes encouraged him. Hence he feels he can wield the blue pencil on his brethren with mercy and consideration. He regards the Canadian Disciple as a trust and his highest honor. He invites the cooperation of all Canadian Disciples of whatever shade of opinion,

1The Canadian Disciple, October, 1929, P. 13. 2The Canadian Disciple, August, 1927, P. 11.
knows no difference and feels none. His word to them for this New Year is: Come in, come on, and Forward.1

Mr. James Barnes

The Christian was published by Barnes and Company who gave up publishing interests when the Canadian Disciple was published. Mr. Barnes was interested in the All-Canada Movement and on various occasions has spoken on the convention programs. He has been very helpful in loaning us records and in other ways giving assistance. He is presented in the Canadian Disciple as follows:

Mr. Barnes is a member of the firm of Barnes & Co., St. John, N.B., and is a member of the Douglas Ave. Christian church; he is one of the kind that does not let go in a hurry; quiet and unassuming, yet a strong personality; when he speaks in the annual convention, people listen, for his judgement is good, and his discernment is keen and penetrating. Mr. Barnes has been intimately acquainted with the work of the Christian since its beginning, and a very faithful helper in the work of getting out the paper for a good many years. The committee that has the benefit of his counsel is well off.2

Mr. W.H. Harding

Mr. W.H. Harding served the Canadian churches of Christ as pastor, as Editor of The Christian and as contributing Editor of The Canadian Disciple. The following paragraphs are an appreciation of this service:

Of recent years Bro. Harding has been unselfishly making The Christian, the Maritime paper, a live little religious paper, full of earnest evangelism and practical advice to the brethren to go forward. Bro. Harding impresses one who has never seen him in the flesh as one always at war with those who are at ease in Zion. Relinquishing gracefully his editorial duties

1The Canadian Disciple, May, 1929, P.1; January, 1923, P.8. 2The Canadian Disciple, January, 1923, P.8.
in the Christian, he lays down a policy in its almost ultimate number. He asks his brethren to gather together on New Year's day and plan for the upbuilding of their Zion. Each church in the Maritime Provinces is asked to hold simultaneously an Evangelistic meeting. So throughout that section the brethren have the Simultaneous Evangelistic Campaign as their rallying cry. Much good will doubtless come of it.

Mr. Harding has preached in all the home churches, and visited in most of the homes in the Maritime Provinces, and has baptized more people in these churches than any other man; he has also been a welcome visitor to the homes every month in the editorials in the Christian.1

Mr. Ryan

Mr. M.B. Ryan was another editorial contributor to the Canadian Disciple. He served as secretary of the churches of Christ in Alberta and his contribution to the journal was from the viewpoint of the Western churches. Mr. John H. Wells presents Mr. Ryan as follows:

The finest thing about Alberta is the Alberta Missionary programme, and the finest thing about that programme is M.B. Ryan, the lovable Provincial secretary. Alberta has a real plan and it is being worked. The stray disciples are constantly being looked up by Brother Ryan, who is in the field all of the time. Little groups are gathered together, out in some out of the way place, and Brother Ryan brings them a message, ties them up to the Provincial work, and puts them on his mailing list. All of the Alberta preachers get letters of encouragement from the Provincial secretary; they are all being visited and helped in their problems. New fields are being entered, meetings are being held by Brother Ryan, or myself assisted by Brother Ryan.2

Other Lay Leaders

A number of church leaders have contributed to the All-Canada Movement as members of the Continuation Committee or in some other capacity. Their names come to the surface in the pages

1The Canadian Disciple, January, 1923, P.8. 2The Canadian Disciple, June, 1927, P.7.
of this dissertation. We shall very briefly present these people. They are as follows: Mrs. M. F. Schurman, the Summerside church, Prince Edward Island; Mr. J. S. Flaglor, the Cobourg Street church, St. John, New Brunswick; Mr. E. M. McDougall, West Gore church, Hants Co., Nova Scotia; Mr. L. A. Miles, the Halifax church, Nova Scotia; Mr. Josiah Royce, Calgary church, Alberta; Mr. David W. Yuill, Portage La Prairie, Manitoba; Mr. Alfred Jones, Milestone church, Saskatchewan; John A. McKillop, West Lorne, Ontario; and Ernie McDougall, Toronto, Ontario.

Other Ministereal Leaders

In recent years the personell of ministereal leadership in the All-Canada program has changed. We are presenting the names of the more recent leaders. They are as follows: Regional Secretaries in the Maritime Provinces, Mr. George W. Titus, and Mr. W. G. Quigley; Regional Secretary in Ontario, Mr. H. Bruce Stainton; Regional Secretaries in the Western Provinces, Mr. G. Hayden Stewart, and Mr. Hasley E. Wakelin; and General Secretary, Mr. Oliver W. McCully.

Note, these names are found listed in various Canadian Disciples.
CHAPTER 5

THE ALL-CANADA MOVEMENT: A UNIFYING ORGANIZATION

In the preceding pages we have presented a brief history of the beginning of the All-Canada Movement. This Movement found birth as a result of two important facts. First, a desire on the part of Canadian disciples of Christ for fellowship and closer cooperation. Second, an attempt to overcome barriers which became challenging mountains of opposition to be scaled.

The desire for fellowship manifested itself in various ways. We have presented the fact of cooperation in the field of journalism between the disciples of Ontario and those of the Maritime Provinces and those in the State of New York. We have also presented the fact that the Canadian disciples asked for and received the privilege of cooperation with and recognition from the General Christian Missionary Convention under the same relationship to the Convention as any State in the Union.

Further facts of cooperative relationship, prior to the All-Canada Movement, are noted in the following facts. First, the organization of the church of Christ at Portage La Prairie, Manitoba. Second, we refer to resolutions of greeting which were sent from the Ontario Co-operation and the Ontario Women's Board of Missions to the Maritime Convention in 1892.

The first church of Christ which was organized in the Western Provinces was a missionary project of a group of Ontario women who were guided in their plans by a few of the pioneer
preachers. They raised $1,200.00 and sent Mr. Andrew Scott to to Manitoba for the purpose of organizing a church of Christ in that Province. In 1881 he organized the church of Christ at Portage la Prairie.

In September, 1892, the Ontario Co-operation sent Mr. John Munro of Toronto, Ontario to deliver in person a message of good-will to the Maritime churches of Christ assembled in their annual meeting. The message reads as follows:

To our brethren of like precious faith in New Brunswick and Nova Scotia, in convention assembled.

By the hand of our worthy brother John Munro, we send our greetings in Christ Jesus.

May He who committed to earthen vessels the treasures of His mercy and love, be present in your meeting, and guide you in your deliberations. We hope you may be made to rejoice, by seeing the standard of our Redeemer lifted up in the Maritime Provinces; and the word of God acknowledged by all professed Christians, as the only authority in matters of faith and obedience. We join in heart and hand with you in endeavoring to proclaim, everywhere, the goodness and mercy of God, the sacrifice and full atonement of our Saviour, the fellowship and comfort of the Holy Spirit, the faithful continuance in well doing, and the hope of eternal life.

The cause of primitive Christianity is moving forward in Ontario, yet we require faith and perseverance; but God is richly blessing us, the churches are growing in numbers, increasing in spirituality, evincing more of the mind of Christ, a greater unanimity in mission work; and sinners are being converted by the power of the Gospel.

"Now, the God of peace, that brought from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen.

Hugh Black, President,
Rockwood, Ont.

George Munro, Cor. Secretary,
Hamilton, Ont.

August 29th, 1892.

2The Christian, October, 1892, P.2.
The Ontario Christian Woman's Board of Missions wrote to this convention as follows:

To our dear sisters in Christ, in Convention at St. John: Greeting.

Being unable to send anyone to personally carry our message to your convention, we Ontario sisters send our greeting in this way, to assure you that our hearts are with you in the work in which you are engaged.

Our prayers ascend to our Heavenly Father that you may spend a profitable time together, and plan wisely for the extension of the Master's kingdom. We feel that we are co-laborers - and what a blessed fellowship that is - working together for the Master. Although very few of us have ever met face to face, yet this is a bond strong enough to reach beyond the gates into the Heavenly city. May "you be strong and of good courage," as you go forward with unwavering faith, planning work for our King. May we all do earnestly consecrated work for the Master, remembering that our labors in His name are sure to meet his approval. "The blessing of the Lord it maketh rich."

Your sister in Christ,
Belle Sinclair,
Cor. Sec. O.C.W.B.M.

The barriers to cooperation may be presented as negative factors contributing to the organization of the All-Canada Movement. We suggest three such barriers: that of Geography; that of the sufficiency of the local congregation; and that of existing contentions. The All-Canada Movement was sponsored, in part at least, as a project which would destroy these barriers.

The barrier of Geography is significant. Distance separates the churches of Christ in Canada and prevents Dominion-wide intimacy. The older churches were located in the Maritime Provinces and Southern Ontario. These sections are separated by the province of Quebec in which there is located only one

1The Christian, October, 1892, p. 4.
church of Christ. Quebec, predominantly French descendants in population, is a Roman Catholic Province. The Western Provinces are separated from our Ontario churches by the expense of Northern Ontario. In the Province of British Columbia there is only one church of Christ and it is separated from all other Canadian churches by the Rocky Mountains. It is approximately a thousand miles from the group of churches in the Maritime Provinces to those located in Ontario. The church located at Montreal, Quebec divides this distance at about the six hundred mile point. It is approximately another thousand miles from the churches of Southern Ontario to those of Manitoba. The churches of each of the three prairie Provinces are located within a radius of less than two hundred miles from each other. The church located in Vancouver, British Columbia, however, is approximately four hundred miles from its nearest Canadian neighbor. Thus the Canadian churches, 87 in number, are scattered over narrow territory which is approximately two thousand five hundred miles in length as the crow flies.

The barrier of local organization may be considered from two points of view. First the local congregation and second the Provincial Organizations. The congregational barrier is simply that of self-sufficiency which is met in disciple congregations everywhere. The Provincial barrier was that of organizations making the Provinces sufficient unto themselves. The churches in Ontario and the Maritime Provinces had their own journalism which was the voice of their particular group, though the Christian
*Messenger* published some news of the Western churches and was subscribed for and read by a number of Western disciples.

An attitude of contention was a barrier of division which was erected before the churches. We present the failure of the College of Disciples of Christ which was located in St. Thomas, Ontario as a result and therefore an example of existing contentions. The College was established in Toronto, Ontario in 1894 and later moved to St. Thomas, Ontario where it continued in service till 1809. Two basic reasons have been presented to us by different individuals for the closing of the St. Thomas College. However, each of these reasons presents the fact of existing controversy.

Mr. Reuben Butchart stated to us in a recent letter that bitter controversy which divided old friends and leaders arose around the College project. He stated that this controversy is recorded in the *Christian Messenger* of 1899 and 1900. We do not have access to these copies of the journal. He states the gist of the controversy as follows:

The Wellington County and Toronto people wanted a dignified and really high-standard College (being disgusted with the sort of High School program offered at St. Thomas); the Western folk wanted to enlist young fellows with a minimum of knowledge but with a desire to grow and know later on.1

Mr. W.R. Coulter of St. Thomas, Ontario, whose father, Mr. W.W. Coulter (Deceased) helped to organize the College, and who was himself a member of the College Board at the time of its

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1A letter from Mr. Reuben Butchart, dated February 1, 1943.
discontinuance, gives another reason for the failure of the College. He states as follows:

I was acquainted with the criticisms as regards the Doctrines taught, and was at one meeting at which this matter was discussed but it was so long ago and I was so young that the discussion was over my head and the details did not register.

I was a member of the board at that time. In answer to your specific question regarding modernism being taught, would say that during Mr. McDougall's principalship there was considerable discussion as to the soundness of his teaching, and it was at this time that the meeting I speak of took place, the Rev. Randal Ballah supporter of the College and minister at Mapleton had Mr. Rev. James Egbert before the board on account of his modern teaching. Egbert taught in the college.

There is no question but what these criticisms did much to break down the support of the College here, and also had a definite bearing on student enrollment. These criticisms continued during the principalship of Lumley. I understand that the final straw was that the Rev. Ballah who I believe was Secretary of the Board at the time wrote to all the contributors advising them not to continue their contributions on account of the teaching. However there was always opposition to the College being located in St. Thomas, and as I recall most of that opposition came from around Guelph.1

In the All-Canada Movement the leaders of the Canadian churches of Christ have sponsored a spirit of Nationalism among the churches. It acquainted the disciples with each other, unified their activities, and challenged them with a program of work. It laid on the hearts of the people the burden of Dominion-wide cooperation among the disciples of Christ.

1A letter from W.R. Coulter, St. Thomas, Ontario, dated March 22, 1943.
THE ALL-CANADA MOVEMENT

PART 2

THE ORGANIZATIONAL ACTIVITIES OF THE ALL-CANADA MOVEMENT
CHAPTER 1

CONFERENCES AND CONVENTIONS

The All-Canada Movement meets in two different types of church organization for the purpose of carrying forward their program. These meetings are the Conference of the Continuation Committee and the Convention. Each is held bi-annually and provides inspiration, fellowship, and an opportunity to consider necessary church business. They are held alternately.

The similarity of the two meetings leads to some confusion and even the leaders use the terms, Conference and Convention, interchangeably. However this is not correct usage as there is a vital difference between these meetings. The following quotation presents this difference:

the difference being that the Convention sets the policies for a two year period, whilst the Conference hears reports of operating departments, secretaries, etc., and holds its meetings in any section where information and inspiration for the All-Canada task may be interpreted.

From the same source as the above quotation we give a compilation of the places of meeting of the Conventions and Conferences which were held in the early years of the Movement. They are as follows:

Conventions: 1922, Poplar Hill, Ontario; 1924, Toronto, Ontario; and 1926, Owen Sound, Ontario.
Conferences: 1923, Winnipeg, Manitoba; 1925, St. John, New Brunswick; and 1927, Calgary, Alberta.

The Conventions, being larger in attendance, were held in Ontario which is more centrally located and the Conferences were held in the Eastern and Western Provinces.¹

¹The Canadian Disciple, August, 1927, p. 1.
The early progress of the All-Canada Movement is indicated in the reports of the various leaders to the All-Canada Conference which was held in Winnipeg, Manitoba, June 23rd to 24th, 1923. Therefore we are including portions of the reports at this point and will present vital resolutions and actions from other Conventions and Conferences as we deal with the further developments of the All-Canada Movement.

The Rome street church of Christ entertained the Conference and there were 67 delegates and visitors registered. The following delegates attended from a distance:

Mr. and Mrs. Amos Tovell, Guelph, Ontario; R.G. Quiggin, Toronto; Mrs. Affra B. Anderson and Robert M. Hopkins of the United Society, St. Louis; W.G. Kitchen, Saskatoon, Sask.; John H. Wells, Regina, Sask. Prominent workers from Manitoba were: George H. Stewart, Chairman; Hugh B. Kilgour, Dr. Mary Cornelius, Dr. Charles Cornelius; I.B. Linkletter, St. James. Other officers present were: John Stuart Mill, Secretary; Mrs. M.V. Romig, Women's Secretary; Reuben Butchart, Editor.

The following is Secretary John Stuart Mill's report:

I wish to present to the Continuation Committee, and the brethren in Conference, the first Annual Report of the Secretary of the All-Canadian Continuation Committee of the Churches of Christ in Canada, covering the period from July 1st, 1922 to June 22nd, 1923.

This report is made with a deep feeling of gratitude to our Heavenly Father for his care and oversight during this, the first year of our Dominion co-operation movement of the churches in Canada.

It is also with a feeling of gratitude to the brethren throughout the Dominion, both ministers and laymen, for their very hearty co-operation and support of the nationwide work, and their loyalty to the local church, which has made this report possible.

The spirit of optimism which is reigning in the hearts of the brotherhood of Canada is typical of their faith in the captain of our salvation, and the possibilities of a great church throughout the Dominion. The prospects of the
future are bright with promise, and there is a very
definite place in the life of Canada for the plea which
we present.

First - I want to lay before you the present status
of the churches and Bible Schools of the Dominion. The
book of Facts of Canada, gives the Disciples credit for
having 110 churches, and 14,554 members, but after a
careful study of the field, we find we have 118 churches,
and 8,803 members, as follows:

<table>
<thead>
<tr>
<th>Membership</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches with Bible Schools</td>
<td>7691</td>
</tr>
<tr>
<td>Churches without Bible Schools</td>
<td>144</td>
</tr>
<tr>
<td>Churches united with Baptists</td>
<td>23</td>
</tr>
<tr>
<td>Church, Mission Point</td>
<td>7858</td>
</tr>
<tr>
<td>Churches, conservative</td>
<td>490</td>
</tr>
<tr>
<td>Churches, conservative</td>
<td>386</td>
</tr>
<tr>
<td>Churches, dead</td>
<td>69</td>
</tr>
<tr>
<td>Total</td>
<td>954</td>
</tr>
<tr>
<td>Churches with Bible Schools</td>
<td>5424</td>
</tr>
<tr>
<td>Bible Schools without churches</td>
<td>65</td>
</tr>
<tr>
<td>Bible School Mission Point</td>
<td>49</td>
</tr>
<tr>
<td>Total enrollment</td>
<td>5538</td>
</tr>
</tbody>
</table>

In the first 87 churches mentioned, we have 68
churches at present supplied with a pastor or minister.
Twenty-seven churches have reported the following
additions for the present year: 240 baptisms, 81
otherwise; total additions 321.

Second - Evangelistic Efforts - All over Canada, an
evangelistic fervor has been manifested, which has
resulted in a larger number of additions this year than
any previous year for some considerable time. If reports
were in from all the churches, a large number of additions
would be recorded, and no doubt we would be able to report
nearly a thousand additions to the church this year.
Alberta held a simultaneous Evangelistic Campaign last
fall as a part of the great Evangelistic Campaign put on
by Jesse Bader in the Western states and provinces, your
Field Worker holding one of these meetings at Lethbridge,
Alberta. The pre-Easter Campaign was nationally observed
by our churches, and your Field Worker held three Pre-
Easter and one post-Easter meetings in Manitoba. The
pastors, generally throughout the Dominion were in hearty
accord with the Campaign, and it was practically unanimously
carried out throughout Canada.
Third - New Buildings - Lethbridge brethren were aided in building a very beautiful bungalow church, which relieved them from the payment of a very high rent for a dilapidated building. This building gives them a permanency in that growing city.

Calgary church dedicated their new building since our last Conference, and it is considered one of the finest religious educational plants of the west.

Central church, Toronto, built and dedicated the first section of their new building which is a great credit to those brethren.

Hillcrest, Toronto, have completed their magnificent edifice, which is the finest church building owned by the Disciples in Canada.

Charlottetown, P.E.I., has added a very fine annex in the way of a religious education building and a social hall and installed a beautiful pipe organ.

Home Street church, Winnipeg, have added their beautiful church hall to the building which we enjoy during this Conference.

All these buildings with the exception of Hillcrest and Home Street, were made possible by gifts and loans from the Church Erection Department of the U.C.M.S.

Fourth - New Work Started - A wide-awake Sunday School and an interested group have been assembled at Windmill Point, Ontario, under the leadership of Bro. Charles A. Tharp. Recently fourteen of these have been baptized which make the nucleus of a new church. They have already made a payment on the purchase price of a disused church building in their locality, which they are now using as their church home.

Bro. C.E. Armstrong has started a new work at Murray River, P.E.I., where he found a number of Disciple families, some six miles or more from any Church of Christ.

Fifth - Religious Education - A very fine leadership training school with 109 students enrolled was held in Hillcrest church, Toronto. This was made possible by a very capable team sent to us by the Religious Education Department of the U.C.M.S. and the Christian Board of Publication. Two members of the faculty were sent to us by the R.E.C.C. in the persons of Miss Taggart and Taylor Statten. This school was pronounced by many as being the finest thing brought to Toronto for a number of years, and our thanks are due to Bro. Robert M. Hopkins for the fine workers he sent to us.

A number of institutes have been held and visitations made to a large number of Bible Schools giving personal help to each. A summer camp of ten days' duration will be held at Port Talbot, Ontario, this coming week. A good
deal of interest is being manifested, and a very strong faculty has been assembled. Miss Ida May Irvin, of the Christian Board of Publication is coming as a specialist in children's work.

A Standard of Efficiency has been drafted and sent to all the churches and schools. While this standard does not attempt to cover all the church work that is being accomplished, it is a suggested programme to help our churches and schools reach some definite aims, and thus accomplish some very definite things.

Some work has been done in regard to Christian union, and the bringing together of the two groups of Disciples in Ontario. We find that the Ontario brethren have been working at this problem for some years, and are preparing the way to bring these two groups together. Through the accidental meeting of your field secretary with Bro. Martin, pastor of the Church of Christ of Prairie Depot, Ohio, we were able to learn of a group of Mennonites to which he once ministered in Toronto, but who now do not wish to conform to the rules of the Mennonite church, and through his leadership, they were led to unite with one of our Toronto churches. While only twelve have taken actual membership, there is a group of fifty or more attending the East Toronto church and Bible School, and we are looking forward to them finally taking membership with this church. Much is being done toward the bringing together of the Canadian Disciples, and we think Ontario has an opportunity to work out the problem of union between these two groups of Disciples.

The report forms printed and sent out from our office have not received the attention from the churches that they might have received. However those which were returned have helped us to get a better record of the work of the churches on our files. We would ask the churches to bear with us in making this request for information, as such information is a great help to us in planning the work of the future.

Your field worker has visited more than half of the churches in the Dominion during the past year, some of them being visited several times. He has attended one international convention, one Canadian convention, several provincial conventions, two district conventions, and the annual meeting of the R.E.C.C. which was a ten days' conference; travelled 25,323 miles; made 213 addresses; wrote 1,176 personal letters; sent out 501 circular letters, and tried to carry out as far as possible the programme as outlined at Poplar Hill.

Future Plans - as the subject of "Future Work" will be discussed, therefore no reference to future plans is made in this report. The field will be covered by the several speakers this afternoon and tonight, and much that has been
done in the provinces, and should be done, will be presented by the various representatives from the different parts of the Dominion.

Respectfully submitted,
John Stuart Mill.

The following is the financial statement of the Continuation Committee of churches of Christ in Canada:

Year Ending June 30, 1923.

Receipts

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<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Maritime Prov.</td>
<td>$310.50</td>
</tr>
<tr>
<td>Mrs. Jas. Kerr</td>
<td>3.00</td>
</tr>
<tr>
<td>P. E. Island.</td>
<td></td>
</tr>
<tr>
<td>Ontario Board</td>
<td></td>
</tr>
<tr>
<td>Manitoba Board</td>
<td></td>
</tr>
<tr>
<td>Saskatchewan Board</td>
<td></td>
</tr>
<tr>
<td>Saskatchewan, Regina Church.</td>
<td></td>
</tr>
<tr>
<td>Alberta - Calgary Church</td>
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<tr>
<td>Edmonton Church</td>
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<tr>
<td>Christian Board</td>
<td></td>
</tr>
<tr>
<td>Maritime Women's Board</td>
<td></td>
</tr>
<tr>
<td>Ontario Women's Board</td>
<td></td>
</tr>
<tr>
<td>Manitoba Women's Board</td>
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</tr>
<tr>
<td>Sask. Women's Board</td>
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<tr>
<td>Raised on Field by Mrs. Romig:</td>
<td></td>
</tr>
<tr>
<td>P. E. I. and Maritime Prov.</td>
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<td>Western Provinces</td>
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Expenses

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<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office Furniture</td>
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</tr>
<tr>
<td>Office Equipment</td>
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</tr>
<tr>
<td>Rent</td>
<td>330.00</td>
</tr>
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<td>Phone</td>
<td>43.90</td>
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<td>Stationery</td>
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<tr>
<td>Postage</td>
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<tr>
<td>Printing</td>
<td>95.55</td>
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<tr>
<td>Multigraphing</td>
<td>30.95</td>
</tr>
<tr>
<td>Stenographer</td>
<td>35.50</td>
</tr>
<tr>
<td>Caretaker</td>
<td>9.00</td>
</tr>
<tr>
<td>Bank Exchange</td>
<td>3.03</td>
</tr>
</tbody>
</table>

Total Receipts: $2,477.50
Total Expenses: $3,153.17
Net Balance: $236.71
Report of the Editor.
The Editor, Reuben Butchart, made a written report, covering several points as follows:

1. The establishment of Publishing Headquarters at 269 College St., Toronto. The office was known as Canadian Headquarters’ Publications, Rooms 16 and 17. A depot had been opened for the sale of standard books, periodicals and other religious publications of the Disciples of Christ, Bible School publications, etc.

2. The establishment of the Canadian Disciple monthly at the foregoing address, beginning with the month of January, 1923.

3. An effort by way of counsel and actual contribution of material intended to give Canada more representation in our American religious publications and to secure if possible such alterations in their tone and contents as will make them more useful to our Canadian readers.

Financial.
The editor reported as at June 15, 1923, a profit of $61.23 on the sale of books and merchandise. Covering the first six months of operating The Canadian Disciple, the result was as follows:

Revenue from Subscriptions.
Advertising.
Total.
Less Expense of Publishing.
Surplus Carried Forward.

As the revenue for practically 12 months was included and the expense of but six months, it was evident that the new paper would probably not meet expenses the first year, but that is not an unusual result, and there were good reasons to expect a better result for the second year.
Circulation of Canadian Disciple

The circulation of the Canadian Disciple was given as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Circulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prince Edward Island</td>
<td>186</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>177</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>163</td>
</tr>
<tr>
<td>Quebec</td>
<td>3</td>
</tr>
<tr>
<td>Ontario</td>
<td>674</td>
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<tr>
<td>Manitoba</td>
<td>137</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>62</td>
</tr>
<tr>
<td>Alberta</td>
<td>64</td>
</tr>
<tr>
<td>British Columbia</td>
<td>20</td>
</tr>
<tr>
<td>United States and Foreign</td>
<td>133</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,619</strong></td>
</tr>
</tbody>
</table>

Report of the Findings Committee

We, the Committee on Findings, beg leave to present to the All-Canada Continuation Committee and the Disciples of Christ in Canada the following report:

1. Your Committee takes this opportunity of expressing appreciation for the splendid All Canadian paper, the Canadian Disciple. The name could not be better. May it soon become a household word across the Dominion, and in all of North America. It would be difficult to improve the mechanical make up of this paper.

We are deeply grateful to our Christian friends in Ontario and the Maritime Provinces who so graciously gave up their own provincial papers to make possible the Canadian Disciple. Perhaps these good people will appreciate this new paper more than others, because they have made a real sacrifice for it.

The Continuation Committee at the All Canadian Conference planned well when in the first year of their history they gave us The Canadian Disciple. It will go as a messenger into the homes and arouse the great brotherhood to a new realization of the needs and the responsibilities in the Dominion and throughout the world. May it inform those who are interested and interest those who ought to be informed. Things worth while don't just happen. (Balance of paragraph deleted. Ed. Canadian Disciple.)

2. This Committee decides to express its very warm appreciation of the invaluable services rendered to the cause of the churches of Christ in Canada by the Missionary Secretaries appointed and maintained by the United Christian Missionary Society during the past year in the persons of Mrs. M.V. Romig and Bro. John Stuart Mill; and we further recommend to the Continuation Committee that the U.C.M.S. be urged to continue to maintain these two efficient workers in their present offices for the coming year.
3. Believing this to be the opportune time for placing before the churches of Christ of the North American Continent the needs and possibilities of the Church in Canada, we, therefore, recommend that a series of suitable leaflets be prepared, and that we seek to have them included in the regular world programme of our Women's Missionary Society, if possible during the year 1924.

4. That this committee recommend that the churches be asked to take into advisement the salaries paid to their ministers in relation to the measure of the success of the past and the prospects of the future; and to consider seriously whether greater things may not be attained by so remunerating ministers as to free them from financial worry; and that furthermore it is our conviction that only bare justice is done to our ministers when the support given them is adequate to meet their living expenses. It is a fact that in comparison with the support given to ministers of other bodies, our ministers are underpaid. It is further suggested that the salaries be paid to our ministers regularly, at least once a month, so that they might meet their financial obligations.

5. That this Committee recommends that the policy of the Continuation Committee adopted at Poplar Hill, Ontario, Convention in 1922, of carrying out our work through provincial boards be reaffirmed in relation to financial support, in that we desire all financial support to be provided by the provincial board.

In addition to the general policy, we recommend that any gift received from individuals or organizations, when no requests for personal or group recognition accompanies the gift, these gifts be placed to the credit of the province to which the individual or organization belongs.

6. We recommend that the following budget of expense and apportionment of receipts be adopted. And that the churches be urged by the Provincial Secretaries to make an increased offering through the Provincial Board to the Canadian work.

<table>
<thead>
<tr>
<th>Budget Expense</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office Rent and Phone</td>
<td>$500.00</td>
</tr>
<tr>
<td>Office Equipment</td>
<td>$200.00</td>
</tr>
<tr>
<td>Editor's Salary</td>
<td>$1,300.00</td>
</tr>
<tr>
<td>Incidentals</td>
<td>$400.00</td>
</tr>
<tr>
<td>Mrs. Romig's Salary</td>
<td>$500.00</td>
</tr>
<tr>
<td>Mrs. Romig's Expenses</td>
<td>$450.00</td>
</tr>
<tr>
<td>Total</td>
<td>$3,350.00</td>
</tr>
</tbody>
</table>
Receipts

Ontario Provincial Board ........ $1,250.00
Manitoba Provincial Board .......... 500.00
Maritime (N.B. and N.S.) .......... 500.00
P.E.I. Board ...................... 250.00
Saskatchewan Board ............... 250.00
Alberta Board ..................... 250.00
Ontario Women's Board .......... 150.00
Western Provincial Board .......... 150.00
Eastern Provincial Board .......... 75.00

$3,375.00

7. The Committee recommends that the evangelistic fervor which has been manifesting itself during the past few months be given expression in a great campaign to be conducted this fall and winter; and that final plans for this campaign be worked out by Jesse Bader, Superintendent of Evangelism of the U.C.M.S., and the Secretaries agreeably to the wishes of the Provincial Boards and the local churches.

8. The Committee wishes to go on record as approving the Golden Jubilee programme, and are happy in having a part in it. We recommend that the following aims be adopted. Financially $6,000.00, of which five thousand be appropriated to the Girls' School in Jamaica.

Other aims suggested are as follows:

10 new Missionary Organizations.
400 New Members.
200 New Subscribers for the World Call.
100 New Subscribers to King's Builders.
500 New Subscriptions to The Canadian Disciple.

9. The growth of the Churches of Christ in Canada, and the growing needs of the Dominion will ever call for leadership. The present shortage of ministers for our churches is very apparent. Therefore, we would recommend that a committee of ten, representing all parts of the Dominion, be appointed to work out a practical plan whereby an educational institution for the training of evangelists, ministers and other church workers be established.

We heartily approve of the growing sentiment among the Ontario brethren for such a school in Toronto, and would suggest that Committee make a complete survey of the field in conjunction with the Board of Education and the committee appointed by the Ontario Board. The following persons were appointed to constitute the committee:

Charles L. Burton, R.G. Quiggin, Amos Tovelb, John A. McKillop, Miss Marion Royce, of Ontario; Mrs. M.F. Schurman, of Prince Edward Island; J.S. Flaglor, New Brunswick; Hugh B. Kilgour, Manitoba; W.G. Kitchen, Saskatchewan; and Percy Simpson, Alberta.
Further, some of our cities are already great educational centres. Into these cities young men and women are coming to attend our universities. Therefore, we would recommend to the All Canadian Committee that the cities of Winnipeg, Saskatoon, Edmonton and some suitable place in the Maritime Provinces be considered possible places for the establishing of a Bible Chair to care for the religious needs of the student bodies.

10. This Committee recommends that the proceedings of this Conference, and other necessary information concerning the churches of Christ in Canada be published in booklet form as an annual report in an edition of 500 copies, cost to be taken out of the budget. We recommend that one copy be given free to each church and each Women's Organization, other copies to be charged for a small price.

11. In carrying out the resolution of the 1922 convention at Poplar Hill, that a convention of all the Churches of Christ in Canada be held in the year 1924, we recommend that this conference be held in Toronto, just preceding the Ontario Convention if same is agreeable to the organized work of Ontario and the entertaining church. Furthermore, that all the churches be urged to send at their expense representatives to this conference in the persons of pastors, and at least one other active representative member.

12. With the view of forwarding the intention of the Poplar Hill Convention resolution with reference to the establishing of a benevolent home somewhere in Canada, this Committee strongly recommends that some definite plans be formulated for the promotion of such a home in the city of Winnipeg, since there is already a sum of approximately $1,000.00 available for this purpose in this city. And we further recommend that the chairman of the Continuation Committee forthwith appoint a committee on benevolence to confer as early as possible with the Department of Benevolence of the U.C.M.S. to see what may be done in co-operation with them in this direction, and to report at our next annual convention.

Mrs. Romig's Annual Report.

Your Dominion Field Secretary would respectfully submit the following report for the year ending June 30, 1923.

Women's Missionary Societies

<table>
<thead>
<tr>
<th>Membership</th>
<th>Organizations</th>
<th>World Call Offering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maritime Provinces</td>
<td>255</td>
<td>14</td>
</tr>
<tr>
<td>Ontario</td>
<td>496</td>
<td>24</td>
</tr>
<tr>
<td>Manitoba</td>
<td>158</td>
<td>5</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>150</td>
<td>7</td>
</tr>
<tr>
<td>Region</td>
<td>Young Women's Circles</td>
<td>Triangle Clubs</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Alberta</td>
<td>99</td>
<td>6</td>
</tr>
<tr>
<td>Ontario</td>
<td>33</td>
<td>1</td>
</tr>
<tr>
<td>Alberta</td>
<td>23</td>
<td>1</td>
</tr>
<tr>
<td>Ontario</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Manitoba</td>
<td>63</td>
<td>2</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>19</td>
<td>1</td>
</tr>
<tr>
<td>Ontario</td>
<td>192</td>
<td>9</td>
</tr>
<tr>
<td>Manitoba</td>
<td>23</td>
<td>1</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Alberta</td>
<td>31</td>
<td>2</td>
</tr>
<tr>
<td>Grand Totals</td>
<td>2399</td>
<td>105</td>
</tr>
</tbody>
</table>

Net increase over last year is shown in all lines. In organizations, 10; membership, 194; offerings, $1,508.83.

Average gift per member among W.M.S.: Maritime Provinces, $3.75; Ontario, $5.00; Manitoba, $6.70; Saskatchewan, $4.56; Alberta, $4.75. Largest average gift per member among local societies: Owen Sound, Ont., $11.15; St. James, Manitoba, $9.00; Norwood, Manitoba, $8.25; Home Street, Manitoba, $8.50; Regina, Sask., $7.60; Home St., Circle, Manitoba, $7.85.

The Women's Society at St. James, Manitoba, was the only one reporting paid-up membership, reaching Honor Roll, and reaching aims. Twelve societies reported reaching aims: South Lake, P.E.I.; Owen Sound, Ont.; Glencarin, Ont.; Guelph, Ont.; Mimosa, Ont.; Winger, Ont.; St. James, Man.; Norwood, Man.; Home Street, Circle, Man.; Luseland, Sask.; Lethbridge and Edmonton, Alberta.

Golden Jubilee plans have been set forth to Canadian societies, estimating $5 per member as a minimum gift. We would seek constantly to draw the attention of our women to the fact of this being the minimum gift. Many of our women will want to give much more. Some will give fifty dollars and secure the Gold Bond as a memento of the Golden Jubilee. Some will give in memory of loved ones who, in life held the missionary interests dear to their hearts. The women of Canada, after careful consideration of Golden Jubilee plans, have definitely decided to use their Jubilee offerings in helping to build a school for boys and girls, over fifteen years of age in Jamaica.
There is no school there for children over this age, and as Jamaica is a British possession this appeal will come to the hearts of Canadian women in a very forceful way.

Helping to mould the character of the youth of Jamaica is a task worthy of our highest and best efforts.

We have fourteen months left in which to raise $6,000 jubilee gift from the women of Canada. It is time for us to awake to our task, we have spent much time planning the work, now it behooves us to work our plan.

Let us have our Jubilee slogan, "Begin Now."

Report of work done for the year ending June 30, 1923.

Churches visited during the year........ 60
Public addresses delivered.................. 162
Societies organized (fifteen personally).... 25
Letters written.............................. 314
Articles for Canadian Disciple written each month.
Supply as S.S. teacher or other church work when at headquarters in Winnipeg.
Five Provincial Conventions attended, also the All Canada Conference.
Miles travelled............................. 10,670
Expense of travel, including tickets, sleeper and transfer of baggage.............. $391.71
Extra expense, including lantern supplies, trunk, slides, stationery, telephone, printing...... $51.68
Collections taken at illustrated lectures...... $328.53
Amount contributed by Provincial Boards and societies......................... $397.00
Amount contributed to Missions from illustrated lecture fund...................... $87.22

All surplus funds turned into All Canada treasury, out of which was drawn sufficient funds to meet the expenses of attending the Provincial Conventions of Alberta and Saskatchewan.

In closing the year's work I wish to thank each and every one who has helped to make this the best year in our history.

As a great Christian family let us stand unitedly - with one purpose - Canada for Christ and Christ for the world.

Respectfully submitted,
Mrs. M. V. Romig,
Dominion Field Secretary.

The chapters which follow are based on this report of the first All-Canada Conference taken in conjunction with the first All-Canada Convention and developments which grew out of these activities.
CHAPTER 2

THE CANADIAN DISCIPLE

The Canadian churches of Christ have seldom lacked for journalism. They have been served by American journals and the Maritime Provinces and Ontario have had their own publications throughout much of their history. However, prior to the appearance of the Canadian Disciple each journal has been predominantly local in interest, though many of the publications reached beyond the borders of their own provinces. Therefore the leaders of the All-Canada Movement called for a journal which would meet the interest of all Canadian disciples and also serve as an organ of the All-Canada Movement. This journal is the Canadian Disciple. 1

Mr. Wesley K. Burr aroused our curiosity as we read a statement which he made in 1883:

In fact I have all the publications issued by our brethren in Canada since the "Gospel Vindicator" published in Cobourg in 1837 till the present writing. 2

The Gospel Vindicator was the first journal to be published in Ontario but The Christian Gleaner was published at least a year ahead of it, 1836, and according to a statement in an article published by Dean Todd in the Christian Standard, Feb. 4th, 1939, and quoted in The Canadian Disciple, May, 1939, by Mr. Reuben Butchart, the Christian Gleaner was first issued in 1833 as a quarterly magazine by Lewis Johnstone, Halifax, Nova Scotia. This statement is based on a reference to the publication which appears in the Millenial Harbinger, 1833, page 192. A copy of the Christian

1See, The Restoration Movement in Canada, D.D. McColl, P.10-12;
2Bible Index, April, 1883, P.118.
Gleaner for the year 1836 is housed in the library of Butler University School of Religion.

Mr. Reuben Butchart has compiled a list of Canadian Publications which appears in The Canadian Disciple, May, 1939, P.1. We have checked our list of Canadian Publications with this list. A number of these Publications are housed in the library of Butler University School of Religion but the collection is incomplete. We have a borrowed copy of The Christian, June, 1839 - May, 1841 and of the Witness of Truth, January, 1848 - December, 1849. We own the following copies of Bible Index: February, March, April, May, June, July, Spetember, October, November, December, 1876; January, February, 1877; March, April, May, June, July, August, Spetember, October, 1880; 1883; 1884; 1885; March, April, August, September, October, 1886; January, February, March, April, May, June, July, August, September, October, November, December, 1887; February, March, April, May, June, July, August, September, October, November, December, 1888; January, February, March, April, May, September, October, December, 1889; March, April, May, June, July, August, September, October, November, December, 1890; January, February, April, May, August, September, December, 1891; February, March, May, June, July, August, September, December, 1892; and January, February, May, August, October, 1893. We own the following copies of Bible Index and Christian Sentinel: May, June, July, August, 1881. We own one copy of The Adviser, November, 1862; one copy of the Banner of The Faith, April, 1868; and one copy of The
Bible Indicator, December-January, 1870-71. We own the following copies of The Christian: September, October, 1892; November, 1902; November, 1904; and June, July, 1905. We own the following copies of The Christian Messenger: January, February, March, April, June, July, August, September, November, and December, 1922. We own a number of copies of The Canadian Disciple which are listed near the conclusion of this chapter.

The following is a list of the Canadian Journals:

A. Those published in the Maritime Provinces.

1. The Christian Gleaner: Halifax, Nova Scotia; 1833; Quarterly. Mr. Todd states that probably Mr. Johnstone was the editor. March, 1836 - May, 1838, Monthly. Mr. Butchart states that Mr. Creed was the editor, and that Mr. John Naylor was the publisher. There is no statement in The Christian which definitely names either the Editor or the Owner. The name of the printer, Mr. James Spike, is given and the following statement is printed in a number of monthly copies:

Subscriptions will be received at the drug store of Mr. John Naylor, at the Stationery stores of A.&W. McKinlay and Mr. John Munro, and at the printing office of H. W. Blackador.


3. The Disciple: River John, New Brunswick; 1880; T. M. Blenus and John Gauld, Publishers and Editors.

4. The Christian: St. John, New Brunswick; 1882 - 1922; Barnes & Co., publishers; T.H. Capp, Donald Crawford, and

W.H. Harding, Editors.

B. Those published in Ontario.

1. The Gospel Vindicator: Cobourg; June, 1837, for 10 months. The name of the editor is not recorded but there may have been a reason for this fact which is indicated in the following statement from "A lover of Inquiry, Hamilton, Ontario, June 26, 1837":

A publication of this nature has been very much needed in this province. I beseech of you always to bear in mind the principles laid down in your prospectus; and I cannot but recommend the course you have adopted in not making the editor known to the public, for whilst this is the case, the public may expect a free discussion of "principles not me."

At the end of eight months the editor of the Gospel Vindicator anticipated a bright future for the paper as judged by its reception in this period, inspite of some opposition. He stated:

To Patrons: Eight months have passed since we commenced the publication of the Gospel Vindicator. The prospects of the ancient Gospel have brightened with every moon. Many correspondants are in the field of controversy and there is a spirit of inquiry awakened abroad. Our opponents have aided the cause of reform by their proscription of our humble periodical, and by their united hatred to the cause we plead. They forbid the reading of our papers, for the same cause they avoid free discussion, namely, their inability to resist the arguments we advance.

A committee was responsible for the publication of the Gospel Vindicator and they laid plans for a second volume which was not published as even the first volume was not completed. The reason for the discontinuance of the first volume is not

given unless it is hidden in the following statement:

The committee to whom has been assigned the publishing of this periodical are desirous to call attention of the brethren to the fact that something more than the vindicating of the Gospel by a publication like this is now required.

The names of the proposed editor and committee for the proposed second volume are given in the following quotation:

With a view to rendering the second volume as acceptable as possible they have prevailed upon E. S. Hubbell to conduct the editorial department, Joseph Ash of the Cobourg congregation and brethren William Jackell and Murdock McDonnell of Port Hope congregation will be a committee whose sign manual to every article will be necessary to insure its being inserted.1

2. The Witness of Truth, the Christian Mirror, the Christian Banner, Banner of the Faith, and Message of Good Will to Men: 1846 - 1868; Mr. David Oliphant, Editor. Just as the name of the journal was changed from time to time so also was the place of publication. Mr. William Wentworth Eaton was joint editor of The Christian Mirror and The Christian Banner and a number of other individuals assisted the editor at various times. As far as possible we are presenting the picture of these relationships.

A. The Witness of Truth: 1846 - 1849; Picton, Ontario, David Oliphant, Editor.


C. The Christian Banner: 1853; Cobourg, Ontario; David Oliphant and William Wentworth Eaton, Editors. 1854; David Oliphant, assisted by W.W. Clayton. 1855; David Oliphant, assisted

1The Gospel Vindicator, P.149.
William Oliphant. 1856; David Oliphant, assisted by J. Butchart, Jr. 1857; David Oliphant, assisted by J. Butchart Jr. and T. Munnell.

D. **Banner of the Faith**: Brighton, Ontario; 1859; David Oliphant, assisted by J. Butchart Jr. and T. Munnell, with W. T. Horner, Corresponding editor. 1860; David Oliphant, assisted by H. T. Wood, with W. T. Horner, corresponding editor. 1861; Same as 1860. 1862; David Oliphant, assisted by H. T. Wood and J. M. Trout, with W. S. Patterson, St. John, New Brunswick. 1863; Same as 1862 but with M. Bickford, Carthage, New York as corresponding editor. 1866; Hamilton, Ontario; C. W. & T. White, printers; Published on behalf of a Company of Disciples.

E. **Message of Good Will to Men**: Picton, Ontario; 1865; Conducted by David Oliphant, Dr. Young, and Others.

3. **The Living Laborer**: London, Ontario; 1876 - 1882; Mr. David Oliphant, editor.


5. **The Bible Indicator**: Meaford, Ontario; 1869 - 1871; J. Rutherford and later, J. C. Cain, Job printers; C. J. Lister, editor and publisher.

6. **The Bible Index**: Toronto, Ontario; 1872 - 1893; James and Robert Beaty, owners and publishers. 1874, George Clendenan, editorial manager; 1872 - 1876, John M. Trout, Edward Trout, Robert Beaty, and James Beaty, Jr., publishers; 1877 - 1879,


8. The Christian Worker: November 1881 - March-April, 1886; Owen Sound till January, 1882; Meaford; C. A. Flemming, Manager; H. B. Sherman, editor; Under the auspices of the Georgian Bay Co-operation; J. C. Whitelaw and H. T. Law, publishers in Meaford.

9. The Ontario Evangelist: Guelph; 1886 - 1896; T. L. Fowler and George Munro, editors; 1889, George Munro alone editor and moved to Hamilton; renamed The Canadian Evangelist and Disciple of Christ.

10. The Christian Messenger: 1879 - 1922; Toronto; Charles T. Paul, editor for two years; Reuben Butchart, editor, according to his own statement, for an undetermined number of years; S. J. Duncan-Clark, editor; 1906, moved to Owen Sound; Miss May Stephens, Office editor and manager; J. A. Aiken, R. W. Stevenson, Ed. Wyle, and Jas. P. McLeod, Contributing editors; Issued twice a month for the first ten years; J. P. McLeod, editor for a number of years; Reuben Butchart, editor for the closing four months, 1922.1

The Canadian Disciple

The Christian and the Christian Messenger were discontinued

1The Canadian Disciple, May, 1939, P.1.
to make way for the Canadian Disciple. The following announcement which appeared in both the November and December numbers of The Christian Messenger presented the new publication:

Your Subscription
Dear Brethren:
There are three outstanding facts with which you should be acquainted.
First, with the December issue The Christian Messenger will pass out of existence.
Second, your name will be continued on the list of its successor, The Canadian Disciple.
Third, we want and need your adherence to the new journal just as we have received it for the old.
What to do?
(1) If your subscription is in arrears as shown by the mailing label on your paper, will you please send to the Office Editor the amount due? This little act of justice will necessarily be much appreciated owing to the necessity of balancing accounts.
(2) When remitting for the past please remember the new journal which the brotherhood is launching. SEND ONE DOLLAR FOR THE CANADIAN DISCIPLE FOR ITS FIRST YEAR. Currency for a small amount will go pretty safely by mail. But if you have a local agent hand the amount to the agent.
(3) Subscribers who are paid in advance we need your support just as well. We need it right now before the new paper is published. Do not wait until the new year but do it right now.
Procure an order from your local agent and sign it and send it in. If an order form is not available in this way clip the order form from page three and use it.
When does your subscription expire?
The date on the label tells you. If you wish you may date your order form as due at the date referred to on the label. But if the time is not important remember the gift of many little unexpired subscriptions to the new paper will assist to place it on safe ground right from the start.
SUBSCRIPTION CASH MUST BE RECEIVED
We have no other way of financing a paper save through the loyalty of the reader and his willingness to pay. Thus The Canadian Disciple comes to you as a brotherhood enterprise, with a big aim and work before it, and ASKS FOR YOUR INDIVIDUAL SUPPORT right at the time when it is most timely and necessary.
SUBSCRIPTION AGENTS, PLEASE -
We are relying on you. You are the mainstays in the past. More than the editor and manager are relying on you.
You are one of the indispensable links in the chain of success. We shall expect you to call on or solicit a renewal or new subscription from your available community. For such an enterprise as this we suggest the Church Canvass. Why not? The Canadian Disciple is our own organ, our means of carrying on the work as much as a missionary or a society. It helps all classes of work. Therefore treat the Canadian Disciple as the friend of the church and its work, and organize to help put it on its feet.

GUARANTORS OF THE NEW PAPER

Yes, we thought well to ask some leading brethren to pledge sufficient to see the venture through. This was necessary because it was feared that the burden of carrying so many Paid-up subscribers to expiration would be too great for the first nine months. And several brethren of that description have done grandly. They have not only TALKED ALL CANADA but they have SUBSCRIBED ALL CANADA. They are the leaders who have learned to think (and pledge) nationally.

BUT YOU, THE SUBSCRIBER-

We shall ask you but one thing whoever you are. To whomsoever this appeal shall come, greeting: If you own the name of Disciple of Christ in this Dominion of Canada we ask you to wrap up one Dollar and send it as a gift of your love and respect for the old cause and an assurance that you are with us, and more than that, that you desire to have sent to you THE CANADIAN DISCIPLE for 12 months. Arrears and renewals may be sent if desired to the office Editor at Owen Sound, as usual, but both old and NEW subscribers may be sent (and ought to come in great volume), from now to January, to the EDITOR AND MANAGER,

THE CANADIAN DISCIPLE,
269 College St., Toronto, Ont.

The first number of The Canadian Disciple appeared on January 1st, 1923. In form it was just like the Christian Messenger and, with the exception that financial reverses caused the Canadian Disciple to be discontinued for a time and for a few years to be issued with a smaller number of pages, it has continued in the same general form. The page was 9 1/2 x 13 inches in size. Today it is 9 x 12 inches which makes very little difference in its general appearance. The first issue contained 12 pages. A few issues have contained 16 pages and a number of

1The Christian Messenger, November, 1922, P.2; December, 1922, P.2.
issues contained 8 pages.

From the first issue of the Canadian Disciple we have chosen to present the following information, part of which is from the editorial page:

FOR THE FIRST TIME
You see here THE CANADIAN DISCIPLE, representing the Churches of Christ in Canada. It circulates in every Province.
AN INVITATION
is hereby extended to you the reader to subscribe and otherwise support this first all-Canada journal of the Disciples of Christ.
If not on our list please sign and send in the printed form (see page 11) Price one dollar yearly.
Payment may be made at convenience.

OUR NAME
"What's in a name? somewhat unconcernedly sang the poet. It now seems certain to the writer that Shakespeare never named a religious journal. Else he would not have so joyously intimated that there was a possibility of "any other name" being so "sweet."
To name the new journal for our All-Canada work we had to forget precedent and consecrated prejudice. We had to abandon out of principle two names held dear to two sets of readers. Not that it was felt that pique would result at the continuance of a sectional name, but for the necessity of having a new name for a new journal, a new cause.
The editor sought far and wide for opinions and obtained them. They expressed great differences, but there was a certain unanimity for the one chosen - in fact a majority. There were second choices, and there was not a bad name among them all. The editor is grateful for graceful concessions to the choice made.
Our name is not that of its founders. It is the expression of a personality. Papers are named after professions, occupations, and creative aims, as the Canadian Farmer, The Canadian Lancet, the Christian Standard, the Christian Evangelist. Papers are named to express a field of service, as the Globe, the Chronicle. Yet a few sheets of paper cannot be a Farmer, and no one in reason expects that is what is meant. Our paper is named to suggest the personality that belongs to its makers and

1The Canadian Disciple, January, 1923, P.1.
readers - the individual unit of Christianity, the disciple or learner of Jesus. It will gather the news of the doings of individual disciples, of congregations of disciples, Churches of Christ in Canada. It will try to express the aims of these people. Visibly our readers may hope to see an expression via paper and type of the spirit of the disciple who resides in and works in the Dominion of Canada. The words "Disciples of Christ" convey an accepted and well understood idea to the world. The title will suggest if not assert that. For these reasons brethren, we introduce

**THE CANADIAN DISCIPLE.**

Our new movement appeals to the churches that have been content to live in their own community and never look abroad. It appeals to our churches that have lived within their own province and been content with that limited outlook. If within the disabilities which distance has imposed upon the Disciples in Canada there has been nourished the spirit of "us for ourselves" the CANADIAN DISCIPLE is here to combat it.

The Canadian Disciple, owing to the nature of things had to be printed in Toronto, at Publishing Headquarters. The Editor has chosen Service Press Limited, to do this, at 76 Pearl Street. Messrs. Sheppard and Gilchrist, two young men of ability and with adequate plant are trying to make the new journal what it should be within the limits of reasonable cost. They also do a general job printing business.

Do not altogether judge the Canadian Disciple by its first issue. It necessarily has not the balance that goes with age and opportunity. The Editor hopes to departmentalize it more than this issue appears to be.

**CONGRATULATIONS**

Our fraternal greetings go to the readers of the Canadian Disciple in this, its first issue. The organization of the Continuation Committee and the merging of the local papers are evidences of a co-operative spirit which will greatly strengthen the cause of Christ in Canada.

We believe in co-operation. This house was founded for service and its efforts continuously have been to serve the Disciples of Christ and to unify the efforts of our people.

Especially have we tried to favour the churches in Canada. Since the beginning of the World War we have

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*The Canadian Disciple, January, 1923, P. 6.*
made concessions, indicative of sympathy and affection, which were not made elsewhere.

And in this new venture of faith - the closer association of all the Churches of Christ in the Dominion - we have from its inception expressed our desire to be among you as one who serves.

For this reason we have submitted our publications for the approval of your editorial secretary; and as a further service we have arranged to supply your wants through your own office in Toronto.

In the bookrooms there you will find a selection of the best books, by the leaders among the Disciples of Christ, and the office can secure for you the books of any publisher.

Orders for Sunday School materials may be placed with the Toronto office and will receive the same careful attention we have always given.

Catalogues and pamphlets giving full information about our material may be obtained by addressing your Book Room at 269 College Street, Toronto.

CHRISTIAN BOARD OF PUBLICATION
2712 Pine Street, St. Louis, Mo.
269 College St., Toronto.

Mr. Reuben Butchart served as Editor of The Canadian Disciple through October, 1929. Laying down his editorial pen he stated his dreams, criticisms, expressions of good will. He dreamed of a better Canadian Disciple and had hoped to be the one to make it better. He criticized the Canadian people for being too reserved and self-conscious. Therefore, as editor, he had missed the purifying fire of wide comment. "A little bonfire would burn up the trash but in Canada we are too afraid of forest fires to set a match to anything. And thus we often want for light as well as heat." His concluding statement of good will follows:

That the Canadian Disciple may become a greater servant of a greater Brotherhood in Canada, and a greater source of strength to individual lives as they pursue the Christian course, and that both new and old may have as harmonious a time together as I have personally enjoyed, is my sincere wish and prayer.2

1The Canadian Disciple, January, 1923, p. 11. 2The Canadian Disciple, October, 1929, p. 2.
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aConventions, Home Missions.
bConventions, College, Promotional, Evangelism.
cGeneral, Women's Page.
### TABLE 1 - Continued

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*ddl Literature, Prose, Poetry.  
eBook Reviews, Pictures, Out of Canada News, Travel,  
Program Suggestions and Methods, Temperance, Pensions Fund,  
Open Forum, Church Unity, Social Messages, Weddings.  
fActivities, Conferences, Camps.*
Mr. Hugh B. Kilgour served as Editor of the Canadian Disciple from November, 1929 through July-August, 1932 and from March, 1934 into 1935. Miss Marion V. Royce became the Editor in November, 1935 and continued in this position till October, 1939. Mr. Donald J. Royce served as temporary Editor for three issues. Miss Grace M. Lediard of Owen Sound, Ontario became the Editor in January, 1940 and has continued since that date. The place of publication was moved to Owen Sound.

The policy of the Canadian Disciple was guided from 1929 by a Publications' Committee. The following quotation presents this fact:

A PUBLICATIONS' COMMITTEE

The appointment of a Publications' Committee to guide the policy of THE CANADIAN DISCIPLE is of sufficient importance to merit the thoughtful consideration of our readers. The following well known leaders have been asked (to date) to be members of the committee: Brother R. George Quiggin, minister of Hillcrest Church, Toronto; Mr. Howard Flemming, publisher, of Owen Sound, Ontario; Miss Agnes Stephens, editor of Woman's Page in THE CANADIAN DISCIPLE; Mrs. George H. Stewart, of Winnipeg; Mr. James Barnes, printer and publisher, of St. John, N.B.; and Miss Agnes Williams of Charlottetown, P.E.I. Brother Quiggin has been asked to accept the chairmanship of the Committee. Formal acceptance of membership on the Committee has been received from Brother Quiggin, Miss Stephens, Miss Williams, and Mrs. Stewart. It is hoped confidently that the others, who have been chosen, will accept membership also.

These leaders with the All Canada Chairman an ex-officio member, will meet with the editor and Miss Royce, who is assisting the editor, to guide the destiny of THE CANADIAN DISCIPLE and to act as a committee of reference in all matters concerned with publications.

It is probable that the Committee will be enlarged later.

The Committee has been chosen by the All Canada Chairman and the editor. These two in naming the Committee
followed out the resolution passed at the All Canada Conference in Charlottetown:

This realignment of responsibilities for the All Canada staff calls for the appointment of a Publications Committee, whose duties shall be advisory on all matters affecting our publications. This Publications Committee is to be named by the All Canada Chairman in consultation with Mr. Kilgour.

Since the Committee is so scattered across the country, it seemed wise to choose those in Toronto as an executive. The executive is, therefore, Mr. Quiggin, Miss Stephens, and Miss Royce.

The editor proposes to counsel with the Publications' Committee by correspondence and through the executive resident in Toronto. The advice and conviction of such a group will be an invaluable guide toward making The Disciple a constantly growing influence among our brotherhood.

Our field of publications, in addition to THE CANADIAN DISCIPLE, concerns, particularly, the lesson and reading materials for our Bible Schools. It is proposed that the Publications' Committee shall be enlarged later to include a number of our leaders who can give thought and study to the whole field of our Bible School and church literature.

That the duties of the Publications' Committee are of great importance is at once evident.

These leaders in accepting membership on the Committee will be looked to for leadership in a field that offers possibilities for almost unlimited usefulness.

The publication of The Canadian Disciple was suspended from August 1932 to March 1934 and again for a few months in 1935. It was resumed with the November number, 1935, and has continued uninterrupted since that date. The main reason for suspending the journal was a lack of funds. The following quotations present this fact:

This issue of The Disciple marks a New Year and the beginning of a new volume. The twelve monthly Disciples constitute one volume. We now start on volume VIII and this issue is No. 1 in the new volume. January, 1923, was the date of the first Canadian Disciple. We now enter upon our eighth year.

1The Canadian Disciple, November, 1929, P. 2.
Our readers will want to know how the Disciple fares. We print 1,700 copies each month. We run twelve pages and occasionally sixteen. It costs us approximately $165 for one issue of twelve pages; and approximately $200, if the issue is sixteen pages. Suppose we average the monthly cost at $180. Now multiply this by 12 - the total approximate cost for the year is therefore $2,160. Now what are our receipts? The subscription price is $1 for the year. On the basis, then, of 1,700 subscribers our revenue is $1,700. The difference between our costs and our receipts represents a deficit of approximately $500 a year.

Suppose you were managing The Disciple, what would you do about the matter?

There are three methods by which The Disciple can be put on a paying basis:

First, raise the subscription price. Would you be in favor of this? If we depend on this method an increase of 30¢ in the annual subscription price would meet our requirements.

Second, increase the circulation. An increase of 600 subscribers would add little to our costs and would increase our revenue sufficiently to make ends meet.

Third, get advertising. Do you favor this? We would need from fifty to one hundred dollars worth of advertising per month, depending upon whether the issue of The Disciple was twelve or sixteen pages.

The editor believes the problem can be solved by the second and third method: Increase the number of subscribers and get advertising.

Will you help us? If you are a subscriber you can help us greatly by getting others to subscribe.

When we close this volume VIII which is now just opened, we are confident the loyal and generous efforts of our subscribers will make it possible for us to write down that The Disciple is financially O.K.

H.B.K.I

The Canadian Disciple was discontinued for a year and a half in an effort to offset financial crisis and when it was revived it was a four page journal with an occasional eight page issue. It still labored under financial stress as indicated in the following quotations:

1The Canadian Disciple, January, 1930, P.5.
This third number of *The Canadian Disciple* since its reappearance, March 15th, begins to outgrow its initial diminutive size. Miss MacArthur was kind enough to say in her letter, see page 3, that the first reissue was "thin and small, yet gallant and hopeful." Though still thin and small we are commencing, this month of May, to grow a little fatter and larger. The only food that guarantees our growth is subscriptions! Are we too gallant and hopeful to believe that a few more hundred subscribers will send along that dollar? Please use the subscription form on the last page.1

The Report of the Canadian Disciple showed the Disciple re-issued after an absence of a year and a half. The old indebtedness of $820 completely wiped off; total new subscribers, 438. Estimated cost of one years publication, $600. Need about 200 additional subscribers to have a margin of security.

The report of Canadian Headquarters' Publications showed a small balance of profit on the year's business; and the old indebtedness of approximately $900 reduced to approximately $500. It is anticipated that the balance of this indebtedness will be cleared off before the next All-Canada Convention.2

**HANGING BY A SLENDER THREAD**

Our subscription list allows us a sufficient financial margin only to run a four-page paper. Believing confidently that if we could increase the size and news interest of *The Canadian Disciple* we could thereby increase the subscription list and justify taking the financial risk on an eight-page paper, we "plunged" and made our June and September issues an eight-page size. Still confident that we will receive those necessary **TWO HUNDRED ADDITIONAL SUBSCRIBERS**, we are boldly continuing the risk in this October issue of *The Canadian Disciple* and **KEEPING UP THE EIGHT PAGES**.

Commencing with the November issue we will have to play safe.

**UNLESS WE RECEIVE AN ADDITIONAL TWO HUNDRED SUBSCRIBERS IN NOVEMBER** **THE CANADIAN DISCIPLE WILL RETURN TO A FOUR-PAGE SIZE**.

However it is exhilarating to "take a chance" on the belief that our people will respond.

**HELP US TO MAINTAIN THE CANADIAN DISCIPLE AND KEEP IT GROWING.**

The month of November means either "hold the line" or "go ahead!"

---

PLEASE GIVE US THE WORD TO GO AHEAD WITH YOUR SUBSCRIPTIONS.1

"November Decides"
Back to four pages but still hoping for an enlarged paper.
We announced in our October issue that we would be compelled to return to a four-page paper unless we received an additional two hundred subscribers. We did not reach this goal; so as a measure of "cutting our suit according to our cloth" we are making this November Canadian Disciple a four-page issue.

We are hopeful, however, that December will see us reach that required two hundred additional subscribers and enable us to maintain an eight-page edition and keep the paper growing. Will you help us and be one of the two hundred subscribers?2

The Canadian churches of Christ launched a program of advance in 1935 which included a renewed interest in The Canadian Disciple. This publication has again reached the place of an eight, twelve, and even sixteen page journal. The following quotations indicate the renewed interest in this journal:

WE ARE GRATEFUL

with deepest gratitude we acknowledge the kindly messages that have come from every part of Canada - messages of appreciation of the reappearance of "the Canadian Disciple." The steady co-operation of the regional secretaries and of all contributors and agents makes the work of editing a publication a happy experience. We are convinced of the value of a paper in our national fellowship, a medium for the exchange of news, a record of achievement, a guide to thinking and activity, and a response of the churches reinforces that conviction.

As, approaching the close of the year, we seek to evaluate the past and plan for the future, may each of us, under God's guidance, accept in fuller measure our responsibility as Disciples of Christ. Such spirit will guarantee the true worth of our programme of advance and bring the co-operative life of the churches closer to the ideals of the Kingdom of God.3

1The Canadian Disciple, October, 1934, P.1. 2The Canadian Disciple, November, 1934, P.1. 3The Canadian Disciple, December, 1935, P.2
More and more people are reading "The Canadian Disciple." Indeed in some of the churches almost 100% of the families are subscribers. Many "scattered disciples" in outlying districts where there are none of our churches are reading the "Disciple" and writing in letters of appreciation and joy in fellowship.

June, 1936! Already we have reached the eighth month of our new All-Canada set-up, the eighth edition following upon the renewal of "The Canadian Disciple." And, since the month of June is convention time in so many of the provinces, we have endeavored to secure from leaders in all parts of the country some pertinent comment upon the All-Canada Five Year Advance Programme.

Some years ago Mr. W. H. Harding (Deceased) stated in a personal letter to us that the Canadian Disciple is, in his opinion, the most significant achievement in the All-Canada program. We feel that the Canadian churches of Christ are wise in maintaining this journal. It has a place of service among them.

1The Canadian Disciple, June, 1936, p.1. 2The Canadian Disciple, June, 1936, p.2.
CHAPTER 3

THE ALL-CANADA COLLEGE

The idea of a Canadian trained ministry to serve the Canadian churches of Christ was inherited by the All-Canada Movement. It had been in the minds of Canadian disciples for many generations and had taken form, in the midst of the Ontario disciples, in the St. Thomas College of the Disciples. The College was established in Toronto, Ontario, in June 1894, began its work in October of that year, and later was moved to St. Thomas, Ontario. These facts, along with others of educational interest, are preserved in the annual catalogue of the College of the Disciples, St. Thomas, Ontario, for the Session, 1897-98. Because it contains a brief history of the beginning of the College and its background we shall quote the catalogue in full.


BOARD OF TRUSTEES. John Campbell, St. Thomas; W. D. Cunningham, St. Thomas; R. N. Price, St. Thomas; William Trott, St. Thomas; T. L. Fowler, St. Thomas; W. W. Coulter, St. Thomas; George Munro, New Cumberland, W.V.; John A. McKillop, West Lorne; C. A. Fleming, Owen Sound; N. S. Lusty, Rodney; Samuel Woolner, Marsville; Dr. L. Luton, St. Thomas.

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FACULTY. T. L. Fowler M.A., President, and professor of Greek and Sacred Literature; W. D. Cunningham, B.A., Professor of Pastoral Theology and History; D. A. McKillop, M.D., Professor of Latin Languages and Literature; Margaret Saywell, Professor of Elocution and Oratory; L. Luton, M.D., Lecturer on Physical Science; N. D. Wells, Tutor; F. D. Butchart, Tutor.
THE COLLEGE OF THE DISCIPLES. Historical Sketch.

The need in this country of an institution of learning under the auspices of the Disciples for the training and culture of young men for the ministry of the Word, has been felt for many years.

The character and preaching of our pioneer preachers and the zeal of many of our churches, have been such that a large number of our young men have become preachers of the Gospel. These, with few exceptions, received their academic training in the colleges of the United States, and unfortunately for the cause in Canada, nearly all of them remained in that country.

The success of our work in this country has not been commensurate with the importance of our plea. While we have not given undue prominence to first principles and to present results we have given insufficient attention to the future of our cause.

When Christ opened his school and received as matriculates the twelve Apostles, He was looking to the future of His cause. These apostles learned in this school, over which Jesus presided, that, though they must die, the work must go on. The future of the Gospel was with them not a matter of secondary importance. The Apostle Paul was particularly zealous in this respect. To Timothy his son in the Gospel he said; "The things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." This injunction covers all time. Here is a law and an institution. An "able" ministry for his church is authorized by inspiration.

As a people we have not been wholly indifferent to this matter. More than forty years ago an attempt to establish a school was seriously considered, but there were obstacles in the way then, even as there are now. Had a college then been started, thousands of dollars which have gone into other channels would today have been a rich endowment for our institutions. We sometimes feel that we are nearly half a century too late, but there is more profit in embracing the opportunities of the present than there is in mourning over the mistakes of the past.

In the beginning of this decade, D.A. Sinclair of Blenheim, finding he could not, on account of failing health carry out his long cherished desire to become a proclaimer of the truth, left a sum of money to be used by the Disciples for educational purposes.

In the fall of 1892 the first step towards the beginning of an institution of learning was taken, T.B. Knowles and H. McDairmid were employed to deliver a course of four
lectures each. These lectures were given in Toronto. T.I. Fowler delivered a similar course in October of the following year.

At the annual meeting in June 1894, it was recommended that a teacher be employed and a school established in Toronto. T.I. Fowler was engaged by the Co-operation Board and began the work in Toronto in October of the same year. There were but five students in attendance during the session, but the results were highly satisfactory and in the opinion of the Educational Committee there was cause of great rejoicing among the Disciples of Christ in Canada. On account of adverse circumstances, finding it impracticable to continue the school at Toronto, it was resolved by the Co-operation Board to transfer it to St. Thomas. This important action of the Board was ratified by the General Convention held in Toronto in June of last year, by adopting the following report:— "The last two conventions decided in favor of establishing a college in this country under the auspices of the Disciples of Christ. In a matter in which there is so much involved, and in which there are many unforseen difficulties to be met and adjusted, it is no surprise that the disposition of this question should be in some respects somewhat different from what was anticipated.

In a meeting of the Board of Co-operation held in Toronto, September 12th, the following resolution will indicate the action taken—

"Resolved that inasmuch as in the judgement of this Board, circumstances are such that we cannot carry out the recommendations of the convention in London, we will as a Board and as individuals give any brother or brethren, church or churches, our hearty moral support and sympathy, who will endeavor to carry on our educational work at St. Thomas."

The church at St. Thomas received the college with open arms. The success of the enterprise has been very far beyond our highest anticipations. The students have made rapid progress, and several of them are already employed in preaching the Gospel. The college is incorporated under the Statute of the Province of Ontario and enjoys all legal privileges and corporate powers.

During the summer of 1896 it became apparent that more commodious quarters than those already provided would be required to accommodate the growing needs of the near future. Mrs. Augusta Butler donated a valuable and well located lot. Plans were prepared for a two-story brick building. Work was begun promptly and on Feb. 9th 1897, a handsome college building was dedicated to the cause of Christ and education, with appropriate ceremonies, over
which the mayor of the city presided. Congratulatory
and encouraging addresses were made by the Sr. Judge
of the County Court, the Principal of Alma College,
Ministers of the City and visitors.

The permanence of the institution is no longer a
question, and its possibilities for the future are
but faintly foreshadowed by the fact that already twelve
pulpits in Western Ontario are being regularly supplied
by its students. That the work is being guided and
blessed by Him to whom it has been dedicated is not
doubted by those who have given of their means and
their prayers to its success.

CATALOGUE OF STUDENTS.

<table>
<thead>
<tr>
<th>Name</th>
<th>City</th>
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<tbody>
<tr>
<td>Bedford D.</td>
<td>Chatham, Ontario</td>
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<tr>
<td>Bailey Fred.</td>
<td>St. Thomas, Ontario</td>
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<tr>
<td>Bond Fred.</td>
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<td>Bond Eva</td>
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<td>Bale Mary</td>
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<td>Brown Bella</td>
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<td>Butchart F. D.</td>
<td>Clinton, Ontario</td>
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<tr>
<td>Coulter J. H.</td>
<td>Rodney, &quot;</td>
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<tr>
<td>Dick David</td>
<td>Chatham, &quot;</td>
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<tr>
<td>Dunsheath Addie</td>
<td>St. Thomas, &quot;</td>
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<tr>
<td>Ferguson Maggie</td>
<td>Eagle, &quot;</td>
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<tr>
<td>Fuke Hattie</td>
<td>St. Thomas, &quot;</td>
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<tr>
<td>Genders Henry</td>
<td>Folkingham, England,</td>
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<tr>
<td>Green Nettie</td>
<td>Ridgetown, &quot;</td>
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<td>Gilbert Ada.</td>
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<tr>
<td>Hauser Annie</td>
<td>Aldborough, &quot;</td>
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<td>Henderson George</td>
<td>Damascus, &quot;</td>
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<td>Harlow Frank</td>
<td>Cleveland, Ohio</td>
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<td>Harlow Ernest</td>
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<td>Hicks Ada.</td>
<td>St. Thomas, &quot;</td>
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<td>Hicks Edgar</td>
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<tr>
<td>Jewell Rich.</td>
<td>Northwood, &quot;</td>
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<td>Jelly W. T.</td>
<td>St. Eleanor, P.E.I.</td>
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<td>Legge Cecil.</td>
<td>Lyons, Ontario</td>
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<td>Lumley Fred.</td>
<td>Iona, &quot;</td>
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<tr>
<td>McLarty John</td>
<td>Blenheim, &quot;</td>
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<td>McArthur Sarah</td>
<td>St. Thomas, &quot;</td>
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<tr>
<td>Mundy Chas.</td>
<td>Rodney, &quot;</td>
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<tr>
<td>Price L.</td>
<td>St. Thomas, &quot;</td>
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<tr>
<td>Pearce Alice</td>
<td>Iona, &quot;</td>
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<tr>
<td>Paddon Nellie</td>
<td>Yarmouth, &quot;</td>
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<td>Stainsby Susie</td>
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<td>Stafford H. E.</td>
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<td>Stover Kate</td>
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<td>Smith Menetta</td>
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<td>Stewart Ida.</td>
<td>St. Thomas, &quot;</td>
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<tr>
<td>Wells N. D.</td>
<td>Steubenville, Ohio.</td>
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<td>Watt Gena.</td>
<td>St. Thomas, Ontario</td>
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## COURSES OF STUDY

### PREPARATORY DEPARTMENT

**First Term.**  
- English Grammar.  
- Arithmetic.  
- English History.  
- El. Rhetoric.  
- Bible Lectures.  

**CLASSICAL COURSE.**

**First Year.**  
**First Term.**  
- English classics.  
- Caesar.  
- Greek Syntax.  
- Anabasis.  
- Bible Lectures.  
**Second Year.**  
- General History.  
- Virgil.  
- Homer.  
- Physiology and Anatomy.  
- Bible Outline.  

**Third Year.**  
- Hebrew.  
- Livy.  
- Thucydides.  
- Hermeneutics.  
- Christian Evidences.  
- Physics.  

**Fourth Year.**  
- Hebrew.  
- Demosthenes.  
- Ethics.  
- Homiletics.  
- Metaphysics.  
- Logic.  

**ENGLISH MINISTERIAL COURSE.**

**First Year.**  
**First Term.**  
- English.  
- O. T. History.  
- Algebra.  
- Bible Lectures.  
- Rhetoric.  
**Second Year.**  
- English Classics.  
- Church History.  

**Second Term.**  
- English Literature.  
- N. T. History.  
- Geometry.  
- Bible Lectures.  
- Rhetoric.  
- Gen. History.  
- Political Economy.
Bible Outline.  
Nat. Science.

First Year.

Gen. History.
Religious History.
Sacred Geography.
Christian Evidences.

e. 
Homiletics, Logic.
Ethics.

A course of lectures on the History and Principles of the Current Reformation.

NORMAL BIBLE COURSE.

First Year.

First Term.
Gen. History.
Sacred Geography.
Evidences.

Second Term.
English.
History of Philosophy.
History of Civilization.
Astronomy.
Pastoral Theology.

Second Year.

First Term.
English Language.
Oral Exercises.
Science of Interpretation.
Bible Outline.
History of Missions.

Second Term.
English Literature.
Methods of Instruction.
Rhetoric.
Gen. History.
Canon of Scripture.

PREPARATORY COURSE.

It has been found that very many of those who have profited by college training were unable upon entering to begin the regular course. For the accommodation of such a class a Preparatory Course has been arranged.

A thorough drill in elementary subjects is the aim of this department. It is here the student lays a proper foundation for higher advancement.

Special attention is given to the principles and structure of our mother tongue and to the art of expression. A series of oral exercises is a most important feature of this department. The student is required to master the thought of a selection from literature, and to reproduce it in the garb of his own weaving. The Bible is chiefly used in these exercises and the student, in the beginning of his course, not only acquires facility of expression, but receives an extensive knowledge of the Word of God.

MINISTERIAL DEPARTMENT.

The primary object of this department is the preparation of young men of the Christian Ministry. It includes the following branches of study: - Old and New
Testament History, Homiletics, Hermeneutics, Hebrew and Greek, Christian Evidences, Church History, Inspiration, The History and principles of the Current Reformation. There will also be given each session a course of lectures on the every day work of the preacher, and on methods of church work.

In view of the advancement of education among all classes, and the attention given even in secular institutions, to the study of Hebrew and kindred languages, it behooves the preacher of the Gospel, if he would be fitted for the highest usefulness in his calling, to give special attention to the subjects in this department.

ENGLISH BIBLE COURSE.

This course is specially designed for those who wish to acquire an accurate knowledge of the English language and its literature in connection with a study of Bible subjects but who do not wish to spend time upon the ancient languages and higher mathematics.

NORMAL BIBLE COURSE.

The Normal Bible Course is designed for young men and ladies who cannot spend much time in school, but who wish to prepare for usefulness in the church and as assistants in the mission field.

Many of the most active and zealous workers in the church feel the need of special preparation in order that they may render more efficient service in the various departments of church work.

Those who closely observe the workings of the Sunday School and Young People's Societies, see that there is urgent need in them for a better handling of the Bible.

A band of trained workers in every church, is the demand of the present hour. To assist in furnishing the churches with this essential element is the aim of this department.

DEPARTMENT OF ELOCUTION AND ORATORY.

Miss Margareta Seywell, a graduate of Boston School of Oratory, has charge of this department. The work includes a thorough drill in vocalization, orthoepy, modulation, inflection and gesture. Particular instruction is given in regard to position, movement and general bearing before an audience.

The work in the course gives special attention to correctness of speech and refinement of manners, and aims to insure a forcible, natural, and graceful delivery.

SPECIAL LECTURES.

In addition to the regular courses of study provided, a series of Special Lectures will be given each Session by members of the faculty and others.
SUPPORT.
The College has been started with the conviction that such an institution is urgently needed, and with the confidence that it will commend itself to Disciples, and receive their generous support. It depends upon the voluntary contributions of the brotherhood, and an appeal is here made for liberal offerings to carry on the work. It is the desire of the Board to make the College practically free. A nominal fee of only three dollars per term is charged. There is an extra fee in the Department of Elocution.

LIBRARY.
One of the essential features of a college is a good library. Our shelves contain already about one hundred good volumes. The students have access to the public library of the city, but we wish to fill up our own shelves as quickly as possible. Donations of books are asked for.

PHILOMATHEAN SOCIETY.
This society has for its special objects the study of the Bible and practice in the art of public speaking. Young men preparing for the Ministry may gain incalculable advantage from this institution.

Its regular exercises consist of recitations, essays and discussions of live subjects. It is here the student becomes acquainted with parliamentary rules, and receives a practical knowledge in the management of deliberative bodies.

It is the aim of the Society to bring the members under the refining influence of college life, and to produce literary and moral culture.

LOCATION.
St. Thomas is a favorable location for the College. It is situated in a central and commanding position in a magnificent agricultural region. It is the chief railroad centre in the west and affords every facility for railway communication. This is a matter of first importance to students and teachers who preach at various points during the session. The M.C.R. grants half-fare rates to those having regular appointments.

St. Thomas is the seat of a number of excellent educational institutions.
Alma College is located here and affords the very best facilities for the higher education of young ladies. The College is a magnificent structure and the equipment is complete.
St. Thomas is the centre of a cluster of churches, many of which need the assistance which a college can give. Several of these are already being supplied with
young men from the school.

The Church in this city is one of the largest and most active churches in the Dominion. It is distinguished for its loyalty to the plea of the Disciples and for its deep interest in mission work at home and abroad.

St. Thomas is considered the healthiest city in the Dominion. The Dominion Mortuary Statistics of twenty-nine cities and towns in Canada show that the death rate in St. Thomas was the lowest of the twenty-nine; namely 12.07 per 1000 population. The rate runs from this up to 31.55 and the average for the twenty-nine cities and towns in 20.07. St. Thomas Times.

CALENDAR FOR 1898-99.
Session begins Monday October 3rd.
First Term closes December 23rd.
Second Term begins January 2nd.
Session ends April 6th.
Annual meeting of the Board of Trustees, Apr. 6th.
Commencement exercises Apr. 6th.

FORM OF BEQUEST.
I give and bequeath to The College of the Disciples in Ontario, now situated in St. Thomas, the sum of ............................................................. Dollars to be held by the College Board on proper investment as a part of an endowment for the support of the College.

Mr. John A. McKillop, (Deceased) College Secretary, in his report for the Session 1896-97, stated that the enrollment of students for the first term was 28 and for the second term was 33, of whom ten were preparing for the ministry. One of these men was from Ohio, one from Prince Edward Island, and the others from Ontario. We note from the Catalogue which we have just quoted that in the next year there were two students from England.

Ten pulpits were supplied every Sunday and the college was unable to supply all requests for preaching service. The following quotation from the secretarial report gives further information relative to the preparation for building and also the financial obligations of the school:

1Pamphlet, Annual Catalogue of The College of the Disciples, St. Thomas, Ont.
The Board expresses hearty thanks to Sister Butler and all who contributed to the erection of the building. The cost of the building, including furnace and plumbing, was $1787.44. The lot is valued at $800.00. An encumbrance on the lot and building of $1000.00. The balance of the cost being donated by the churches of Ontario, brethren, and friends. There is also the sum of $200 of unpaid pledges, which will bring the net indebtedness to almost $800.00, in addition to this the current expenses have been met.

The Board believes in a great future for the work through this college supplied by the brethren, and what Bethany College was to the churches in the early days of the Reformation Movement, what Hiram College is to Ohio, Bible College of Lexington to Kentucky, Drake University to Iowa, Butler to Indiana, so will the College of Disciples in Ontario be to the churches in Ontario, to the whole brotherhood standing firmly together as one and relying upon the help of God. Let us give it our help and support.

The building, located on Hiawatha Street, in St. Thomas was started in the fall of 1896 and opened in the spring of 1897. It was used for college purposes till 1909 when the College was moved to Toronto, Ontario and discontinued. In 1910 the property was sold to the St. Thomas School Board. The Board of Education used this building as a Public School through the year 1941. It was sold to private parties who have converted it into a dwelling apartment.

Dr. T.L. Fowler (Deceased) was the first principal of the College and he continued to serve in this position till 1902. Dr. W. C. MacDougall (Deceased) was principal from 1902 to 1905. Dr. F. C. Lumley was principal in 1906 and 1907. Mr. John McLarty was principal in 1908 through 1909.

Support of the College was withheld and its discontinuance precipitated because of Contentions. There were two Contentions:

1John A. McKillop, M.A., Secretarial Report, loaned to us by Mrs. J.A. McKillop. 2John A. McKillop, M.A. Secretarial Report; Letter from W.R. Coulter.
which divided friends and undermined the work of the College.
We have presented these contentions, Modernism and agitation to remove the College to Toronto, Ontario, elsewhere in this dissertation. We refer the reader to this discussion.1

The next step in College development was taken in 1922 by Mr. R. George Quiggin, who later became the first principal of the All-Canada College. Three young people, two of whom were planning to give their lives to service in the Christian church, were attending McMaster University in Toronto, Ontario. McMaster is a Baptist University. Mr. Quiggin, pastor of the Hillcrest church of Christ, Toronto, established a lecture course to give these young people the benefit of Christian church teaching. This fact is presented in the following paragraph:

**A DISCIPLE LECTURESHIP.**

The Disciples in Ontario are at least doing something toward training the young people for service to the cause. On Feb. 9th in McMaster University there was inaugurated a series of lectures to students of that University, under the leadership of Bro. R.G. Quiggin, of Hillcrest church. Bro. Quiggin has to begin with a class of three. Mr. Will Black, Mr. H. Stephens, and Miss Marion Royce, and these are receiving weekly lectures in the history and principles of the Disciples. Two of these students are preparing for the ministry. With this service to our young people there ought to be a renewed effort to procure the devotion of fresh lives to the work of the ministry, and other Christian service. This work will grow if it is helped forward by friendly hands and voices.2

In this same year, 1922, the Findings Committee of the first All-Canada Conference recommended in article 10 of their report the consideration of the establishment of a Bible Chair or a College.3

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1See Part 1, Chapter 5, P. 45-46. 2The Christian Messenger, March, 1922, P. 5. 3See Part 1, Ch. 3, P. 23.
Various steps were taken from this point, slowly and carefully, but certainly, toward the establishment of a college. We shall follow these steps through the history of the All-Canada College.

In 1923 a provisional Board of Trustees with Mr. Charles L. Burton as chairman was appointed at the Conference which met in Winnipeg, June 23rd and 24th, 1923. These trustees were to study plans for the establishment of a College.1

In the 1924 All-Canada Convention the College question was further discussed and recommendations were drawn up by the Findings Committee. Dr. H. O. Pritchard was in the Convention and delivered a challenging address on Education. Means of financing a College were discussed and the gift of a deceased minister's library to the proposed College was accepted.

The following paragraphs are such quotations from the report of the Findings Committee and the messages of the Convention as throw light on this action:

RECOMMENDATIONS ARISING OUT OF THE PROPOSED SUGGESTIONS REGARDING PROPOSED CHRISTIAN COLLEGE.
PRESENTED TO THE CONFERENCE BY THE COMMITTEE ON EDUCATION.

The Findings Committee was entrusted with the task of appointing trustees as provided for in the Report of the Education Committee, and recommending the necessary steps toward the carrying into effect of the establishing of a Christian College.

3. We recommend that there be eight Provisional Trustees (provisional until such time as incorporation is effected), chosen at large from the entire field of Canada by this Conference. We recommend that these Trustees have power to add to their number. We name the following as the eight Trustees:
Honorary Chairman - T.L. Fowler, Ontario.
Vice-Chairman - C.L. Burton, Ontario.
J.W. Barnes, New Brunswick.

1See Part 2, Chapter 1, P.57, Report of Findings Committee, Article 9.
G. H. Stewart, Manitoba.
John A. McKillop, Ontario.
Prof. H. S. Dawes, Ontario.
Amos Tovell, Ontario.

We recommend that this Conference request the Provisional Trustees named above to proceed with the incorporation of a Board for the purpose of conducting an educational institution under the Statutes of the Province of Ontario.

We recommend that the matter of Permanent Trustees be left to the Board of Provisional Trustees.

We recommend that John Stuart Mill be empowered to collect subscriptions, and, under the management of the Trustees, secure five-year subscriptions or pledges for the budget of the proposed Educational Institution, with the understanding that if the project is abandoned, subscriptions will be returned, except for obligations incurred.

WE WILLIAM PHILLIPS' MEMORIAL LIBRARY.

II. We call the attention of our people to the magnificent gift made by Mrs. William Phillips, widow of the late William Phillips, beloved minister of the Douglas Avenue Church, St. John, N.B., this gift comprising a library of over four hundred books, to become the nucleus for a library for the use of the proposed Christian College. We recommend that the heartfelt thanks of our brotherhood be extended to Mrs. Phillips and that our sincerest expression of sympathy in the loss of her husband be conveyed to her.

High enthusiasm for the project of a Christian College for our Canadian brotherhood marked all the addresses and discussions upon this most important question. Dr. Pritchard, secretary of the Board of Education of the Disciples of Christ, in a forceful address, called our Canadian brotherhood to awake to the realization that the whole onward progress of the Church of Christ depends upon an informed brotherhood, a trained leadership and an adequate supply of young life to fill the needy fields with workers. The Christian College makes possible these requisites. Wherever the Disciples of Christ have established colleges there the Disciples of Christ have grown in strength and in consequent influence.

The immediate task before us as a brotherhood is twofold; first the securing of the necessary funds. Over and above the Sinclair bequest, which amounts to
some $11,000, we must have an additional $10,000 a year. Two of our brethren have already pledged $1000 annually each for five years on condition that our brethren throughout Canada will pledge the other $8000. Bro. Mill is entrusted with the task of raising this money. Let us rather say he is entrusted with the task of receiving this money. Can we not rise to real heights of earnestness and loyalty and without a drive send this money in to Bro. Mill now. Let each lay it upon his heart. Let everyone have a share in this great enterprise for the kingdom. The eyes of the brotherhood are upon us. God expects great things of us. The needs of our work are pressing. These needs will be met in a college. Do it now. Let us be a people with a conscience, with a heart, with a vision, with a purpose, with an achievement. There is nothing that will so attract young life to our churches as some real big achievement to which we can point with pride of those who feel that they are part of a great conquering victorious cause. Come on, Canadians.

The other part of the task which calls for immediate action is the enrolling of young men and women for the first year that the college opens. What it will actually mean now is that these young people will register and take their course in the University of Toronto and will receive credit from that University for the special courses given in our Bible College. A degree from the University of Toronto is recognized around the world as marking its holder as a man trained in the best traditions of education. And the opportunity of being one of the first to enroll in the Disciples' Training school in the year of its inception will be looked back to in after years when the school shall have reached its maturity of influence as no mean honor. But above all this is the call of Christ, clear, sweet, glorious, calling our young people to equip themselves for the noblest service. Who of our young people will commit their lives now to His service and will enroll in the first class in our Christian College?

In 1925 the Provisional Board of Trustees had reached the conclusion that affiliation with the University of Toronto was impossible. They were able, however, to establish informal relations with McMaster University for the undergraduate study.

1The Canadian Disciple, July-August, 1924, P.3,4.
of our students, including certain courses in Theology. The disciples were to provide a principal and a student residence. Mr. R. George Quiggin was appointed to this position as lecturer and Dean. The residence was unnecessary in the first school year, 1925-26, as there were only three students in attendance, though a few others who were already in attendance at McMaster University enrolled in the College course.

The following quotation presents the students and some of their activities in their first year:

Our three students: Miss Norma McDormand, Mr. Albert Smith, Mr. Kenneth Wills, are registered in the regular Arts Course at McMaster University and are taking the special course of lectures from Mr. R.G. Quiggin who is our acting Principal.

Our arrangements with McMaster have not been entirely satisfactory. We have not been able to carry out the full original intention owing to some necessary modifications owing to special domestic conditions in McMaster itself. Our students will, however, qualify for the full degree of B.A.

The arrangements for special house accommodations have had to be postponed owing to small initial attendance. The temporary arrangements have been effective, however, Miss McDormand is living with Mr. and Mrs. Quiggin and is engaged in work at Hillcrest and is an effective worker. Albert Smith is acting as Pastor's Assistant and young People's and Boys' Worker at Hillcrest and has done fine work. Kenneth Wills lives in residence at McMaster, but is busily engaged with the Central congregation and is doing great service with the boys and Young People.

If the Trustees and Subscribers will agree, it is quite likely that these two young men will visit various congregations at the close of their college year.

In another year these young men will be able to do effective student preaching and pastoral work.

The added numbers next year will enable us to make special house arrangements with an existing vouched for rooming house of good atmosphere and for meals together.

The beginning described above is a modest one, but
anyone who has seen these young people at work has realized the wonderful possibilities of our own trained ministry.

These young people are joined in Mr. Quiggin's courses by other young disciples at the College, but not in our own course.

The Ontario Board facilitates our plans by formally adopting our plans as their own, thus qualifying us for the support of the Sinclair Fund. This arrangement has proven satisfactory in the absence of our own college incorporation, which has been purposely delayed until we gain experience.

Subscribers to the plans originally approved by the All-Canada Conference and subsequent Provincial bodies are asked to approve our initial work and allow their subscriptions to be applied to the work already done and now in progress.

The work will proceed upon the principles laid down and as soon as the student body is large enough we believe all features of the work as planned will be carried out.

In the summer of 1926 Mr. Albert Smith and Mr. Kenneth Wills travelled from coast to coast, visiting a majority of the Canadian churches. The purpose of the trip, which was approved by the All-Canada Convention of that year, was to inform the churches about the College and to secure new students. The trip was financed by Mr. C.L. Burton and Mr. George H. Stewart.

In this same year, 1926, the College received the gift of the libraries of Mr. and Mrs. H.A. MacDonald, Kingsboro, Prince Edward Island, and Mr. R.W. Stevenson (Deceased) which was given through Mrs. Stevenson, Toronto, Ontario.

Mr. Quiggin continued as principal and lecturer in the school year, 1926-27, at a salary of $1000.00 a year. His courses were: "The Beginnings of the Christian Church," based on the Book of Acts and the Pauline Epistles; "Homiletics;" and

1 The Canadian Disciple, July, 1925, P.3; April, 1926, P.7.
"How to Study." Supplementary lectures on Evangelism and Personal Work were given during the year by visitors: Dr. Whidden, the Chancellor of McMaster University; Dr. Robert M. Hopkins; Mr. Hugh B. Kilgour; Mr. C.L. Burton; and local and provincial ministers.

In the fall of 1926 the Executive Committee rented a furnished house at 59 Prince Arthur Avenue, in the vicinity of the University, as a residence for the men. Thus the students were able to work together, play together, eat together, and pray together. Mr. and Mrs. Frank James, older students, were in charge of the student house when it was first opened. Mrs. James served as housekeeper. In April 1927 the Jameses left the College and Mrs. F.B. Kilgour consented to carry on as Matron till the end of the school year. A house committee composed of Mrs. R.G. Quiggin, Mrs. H.A. Stephens, and Mrs. C.L. Burton aided in the completion of the furnishing of the house and managing it.

The students in this college year were Mr. and Mrs. James who dropped out before the end of the school year; Albert Smith, Windsor, Ontario; Kenneth Wills, Winger, Ontario; Archibald Allen, Riding Mountain, Manitoba; Hayden Stewart, Winnipeg, Manitoba; and Miss Norma McDormand, Westport, Nova Scotia. A few other young people in McMaster University who were not enrolled in the disciple school nor definitely preparing for the ministry attended the lectures.1

Beginning in January, 1927, the churches in Canada observed

1The Canadian Disciple, August 1927, P.14; January 1930, P.4.
the third Sunday in January as College Sunday. A special offering for the work of the College is received on this Sunday. Many of the ministers bring the work of the College into their pulpit messages and in other ways present the College to their congregations.

In the fall of 1927 a larger and more suitable residence at 552 Huron Street was secured for the students. Mrs. Kilgour continued to serve as House Mother. Three new students, Harry Ogletree, Chesleigh McLeod, and Andrew Lawson, brought the total number to seven who lived in the home. One of these, Harry Ogletree, Winnipeg, Manitoba, was forced to leave school because of ill health. The students observed daily devotions and weekly prayer services in the home. Mr. Quiggin continued as lecturer and dean of the College. The work of the College was announced as follows:

THE COLLEGE OF THE CANADIAN CHURCHES OF CHRIST ARTS COURSE IN McMaster UNIVERSITY AND LECTURESHP IN SPECIAL COURSES
R.G. Quiggin, B.A., Acting Dean and Principal.
SUGGESTED COURSES
Course A.- For students who wish to qualify for degree of Bachelor of Arts at McMaster University, four years.
Course B.- A three year course for men who desire ministerial training without a degree, known as the English Theological course, without languages.
Course C.- (for women students) A two-year course for those preparing for Missionary work at home or abroad.

POSITIVE ADVANTAGES
We are seeking to train Canadian young people for service to our Canadian Churches, in contact with such leadership and opportunities as will prepare them effectively.

1The Canadian Disciple, January, 1930, p. 4.
Students live at the residence, which is adequately supervised, with due regard to moral and spiritual atmosphere.

Student preaching and service in Ontario churches are available for the purpose of upbuilding.

STUDENTS' RESIDENCE

This is situated at 552 Huron Street, Toronto, and it is under the supervision of Mrs. F.B. Kilgour, matron.

COLLEGE TERM

The College term runs through the academic year from September to May. For further terms as to instruction and opportunities write the Dean, Rev. R.G. Quiggin, B.A., 494 Rushton Road, Toronto, Ont.

H.A. STEPHENS, Treasurer.
C.L. BURTON, Chairman of Board of College,
269 College St., Toronto 2.1

In October, 1927, the College of churches of Christ in Canada was incorporated under the Ontario Companies Act. Facts about the College charter are as follows:

The first few paragraphs are formal statements of the power of the Ontario Government to grant such a charter, and the Hon. the Provincial Secretary (Mr. Lincoln Goldie) goes on to state as follows:

"Now know ye therefore that under the authority of the hereinbefore recited Act I do by these letters patent constitute the persons hereinafter named, that is to say, Charles Luther Burton, general manager, Herman Archibald Stephens, chartered accountant, Joseph Hilley and Hugh Stanley Honsberger, barristers-at-law, and Charles Benjamin Martin, merchant, all of the city of Toronto, in the county of York and Province of Ontario, and any others who may have become subscribers to the memorandum of agreement of the Corporation, and persons who hereafter become members thereof, a corporation without share capital under the name of College of Churches of Christ in Canada for the following objects, that is to say:

to provide for facilities for young men and women acquiring an education more adequately to prepare them for the Christian ministry and other forms of Christian service and such other courses of study as the directors or trustees may deem advisable; to hold such lands and

1The Canadian Disciple, November 1927, p.8.
with such buildings as may be advantageous effectually to carry on such work and particularly to lend upon the security of mortages on real estate or government or municipal bonds such money as may be available for endowment funds, or which may not be necessary for the present operation of the College.

The head office shall be in Toronto and the first directors are the foregoing named persons.

Membership. "It is hereby ordained and declared that (1) the subscribers to the memorandum of agreement of the corporation shall consist of the subscribers and of those who shall hereafter be duly elected as members of the Corporation in accordance with the by-laws and regulations from time to time in force; (2) the interest of a member in the Corporation shall not be transferable and shall lapse and cease to exist upon the death of such member, or when such member shall cease to be a member by resignation or otherwise in accordance with the regulations from time to time in force.

(Other minor provisions follow here)

"And it is further ordained or declared that the said corporation shall be carried on without the purpose of gain for its members, and that any profit or other accretions to the Corporation shall be used for promoting its objectives."

Given under my hand and seal of office at the City of Toronto in the said Province of Ontario, this twenty-first day of October in the year of our Lord one thousand nine hundred and twenty-seven.

L. Goldie,
Provincial Secretary.

On February 10th, 1928 the College "governors" met in Toronto. Mr. Quiggin announced that, at the close of the College year, he would lay down the responsibilities which he had been carrying as an extra task while serving as pastor of Hillcrest church. Dr. W.C. MacDougall was appointed principal, to begin on June 1st., and Miss Kathleen McArthur was appointed his assistant in working out the All-Canada educational plans.

Dr. MacDougall was present and outlined principles of operation which he expected to put into practice immediately upon assuming full charge of the College.

The Canadian Disciple, January, 1928, P. 5.
Dr. MacDougall's plans included the following ideals:
First, that the churches must foster the life of the College and second, that the College in turn must foster the life of the churches by developing plans that make available suitable courses of study and training for the local student-minded leaders and young people as well as for the College student. He suggested that the College should be taken to groups outside of Ontario for short periods of concentrated work, lasting ten days or two weeks in centres like Winnipeg, Manitoba. Thus the College would reach three groups: the young people with adequate academic standing who are looking forward to full-time service for Christ, young people and those of more mature development with inadequate academic standing who are looking forward to full-time Christian service, and those who are unable to give full-time Christian service but who are rendering the finest yeoman service in our local churches.1

In 1928 Mr. Kenneth Wills, Miss Norma MacDormand, and Miss Mary F. Stephens received the Bachelor of Arts degree from McMaster University. Mr. Wells was ordained in his home church, Winger, Ontario. His father and grandfather were among the elders who laid their hands upon his head. Mr. R. George Quiggin helped with the ordination service. Mr. Wills was called to the pastorate of the St. James church of Christ, Winnipeg, Manitoba.2

In the summer of 1928, through the generosity of Mr. C.L. Burton, Mr. MacDougall, Miss McArthur, and two of the students

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were enabled to visit all the provinces, except British Columbia. They travelled 27,930 miles. They presented the College aims and led devotions in conventions and young peoples' camps across the Dominion.

Mr. Albert Smith served as pastor of the church at Summerside, Prince Edward Island, and Mr. Archie Allen served as pastor of the Home Street church, Winnipeg, Manitoba. Thus they had a busy summer in actual experience in the ministry.1

In the fall of 1928 a gift of $1000.00 was received from a family in Prince Edward Island. A gift of $3000.00 was promised to establish a student loan fund. Two other gifts of $1000.00 each were received from new friends of the College. These people wished to remain anonymous. A gift of a bound volume of World Call and a five volume set of Hastings' Bible was received from an "Isolated Disciple" in Bowmanville.2

In the 1928-29 school year Albert Smith was made president of the Senior class of the University. He also was a member of the University Debating team of four chosen from Canadian Colleges and Universities to make an American winter tour. Mr. Hayden Stewart was chosen as president of the Sophomore class and Chesleigh McLeod was selected as Sec-Treasurer of this class. Bruce Stainton, a new student, and Hayden Stewart made the University Rugby (Football) team. Andrew Lawson was Sec-Treasurer of the University Debating Union. The men also entered church activities. Hayden Stewart served in boys' work at Keel Street

1 The Canadian Disciple, August, 1928, P. 2. 2 The Canadian Disciple, October, 1928, P. 7; January, 1930, P. 4.
church. Andrew Lawson, Archie Allen, and Clifford Reed, a new student, were engaged in youth work at Central church. The older students also did occasional preaching. Albert Smith, Archie Allen, and Bruce Stainton each preached in such neighboring churches as Selkirk, Sweets Corners, Owen Sound, and Kilsyth.

Extension courses were planned in the fall of 1928 and were conducted in Winnipeg, Manitoba, beginning on November 26th, and in Charlottetown, Prince Edward Island, beginning on January 14th, 1929. Each was conducted for a week. Part of the announcement follows:

**AIMS OF THE EXTENSION COURSES:**

To bring definite and thoroughgoing Christian instruction and religious guidance to such earnest-minded young people as desire to give themselves to some full-time Christian service, but who as yet are not prepared to enter the College; and to help them forward in this noble purpose.

To assist all Bible School Young People's Group leaders in the desire to secure added training for their worthy tasks.

To establish in the minds of all its students deep-laid convictions regarding the way of life and thought which is centrally and fundamentally Christian.

**THE EXTENSION WEEK'S DAILY PROGRAMMES:**

Morning and afternoon sessions of the School will be provided for those able to attend as Day students; and late afternoon and evening sessions for those who, as evening students, can be in attendance only at such hours. The sessions will be adjusted to meet local conditions in Winnipeg and Charlottetown. Such adjustment of sessions as may be found necessary will be made the opening day when the school is organized for its classes. There will be day and evening discussion groups.

**THE COST:**

The registration fee of one dollar ($1.00) for each student enrolled in the School is for the purpose of covering the cost of overhead, such as printed folders, stationery and postage.

**THE STAFF:**

Miss Kathleen W. McArthur, Miss Marion V. Royce, Dr. W.C.
MacDougall and Prof. L.W. Shaw, Director of Teacher Training, Prince of Wales College, Charlottetown. Prof. Shaw will assist in the latter centre. We had hoped to have been able to announce a local member for the staff in the Winnipeg centre but as yet are unable to do so.

COURSES OFFERED (this year):-
On the Bible, two: One on "How We Got Our Bible," and the other on "The Formation of the New Testament."
In Religious Education, two: One on the "Teaching Work of the Church," and the other on "Materials and Methods of Bible Study."
On Religion, One: "The Real Purpose of Religion."
On the Church, One: "The Church's Task at Home and Abroad." (It will be observed that this is a course in Missionary Principles which should underlie all Mission Study and Work).

THE EVENING OPEN FORUM DISCUSSIONS.
One evening discussion period will be devoted to the following topics, each of which will be introduced by a fifteen minute paper, setting forth the main points in the subject: "What shall we do about Prohibition?" "What Principles should guide one in the choice of a life-Vocation?" "What Principles should guide one in the use made of one's Leisure?" "What is the place of Symbols in Religious Experience?" These questions represent problems which almost everyone faces in everyday experience. These discussions will be promoted with a view to assist the young as well as others to arrive at worthy decisions and build personal convictions that are Christian.

TO WHAT DO THESE EXTENSION COURSES LEAD?
1. Toward credits in College work:-
For all courses completed satisfactorily in the College Extension work credit will be given toward courses taken later, either by correspondence or during residence in the College.

2. To correspondence courses:-
Those who desire to continue further such studies as may have been completed satisfactorily in the College Extension courses, should consult a member of the College Staff for additional information regarding the Correspondence Courses being offered to meet the needs of those not in residence.

The situation of our college as an All-Canada institution and the needs of many of our most worthy and capable potential leaders among our young people, who as yet have not attained adequate academic standing, make it necessary that the College promote as rapidly as possible wise plans for the development of correspondence study as
a part of its work. This it hopes to do. Its plans this year are but beginnings and cover only certain subjects in the field of religion and religious methods.  

An extension school was conducted in Toronto, Ontario for a week, ending on March 7th, 1929. The results of the school are stated as follows:

**SUMMARY OF EXTENSION WORK IN THE THREE CENTRES:**

The total registration in the three schools was one hundred and fifty. The total number of individuals who received recognition certificates was seventy-six. These received recognition for work done in a total of one hundred and thirty-nine subjects. In addition, all these who have received recognition certificates from the College are in line for recognition from the Religious Educational Council of Canada as soon as they finish the work in the remainder of their courses. Some twenty-five of these have qualified already for this recognition from the R. E. C.; and will receive the Standard Leadership Course Certificates.

There were eleven students in residence in the school year 1928-29. The courses offered in addition to work received in McMaster University were as follows: Miss McArthur, four hours per week in "Teachings of Jesus" and "Materials and Methods of Bible Study;" Dr. MacDougall, six hours per week in "Introduction to the Study of Religion" for junior students, and "Religion in the Modern World" for senior students.

The first of a series of annual lectures to be given in the College by chosen leaders was inaugurated in 1929 and was given by Mr. R. George Quiggin on the theme: "Christian Public Worship." The lectures were given in the evenings of Tuesday, Wednesday and Thursday for three weeks, March 12th through March 28th.

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The subjects discussed each evening were as follows: "The Meaning of Worship, Origins of Worship, The Divine Object of Worship, Modes and Methods of Worship, Aids to Worship, and The Ends of Worship."¹

The closing ceremonies of the All-Canada College in the spring of 1929 were conducted in Central church, Toronto, on Saturday evening, May 4th. Toronto ministers along with Dr. MacDougall and Mr. C.L. Burton had part in the service. Principal Whidden of McMaster University gave the address.

Mr. Albert Smith of Windsor, Ontario was graduating from the school. He was presented with a beautiful leather bound copy of the American Revision of the Bible. Later in the evening a reception for the students of the College and their friends was given at the home of Mr. C.L. Burton. On Tuesday night, May 14th, the University Convocation Service was held in the Walmer Road Baptist church. At this service the degree of Bachelor of Arts was conferred upon Mr. Smith.

Mr. Smith accepted the pastorate of the Summerside, Prince Edward Island church of Christ. Each of the students secured summer preaching. Two of them, Mr. Archie Allen and Mr. Oliver McCully, had not planned to take churches. However, urgent calls came and Mr. Allen accepted the summer pastorate of the Hillsburg and Mimosa churches, Ontario and Mr. McCully went to Portage La Prairie, Manitoba.²

In the school year 1929-30 Mrs. Katharine Royce was

¹The Canadian Disciple, March, 1929, P. 8; April, 1929, P. 7.
²The Canadian Disciple, June, 1929, P. 1, 6, 9.
chosen as House Mother. Mrs. Kilgour gave up this task because of her health. Again this year the extension work was planned, with a school in Halifax, September 18-28; one in Edmonton, November 6-16; and one in Winnipeg, November 20-30. Similar schools were to be planned for Toronto and St. Thomas to be conducted early in 1930. This year, as in other years, the College received gifts of vegetables and canned fruits to supplement the cost of living. Other gifts received were the Schaff-Hertz Encyclopedia of Religious Knowledge in thirteen well bound volumes from Mrs. J.A. Beaton, Cleveland, Ohio and a set of Commentaries from Mrs. O.J. Honsberger, Toronto Ontario.1

The number of students remained the same as in the previous year: though five new students were added, four of the old ones dropped out and one had been graduated. Informal and temporal and temporal relations were established, on the same basis as with McMaster University, with the University of Toronto. The new students received part of their training in Victoria College, one of the University's federated institutions. Eighteen local church leaders in Ontario, Nova Scotia, Portland, Maine, and Buffalo, New York were enrolled in the correspondence course.2

At the conclusion of the school year Mr. Archibald Allen and Mr. H. Bruce Stainton were graduated with the degree of Bachelor of Arts. Their work was recognized in the closing service of the school which was held in the Keel Street church of Christ. Each of the men was presented with a Bible which

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1The Canadian Disciple, September, 1929, p. 8; October, 1929, p. 16; November, 1929, p. 6; December, 1929, p. 6; February, 1930, p. 6.
2The Canadian Disciple, January, 1930, p. 4.
symbolized that the heart of the College work is a school of religion.1

In the school year 1931-32 there were seventeen students, more than in any previous year. Among these students was Mr. Kenneth Wills who had returned for graduate work and was pastor of Central church of Christ. Miss Jesse Trout, Canadian missionary to Japan, was home on furlough and took a course in the College and the Canadian School of Missions. Mr. Erwin Hyde and Mr. Norval Kern, ministers in the Christian Connection church, were among the students. A majority of the men were in pre-University studies.

McMaster University had been moved to Hamilton, Ontario and the two older students, Hayden G. Stewart and C. Andrew Lawson, spent the year in Hamilton. They were ready for their degree in the spring of this year. The other students received much of their work in Victoria University and Emmanuel College.2

The Extension Courses were discontinued in this year but week-end schools were substituted for them. One of these schools was held in Windsor, Ontario, February 13th to 15th, 1931. Sessions were held on Friday evening, Saturday afternoon and evening, and Sunday afternoon. Thirty registered for the school. The subjects offered were "Studies in Religious Education," and "Studies in the teachings of Jesus on Our Life Questions."3

A cloud appeared on the horizon of the College life in this year. Financial support of the school was not adequate.

1The Canadian Disciple, May, 1930, p.5 2The Canadian Disciple, April, 1931, p.6; September, 1931, p.2. 3The Canadian Disciple, March, 1931, p.8.
Mr. H.A. Stephens, Treasurer, presented the problem as follows:

The College from its inception has had many friends. Had it been otherwise the work could not have been carried on. Every year it is growing, students are coming in greater numbers and this, of course, adds to the financial burden. Our total budget is modest and quite within our means, providing each of us carries his share of the load. SPASMODIC GIVING IS NOT GOOD ENOUGH. What we need is regular support, by pledges so that the College may know what its resources are, and enable those charged with the work of the College to devote their whole time and energy to the work of the College. If you cannot give now what you feel you would like and ought to give, then sign a pledge form and send it in, indicating a later day when you will send in the money. Make it for five years so that the College may plan a better and bigger work for the years ahead. Make a pledge while it is on your heart, thereby enabling this work to carry on. Do it now. Why not?

**STATEMENT OF COLLEGE FINANCES FOR THE YEAR ENDING MAY 15TH, 1930.**

**Receipts:**
- From pledges and Contributions: $6,118.95.
- From Sundry other Revenue: 236.20.
- From Sinclair Estate: 600.00.

**Total Receipts:** 6,955.15.

**Expenses:**
- To Administration and Operating: 7,330.68.
- To Cost of Maintaining Student's Residence: 1,676.25.

**Deficit as per above:** 2,051.78.

Mr. C.L. Burton stated:

**A YEAR OF FAITH OR A YEAR OF DOUBT?**

Disciples across Canada are faced with a major issue in this January, 1931. It is the month of College day decisions for each and all - for everyone, for every church and every member. Shall it be a year of faith or a year of doubt? This is the momentous question which you are asked to answer, and to answer prayerfully.

Your Board of Governors and your officers, as well as your College staff and the student body are hopefully looking for your answers. They have faced the early issues and have brought the College into being, and many happy results have been secured, many happy experiences have been had, and, of course, the usual anxieties,

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1The Canadian Disciple, January, 1931, P.2.
mostly petty in their dimensions, have been experienced.

Our conventions have been practically unanimous in their endorsement of the College, and we have many evidences that for the large majority of our people the College and its promise of a Canadian trained ministry has been the most hopeful and the most mutually inspiring effort we have made for years. Many individuals and a few churches have given substantially of time and means in support of the College enterprise.

Some churches are now being ministered to by our first graduates in Arts. These young men are not experienced preachers or pastors, but they are well begun and ready to serve. They should, however, all have further theological training, and time for study and proper reading.

As Chairman of your Board of Governors I am impelled to ask both churches and individual disciples to make their position clear, because upon their action will hang the question of faith or doubt in the College.

The College has undoubtedly many, many friends, but what is not sufficiently realized, it has some enemies. There are those who do not wish it to succeed, and who are known now to be in doubt.

It is quite plain to anyone who cares to enquire that unless those who have faith in the College and its mission declare themselves, both by word and financial support, the forces of doubt will win the day.

It is therefore for you to say what 1931 will do for the College.

Those who have faith should act. Churches as such should express themselves, both by resolution and by their offerings. Individual disciples should write letters expressing their views.

Those charged with the final responsibility are willing to give time, effort and resources if the College is generally approved and reasonably supported.

Will you answer this call of faith, or are you, by indifference or neglect, joining the forces of doubt?

Yours in His service,

C.L. Burton,
President

The All-Canada Conference was held in Regina, Saskatchewan, in June, 1931. One of the vital problems considered in the Conference was the support of the College project. An exchange of telegrams between the representatives of the Conference and

1The Canadian Disciple, January, 1931, p.2.
the Chairman of the College Board indicates this problem:

C.L. Burton,
Robt. Simpson Co.,
Toronto.

"All-Canada Conference considered College situation carefully, definitely and enthusiastically supports College. Conference strongly urges College Board announce future policy. Conference feels this announcement necessary immediately in time for remaining conventions and camps to secure prospective university grade students and elicit continued support."

George H. Stewart.
H.B. Kilgour.

Mr. Geo. H. Stewart.

"Regret absence arrival your message. Naturally much gratifies to receive Conference endorsement. Board meets later. Hardly possible make further announcement than statement authorized by Board for presentation to various conventions and Regina Conference. Miss MacArthur will care for all inquiries and make suitable arrangements for students. Must expect year of limited activities. Greetings and regards."

(signed) C.L. Burton.

The school year 1931-32 was one of limited activities. Miss Kathleen MacArthur served as acting Principal. There were fewer students in attendance. However the relationship with Victoria University and Emmanuel College was continued. Thus the standards of training were maintained at a high lever of efficiency. Miss MacArthur expressed the appreciation of the College for the support of the churches as follows:

The College, therefore, notes with deep appreciation the action of the churches in Convention, and feels encouraged by the whole-hearted support pledged by our people through their resolutions. We want to work with you, and we want you to work with us. We invite correspondance, and are prepared to answer your questions, respond to your suggestions, help you in any way we can, and accept your help and support as we strive to work out a constructive future for the work that is near to all our hearts - the selecting and training and placing of the young men of our own communities, whose ability, courage, perseverance and devotion fits them for the high calling of the ministry of the Churches of Christ.

1The Canadian Disciple, August, 1931, p. 2. 2The Canadian Disciple, September, 1931, p. 2.
We note that Dr. MacDougall was not connected with the College in 1931-32. He and Miss MacArthur had resigned on April 27th, 1931 because of the financial situation. Mr. Reuben Butchart stated to us in a personal letter that the stopping of the College was due to financial causes, "too big a program for the churches, requiring a budget of at least $ 10,000." Miss MacArthur, however, as indicated above, served as acting Principal for another year. She resigned and severed relationship with the school on November 9th, 1932.

The work of the College was suspended in the fall of 1932 and was not revived till the fall of 1939. During this time lectures were occasionally given to ministers in term periods by qualified teachers. The College maintained its legal status through this interval. There were two or three attempts to revive it but they ended with the passing of resolutions in the All-Canada Conventions.

The All-Canada Convention met in the Hillcrest church of Christ, Toronto, Ontario, May 28th to 30th, 1934. Certain facts were faced at this time and a call for the revival of the College was issued.

Mr. Hugh Kilgour presented these facts in a Pre-Convention statement from which we quote in part:

Financial Indebtedness. Our College owes an approximate amount of $ 2,800.

Financial Support. In our College work support has been derived from three sources: the Sinclair Educational Trust Fund donated in Ontario; from Churches; and from individuals.

IA Letter, Mr. Reuben Butchart, March 22, 1943.
The support of the College has dwindled down to a wholly inadequate amount since the College has ceased to function vigorously. It is anticipated confidently that adequate support will be forthcoming again from the three sources mentioned when the College resumes operations.

The programme to be carried out. This programme will be a modest one in view of the critical financial condition still faced by our local Churches. It must be a programme of service. The All-Canada work and the College should be ever a means of lending strength and encouragement and outreach to each local congregation.

In reporting Convention action Mr. Kilgour stated:

The plans proposed for the carrying forward of the All-Canada work and the revival of the College (along the lines of an educational programme) were gladly modified to give place to this insistant demand that we guard against too much machinery and organization and that we provide our Churches with ardent spirit-filled leadership to carry forward the work of Christ relying on His power above all else.

Other statements and actions in the Convention were as follows:

The College reported to the convention that no academic programme had been carried on for the past year; that the College was planning an educational programme to start January 1st, 1935, at the latest, in conjunction with the All-Canada work, provided the convention and the provinces approved of the new proposal. The new plan of operation would provide in its financial budget for wiping out the old deficit.

YOU'LL BE INTERESTED TO KNOW-

That the College graduates formed an alumni association with the following officers: Kenneth S. Wills, B.A., Windsor, President; Mabel S. Curiston, B.A., Toronto, Vice-President; and H. Bruce Stainton, B.A., Winger, Secretary.

COLLEGE

The College session - the annual meeting - Monday afternoon, was carried through with dispatch and thoroughness under the chairmanship of C.L. Burton.
Confident hope was held out for the launching of an educational programme, January first next under the aegis of the College and in conjunction with the All-Canada Committee.1

The College opened in the fall of 1939. The following announcement came out of the Ontario Convention which was held in St. Thomas, June 1-4, 1939.

All-CANADA COLLEGE Management Committee presented a new programme for the College to begin in the fall of 1939. The plan was approved by the Convention and will come before the Board of Governors at the Annual Meeting on June 6th. The plan was presented by H.A. Stephens at the Friday session. It differs greatly from former arrangements in that it anticipates a six-year course of complete Biblical and theological training leading to a diploma. Students will enroll in Arts in University of Toronto or Victoria College. One of their courses each year will be given by our own teacher. The purpose is to graduate men who will have the best and most thorough training possible. No residence will be established but homes will be found for the students. The budget for the early years will be a small one in comparison to former years. The money will go into the life of the students rather than into buildings or staff. It is hoped that individuals will assist with scholarships of fifty or seventy-five dollars to assist needy students. Direction will be given to needy students in obtaining part-time work. The teaching and directing of the students will be under the Management Committee of the College for the beginning years. Prospective students should write Mr. C.A. Lawson, 154 Benson Ave., Toronto, chairman of the Management Committee. If you desire to assist with a scholarship or with funds, gifts should be sent to Mr. H.A. Stephens, 128 Sterling Road, Toronto, who is Secretary-Treasurer.2

The students in the school year 1939-40 were Dr. and Mrs. Fred Henderson, Norman McLeod, Malcolm McLeod, James Malcomson, and Margaret Stainton. Dr. and Mrs. Henderson have since become known to our brotherhood in general through their unfortunate experience in relation to the war situation. They

1The Canadian Disciple, May, 1934, p.1; June, 1934, p.1, 2, 3, 4.
2The Canadian Disciple, June, 1939, p.5.
were on their way to Africa as missionaries to serve in the Congo when the Zam Zam on which they were travelling was sunk and they were taken to German interment camps. Mrs. Henderson has been released and has returned to Canada. The faith of these young people is great and is a tribute to the influence of the All-Canada College of Disciples of Christ. An extract from one of Mrs. Henderson's letters which have been published in the Canadian Disciple seems in place at this point.

My greatest hardship has been the separation from Dr. Henderson. When we were separated June, 1941, I felt it was more than I could bear, but we were given grace and strength and that strength has been available whenever we needed it. Dr. Henderson is in an internment camp for British men. There are about 1500 men in the camp and he and another English doctor look after the health of those men. They are housed in brick buildings and as it is a coal mining area, the buildings are heated in winter. As a doctor, he has extra privileges and is permitted to go out for walks. He is in good health and happy considering the circumstances.

Last March and April I had the privilege of visiting him in the camp. Our visits were for two hours with guard, of course, but minutes have never been more precious. How happy I was to see him so well and having regained the many pounds he had lost during the weeks on the prison ship. He is kept extremely busy with his medical work. In the camp the needs, both physical and spiritual is great, and we both felt it is God's will that Dr. Fred serve in this camp. Dear friends, we must continue in prayer that he may be given strength to carry on.

The following quotations present the College project:

As 1939 comes to an end we can look back with gratitude to God for his leading during the past year and with thanks in our hearts for the new beginning in the work of the College of the Churches of Christ. To the many who have prayed, worked and given to this end the Management Committee desires to say "thank you." A beginning has been made. It is our earnest belief that nothing is more fundamental to our work as a people

1The Canadian Disciple, September, 1942, P.8.
in Canada than a ministry thoroughly trained for the task that is ours.

As 1940 begins we look forward to an increasing body of students. Every minister and every church ought to be seeking out students for the ministry and mission field. Prior training ought to be given in the local church to those who are expecting to enter the field of Christian service. Students in third and fourth year High School ought to be sought out for this purpose. The College would be happy to assist in this. We would particularly like to hear from those who will be ready to enter University this coming fall as some help might be given in finding work and getting ready for College. Every minister and every individual who believes in a Canadian trained ministry for the Churches of Christ ought to cooperate in this work. A beginning has been made but it will take sacrifice, prayer, and work to build up a strong group of future Canadian ministers and missionaries.

A beginning has been made under the new programme with a fine group of ministerial and missionary candidates finishing the first year. Our programme is a completely new one with many differences and a number of advantages over the former programme of the College.

This is the first time we have ever had direct relationship with a provincial university by which the students in the College of the Churches of Christ receive credit for their Bible course toward an arts degree.

The present standard is higher than before with a five year course in view for the ministerial students. While the standard is higher we are operating at present with a lower budget than ever before. The College Management Committee is determined to create no deficits but to develop the programme as the financial support and the number of students warrants.

The school year 1940-41 opened on October 1st. with the following students in attendance: Old students, Dr. and Mrs. A.G. Henderson, James Malcomson, Norman McLeod, Malcolm McLeod, and Margaret Stainton; New Students, Elmer Stainton, Fern Simpson, Archie Hill, Reginald Swartz, who is in preparatory

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1The Canadian Disciple, January, 1940, P.5; April, 1940, P.7; May, 1940, P.11.
work, Dorothy Martin, a special student, and Eileen Chappell.

In the spring of this year the College, having made application, was admitted into membership in the Board of Higher Education of Disciples of Christ. The College is the first institution outside of the United States to be admitted to its membership.1

In the summer of 1941 the students served churches and as leaders in the Summer Camp program. A call for students and support was issued as follows:

The third year of our College will commence in September and this call is going out to young people and churches for students for the coming year. Finances need not hinder you. Scholarships and work are available. Lack of preparation need not hinder you. A Preparatory Curriculum will assist you to get started on your way to a full university education and a complete training for the ministry or missionary service. If you have a desire to serve Christ and wish to receive the highest possible type of training leading to a B.A. degree from the University of Toronto and special graduate training, write now to the Dean and Lecturer, C. Andrew Lawson, B.A., B.D., 332 Bloor St. West, Toronto, Ontario.

Two new students, Donald Bailey of Regina and Vernon McDormand from the Maritimes, were members of the class as school opened on October 1st. The College teaches only Bible and Religious subjects. There is a major in "The Background of the Bible" in which the history of the Jews, the work of the prophets, and the growth of the idea of God are surveyed. The minor is "A Course in Preaching" in which doctrinal, evangelistic, and inspirational preaching are considered.2

Mr. Lawson resigned from the Hillcrest church of Christ, Toronto to accept a call with a United Church. The College has

1 The Canadian Disciple, November, 1940, P. 5; April, 1941, P. 7.
2 The Canadian Disciple, September, 1941, P. 7; November, 1941, P. 7; February, 1942, P. 11.
called Mr. Archie Allen, B.A., B.D., as Principal for this year, 1942-43. He is pastor of the church of Christ in St. Thomas, Ontario and is a graduate of the College of the churches of Christ.

There are seven students enrolled this year. Three of last year's students are not in school, Malcolm McLeod, and Reginald Swartz are in the air force of their country, and Fern Simpson remained at home because of the death of her mother. There is one new student, Patricia Nugent of Toronto. The major course, "The Early Church, its Literature and Doctrine," is taught by Mr. Allen. A minor course, "Public Reading," is taught by Mr. W.F. Darrock of Toronto. It is planned that Mr. Hugh B. Kilgour, pastor of the Hillcrest church of Christ, will teach a minor course on "Sermon Making" in the second semester.1

1The Canadian Disciple, September, 1942, p.10; April, 1942, p.2; November, 1942, p.14.
CHAPTER 4

THE ALL-CANADA YOUTH PROGRAM


This plan is a four-fold program of Religious Education which is similar to Scouting and is based on the Scripture verse, Luke 2:52. The intellectual phase of this program lays emphasis on school work and supplementary training such as Woodcraft, Arts and Hobbies, Public Speaking, Current Events, Home Reading, Trips, Lectures, and Sex Education. The Physical program includes Health Education, Athletics, Recreation, and Campcraft. The Devotional program includes Church Worship, Church School, Bible Discussions, Morning Watch, and the relationship of Nature, Music, Art, and Poetry to Worship. The Social program includes Home Relationships, Community Responsibility Choosing Life Work, Special Training, and World Service. A number of the Canadian churches of Christ were already sponsoring the program and welcomed its adoption by the All-Canada Movement.

The local Young Peoples' Program is supplemented by District Conferences, Week-end Conferences, and Camps. We shall briefly consider each of these projects.

The Province of Ontario affords a good working example of the District Conferences. There are three districts in

1See Part 1, Chapter 3, P.24, Article 11, Report of the Findings Committee.
Ontario: the Toronto and Niagra District, the Wellington District, and the Western District. The Wellington District Conference met in Everton in January, 1928. Inspite of snow and cold weather there were eighty-six young people in attendance. They were an enthusiastic group, entering into the spirit of the program. Mr. Hugh B. Kilgour, the All-Canada Secretary, spoke on the theme, "Choices." Miss Marion V. Royce, Children's Worker and Director of Religious Education, led the group discussions, directing attention to Leadership Training and a Christian's use of Leisure Time. Miss Royce also gave the address on Sunday Morning. Mr. Hayden Stewart, one of the College students, led the group singing and also gave direction in the organization of Boys' Work in the community. The Conference theme was "Ways and a Way," suggested by John Oxenham's poem. This general plan was followed in each of the District Conferences.

A series, ten in all, of week-end Young Peoples' Conferences were held in the churches across Canada through the winter months of 1928-29. The first of these was held in November, 1928, at the Christian church located in Vulcan, Alberta. A number of the All-Canada staff workers, Dr. MacDougall, and Miss MacArthur, and local leaders as Mr. W.R. Pugh, St. John, New Brunswick and Dr. F.L. Wallace, Halifax, Nova Scotia, had part in the program of the various Conferences. Worship Services, Addresses, and Discussions centred around a general theme, "True

1The Canadian Disciple, February, 1928, p. 18.
On Saturday afternoon there were group games and in the evening there was a banquet. The Sunday program closed with an address on the theme, "To be a Pilgrim," and a Friendship Circle in which the group sang, "We are Climbing Jacob's Ladder."

The Provincial camps for Young People are conducted annually in the summer and are similar to the American Summer Conference. The program includes worship, study, and recreation. The purpose of the camps is to discover and develop potential church leadership. Miss Marion Royce, Dr. W. C. MacDougall, Miss MacArthur, and a number of ministers and College students have served as directors, faculty and group leaders in the various camps. In recent years a few American leaders and also returned missionaries have been brought into Canada for this purpose.

The camp programs are planned for the age group from eighteen to twenty-five. Interdenominational camps are planned for the younger boys and girls. A few Boys camps, however, have been sponsored for this younger group. Camp Shegwianda in Manitoba is one of these. In 1923 Hayden Stewart organized a group of ten boys into a camp at Kildonan Park, Winnipeg. This became a permanent organization and has met at various places. Mr. Stewart named the camp, "Shegwianda." After seven years, in 1930, the camp was held at Lean's Lodge on Lake Manitoba and the directors of the camp activities were from the boys who were in the first camp. Another Boys camp was organized in 1941 in

\[1\text{The Canadian Disciple, March, 1929, P. 8.}\]
Ontario and met at camp Alberasheen which is situated on Lake Huron at Lamreton, about twelve miles from Sarnia. They had Bible study, games, and other activities. 1

There are eight youth camps conducted annually in Canada. "Camp Ashram," meaning in Hindi, "A Place of Retreat," was named by Dr. MacDougall and is located in Manitoba. "Camp MacDougall," the Saskatchewan camp was named by the campers in honor of Dr. W.C. MacDougall. "Lock Leven," the Alberta camp was so named in 1928 because both the faculty and campers were predominantly of Scotch extraction. "Takayama," one of the Ontario camps is located at Normandale, near Simcoe, overlooking Lake Erie. This is a Japanese name meaning, "High Hill," and Conference is a High Hill of spiritual experience. Camp "Albasheen," situated on Lake Huron at Lamreton, about twelve miles from Sarnia is a more recently established camp and is for a slightly younger group. "Kio-ora" camp was established at Canoe Cove, Prince Edward Island in 1928. Five young people from the Douglas Avenue church, St. John, attended this camp. Camp "Vestigia," located at Belle Isle Bay, about forty miles up the St. John River was established in 1929 and was named with the fact in mind that Bliss Carman was intimately associated with this locality. Camp "Acadia" is located at West Gore, Nova Scotia. 2

The All-Canada Youth Program is built around the experiences of worship, recreation, social development, and study. This is true of each type of program which we have surveyed.

1 The Canadian Disciple, May, 1940, P. 10; March, 1953, P. 11.
2 The Canadian Disciple, November, 1929, P. 8; May, 1931, P. 8.
ALL-CANADA PROGRAM OF EVANGELISM

A number of the Canadian churches of Christ cooperated for the purpose of Evangelism at an early date. The churches located in Eramosa, Esquesing, and Erin Counties reorganized an existant co-operation of which we know little into a permanent organization on February 8th, 1846. In the meeting a report of evangelistic labors was heard from Elder James Black and Elder James Menzies. Gradually Evangelism was placed at the heart of this Cooperation and through a number of years the organization employed men to preach in new and needy fields. In 1848 Elder James Black and Elder James Kilgour were employed as evangelists and went out together to preach the Word of God. In 1849 the Cooperation paid $300.00 each to Mr. James Kilgour, and Mr. Alexander Anderson to serve as the team of evangelists for that year. Others who served as evangelists under this same organization were Mr. Edmund Sheppard and Mr. Hugh McDairmid. The later and larger Co-operative organization which was formed in Acton, Ontario on June 12th, 1883, adopted as one of its articles that a competent evangelist would be employed to labor in the province, preaching the Gospel.

It was not, however, until the All-Canada Movement secured the backing of funds from the Men and Millions Movement through the United Christian Missionary Society that a Dominion wide program of Evangelism was launched. These funds enabled the

smallest congregation with no financial backing to enjoy the privilege of evangelistic services. It also enabled the evangelist to use newspaper advertising in which $2000.00 was expended and to distribute 53000 tracts in the various communities.1

The Findings Committee of the All-Canada Conference which was held in Winnipeg, Manitoba, June 23rd and 24th, 1923, recommended in article 7 that a manifest evangelistic fervor among the Canadian disciples be given expression in a great campaign. This led to the call of Mr. John H. Wells to the position of Dominion Evangelist of the churches of Christ.2

The churches of Christ located in Winnipeg, Manitoba were the starting point of the labors of the evangelist. There are three churches located in this city: St. James, Norwood, and Home Street. Mr. Wells and the official boards of these churches met in conference and outlined a program of work. This program included a three day period of consecration through prayer, advertising through the local papers, the distribution of folders outlining the services, personal contacts to be made through house to house visitation by both the evangelist and the church members, and daily preaching.

The meeting continued from October 22nd to November 9th, 1924. There was an average attendance on week evenings of ninety, on Sunday mornings of one hundred and twenty-five, and on Sunday evenings of two hundred and forty. Many strangers attended the services. The meeting resulted in twenty additions to the churches:

1Mr. Wells, a personal letter, 1929. 2See Part 2, Chapter I, P. 57.
seventeen by confession and baptism, two by reconsecration, and one by statement. Mr. Hugh B. Kilgour made the following statement about the meeting: "Brother Wells spoke to the unsaved with a straight appeal, with a solemn warning, and with a direct urge for the sinner to come to grips with the soul's issue and to decide for Christ."

Mr. Wells now centred his attention on the evangelistic needs of the churches in Ontario. Meetings were held in the cities of Owen Sound, Everton, London, Winger, Wind Mill Point, West Lorne, Toronto, Windsor, Grand Valley, Mosa, Kilsyth, and Ridgetown. The period of time from November 30th, 1924 to June 28th, 1925 was given to this project. We shall review two of these meetings in more detail.

Mr. S.M. Swaby-Smith, (Deceased) was the pastor of the West Lorne and Rodney churches at this time. Under his competent leadership the West Lorne church worked and prayed for a rich spiritual blessing in the evangelistic meeting. Preparation for the meeting was made through cottage prayer services. Attendance was good and before the conclusion of the services people were turned away because the auditorium, class rooms, and basement were filled to capacity. There were forty additions to the church. Twenty-six of these additions were men and boys, of whom seven were fathers. A thank-offering of $210.00 was received for the work of All-Canada Evangelism.

Preparation for the Ridgetown meeting was started twelve

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1The Canadian Disciple, December, 1924. 2The Canadian Disciple, 1925, p.1,2.
weeks in advance. The pastor, Mr. W.G. Charlton, prepared five-
minute sermons in tract form and circulated them through the
community each week. The members of the church supplemented this
work with daily prayer and personal work. Nine new members were
added to the church before the meeting opened as a direct result
of this effort. Mr. Wells was able to build well on this foundation.
The meeting was conducted in a large tent. People drove for
miles to attend the services. As many as five hundred were in
attendance. The elders and deacons continued to visit the non-
church members in their homes and urge them to become Christian.
Thus sixty-two new members were added to the church, of whom
47% were men. A Thank offering of $109.39 was received and the
total offering for the work of the evangelist was $247.00 and
an offering of $87.00 was received for the local church.1

Mr. Wells spent the summer, fall, and winter of 1925-26
in the Maritime Provinces: Nova Scotia, New Brunswick, and Prince
Edward Island. He held meetings with the Cobourg Street and
Douglass Avenue churches of Christ, St. John, New Brunswick,
Burtt's Corners church of Christ, and Lord's Cove church of Christ,
In these cities he visited the local industries, a mill, fishing
shops and warehouses, contacting the men and talking to them
about their need of Christ. There were confessions of Faith and
baptisms in each of these places.2

In March, 1926, Mr. Wells returned to Ontario and directed
a four week meeting, March 15th through April 5th, with the Central

1The Canadian Disciple, July, 1925, P.10. 2The Canadian Disciple,
September, 1925; April, 1926, P.10.
church of Christ, Toronto, Ontario. The community became increasingly interested in the services. Attendance was very good. There were thirty-one additions to the church membership. Mr. H.H. Saunders, pastor of the church, stated that the meeting was a great blessing in respect to spiritual, educational, and financial development. He also stated that it would be impossible to commend the messages of the evangelist too highly.1

Mr. Wells moved on to Alberta and on July 1st, 1926, with Mr. M.B. Ryan, Alberta Superintendent of Missions, rented a rink in Vulcan in which they started a meeting. A majority of the inhabitants of this city were indifferent to religion and there was not a known disciple of Christ. Mr. Wells stated that they were as destitute of the Gospel as though they lived in the heart of Africa. Open air services were held in addition to those in the rink and thus hundreds of people were contacted. As a result of the meeting a church with a membership of fifty was organized. A year later the church reported in the Canadian Disciple that they were meeting regularly in a hall, observing the Lord's Supper, studying the Bible, and living in the strength of prayer. They had purchased a lot and started a building fund.2

Mr. Wells continued holding meetings across Canada in such places as Calgary, Alberta in September, 1926; Selkirk, Ontario in February, 1927 with forty-six additions; Rodney, Ontario with 42 additions in 1927; Hanna, Alberta with ninety-eight additions; 1927; Tiverton, Nova Scotia, November 30th to

1The Canadian Disciple, June, 1927, P.11.
December 18th, 1927, with sixteen additions; Erskine, Alberta, 1927; A second Rodney, Ontario meeting, closing on February 6th, 1928; A second meeting in West Lorne, Ontario, 1928.1

On March 23rd, 1928 Mr. Wells resigned as All-Canada Evangelist to accept a call to the pastorate of the St. Thomas, Ontario church of Christ. His pastorate was to begin on May 1st, 1928. The task of evangelism was returned to the local communities for individual and provincial development.2

The following is the final report from the pen of Mr. Wells as All-Canada Evangelist:

**WORK DONE IN AND FOR CANADA.**

Following is a summary of various items covered in my work during the three years I have been in the Evangelistic field:

<table>
<thead>
<tr>
<th>Item</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of meetings held</td>
<td>39</td>
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<tr>
<td>Converts</td>
<td>944</td>
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<tr>
<td>Added otherwise</td>
<td>124</td>
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<tr>
<td>Total added</td>
<td>1,068</td>
</tr>
<tr>
<td>Sermons preached</td>
<td>875</td>
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<td>Tracts distributed</td>
<td>56,000</td>
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<td>Closed churches reopened</td>
<td>2</td>
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<tr>
<td>Dead churches revived</td>
<td>6</td>
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<tr>
<td>New churches organized</td>
<td>1</td>
</tr>
<tr>
<td>New preaching points opened</td>
<td>3</td>
</tr>
<tr>
<td>Number of people in attendance at all meetings</td>
<td>93,500</td>
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<td>Money raised in Thank Offerings</td>
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<td>Raised for expense of meetings</td>
<td>5,980.97</td>
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<td>Raised for new buildings</td>
<td>8,500.00</td>
</tr>
<tr>
<td>Total amount raised</td>
<td>18,760.49</td>
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<tr>
<td>Monthly expense of evangelist, including railroad fares</td>
<td>68.48</td>
</tr>
</tbody>
</table>

John H. Wells,
All-Canada Evangelist.3

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CHAPTER 6

RELATIONSHIP TO THE UNITED CHURCH OF CANADA

The Canadian churches of Christ through the All-Canada Conference which was held in Winnipeg, Manitoba in 1923 and in later statements congratulated the United Church of Canada on their achievement of Union. They also have exchanged fraternal greetings and have presented their ideal of Unity on the Scriptural basis as a method whereby they could enjoy closer fellowship with the United Church. We shall briefly consider these statements of relationship with the United Church of Canada.

The Committee on Findings in the 1923 Conference requested the chairman to appoint a committee to draw up a resolution to be presented to the United Church of Canada. Mr. R.G. Quiggin and Mr. Hugh B. Kilgour presented the resolution in its final form before the Conference and it was unanimously adopted. The resolution reads as follows:

To the joint Committee on Union of the Presbyterian, Methodist and Congregational churches:

This Conference of Canadian Disciples of Christ, meeting in Winnipeg, June, 1923, desires to congratulate the joint Committee on Union of the Presbyterian, Methodist and Congregational Churches in Canada upon the recent action of the Presbyterian Assembly at Port Arthur by which the Presbyterian Church in Canada was finally committed to an act of union.

We desire also as a people whose historic aim for over one hundred years has been to realize the prayer of our Lord (in John 17) for the union of his people to express our heartfelt sympathy with your aim of securing a United Church of Christ in Canada.

While numerically weak in Canada, we represent a communion of phenomenal growth throughout the world.

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We confidently, but modestly, affirm that we have a contribution to make toward the principle and method by which union ought to be realized, that is, the reference of all disputed questions of faith, order and polity to the "alone authority of the Word of God."

We would welcome an invitation to confer with the committee on union of the proposed uniting churches on the methods by which a permanent union in harmony with the authority of the Scriptures may be realized.

This letter to be signed by George H. Stewart, Chairman of the All Canadian Conference.

We are not a centralized legislative body. Our local churches are independent, and nothing we can say or do commits them to action. At the same time we do solemnly feel that this resolution is in harmony with the sentiments of all our people, and will receive their sympathy and consent.

We are not committing ourselves to any endorsement of the methods employed by the Presbyterian, Methodist and Congregational Churches. We only wish to express our deep sympathy with their aims for a United Church of Christ in Canada.

Also, we would like any who would carry verbal or written reports of our action to our brotherhood to report it accurately and sympathetically. Let them make it clear that all we seek is an opportunity to present our plea to these great bodies of Christians in Canada, who are considering union.

The All-Canada Conference which was held in the Hillcrest Church of Christ, Toronto, Ontario, May 27-29, 1924 received the following further report on the relationship of the churches of Christ to the United Church of Canada through the Findings Committee:

**ACTION ARISING OUT OF THE RESOLUTION PRESENTED AT THE 1923 CONFERENCE CONCERNING CHURCH UNION IN CANADA.**

(5) The Secretary of the Findings Committee reported that the Chairman of the Continuation Committee had duly communicated with the right bodies concerning the above mentioned resolution. He then read correspondence from Rev. J. W. Pedley, Chairman of the Joint Committee.

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1Pamphlet, *The All-Canadian Movement*, The Continuation Committee of the All-Canadian Programme.
on Church Union of the Methodist-Presbyterian-Congregational Church in Canada, as follows:

"Western Congregational Church,

"43 Harbord Street,

Toronto, Ont., Jan. 30, 1924.

"Geo. H. Stewart,

Chairman Continuation Committee,

Churches of Christ in Canada.

"Dear Sir:-

"Your communication of Jan. 25, 1924, enclosing resolution of the Conference of Canadian Disciples of Christ duly came to hand. I wish to assure you that we appreciate very highly your message of good wishes with regard to our present great adventure into the field of church Union. We will be only too glad to consider your suggestion of a conference with the Church Union Committee, and, at the next meeting of the Executive (time uncertain), it will be brought up and treated with warmest sympathy.

"Iam,

Yours sincerely,

"J. W. Pedley,

"Chairman Joint Committee on Church Union."

We recommend that the Chairman of the Continuation Committee be empowered to appoint representatives from the Churches of Christ to meet with representatives from the above-mentioned uniting bodies should the occasion arise that we should so be invited.

The Committee on Church Union from the United Church of Canada met with the representatives of the churches of Christ in Canada in June, 1925. We do not have at hand a record of this meeting. An announcement of this meeting appears in the Canadian Disciple, July, 1925, and we conclude from an Editorial statement in this same issue that the meeting was one of a mutual expression of good will. The Canadian churches of Christ have carried fraternal greetings to the United Church of Canada but no definite steps toward organic union have been taken. The following is the Editorial statement:

1The Canadian Disciple, July-August, 1924, P.3.
THE UNITED CHURCH OF CANADA.

Canada has watched with nothing short of fascination the last few moves whereby three great Canadian churches became one in name, polity, purpose and spirit. No Disciple surely can draw a breath without the feeling that there's a freer way for the Kingdom of heaven in Canada.

The union was accomplished after what seems to have been a gigantic effort. It was not without pain, and even some sorrow that all the Presbyterian Church did not see eye to eye with their more progressive brethren. But even a recrudescence of sectarianism could not stop the onward march of what is destined to be one of the greatest religious movements of history.

Disciples of Christ will rejoice that it really a victory for those who believe that the prayer of the Saviour ("that they all might be one") might be answered. It reduces the number of sectarian names in Canada. The name "United Church of Canada," however imperfect from a New Testament standpoint, is not intended to be a sectarian name, and individually the leading members of the new church rate themselves as "Christians" only.

Well it will be for the new church if it continues to feel that not only the eyes of the world but the eyes of the Master are upon it. There was so much effort at reorganization, so fine and high an expression of ideals, so much of the spirit of "getting together" manifested, that unless there comes along with it a mighty crusade for God against the power of evil - unless great and distinctive battles are won - it will be said that denominationalism at least had force even if it had narrowness.

If the new organ ("The New Outlook") is an evidence of the whole power behind the movement it may fairly be assumed that the "spirit" of the contracting parties has been united as well as the bodies. No finer evidences of this has been shown than in the self-denying renunciation by Dr. Chown of the office of Moderator. It is in acts like this that great comradeship for Christ are shown. If the Churches of Christ cannot be contracting parties with the United Church of Canada, they can at least heartily wish it "Godspeed."

In the fall of 1928 Mr. George H. Stewart represented the Canadian churches of Christ by delivering fraternal greetings from these churches to the United Church of Canada in their third

1The Canadian Disciple, July, 1925, P. 1, 6.
General Council. A copy of his address is printed in the Canadian Disciple, October, 1928. It is too long to include at this point but a short editorial statement will give us an understanding of both the address and the way in which it was received by the United Church of Canada. It also verifies the fact that there is a spirit of friendship between the two church groups.

GREETINGS? NOT A GESTURE

By request of the programme makers of the General Council of the United Church, meeting in Winnipeg in September, our Bro. George H. Stewart brought to that body "fraternal greetings" from the Churches of Christ in Canada. The full text of these greetings is given in this issue, and it is also printed in the "New Outlook," the organ of the United Church in Canada. The editorial report of the incident in the "New Outlook" states that - "That Church set out a century ago to achieve the unity of Christians by each man repudiating all sectarian badges. So far as The United Church seeks that result they wish us well; but so far as there is any disposition to rest on strength of numbers, or finance, they see no room for praise. So far the Disciples have not been able to endorse the doctrinal basis of The United Church of Canada, but wish to cultivate cordial relations."

A persual of the article, will enable our readers to see that fraternity rather than differences was stressed by Bro. Stewart, who naturally, and in a dignified way, presented the attitude of the Churches of Christ. This is as it should be. There is a gain in stressing our common heritages and agreements. Fraternity is often a better breeding ground of principles than antagonism. It is in the seeing eye to eye of the common task of the followers of the Master, that we most nearly approach the ideal position of being ready to accept His perfect will.1

1The Canadian Disciple, October, 1928, p. 16.
CHAPTER 7

RELATIONSHIP TO THE UNITED CHRISTIAN MISSIONARY SOCIETY

The United Christian Missionary Society and the Boards which preceeded this organization have been definitely interested in and related to the work of the churches of Christ in Canada. This interest has spanned a period of time from 1858 to the present. This relationship has been mutually beneficial, both financially and in personal.

In 1858 the American Christian Missionary Society supported evangelistic labors in the Maritime Provinces. Aid was given to Ontario churches as early as 1893 and in 1897 a definite organizational arrangement was worked out between the Canadian and American Boards whereby funds were appropriated for the support of Canadian work. In 1902 the American Christian Missionary Society started work in the Canadian West. Thus this organization reached into all of Canada.

Prior to 1920 the American Christian Missionary Society expended $67,960.89 in the support of Canadian work. A further amount of $19,258.00 was expended by the Christian Women's Board of Missions. The Board of Church Extension, in addition to loans, expended the following amounts: Special gifts, $20,000.00; Salary gifts, $4,210.00; and Interest gifts, $11,796.73. Of these amounts all except an interest gift and two small salary gifts were prior to 1920. All except one were given prior to 1934, while the Board of Church Extension was still affiliated with the United Christian Missionary Society. The United Christian Missionary...
Society expended in Canada, through the support of National workers and help given to local churches, prior to 1940, the sum of $171,227.10. This makes a total expended by the old Boards and the United Christian Missionary Society to and including 1939 of $258,545.99.

The Canadian churches of Christ have contributed to the work of both the old Boards and the United Christian Missionary Society. This financial contribution started in 1853 with a Canadian gift of $60.00 to the American Christian Missionary Society. The next year the gift was $14.50 and for the next four years there was no gift. Gifts were intermittent for the next thirty years but have been steady since that time. The total gifts to the old Boards and the United Christian Missionary Society to and including the year 1939 amounted to $345,071.25.

The personal gift of the Canadian churches includes the life of Archibald McLean as chief executive of the Foreign Christian Missionary Society for thirty-nine years and the following missionaries:

India:
Miss Emma J. Ennis, 1909-17; Wm. C. MacDougall, 1906-26;
James P. McLeod, 1910-17; Mr. and Mrs. Wilmer Monroe, 1904-10;
David Rieoch, 1898-1933; and Dr. Martha Smith, 1903-14.
Africa:
Mrs. David Byerlee, 1920-.
China:
Miss Louise Cory (Mrs. H. Kilgour), 1921-23; Dr. James Butchart, 1891-1916; Dr. W.E. Macklin, 1885-1931; Dr. Daisy Macklin, 1885-1902; Dr. and Mrs. C.T. Paul, 1905-1907.
Philippine Islands:
Wm. H. Fonger, 1923-34.
Japan:
Miss Mary Lediard (Mrs. R. A. Doan), 1906-23; Miss Mary Rioch, 1892-1915; Mrs. Josephine Smith, 1883-85; Miss Jessie Trout, 1921--; Clayton H. Wilson, 1921--.

Tibet:
R. A. MacLeod, 1917-29; Dr. Susie Rijnhart, 1902-06.1

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CHAPTER 7

CONCLUSION

We have presented a history of the All-Canada Movement. This Movement was inaugurated to solve the problem of segregation among the Canadian churches of Christ and to present them with a plan of activity. This plan of activity centered in the National life of the churches. It also attempted a solution of the local church problem. We have discussed this activity, presenting those details which clarify it, and now draw a few conclusions from this discussion.

We have discerned the following facts: the churches of Christ in Canada have been impotent to their opportunity, problems have been recognized and have not been solved, Nationalism has been stressed as a solution to the problems, the All-Canada Program has been far-reaching and has contacted all of the churches in the Dominion of Canada, and the United Christian Missionary Society has backed this program with money and leadership.

Further details are essential to verify two of these facts. First, is the fact that stress has been laid on Nationalism. Second, is the problem of impotence which is recognized as existing in the churches.

Throughout the discussion of the All-Canada Movement we note an undertone which is expressed in the thought, "Canada for Canadians." This undertone is witnessed in the statement that Bible School literature should be prepared with a Canadian
emphasis. It is also discerned in the emphasis on the College in the thought of a Canadian trained ministry for the Canadian churches of Christ.1

A number of leaders throughout the history of the Restoration Movement in Canada have recognized the impotence of the Canadian churches of Christ. Many of these leaders have stated their knowledge of the situation and have offered a solution to the problem. We are including a number of such statements.

Mr. William Oliphant in a letter to Mr. David Oliphant, dated at Eramosa, October 7th, 1847, described a meeting of disciples which was held in Eramosa on September 17th, 18th, and 19th, 1847. They discussed this problem in which we are now interested. A portion of the letter which presents the problem reads as follows:

As one of the chief objects of the meeting was to ascertain the cause and remedy of the lukewarmness so alarmingly prevalent among the professors of the present day, the most part of the time was employed in familiar conversation upon this subject. Everyone present was encouraged to lay aside all unnecessary formality, and to speak without reserve whatever he thought proper on the occasion. In this way a tolerably full expression of sentiment was obtained, and a number of exceedingly interesting and important truths were exhibited in a most familiar and practical style; the whole agreeably and profitably intermingled with singing and prayer.

Our conversation proceeded somewhat thus:—One assigned a particular cause, or reason, for the evil complained of, showing in a few remarks, the nature and extent of its operation. A second confirmed, and added something to the remarks of the first. A third exhibited the same truth in a different light. A fourth deduced

1See Part 1, Chapter 3, p. 23; Part 2, Chapter 5.
another reason, and so on, until each had an opportunity of expressing himself fully on the subject.

The various topics thus introduced, in connection with what you would call - the capital point, were the following: 1st, The want of scriptural organization, especially as regards the appointment of bishops and deacons. 2nd, Worldly-mindedness. 3rd, Want of self-denial. 4th, Lack of faith. 5th, Want of Christian confidence among professed brethren. 6th, Vain philosophy. 7th, A false standard of judgement. 8th, The practice of getting in debt. 9th, The admission into the church of improper characters. 10th, The dullness of public speakers. 11th, The want of religious conversation among brethren.

To attempt to give even the substance of what was said upon each of these particulars, would occupy too much space. It may be sufficient to state, that what was spoken, appeared to make a deep and solemn impression.

The following quotations which are from correspondence between Mr. W.H. Swaze and Mr. Robert Beaty in 1888 presents the problem with another answer:

Mr. Swaze raised the following question:

Can you tell the readers of Bible Index why it is that so many senior churches, organized with their deacons and elders, are fruitless, and have not advanced the cause of the dear Redeemer, also the cause of the deplorable condition of so many churches in Ontario?

Mr. Robert Beaty answered as follows:

Many things among the Christian churches contribute to retard the work of the Lord. One sentence answers the question better than several pages of writing, "The lust of the flesh, the lust of the eyes, and the pride of life," in the Christian covers about all the difficulty. Had the churches in Canada continued to sound out the Word by every member, as they did years ago, a grand army of 60,000, quite likely more, would today be obeying Christ and saying to a sinful world "Come!" Rev. 22:17.

Mr. W.K. Burr reported a visit and preaching tour in the Maritime Provinces in 1888. He had preached for nine churches, averaging a meeting nearly every day in the year. He had made a thousand visits, reading the Scripture and praying from house to house.

house. Out of this experience he made the following general statement:

This is rather a hard field in which to labor, and still, our work has, in a good degree, been crowned with success. All along we have occasionally been having an addition, sometimes two, running up to four, to the church at a time.

Mr. Burr made the following statement about the church located at River John, Nova Scotia:

This is the oldest church of the Disciples in the Maritime Provinces, being organized the day of the battle of Waterloo, in 1815. Nevertheless it is not large, owing to the fact that so little Christian work has been done here. Everything pays and prospers as a rule in proportion to the amount of care and labor bestowed. Brother P.D. Nowlen has been laboring here for one year; but the church was in a very low condition when he came and he has had considerable of uphill work.

Mr. Burr also stated:

Our churches have been injured very much on account of the tide of emigration so many continually going over to the United States.

In 1918 Mr. H.B. Ryan, Provincial Secretary of Alberta, stated:

It must be confessed that the present status of the Restoration Movement in Canada is not flattering. After a hundred years of history there are considerably fewer than two hundred known groups in the whole dominion committed to the Restoration plea. There is not a congregation of great proportion among these, and few have dominating influence in their communities. For the most part they are small groups, a large proportion of them in country places or small towns, and many of them struggling for existence.

Mr. Ryan sought an explanation of this condition which he

1The Bible Index, July, 1888, P.209-210.
found in the conservatism of the Eastern Canadian people. He compared this conservatism to that of the Eastern people of the United States among whom the Restoration Movement has not reached great proportions. He expressed hope that the century old plant of Restoration in Eastern Canada has taken root and will now bloom. He further felt that the churches of Christ which have been planted in the Canadian West have a bright future in a new country among pioneer people.1

In 1928 Mr. Reuben Butchart wrote an article for the Canadian Disciple in which he reviewed "The Ontario Situation." He presented criticisms of the churches and made the following suggestions: Abolish hit and miss for Missions, and develop a program. We are presenting a few paragraphs from his article.

Changes are working out in Ontario that give rise to thought. Seemingly the aims and methods of forty years ago are becoming stale. Under an equipment that was largely personnel our church then locally, and as a class, projected evangelism and church establishment in a more energetic stream than has characterized the last decade. Far less money was put into the cause, and it grew faster. The leadership was but little in advance of the membership in equipment; but there seems to have been a moral force in both that carried the cause to regions beyond. Possibly the resistance was less. We may ask to see the true conditions today. We are told that we have inherited a programme which, at least one provincial pastor states, "leaves him cold," even though it includes vital support to a number of mission churches in strategic centres.

Today Ontario finds herself somewhat baffled as she contemplates unfinished tasks in various city centres. She has been pouring money into them for so long that a five-year missionary schedule, or a ten-year even, looks like a short term effort. Ontario has been enjoying, through special congregational

1The Christian Standard, December 7th, 1918, P.3.
effort, and through those of the All-Canada evangelist, about all the evangelism the churches could absorb. Yet such success as has been had during the past six years through evangelism has little more than taken care of the natural decrease in membership in the life of the communion owing to natural causes. We need not be concerned with the possibility that other communions may be in a like condition, though it seems evident that some are not. The fact remains that we have been making very slow progress, far slower than the expectations of the last generation prophesied. And with this realization there have come tendencies to place the blame here or there, crudely and roughly, feeling that the surest way out of an impasse is to blame somebody. It is a natural tendency, as Eve's biography shows, and its aims have seldom been more than of a temporizing character.

Our last provincial convention was poorly attended by Ontario churches as such, and the contributions to Home work were far below the mark. Our churches would surely do well to revise their attitude afresh toward the Ontario work. Conditions at home and abroad challenge them. Why not contribute to "our" success by making a study of your own local community and its real needs. Before expecting sensational and unlooked for results elsewhere, upon policies which you are not supporting sincerely, how would it be actually to reconstruct your own faith and personal programmes as if success in the province depended upon your particular sector being kept up? When you get through thinking begin to act, act in faith and love. The new era we so much desire - we all strongly desire no matter what our failures or differences have been - may have begun through others beginning to think and act with us.1

In 1930 Mr. R. George Quiggin left the Hillcrest church of Christ, Toronto, Ontario to accept the pastorate of the Hamilton Avenue Christian church, St. Louis, Missouri. In a farewell statement on the devotional page, "The Quiet Hour," he wrote a personal message in which he expressed reluctance in leaving Canada and suggested that the Canadian disciples take stock and consider some problems which they should face. He stated:

1The Canadian Disciple, August, 1928, P. 8, 9, and 12.
I trust that I shall not be considered presumptuous if I suggest that, in my opinion, you should take stock of our position as Disciples of Christ in Canada. It will be very difficult for anyone to paint a rosy picture of its prospects at this time. The farness of our people; the vast distances that separate us across the Dominion; the cost of travel; the dire need of a strong ministry; the insability, or unwillingness, as the case may be, of our churches to pay a "living wage" to our ministry, make our progress very difficult. I do hope that our Canadian churches will adopt the Pension Fund obligation. It will do something, at least, to alleviate the poverty of the stipends paid, and to give stability to our ministry.

What course shall our people in Canada adopt? It seems to me that we should call on God in prayer as we have never done before, seeking the Divine Forgiveness, Guidance and Blessing. We should repent of our lack of love, our lack of faith, our lack of hope.

Practically, we should seek to create, or obtain, the strongest, most spiritual ministers possible. That means a discriminating support of the College, not only by gifts of money, but by the consecration of life. Then we should seek union with the immersionist Christians of Canada. The positions of both Baptists and Disciples have changed for the better theologically in the last fifteen or twenty years. If we could consolidate the immersionist groups in Canada, we should be in a stronger position to negotiate with the United Church of Canada, with some hope of obtaining consideration for Believers' baptism, and the New Testament faith, in the larger union of Protestant Christendom in Canada, which we hope will yet come. I have faith to believe that the Father will yet grant the High Priestly Prayer of Jesus that "they all may be one; as Thou, Father, art in me... that the world may believe that Thou hast Me." (John 17:21)

In 1939 Mr. W.H. Harding wrote a short history of the churches of Christ in the Maritime Provinces in which he sought a reason for the small growth of the disciples in Canada. He stated that the influence of Mr. Benjamin Franklin in a personal visit to the Maritime Provinces and through The American Christian Review which obtained wide circulation in the Provinces is the reason for the weakness of the disciples in the Maritimes. He

1The Canadian Disciple, June, 1930, p.6.
stated:

The churches in the provinces came to the cross roads, and took the wrong turn under the influence of the weekly visits of the old "Review," and the non-progressive policy crushed all the life; and the Reformation and the Plea for New Testament Christianity was turned into a hard and fast legality about methods of work rather than the work itself. Perhaps, nowhere in the history of the work could a more faithful and loyal people be found, than those in the early days of the churches in the Maritime Provinces. There was a willing spirit and an earnest heart. Many sacrifices were made.

There are, according to the 1942 Year Book of the disciples of Christ, only ninety churches of Christ in Canada. Only two of these churches have a resident membership of more than 400. One of these, Hillcrest church of Christ, Toronto, Ontario, has a resident membership of 493. There are two with a membership of more than 300. There are three with a resident membership of more than 200. There are twenty-six with a resident membership of more than 100. The churches with the largest resident membership are located in Ontario where a majority of the churches are located. The location of the churches according to provinces are as follows: Prince Edward Island, 10; Nova Scotia, 11; New Brunswick, 9; Quebec, 1, (Not reported in the Year Book); Ontario, 37; Alberta, 13; Saskatchewan, 4; Manitoba, 5; and British Columbia, 1.

The All-Canada Movement was organized and has been maintained in recognition of the problems which we have discussed in this dissertation. It has presented a program and maintained a Dominion-wide organization. It has not solved the problems but it has brought some of them into the open and faced them.

O God, may the church of Christ in Canada solve their problem. May the Lord Jesus Christ be accepted as teacher and leader and may every member of His church be loyal to the simple message of the New Testament. We pray in His name. Amen.
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