*Hamilton, Wentworth County, Ontario*

      In nearby Dundas, in the year 1849, there were some twenty-five Disciples gathered and also some others in the city of Hamilton, for there is a memory of evangelists Anderson and Kilgour, returning on horseback from the Niagara district in the winter of 1849, being persuaded to stay over the week end and, like St. Paul, "preach to the disciples". The home of F. H. Mallory was the gathering place for some thirteen years (Brethren in Hamilton were assembling in the home of F. H. Mallory at the time (on Bay Street just south of King Street). On January 17, 1869, he is reported to have 'set in order' a scriptural church of seven members, as follows: himself and wife, two daughters, Kenneth McKenzie and wife, and E. L. Evans. Occasionally evangelists such as George Clendenan, James Kilgour, and J. A. Harding preached to them. Jos. Ash reports the group, numbering then thirty-eight, meeting in September, 1883, in a hall at 22½ King Street east (Christian Worker, September, 1883). The body in time grew somewhat by immigration, receiving Russell Wheeler and Alex. Anderson from Eramosa--the latter in 1879. In April, 1887, they are found giving $100 to Home Missions; and this missionary spirit continued throughout the entire life of the church. This was due to Eramosa leadership, which favored always such efforts to spread the gospel by sacrificial giving. Whilst in the hall, some twenty were baptized; but progress was slow, for Hamilton bad all groups of religious people and conservatism was a standard product. However, in spite of smallness of numbers the desire to grow continued strong, despite familiar setbacks. By the fall of 1890 the congregation were able to finance the building of a brick structure costing $3,200, at Wilson and Cathcart streets. This was opened on September 14, 1890. From periodical sources the leaders appear to have been Russell Wheeler, Alex. Anderson, M. Warner, D. Harris, A. Tolton. Alex. Anderson at this time was past his best years and so a younger man was sought for as preacher. In June, 1891, M. Putnam is reported as pastor, with a membership of thirty-eight. He baptized eleven during his brief ministry. In the fall of 1892, George Munro was leaving his work at Erin Centre and came into the Hamilton work as pastor. He had multiple duties, too many for the job of evangelizing a conservative community. As a loyal expounder of the principles of the restoration movement he had few if any superiors. He labored only for about four years for the congregation, and later (Fall of 1896) terminated his connection with the Ontario Disciples, under conditions referred to in a biographical note below. His later death removed from the Ontario field one of its most steadfast veterans--the sort of men who inspire loyalty to principles, even when seeming to be constant to the point of narrowness. He sacrificed what was apparently his future, in order to be loyal to what he considered to be fundamental.

      Following George Munro, a number of pastors were secured in turn, to attempt establishment of the cause in a flourishing way. No mere existence as a Lord's Day worshiping group was sufficient for them: what was desired was the enlistment of members to the New Testament position, and [494] that seemed due in the second city of Ontario. Viewed from long past, the group though very loyal, seems to have lacked weight, and their little church, on an obscure street lacked attractiveness. Jos. Tisdale began as pastor in 1897; W. G. Charlton followed for less than a year, in 1899. R. W. Ballah then took over in early 1899; M. L. Jenney, in 1900; T. R. Hodgkinson, in 1900-01. Joseph Reed served briefly in 1902. In September, 1904, W. J. Cadman, of Cleveland, O. began a ministry. He was one of the finest souls ever attracted to Ontario as a field, but the church was barely holding her own, and with few bright prospects for the future appearing. But at the annual convention in June, 1905, it is reported in the *Christian Messenger,* that efforts as a church are discontinued, although for a time Bible School and Christian Endeavor were carried on by the group, who received such loyal and joyous experience as Christians together that for them there was no thought of ceasing. Some of the church families best known by their activities were the Wheelers, Wilsons, Warners, Toltons, Riochs. A. H. Cowherd was active in leadership, also J. A. Aikin, the latter entering college to study for the ministry, in which he served briefly, before a permanent entrance to journalism. R. Bulgin also became a student for the ministry. David Rioch came from this little church as a life contribution to the Christian cause. He graduated from Butler University and in December, 1898 he with his young wife began a long missionary career in India. From Hamilton's little church came also Miss Mary Rioch (sister) as an entrant for long service in the field of missions. Mary Rioch went out to Japan in the Fall of 1892. Both these servants of the Christ are referred to more fully in [Chapter Seventeen](https://webfiles.acu.edu/departments/Library/HR/restmov_nov11/www.mun.ca/rels/restmov/texts/rbutchart/dcc/DCC17.HTM#Sec1-22). The emerging of these two fine personalities may witness to the presence of strong missionary teaching in home and church; their life service is a triumphant evidence of the spirit of Christ that persevered, yet without apparent success, in a repellent community.

      A brother preacher from this small church was C. S. Stainsby, who with A. H. Cowherd, was connected with our most westerly church in Vancouver. In early days, E. C. Jones and family were leaders: their migration to Milestone, Saskatchewan was a blessing there.

      The work of previous evangelists should also be recorded. Joseph Franklin, from the U.S.A. was one; H. B. Sherman, of the Co-operation was another; and C. W. Martz, of Indianapolis, was Ontario evangelist under the Co-operation board, in December, 1885. In this brief recital, it is apparent that the real success of a church cannot be measured by numbers or [495] exterior wealth, but by the volume of Christian influence which it sets free for the service of the Church's Founder.

*Biographical Notes.*

*George Munro,* born in Glasgow, Scotland, came with his mother, a widow, to Kent Co. Ontario, as a child. His education was received in Georgetown and Toronto; later in Bethany College, Virginia, and in Kentucky University, ending in 1883. He taught Greek and Biblical literature in Bethany for two years and preached in the old historic church where the Campbells preached. In Ontario he had pastorates in Wiarton, Erin Centre, Guelph, Hamilton and was associated with T. L. Fowler for several years in publishing the *Ontario Evangelist.* He succeeded this with the *Canadian Evangelist,* carrying on for ten years as editor until 1896. During most of this time he was a preacher, as well as executive secretary of the Board of Co-operation. His old associate T. L. Fowler said of him: "of his labors, his devotion to duty and his sacrifices a volume might be written. It is due him to say that no other one, not excepting our devoted pioneers, made more sacrifice or rendered more unselfish service in the cause of New Testament Christianity in Ontario" (*Christian Messenger,* June, 1914). In our June convention, 1896, he found himself in a minority of one against his friends in the matter of interpretation of a resolution of acceptance of a proposed union with the "Christian" body in Ontario--a union which never took place. The said matter is debatable, as the writer recalls it. It may be found elsewhere in these chronicles of Ontario. Bro. Munro preached later for some years in New Cumberland, Ohio, and Galveston, Texas. Ill-health held him for seven years of suffering ere his death, on April 4, 1914. "The memory of the just is blessed."

*Alexander Anderson.* In chapter Ten, ([Biographies](https://webfiles.acu.edu/departments/Library/HR/restmov_nov11/www.mun.ca/rels/restmov/texts/rbutchart/dcc/DCC10.HTM#Sec14)) there is a brief account of this beloved man and pioneer preacher, which no one should miss. Those brief words tell insufficiently of his life and character. This chronicler wishes to add what an elderly Disciple of his time significantly said of his preaching: "It was Biblical, simple, never tedious as to length." Jos. Ash also tells of him that upon his conversion in Esquesing, he was so sincere that he threw his fiddle into the flames, with the remark that it would never trouble him again. That speaks deeply of the heart of this man of God, who was to the knowledge of the writer respected and beloved to the highest degree. His service as a preacher was great. He wrote most capably, up to 1877 in the *Bible Index.* With a high-pitched Gaelic voice, unsuitable for public speaking, be yet persuaded many to enter the [496] kingdom. In Hamilton, he was an aging man and did what he could. His spirit and example were inspiring. Mrs. Anderson was a most loyal helpmate. After Bro. Anderson's death in 1897 her benefactions to the trust funds of the Co-operation board were remarkable: through them the influence of the beloved Andersons was extended indefinitely towards eternity. It is a deep regret to the writer that his visits to Eramosa never coincided with the presence of Alexander Anderson, as it did with other pioneer preachers.

Beamsville:

The idea of treating these two churches as one organization may have been that they had been but one organization previously, or one "gathering" without complete organization. As a matter of fact we are informed by H. W. Hunsberry, of Jordon Station, that the earliest records of Clinton and Louth churches were combined in one book, entries beginning at the front for Clinton and at the back for Louth, or Jordon. Confirmation of the organization is given in the book, as follows: "A book of remembrance containing the names of the Christian Disciples who have been brought together by the word of God in the township of Clinton, and also of such acts of the church as may be thought proper by them. The members having assembled together on the first Lord's day in June, being the second day of the said month in the year of our Lord, 1839, when brothers George Morris and Nathan Gillmore were chosen to the office of elder, brothers Cornelius Bertrand and Solomon Culp to the office of deacon, and Bro. Erastus Derby to the office of clerk." It is possible to look upon these two records of Clinton and Louth townships as merely an earlier and a later (and final) organization. The formal statement has the ring of truth about it, and it must have been a high moment for a movement that was so powerful in time within the Niagara district. By the same authority as I have quoted, we are informed that the Clinton (or Lake Shore) congregation met in a building on the shore of Lake Ontario at a point about three miles northeast of the village of Beamsville.