

History of the Pilgrim Holiness  
Church  
in Ontario.

Outlined by  
Gladys R. White,  
Secretary  
Ontario District



## The Pilgrim Holiness Church in Ontario.

Beginning  
of P. H. W.  
in Ont.  
1900 -  
Powassan.

The work of the Pilgrim Holiness Church in Ontario had its beginning in a pioneer farming district some two hundred miles north of ~~what is now~~ our present district centre, Proton in Chisholme township near the little town of Powassan, about the beginning of the century. Here the Hunt family from Kencardine had come to hew out a farm from the northern forest, and here to visit them came a former "crony" from the old home town, one William Smithson, with the revolutionary news that he had been gloriously "converted" and saved from the old life of debauchery that they had known him to live. Brother Smithson preached repentance and holiness, and so lived the transformed life among them that in a brush arbour meeting (there was plenty of "brush", if a shortage of everything else) that several of the Hunt family and their neighbours found salvation. Cottage meetings followed up this beginning; then, thro' the efforts of Mr. Smithson and his son, as a community project, and on a lot donated by Mr. Frank Hunt, a little church was erected and church services begun. (See snap of church.)

The families interested in those early days were the Hunts, the James Robinsons, the Hodgins, Jack Humphreys, the Laurences, Peter Micks, Wm. Barbers, Robsons, Butchers and Langfords.

Early workers.

Miss Lottie Vernon (now Mrs. Warren J. Stole) came as the first pastor of this church. Those were days when the real hardships of pioneer life were experienced, as this devoted worker ploughed her way thro' huge snow-drifts, and the pioneer women huddled in frozen skirts about the stove, in the partially finished church. The next worker was Miss Edith Winder (who later went to Africa as a missionary, and died there). (See snap of Miss Winder). Then came Rev. O. L. Reith, (later of High Point, Carolina) who served for two years as pastor, and married one of the local young ladies, Miss Rhea Hodgins, a granddaughter of Father Hunt.

Two boys from the church, Ellis and Thomas Robinson, attended God's Bible School (The latter



Powassan  
1st org'd  
Church,  
Geo. B. Culp.

is still there in the publishing department). About this time, and perhaps through their influence, the General Superintendent of the International Holiness Church, Rev. Geo. B. Culp, held a meeting in Chesholme, and as a result organized the first International Holiness Church in Canada\* (This was perhaps about 1910 or shortly after.) To legalize the organization, Bro. Culp and Rev. Miller later procured a Charter from the Canadian Government, in the name of the International Holiness Church. The charter is dated December 27th, 1920.

\* Note. I have been unable to learn the date, my inquiries not being answered!

<sup>Rev.</sup> ~~Miss~~ Grace Comley was sent by Bro. Culp as first pastor of the organized group. She married Mr. Fred Hunt, a local farmer. Miss Madge Savage supplied for a year. Miss Margaret Smith arrived in 1913. She later became Mrs. Robert Hunt, and served the church in vacancies between pastorates. Rev. R. G. Flexon spent a few months on this field; and the team, Miss Saneholtz and Miss Bradshaw, spent part of a year. Rev. Wm. Lamshead pastored the church for four years. During Bro. Lamshead's time, Rev. H. B. Jackson, who had opened Pilgrim work in Southern Ontario (Proton and Lion's Head) visited this field, and when in 1926 the Ontario District was organized, Powassan became a part of this new district. On June 21st, 1928, the corporate name on the charter was changed to that of "the Pilgrim Holiness Church of Canada."

Rev. and Mrs. H. H. Shaw, from the Proton Bible School, followed Bro. Lamshead and served the Powassan church for several years. Their successors were Rev. and Mrs. S. D. Short, who also served for a number of years. During these years, five students from Powassan attended the Proton Bible School. In 1938 Rev. and Mrs. J. C. McIntyre were sent as pastors. By this time a change had come in the population of Powassan; the depression had come, young people and others had emigrated to the cities and a mere handful were in attendance at the services. In 1942 it was decided to withdraw from Powassan, leaving our remnant under the care of the Hesleyans, as there were not resources for all.



Superintendency of Rev. H. B. Jackson

2nd Locality. 1921-1935.

Bruce Peninsula

1921-23.

The second part of Ontario to be touched by the influence of the Pilgrim Holiness Church was the Bruce Peninsula, (some eighty miles north of Proton). In 1920 Rev. H. B. Jackson, a native of Ontario, trained at God's Bible School, and an ordained minister of the P. H. Church in Indiana, wrote Bro. Culp regarding pioneer work in Canada, and received encouragement to undertake it. He moved his family <sup>to Canada</sup> in the spring of 1921, received a tent in answer to prayer, and opened his first meeting in Lion's Head. Here God gave him a gracious revival. The McLennan family (including the daughter who is now Mrs. Harold Hobbs) were among the first converts. Other families influenced were the Shaws, Albert and George Bakers' families, the Bains, the Hoaths and Mrs. Cook. Another meeting was held in 1922, and a third, by Rev. George Redout and Bro. H. B. Jackson, in 1923. Seven young people attended Bible Holiness Seminary, Swooso, Mich., during these years.

Wareham  
Revival  
1923.

A good old saint enjoying the experience of holiness, Mrs. J. Irish, who had stood alone and prayed for many years for her community, received a wonderful answer to her prayers, when Bro. H. B. Jackson and his brother, George Jackson, came with a Gospel tent to her farm at Wareham, in the fall of 1923. An old time revival broke out, such as the country-side had never seen. Christians who had known little of the supernatural blessing of the Spirit, going to the altar to help seekers, found themselves overwhelmed with the Pentecostal fulness, the joy of the Lord. Some hungry hearts from churches for miles around fell in with the soul-satisfying doctrine of full salvation. <sup>Terrible conviction fell on the unsaved.</sup> A godless sinner, who had been enraged over his wife's salvation (she was the first seeker) spent a sleepless night, and fainted under the agony. Making an early start in the morning for the Gospel tent, he found that he was not the only one seeking relief, for



another brother who had spent a troubled night had likewise travelled some miles in his car to the tent that morning to find the Lord. In a few minutes both had prayed through. Old grudges were wiped out, reconciliations between neighbours and house-to-house prayer meetings became the order. Among those influenced at that time were several talented young people, including four school teachers. This Wareham revival was the beginning of the Proton work.

Bands of the saved and sanctified continued to meet among themselves. They found a way to give their red-hot, triumphant testimonies in their old churches, but were soon cold-shouldered out. Great was the joy and rejoicing, and the revival spirit continued. The next summer (1924) another tent-meeting was held by the Jackson brothers in Feversham, a village a few miles east of Wareham.

This was followed the same summer by a tent-meeting at Rock Mills, five miles north of Wareham. At a Sunday morning service here, while a number of young people were seeking God at the altar, a burden of prayer came on the saints that the Lord might open a Bible School, where these young people might be trained for his service. Within a very few minutes, donations were pledged amounting to \$2100, and the amount was later increased to \$5000. A hotel property at Proton (now the head-

quarters of the Ontario work) was purchased, and on October 8th of that year the Proton Bible School was opened, with Rev. H. B. Jackson as president. The school operated for twelve years. Rev. Jos. A. Smith, M.A., from Kingswood, Ky., acted as president for a short time, and Rev. O. G. Hahn, B.A., graduate from Pelgum College, Frankford, Ind., was the efficient principal.

Feversham,  
1924.

Rockmills,  
1924.

Proton Bible  
School,  
1924-36.



of the High School department, from 1926 to 1935. Most of our pastors and workers, (with their wives), are the product of the old Proton Bible School.

Reopened  
as  
Pilgrim  
Bible  
College,  
Oct., 1946.

After being closed for ten years, the Bible School was reopened on October 9th, 1946, as the Pilgrim Bible College, with Rev. H. H. Hobbs as president, Rev. Gladys R. White as assistant teacher, and Rev. Mae Cornfield as matron, and a choice, tho' small, group of talented young people as the student body. After an encouraging year's experience of God's blessing upon the students, we are trusting God for a bright future for the school, which has proved so indispensable for the progress of the Ontario work.

The Proton  
Church  
org. 1926.

The Hareham tent-meeting of 1923, described previously, in which twenty or more souls sought and found the Lord, provided the nucleus of the Proton church. After the opening of the Bible School in 1924, this group had its meeting-place in the chapel of the Bible School, holding three Sunday services and a week-night prayer-meeting. Meetings were well attended, adherents coming for miles around, and the revival spirit continued for most of the years that the School was in operation. In the fall of 1926, the Proton Church was organized, Rev. Chas. Cliff of Flint, Mich. being in charge of the services at that time, and also of the First District Conference, which was held at Proton on the same occasion. As mentioned elsewhere, the former Charter taken by the Powassan church in 1920 was revised in June, 1928, the name being changed from "International Holiness Church" to "the Pilgrim Holiness Church of Canada". At this time the Powassan



work came into the District of Ontario.

**Proton Church-** Pastors in the Proton Church through the years have been, 1924-'31, Rev. H. B. Jackson, assisted occasionally during the summer's tent work by others, Rev. Grace Lamb of Kingswood, Ky., Rev. Belle Thomas of Frankfort, Ind; ~~These were~~ Beuries, and local workers; 1932-'34, Rev. F. White, Pastor, Assistant, Mrs. G. Baker; 1934-'35, Sister M. Cornfield, Assistant, Elvin Jackson; 1935-'36, Sister Myra Watson; 1936-1940, Rev. H. H. Shaw; 1940, when Bro. Shaw resigned, Mrs. G. Baker, then <sup>Rev.</sup> F. White and <sup>Rev.</sup> G. White became pastors; 1940-44, Rev. F. Hobbs, 1944, <sup>Rev.</sup> F. White; 1944-'45, Rev. R. Gordon and Mrs. Gordon; 1945-46, Rev. H. W. Hobbs, 1946-47, Rev. H. W. Hobbs, later Rev. F. Hobbs, now Rev. M. Cornfield.

**Church purchased**

In 1940 the Proton congregation purchased, at the very remarkable price of \$200, the Anglican Church in Proton. This was remodelled, re-seated, and is a beautiful little church today. Shortly afterwards, a <sup>large</sup> frame house on a large lot were purchased as a parsonage. At the present time, through the zeal and faith of the present pastor, Sister M. Cornfield, the mortgage on this property is almost liquidated.

**and parsonage**

**Prospects:**

The present membership at Proton is forty-two. The Sunday School has been a means of encouragement, and the bright Young People's group, augmented by the students from the college, is the most promising department of the Church.



District Conferences:

Appreciation

of Rev. W. L.

Surbrook

and other

Presiding

Officers.

It is in order here to express the heart-felt appreciation of the Ontario district for the faithful services of the General Superintendent, Rev. W. L. Surbrook, who through most of the years after its organization in 1926 until 1942, when the district went under the department of Home Missions, was present and presided over the Annual Conferences as efficient chairman and able counsellor and minister of the Word. Sister Surbrook, also, was present several times, and her beautiful messages in song blessed many hearts. Rev. J. R. Thompson, Superintendent of the Michigan district very acceptably represented Bro. Surbrook in the Conference of 1940. From 1942 to '45 Rev. R. H. Wolfe, General Secretary of Home Missions, presided over the Annual Conferences, manifesting a deep interest and burden for the work. In 1946 the new General Secretary of Home Missions, Rev. R. G. Beltz made an effective beginning of his work in Ontario. We are grateful to God for the inspiration that these brethren have brought to the work.

Mrs. Seth  
C. Rees.

Another distinguished visitor endeared to all for the power of her life and ministry was Sister Seth C. Rees, who spoke at some of the conferences and who made one tour of the district in the interest of foreign missions.

Rev. and Mrs.  
L. H. Sturk.

Our last visitors were the new General Superintendent, Rev. L. H. Sturk, with Mrs. Sturk and little Barbara, who visited the very new school and the Proton Church, <sup>December 6-8, 1946.</sup> We thank God upon every remembrance of this visit, which brought Heaven's benediction and anointing for service.



# District Camp Meetings

The first <sup>Annual</sup> District Camp-meeting was held at Proton in July, 1925, with Rev. C. C. Brown of Kentucky as evangelist. These annual camp-meetings from year to year have proved of untold blessing to the district churches and to the local community. Some of the Camp evangelists, who served thro' the years, (some of whom came several times) have been Rev. Harry Hays, Rev. David Wilson, Rev. H. L. Surbrook, Rev. H. J. Tompkins, Rev. Dunster Thomas (nephew of John Thomas), Rev. Wm. Dean, Rev. Mansell McGuire (now a District Superintendent of the Church of the Nazarene), Rev. George Lounds, Rev. B. G. Eary, Rev. R. G. Flexon, Rev. P. F. Elliott, Rev. S. J. Emery, and Rev. Elmer Joy. In point of numbers seeking God, two of the outstanding camps ~~in~~ were that of R. G. Flexon, in 1943, and of Rev. Elmer Joy, in 1946. In both these meetings, long altar lines sought God and the Spirit fell in blessing.

At these camps, foreign missionary workers have received a warm welcome and a practical response from year to year. Rev. Chas. Slater, Rev. R. H. Ives, Miss Beatrice Van Vranken, Miss Rebecca Brown, ~~Rev.~~ Miner, with his beautiful electric guitar; our own Canadian missionary, Donald K. Ault and Mrs. Ault, Rev. Paul Ragdale, and Rev. Thos. Heir have all been loved and appreciated and followed in prayer. Rev. Paul Thomas, our former Secretary of Foreign Missions, was always warmly welcomed, and his visits were great occasions never to be forgotten by the Ontario Pilgrims.



Home Missionary Activities  
of Workers and  
Students,  
1921-34.

He have mentioned that the district work began in 1921 with Bro. H. B. Jackson's one Gospel Tent. In five years Bro. Jackson had four tents, manned by the district workers, students and local pastors, <sup>assisted at times by American workers.</sup> and kept in the field throughout our short summers. Three meetings were held in successive years (1924, 1925 and 1926) at Durham, twenty miles west of Proton, with Rev. Grace Lamb of Kingswood, Ky., as evangelist, in '24 and '25, and Rev. David E. Wilson, in '26. Two tent-meetings were held in successive years ('25 and '26?) in the Shingley district twenty miles south of Proton; two at Feversham, thirty miles east of Proton, two at Rock Mills, fifteen miles north-east of Proton; one at Crawford, twelve miles north-west of Durham; one at Eugenia, ten miles north east; one at Kolapore, ten miles from Feversham, one at Dyer's Bay in the Bruce Peninsula ('34); one at Powassan, two hundred miles north; then in the farther north, four hundred miles distant, one at Massey, one at Espanola, <sup>one at Lee Valley,</sup> one at Whitefish Falls; then at Timmins, <sup>the gold-mining centre</sup> in the extreme north of the province, six hundred miles away, tent meetings were held in two successive years, one convert from which attended Bible School and is today the talented wife of a Pilgrim minister. Besides these tent meetings, special meetings were held in halls or churches, <sup>or schools,</sup> Rev. H. B. Jackson preaching in churches of a sister holiness church around Feversham; at Timmins, in the Salvation Army; Rev. F. White, at Sault Ste Marie; at Fordwich, sixty miles west of Proton, with Rev. F. White and students as workers; at Sauble Falls, Sister G. Shaw; at North Bay, Sister Myra Watson; at Patton and other northern adjacent points <sup>Sisters</sup> Margaret Hunt and Gladys White; at Grimsby, <sup>near Hamilton</sup> W. J. Tompkins and P. C. McIntyre. Following up these various meetings, regular preaching points were established at Fordwich;



where Rev. H. J. Tompkins ministered, then Rev. and Mrs. R. Gordon, then Rev. and Mrs. J. C. McIntyre; at Durham, where students from the Bible School and Rev. F. White, assisted Bro. Jackson; at Crawford, where Sisters Lela Jackson and Lily Johnson had charge; at Kolapore, where Myra Watson and, later, Mrs. George Cole, conducted services; at Whitefish Falls, where Rev. and Mrs. S. D. Short served as pastors to a community where there were many Indians; and in the Spanish River Indian Reserve, where Rev. John Owl, native Indian preacher, held services. Bro. Owl and another licensed Indian preacher, Elijah Cook, held services also in other Indian communities. (E.g., Bro. Owl at <sup>the</sup> Southampton Reserve.)

A "Special  
Mention"  
Tent  
Meeting,  
Massey

Notable mention should be made of the tent-meeting held <sup>at Massey</sup> by students from the school, Bro. R. Gordon and Bro. H. Hobbs) where the town was stirred thro' the remarkable conversion of the mayor of the town, who took an outstanding position for the Lord, and whose subsequent life proved the genuineness of his salvation.

3rd Church  
org'd -  
Lion's Head  
1929.

The third Pilgrim Church to be organized in Ontario was at Lion's Head, Bruce Peninsula. Following the three tent meetings held by Bro. Jackson, in 1921, 1922 and 1923, a band continued to meet, shepherded by a local leader, first Bro. Albert Baker, then Bro. H. H. Shaw. From this group, seven students attended Bible Holiness Seminary, Owosso, Mich; and later, including these same seven, twenty-one students attended the Proton Bible School. Two have been ordained as ministers, one has been ordained a deaconess, and several others hold licenses.

After some years during which the band held together in cottage meetings, reinforced by further Tent meetings,



tent meetings, while Rev. F. White, assisted first by Sister M. Cornfield and then by Sister Myra Watson, pastored the flock, a group of seven members was organized at Ferndale (Lion's Head), by District-Superintendent H. B. Jackson, in 1929. The next year, 1930, a church building was constructed, Bro. Thos. Hoath and Bro. Arthur Watson laying the foundations and Bro. Frank Bain completing the work. This church was officially opened, <sup>on November 16th, 1930,</sup> by Superintendent H. B. Jackson, assisted by the new pastor, Rev. A. Haynes, of Dayton, Ohio, who remained on the charge one year. From 1932-34 the church was served by Sisters M. Cornfield and B. Short, during which time, (in 1932) the Parsonage was built, by Bro. Frank Bain, and (Bro. Hoath, Bro. Watson, Bro. Wesley Shaw, Bro. James Bridge, Bro. B. Bray, others who donated materials and labour. The church and district have particularly felt and expressed gratitude and appreciation for Bro. Bain's sacrificial labours, which had so great a part in providing the neat little church and parsonage, of which we are justly proud.

Rev. J. J. Ellis was pastor for a part of 1934; Rev. Wesley Bray was pastor from 1935 through part of 1937; Rev. Donald Deware and Rev. H. Hobbs completed 1937; Rev. R. Gordon pastored from September 1937 to September 1939. In 1939 Sisters M. Cornfield and Myrtle Watson became pastors, remaining on the field for six years. During their time, the debt on the property was paid off; and after a mortgage-burning, the Lion's Head Church was dedicated, on September 10th, 1944, by Rev. D. Keller, (representing the General Secretary of Home Missions, Rev. R. W. Wolfe,) and Rev. F. Hobbs, District Superintendent. Various equipment has been added, and electric lighting installed. The Pastor for the past two years is Rev. G. G. Beckwith, from Flint, Michigan.

Lion's Head  
Church  
dedicated  
Sept. 1944.



The present membership is 23. One attractive feature of the Church life is the large group of interested young people who attend the services and who conduct organized Y. P. Services under the presidency of Miss Annie Bridge.

Dyer's Bay,  
Mission  
from  
Lion's Head

An "outstation" from the Lion's Head Church is Dyer's Bay, thirty-five miles eastward, where meetings have been held somewhat regularly for a number of years, furthered by tent-meetings. About 1934 a church and parsonage were constructed, James Shaw and Lawrence Lynch, (a student of the Bible School) taking an active part. Sisters Iona Holmes and Hazel Chapman served as the first resident pastors, followed by Rev. Allan Mc Guire; then a student, Bro. Roy Rapp; Rev. G. Hoath, who continued on as Mrs. James Shaw. For the past few years, the Lion's Head pastor, first Sister Cornfield, now Bro. Beckwith, <sup>has</sup> worked this appointment with the Lion's Head Church. The present pastor has been giving Dyer's Bay a Sunday service, a weekly prayer-meeting and a young people's service. Bro. Beckwith reported that there was an encouraging group, largely young people, of whom he had a group of eight at the altar. A while previously, Bro. H. Hobbs, conducting a revival here, had twenty-five in one service at the altar.

One student from Dyer's Bay, Lawrence Lynch, attended the Proton Bible School, and he and his family have been "pillars" of the work there, conducting Sunday School thro' the winter months when the pastor from Lion's Head has to discontinue his visits.

Another mission from Lion's Head -

Intermory.

A second out-post from Lion's Head



has been Tobermory, at the extreme end of the Peninsula, twenty-five miles north of Sarnia. Visits were made and prayer-meetings held here in the early days by Sister Florence White, pastor of the Lion's Head group. Bro. and Sr. Wesley Bray were resident workers in 1933; in the summer of 1933, a five-week<sup>2</sup> tent-meeting was held; in 1934-35 Sister Gertrude Hoath was resident worker; in 1935 Rev. A. L. McGuire was the worker, and District-Superintendent George Beirnes spent a week in a tent-meeting with Bro. McGuire in the summer of 1935. Prospects not looking bright, the work was given up about that time.

### Superintendency

of Rev. G. Beirnes,  
Feb 1935-'36, Sept 1936-'37

From 1921 to 1935 Rev. H. B. Jackson served as <sup>district</sup> superintendent of the Ontario district. Bro. Jackson resigning in the midst of the year 1935, Rev. George Beirnes (an Ontario boy, trained in God's Bible School, who had served for several years as Pelgrim Missionary in the West Indies) completed that church year as superintendent, and also served the following year, 1936-37. Bro. Beirnes secured as Home Missionary workers, Rev. Bernard A. Eary from Cheboygan, Mich.; Bro. Paul Wilcox from Reedville, Ky.; and Rev. Donald Dewar of Walston, Mass. Bro. Eary held a tent-meeting at Massey Station, in Northern Ontario, and shortly after this, on Feb. 24th, 1935, Bro. Beirnes organized the fourth church on the Ontario district, at Massey.

4th church  
orig'd,  
Massey.

The <sup>complete</sup> story of the Massey church, compiled by the present pastor, Rev. Grace Kellaway, is.



Massey

On the North side of Lake Huron is the town of Massey. The present population is app. 700. There are five Protestant Churches in Massey and a Catholic Church. Here a church building and parsonage were built in the years 1903-1904 by the Holiness Movement Church of Canada, which organization continued to have regular services for nearly a quarter of a century: then, no pastor being sent, the church was closed.

When the Pilgrim Holiness workers, Rev. and Mrs. S. D. Short were holding a summer tent meeting in White Fish Falls, 35 miles away, some of the Holiness folks of Massey heard of it and visited the meetings. The next summer they invited Bro. and Sis. Short to come to Massey for a tent meeting, and the Shorts came.

Miss Mae Cornfield and Miss Bertha Short came to Massey in the Fall and arranged to have services in the Holiness Movement Church which was also being used at this time by the local Presbyterian congregation.

In the summer of 1932 another tent meeting was sponsored in Massey, in



2. charge of Bro. & Sis. Short and Two of the young<sup>2</sup> men from Proton Bible School. Several new folks heads of families - were born again in this meeting and the District Superintendent, Bro. H. B. Jackson, came for a meeting to discuss the advisability of organizing a church. Bro. and Sis. Short were invited to come and shepherd the flock. They served for two years.

In the fall of 1934 Rev. and Mrs. Herbert Shaw came to Massey as pastors, and on Feb. 24, 1935 Rev. Geo. Biernes the District Superintendent held a meeting and organized a church with seven charter members. Negotiations were started immediately to buy the church and parsonage from the Holiness Movement. Taxes had accumulated to the amount of \$111.00. The purchase price was to be \$300.00 plus the \$111.00 for the church and parsonage and double lot.

Rev. and Mrs. Robert Gordon were the next pastors. They served two years, Bro. and Sis. Short being re-called for a second term. In the interim, students from the Bible School were sent to conduct services until the Shorts could arrive on the field.

Bro. and Sis. Short worked diligently



3.

and tirelessly to liquidate the church indebtedness. At the end of their second term, which was five years, the debt had all been cleared away.

3

In August of 1943 Rev. and Mrs. Basil Shaver came to Massey as pastors and served just one year. During Bro. Shaver's pastorate the church was re-decorated and a new roof put on. The parsonage also received some much needed repairs and improvements.

Miss Grace Kellaway came late in 1944 to serve as pastor, and is at present still in Massey.

Since the beginning of the Pilgrim Holiness work in Massey, numerous tent meetings and revival campaigns have been sponsored which resulted in encouragement to the people, new stimulus to the work and souls born into God's family. Among others who were guest speakers from time to time are: Sister Seth C. Rees, Bros. Geo. Biernes, R. D. Brown, <sup>O. B. Holm</sup> R. H. Ives, R. H. Wolfe, S. J. Emery and R. A. Betty.

God has blessed the labor and faith of the pioneers of the Pilgrim Holiness work in Massey and from this small group called two young men into full time



4.

service. The one, Bro. F. A. Hobbs, is our present<sup>4</sup> District Superintendent, and the other, Bro. H. H. Hobbs, is the president of our District Bible School. Another ordained minister who came from this church is Rev. J. C. McIntyre.

The Massey Church for a time sponsored services in two near-by settlements, Birch Lake and Lee Valley, but after a time services were discontinued, due to lack of response and interest. On the Spanish River Ajibway Indian Reservation, five miles out of Massey, Bro. Harold Hobbs was instrumental in erecting a<sup>log</sup> building for the purpose of worship. A native Indian pastor had charge of the work among the Indians, aided by the local pastors at Massey. Since the native pastor moved to another reserve there have been no regular services on the Massey Reserve.

The present valuation of the property in Massey is - church \$800.00, parsonage \$500.00. The present membership is 15 with 4 more to join soon.

The Massey Church has always sponsored a Sunday School. The average attendance for 1946 was 35.



Bro' Beirnes  
labours  
cont'd.

During the five months of Bro. Beirnes' first tenure of the superintendency, he held meetings at Powassan, a tent-meeting at Massey; Bro. H. H. Shaw and the Hobbs Bros. held a tent-meeting on the Spanish Indian Reserve; Bro. Beirnes and helpers, a tent-meeting at Blind River (a Roman Catholic town of 2500 in Northern Ontario); a short meeting at Tobermory with A. L. McGuire; a tent-meeting at Dyer's Bay, when Rev. F. White concluded the meeting; a tent-meeting at Fordwich with the Gordons and assistants; a tent-meeting in Toronto in August with Rev. H. J. Tompkins, wife and daughter as workers; and a tent-meeting in a new field, the town of Wharton (Bruce Peninsula), with Rev. F. White, L. Johnson and J. C. McIntyre. Following this tent-meeting, work was opened in a hall in Wharton, and Rev. F. White and Sister L. Johnson were sent as workers. After the Toronto meeting, owing to difficulty in securing a building, those interested met in cottage prayer meetings, under the able leadership of Bro. E. E. Rossiter.

Toronto -  
first  
effort -  
a tent.  
1935.

Wharton  
Mission  
opened.

1936-37.

Bro. Beirnes, for the year 1936-37, reported eleven tent-meetings on the district. In the summer of 1936 a tent-meeting was held at Barrie, <sup>and a mission opened under the ministry of Rev. H. H. Hobbs</sup>. The same summer, Rev. R. H. Chatfield was evangelist in a tent-meeting in Toronto, after which Bro. Beirnes organized the fifth church in Ontario, and the first Pelgrim church in this, the greatest city of Ontario, of approximately one million of population. The Assistant Superintendent, Rev. H. J. Tompkins, <sup>volunteered</sup> the organization with another month's evangelistic campaign. Rev. H. H. Hobbs supplied as pastor for a short time; then Rev. Allan McGuire was called, <sup>May, 1937,</sup> as pastor. ~~and~~

5th Ont.  
Church,  
Toronto  
<sup>org'd</sup>  
Nov. 14,  
1936  
of 8 members.



and his ministry was richly blessed of God.

The story of the Toronto Church is given from this point ~~on~~ from the article written by Eileen Baker, <sup>the present Secretary</sup>. The church owes a great deal to Bro. Mc Guire for his loyalty at this particular time. With the exception of one family and a few working girls, everybody was on relief. During the summer of 1938 a church on Oakwood Ave., (the one now our own) was rented by the congregation. In the summer of 1939, to the regret of his people, Bro. Mc Guire was released for evangelistic work. Rev. R. Gordon succeeded Bro. Mc Guire, and held the pastorate very acceptably for four years, <sup>to 1943</sup>. During this time the church property was purchased for \$3200. The two years that followed Bro. Gordon's ~~moving~~ <sup>transfer</sup> proved very disappointing to the Toronto church and interest was ebbing out. Rev. Russel Barkman, B.Th., of Owosso, Mich. came as pastor, in the summer of 1945. Bro. Barkman worked diligently on some badly needed repairs and redecorating, and did a beautiful job. In the midst of his second year, Bro. Barkman resigned. At present the vacancy is being filled by the District-Superintendent, Rev. F. Hobbs, and interest is being renewed. Present membership is about twenty. A "live" Sunday School is being carried on. We believe there are better days ahead.

Rev. R.W. Wolfe

In 1937 Rev. R.W. Wolfe, Executive Secretary of Home Missions, made his first visit to Ontario, going over the field of churches and prospective



appointments with Bro. Beirnes. With Bro. Wolfe's aid, Bro. Paul Walcox of Reedville, Ky, was secured as home missionary worker; Rev. Donald Deware of Walston, Mass., also came to join in the work.

Reinforcements

A second tent-meeting was held at Barrie, in the summer of 1937, with poor attendance and meagre results. The tent was then moved to Brampton, a large town out of Toronto. A considerable number sought the Lord, a hall was secured, and regular services held, Rev. and Mrs. D. C. McIntyre being sent as workers.

Oshawa  
Tent.  
1937.

B. A. Eary

Evangelist Philip Overstreet, with the Clark Bros. of W. Virginia, was secured for a tent-meeting in Oshawa. Then Rev. B. A. Eary and wife, of Cheboygan, Mich., came to follow up with another tent-meeting, and continued as pastors.

Mission  
opened

Oshawa, one of the largest industrial cities of Ontario, centre of the automobile industry, presented a golden opportunity. Yet there were difficulties, as several groups had held meetings, only to disintegrate; and it took time for the people to become convinced that the Pilgrims had come to stay. Bro. Eary caught the vision, worked tirelessly and enthusiastically at the conversion of an old garage into a beautiful mission — with such spirit that even business-men were attracted to co-operate. Bro. Eary's godly life and able preaching during his two years' pastorate are given a large share of the credit for what has followed.

Superintendency  
of Rev. H. H.  
Hobbs  
1937-42

In 1937 Rev. Harold Hobbs succeeded Bro. Beirnes as District Superintendent. Rev. J. White and Rev. F. Allen (now Mrs. Frank Hobbs,



wife of the present district-superintendent) followed Bro. Eary as pastors in Oshawa after the latter's suddenly and untimely death in 1938. With untiring zeal, these faithful workers were enabled to see a property purchased in July, 1939, at a cost of \$1000 and transformed into a mission valued at five times the cost; also the mission-group of seven members organized, by Superintendent H. H. Hobbs, in 1939 — the sixth organized work in Ontario. After considerable labour on the building, the mission was dedicated on August 6th, 1939, by Rev. R. W. Wolfe. From the beginning and for some years this Oshawa work received financial aid from the Home Missionary department, but a sacrificial spirit and much faith on the part of the pastors and the membership were called for in those early days. (Names of local people prominent at the beginning of the Oshawa work are <sup>Mrs. Cawley, Annie and Abigail,</sup> Mr. and Mrs. Mason, Mrs. Stark, Mr. and Mrs. E. E. Woodward, Mr. Arthur Buddy, Mr. Farrell.

Rev. H. H. Hobbs followed Sisters White and Allen in 1940, for a short, temporary stay, after which, in 1940, Rev. A. L. McGuire became pastor, continuing until 1943. Bro. McGuire's efforts under God were appreciated, his type of ministry taking well with the public. Bro. McGuire for a time renounced his salary and supported himself <sup>and family</sup> by manual labour, that the Mission might become free of debt, and this worthy objective was accomplished during his self-denying ministry.

Rev. G. D. Zeits of Frankfort, Ind., filled very acceptably a temporary appointment,

Property  
Purchased

Oshawa  
org'd  
Mission,  
1939.

Our own  
mission,  
dedicated,  
Aug. 1939.

Oshawa  
free of  
debt.



then Rev. H. H. Hobbs, in 1943, became pastor. Bro. Hobbs' clear insight into, and inspiring exposition of the Scriptures enlightened and edified the church.

Rev. H. J. Bray, the present minister, and his splendid family, have done much to build up the mission. On October 15th, 1946, the District Superintendent, Rev. J. Hobbs, changed the status. The most outstanding revival held in Oshawa was in April, 1946, with Rev. E. G. Reitenburg of Owasco, Mich. (?) as Evangelist, when twenty-five or more souls bought and found victory. Following this, on October 15th, 1946, the District Superintendent, Rev. F. Hobbs, changed the status from that of an organized mission to <sup>that of</sup> an organized church, (the sixth church organized, to be organized in Ontario.) with a membership of fifteen. The average Sunday School attendance is forty-eight.

Oshawa  
Church.  
organized,  
Oct. 15, '46.

H. W. Hobbs, Supt. 1937-1942.  
Year 1937-38

The new mission (transformed garage) in Oshawa was opened in the fall of 1937, B. A. Eary being pastor. In the summer of 1938 there were four tent meetings, one at Hope Pass, one at Oshawa, one at Toronto, (where the pastor, G. L. McGuire, was evangelist) and one at Thessalon (in which the workers were Rev. and Mrs. H. H. Hobbs and Sister Johnson. The Toronto congregation obtained (rental) the Hellcrest Baptist Church, having for the first time a church home. Barrie Mission was closed in the fall of 1937, as a suitable mission where people would attend could not be secured within our means. The home-missionary financial help was



transferred to Toronto.

Rev. and Mrs. J. C. McIntyre were in charge of the new work in Brampton. In <sup>the</sup> April meeting of the District Council, (1938), it was deemed advisable to close the Brampton work, due to the impossibility of securing a suitable place for services at the rent we could afford.

Year 1938-39.

During the church year, 1938-39, Supt. H. H. Hobbs conducted the mission in Thessalon, assisted (in his absence as district superintendent) by sisters Hobbs and G. White. Sunday and mid-week services were conducted at an outside point, Ansonia, a few miles from Thessalon. Sister G. White spent some weeks at Patton, another out station, holding regular meetings in the school-house. The Thessalon congregation rented and moved to the Thessalon Baptist Church.

Year 1939-40.

During this year, Sisters G. White, M. Ferrier and J. Allen were workers at the Hearton Mission; and Bro. and Sister P. Wilcox and Bro. F. Hobbs pastored the Thessalon work. In the fall of 1940, many of the congregation having removed from Thessalon, the work was closed.

Year 1940-41.

During this year, the Proton Congregation purchased a new church building in Proton, from the Anglican congregation, remodelled and redecorated it, and began services in this very attractive church.

In the summer of 1941 three tent-meetings were conducted, one at Clinton, one at Oshawa, and one at Portlaw, outstation from Proton. During this year, Lion's Head congregation liquidated the mortgage on their property.

Year 1941-42.

Status  
changed, to  
that of  
H.M. Dist.  
1942.

At the district-conference, conducted by Bro. R. W. Wolfe, our status was dropped from that of a fully organized self-governing district to that of a home-missionary field. Bro. Wolfe explained the



government, and a secretary-treasurer and two advisory members were elected to assist the superintendent, Rev. H. H. Hobbs.

During the year 1942 our workers were withdrawn from Powassan. A Sunday School was carried on by one of our teachers in a Roman Catholic section in the far north - Algoma. (at Elsas)

R. D. Brown  
Supt.  
1942-43.

In the 1942 conference, Rev. R. D. Brown became superintendent. During the year 1942-43, new work was begun at Georgetown, Rev. H. H. Hobbs being in charge.

The Toronto Church was purchased; the indebtedness was wiped out at Oshawa, and the Georgetown chapel improved. Sunday schools were conducted at Elsas, <sup>Algoma,</sup> and Nobel, near Parry Sound, by two of our teachers.

J. Hobbs, Supt. 1943-47.

1943-44  
J. Hobbs,  
Supt.

During the Conference of '43 Rev. Frank Hobbs became superintendent. During this year, the Georgetown services were discontinued. A better location was secured for the Hiarton Mission, in a down-stairs hall near the main part of town. Our workers, Rev. and Mrs. J. C. McIntyre, were supported by the Home Missionary department. Repairs were made on the Massey Church, and improvements in the Lion's Head parsonage. Sunday Schools in the distant North were conducted by two of our teachers, at Foleyat and Moose River (near Moosonee).

44-45

Three new American workers were delegated to the district <sup>as pastors:</sup> Rev. Grace Kellaway, <sup>of Penn.</sup> Rev. Russell Barkman <sup>of Orono, Mich.</sup> and Rev. Gerald Beckwith, of Flint, Mich. The Massey Church had a good revival, with Bro. Beckwith as evangelist. At the Annual Camp meeting, one thousand dollars was raised toward the reopening of the District Bible School. At the conference of '45 a Bible School Board



was elected, consisting of Rev. H. H. Hobbs as Chairman, Rev. G. White as Secretary-Treasurer, and Rev. E. G. Rosseter as lay-member. A resolution was passed that effort be made, with the consent of the General Board, to reopen our District School in 1946.

Year 1945-46

Warton Mission was served by Rev. G. White as pastor during the year 1945-46. Sister White was privileged thro' the Ministerial Association to preach the message of full salvation in several of the large churches of Warton and <sup>now</sup> in the Town Hall. There were also opportunities for weekly classes in the Public School. Toward the end of May, great pressure was put on by our landlord that we vacate the mission or raise the rent far beyond our ability; and while, legally, at the moment he could hardly have expelled us, it was felt to be the right thing to withdraw. No other hall for services was available, no home was offered, and with regret, tho' with the conviction of providential sanction, the Council decided to close the Warton work.

In the autumn of 1945 the Pilgrim work was resumed in Thessalon, Rev. and Mrs. R. Gordon being in charge.

Thessalon  
Tent

A tent meeting had been held in the summer of 1938, Rev. and Mrs. H. H. Hobbs and Sister Lily Johnson being the workers. A Mission was opened on Main St. and services were conducted for the winter by Rev. H. H. Hobbs, <sup>and</sup> Sisters Hobbs and White. Sunday and prayer services <sup>were also</sup> carried on at Ansonia, a few miles distant. In the spring of 1939 the Baptist Church in Thessalon was secured for rental. During the year 1939-40, Rev. and Mrs. P. E. Wilcox and Rev. F. Hobbs served these appointments. In the fall of '40 the work was temporarily closed.

Ansonia

Local people interested at the beginning were: Mrs. Ferrier, Margaret Ferrier, Mr. and Mrs. R. Hyman, Lennie Ferguson, and Mr. and Mrs. Ivor Ricard.

Upon resumption of the work in Thessalon, in 1945, as a project, <sup>partially</sup> under General Home Missions, a house and lot were purchased for a parsonage, and the Baptist Church bought for a place of worship. Much labour, however, was required to make these buildings presentable and serviceable. The parsonage was repaired, placed upon a foundation, and redecorated. The Church, being on a rocky hill, very inaccessible for the older people, was moved to the level in a better location, <sup>See maps.</sup> painted on the outside, and redecorated within. Bro. Gordon reports that this is now as attractive a church as any on the district. This manual labour was done by Bro. Gordon, Superintendent Hobbs, and district ministers, H. H. Hobbs and S. D. Short. A special meeting was held in the church, Bro.

Property  
purchased  
Thessalon  
1946



F. Hobbs as evangelist, in the spring of '46.

Following this, Bro. F. Hobbs assisted Bro. Barkman in making much needed alterations and repairs in the Toronto Church. The main auditorium was enlarged and finished with donnacona board.

Much time and labour were expended by the Hobbs Brothers, assisted by others, during the summer of 1946 to get the Bible School in readiness for reopening in the fall. A full-length chimney was built, a new heating-unit installed and a new kitchen and laundry-room erected.

The District Camp, July 4-14, '46, was the best in years, finding numbers of the young people seeking the Lord, thus confirming the leading to re-open Bible School. The Conference was held this year at Camp-meeting, being shifted back almost three months, the <sup>district</sup> reports showed a numerical gain of sixteen per cent, an increase of twenty-five per cent in average Sunday School attendance, and a financial gain of seventeen per cent - in spite of the shortened year. Bro. Beltz, the new Secretary of Home Missions, presided over the Conference of 1946 (July 10-11, at Proton Camp), creating a very favourable impression by his spirit and inspirational messages.

A good report.

Apr. 1946-47.

Durham resumed, 1946.

Durham organized Oct. 1946.

During the spring of 1946, a group of Christians from Durham visited the Proton Church, and later, the District Conference, with the request that our work (dropped years ago in Durham) be resumed. Bro. H. H. Hobbs was invited to conduct weekly services. For a few weeks, Bro. Hobbs' presence being indispensable in the preparation of the Bible School at Proton, Rev. G. White filled the Durham appointment, holding cottage meetings Sundays and Tuesday nights. About Oct. 1st, the Durham church (the seventh to be organized in Ontario) was formed, with seven members, Rev. F. Hobbs



the district-superintendent conducting the service and receiving the members

On October 9th special services in connection with the opening of the Pilgrim Bible College were held, Rev. E. G. Reitenburg bringing two messages and Rev. R. G. Beltz the evening message. (In all, thirteen young people enrolled for the first year.)

In the next few days Bro. Beltz, with Bro. F. Hobbs, made a tour of the district. A project was planned ~~for~~ the building or buying of a church building in Durham, with some aid from General Home Missions.

Bro. Beltz was present again in Toronto the third week in October, when a Sunday School and Workers' Conference was held, led by Bro. Beltz and Rev. P. F. Elliott. Pastors, workers and students cooperated ~~with~~ <sup>by</sup> their attendance and interest and new inspiration was received for greater and more intelligent effort in Sunday School work.

Efforts to purchase a church in Durham failing, <sup>definite</sup> steps were taken toward constructing a building to serve as church and parsonage combined. A lot in a favourable location was purchased, available materials acquired, and a small beginning made on the excavation work.

Sunday and week-night prayer services have been held regularly in Durham throughout the winter and spring, under the supervision of Rev. H. H. Hobbs, pastor of the new work, assisted by workers and students from the College.

Now that spring has (at last) come, labour has begun in earnest on the Durham church, in the hope that at least the foundation will be ready for services by camp-meeting time.

Ontario  
Pilgrim  
Bible  
College,  
Oct. 9, 1946.

Durham  
Church  
now  
under  
construction



Year's  
progress.

Reports not yet being in for District Conference, no summary can be made of the church year 1946-'47 in the churches, other than that special services have been conducted in all of them once and in most of them twice, (fall and spring meetings) resulting in some victories for all. Rev. E. G. Reitenburg and Rev. Elmer D. Joy have each given several meetings. Toronto and Lion's Head are in special meetings at present, not reported, with other evangelists. From Thessalon come reports of good contacts through pastoral visitation, and of increased interest <sup>and attendance</sup> in the Sunday School.