

**MISSION STUDY TEXT BOOK**

**No. 1**

**EDITED UNDER THE DIRECTION OF  
THE BAPTIST YOUNG PEOPLE'S UNION  
OF ONTARIO AND QUEBEC**

**THE BAPTISTS OF CANADA**

**N.B.—The Editor will be pleased to assist in every way possible those who will communicate with him concerning their difficulties.**



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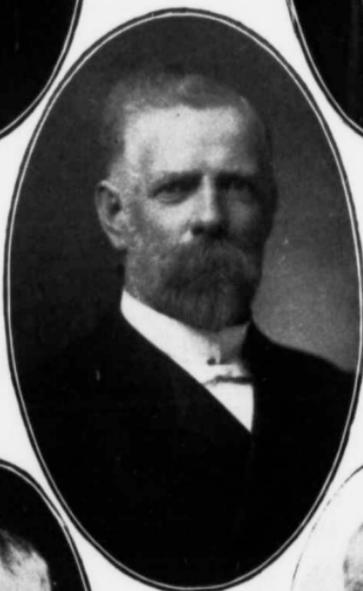
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Grande-Ligne.

REV. W. E. NORTON, D.D.  
Ont. and Que.

REV. D. B. HARKNESS,  
The West.

REV. I. W. PORTER,  
Nova Scotia.

REV. W. F. MCINTYRE, D.D.,  
New Brunswick.

# THE BAPTISTS OF CANADA

A History of their Progress and  
Achievements

EDITED BY

REV. E. R. FITCH. B.A., B.D.

Superintendent of the Missionary Department of the B. Y. P. U.  
of Ontario and Quebec

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THE BAPTIST YOUNG PEOPLE'S UNION  
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TO  
THE BAPTIST HEROES OF PIONEER DAYS  
AND THEIR SUCCESSORS  
WHO HAVE SO EARNESTLY CONTENDED FOR THE  
FAITH ONCE DELIVERED UNTO THE SAINTS



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Yet in the eye of life's all-seeing sun  
 We shall behold a something we have done;  
 Shall of the work together we have wrought,  
 Beyond our aspiration and our thought,  
 Some not unworthy issue yet receive.

--Arthur Hugh Clough.

## PREFACE

The use of history in the development of Christian character has long since been recognized as an important factor. It helps us in so many ways to understand the present condition of things that on this account alone it would be worth while giving serious attention to it. But in addition to this there are other great advantages in this study. It helps us, for example, to see the working out of certain principles, both of thought and of action; and this becomes thus an encouragement in that which is right, to believe that the right will win, and a warning against that which is wrong, because we see that falseness sooner or later falls to the ground.

The study of the history of our own country has for all of us very great advantages. Someone has said that every nation's Bible is its own history, and while this is doubtless an exaggeration, there is a vast amount of truth in it. We are beginning as Canadians to awaken to the fact that in Canada we have a real history and in some respects an important history. No Canadian, therefore, need feel that in mastering the story of our past he is wasting his time.

But the history of Baptists is also coming to be recognized as both interesting and important, and we are becoming aware that the contribution that Baptists have made to the life of the past and to the equipment of the present is far from unimportant. More-

over, the contribution of Baptists to the life of Canada is as real as that made by our people in any of the other countries. It is, therefore, with very great pleasure that I say a word of commendation for the work undertaken in the present volume. It is sincerely to be hoped that our young people everywhere will master the facts here set forth. The posting of our young people in the leading events of Canadian Baptist history will be the best reward for the hard labors of Mr. Fitch and of the others who have labored on this volume, the manuscript of which I have read with great interest and profit.

J. L. GILMOUR.

## INTRODUCTION

The task imposed upon the writers of the manuscript for this book has been an exceedingly difficult one. They were compelled to compress into a limited space material so abundant and so interesting that a volume five times the size of this would have been required to give an adequate treatment. This applies particularly to Parts I. and II. To further conserve space and to make more suitable for mission study purposes, the editor has omitted some portions, re-written, re-cast and changed the position of others. Rev. I. W. Porter, Rev. W. E. McIntyre, D.D., Rev. E. M. Keirstead, D.D., and the editor, have supplied the manuscript for Part I.; Rev. W. E. Norton, D.D., that for Part II.; Committees appointed by the Grande-Ligne Mission Board and the Western Board that for Parts III. and IV., respectively. Professor J. H. Farmer, D.D., Professor J. L. Gilmour, D.D., Rev. J. G. Brown, D.D., Rev. H. C. Priest, Rev. C. H. Schutt, together with the above, have read carefully all or parts of the manuscript and made many valuable suggestions, but the editor assumes the sole responsibility for the form in which it appears.

Considerable freedom has been exercised in the use of authorities. In Part I. Dr. I. E. Bill's "Fifty Years with the Baptists" and Dr. Saunders' "History of the Maritime Baptists" have been invaluable. Dr. Norton desires to express his indebtedness to the his-

torica. sketches written for the "Century Year Book," by Mr. John Stark, Rev. J. P. McEwen, Dr. F. Tracy and Dr. A. H. Newman, Dr. Farmer's article in "A Century of Baptist Achievements," and Dr. Wells' "Life of Dr. Fyfe." He has also had access to several original manuscripts—notably one by Dr. John Dempsey. Rev. A. P. Mihm, Berlin, Ont., furnished the data for the sketch of the German Baptists of Ontario. In Part III., Dr. Wyeth's "Henrietta Feller and the Grande-Ligne Mission" has been of great service. Part IV. covers such recent history that the only literature available was the various reports of churches, associations, etc., manuscripts, the Century Year Book, and other official records.

It is hoped that, in addition to serving the purposes of a mission study text book, the book will give to the Baptists of Canada a deeper sense of their common unity, and a keener appreciation of the principles for which we stand. That it will awaken in the hearts of all a glad and thankful recognition to God for His mercies to us during the past century and a half, and a worthy desire to have repeated in our time the pentecostal experiences of the days of our forefathers, can scarcely be doubted. We may not be able to commend all that the leaders of the past have done, but surely no Baptist of to-day will fail to enshrine them in the memory as worthy of highest honor.

If any injustice has been done to any one, it is needless to say it has been unintentional. The editor will be pleased to hear from any one who has detected any errors or omissions.

E. R. FITCH, *Editor.*

## PART I.—THE MARITIME PROVINCES.

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### CHAPTER I.

#### THEIR COMMON HISTORY.

*Free and Regular Baptists.* The Baptists of the Maritime Provinces in the period preceding 1800 were without organization of any kind beyond the local church organization, and that was exceedingly loose as respects both baptism and the Lord's Supper. Gradually a difference in belief and practice became evident. Out of this difference grew the Free Baptists and the Regular Baptists. The former held to open communion and were Arminian in doctrine; the latter held to close communion and were Calvinistic in doctrine. The Free Baptist churches did not have a common organization until 1832 in New Brunswick and 1834 in Nova Scotia. It was seventy-two years later that the early breach was healed and the Baptists of the Maritime Provinces became the "United Baptists."

*Periods.* The history which is common to them divides naturally into five periods. The first extends to 1800, and may be designated "Beginnings." The second covers the next 21 years, and may be named "The Nova Scotia Baptist Associations," as that was the only organization of Baptist churches in those

provinces during that time. The third period, from 1821 to 1846, may be characterized as "Co-operation," as different organizations directed the organized effort in the two provinces, and their common history is related simply to activities in which they co-operated. The fourth is that of "The Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island." During this time the most important of the activities of the Regular Baptists, with the exception of Home Missions from 1851 to 1879 and Home Missions in New Brunswick from 1894 to the present, have been under the supervision of this Convention. The fifth period begins with the amalgamation in 1905 of "The Free Baptist Conference of New Brunswick" and "The Maritime Convention" into "The United Baptist Convention of the Maritime Provinces," which still continues. It was not until 1906, however, that "The Free Baptist Conference of Nova Scotia" joined the United Baptist Convention.

#### I. BEGINNINGS.

(1) **Early History.** *Civil.* As it is difficult to think of our denomination without thinking of the country in which that denomination lives, we must preface our sketch of the history of Baptists of the Maritime Provinces with a brief statement of the general facts of Canadian history.

"The earliest official records show that John and Sebastian Cabot, sailing under commission from King Henry VII., of England, landed in 1497 on that part of the present Dominion of Canada known as Cape Breton in Nova Scotia."

"Jacques Cartier, of St. Malo, France, discovered, in 1534, those portions of the Dominion of Canada now called New Brunswick, Prince Edward Island and Quebec, and on his return to France presented the King with the first official record there is of the existence of those regions."

"In 1604 De Monts and Champlain landed on the coast of Nova Scotia, first officially mentioned as Acadie (derived from an Indian word 'Cadie,' a place of abundance), in the commission given by Henry IV. of France to the Sieur de Monts in 1604. In 1605 took place the founding of Port Royal (Annapolis), Acadie. In 1621 we have the first mention of the name 'Nova Scotia' in a grant of the province (including what is now Nova Scotia, New Brunswick, Prince Edward Island and part of the State of Maine) to Sir W. Alexander, by James I. In 1623 Nova Scotia was first settled by the English; and in 1696 it was made a Royal Province. In 1762 the British population of Nova Scotia was 8,104; in this year the first English settlement in New Brunswick was made. In 1768 Charlottetown, Prince Edward Island, was founded. In 1769 Prince Edward Island was made into a separate province. New Brunswick became a separate province in 1784. It had then a population of 11,457. In this year Fredericton was founded by United Empire Loyalists."

*Pacdo-Baptist.* Other religious bodies were at work in the province long before Baptists appeared on the scene. After the treaty of Utrecht, in 1713, the Society for the Propagation of the Gospel supported chaplains at the military posts in the province, who labored not only for the soldiers, but also for the civilians

settled about these forts. Before the coming of the Loyalists and the large addition made thereby to the staff of Episcopal ministers, much work had been done by this body of Christians (the Anglicans).

The Presbyterians, who emigrated to Nova Scotia, came chiefly from Scotland and Ireland. They settled mostly to the eastward of Halifax. The first Presbyterian minister in Nova Scotia was Rev. James Lyon, who came from New Jersey in 1764, and settled in Colchester County. He preached at Truro, Onslow and other places adjacent. In 1804 there were ten thoroughly educated Presbyterian ministers in the Maritime Provinces.

William Black, the pioneer Methodist missionary in the Maritime Provinces, came, when he was fifteen years of age, with his father's family from the north of England to Amherst, N.S. His ministry began in 1780. The first Methodist Conference was held at Halifax in October, 1789. They numbered 6 ministers and 510 members in Nova Scotia. At the end of the 18th century they had 9 ministers, a membership of 874, and about 3,000 adherents.

*Baptist.* The Rev. J. B. Moreau, a missionary of the S.P.G. at Lunenburg in his report made in 1753 says, in giving an account of his work in 1752, that the fifty-six families left in the community were composed of Lutherans, Calvinists, Presbyterians and Anabaptists. These Anabaptists, Dr. Saunders thinks, were probably some of the colony of foreigners who had settled at Lunenburg, and were the first Baptists known to have been in Nova Scotia.

In 1761 Rev. Ebenezer Moulton went from Massachusetts to Chebogue, Yarmouth Co., N.S. He had

been ordained pastor of the Baptist Church at Brimfield, Mass., November 4th, 1741. There is no account of any baptism by Mr. Moulton in Yarmouth Co., except one, a Mrs. Burgess. While Mr. Moulton resided in Nova Scotia he visited Horton and Cornwallis in 1763. Under his preaching at these places there was an extensive revival of religion which extended generally over that part of the country. He baptized a number of the converts and organized them into a church, which included others who had been sprinkled in infancy. In less than fifteen years after Mr. Moulton formed this church of mixed membership it had as an organization become extinct. In 1763 a Baptist church of 13 members, with Rev. Nathan Mason as pastor, was organized at Swansea, Mass. Soon after, this little church sailed in a body for Nova Scotia and settled in a place now called Sackville, New Brunswick; but in 1771 the founders of this emigrating church removed again to Massachusetts, so the Baptist church of Sackville lost its visibility before Henry Alline came upon the scene. In 1800 a new Baptist church was organized at Sackville by Rev. Joseph Crandall. This, Dr. Bill says, probably was the first Baptist church constituted in New Brunswick. (Some maintain that the former organization never became entirely extinct. Editor.) The first Baptist church organized in the Maritime Provinces, and probably in Canada, was formed at Horton (now the Wolfville Baptist Church), on October 29, 1778. It was organized by Nicholas Pierson, who had been a local Baptist preacher in England, and was composed of ten persons, who are by some called "The fathers and founders of the Bap-

tist denomination in the Maritime Provinces." The names of the ten persons were: Nicholas Pierson, Benjamin Sanford, John Clark, Peter Bishop, Silas Beals, Benjamin Kinsman, Jr., Daniel Huntley, John Coldwell, Esther Pierson and Hannah Kinsman. With the organization of the Horton church, Baptists of the Maritime Provinces entered upon an independent existence, and thenceforth contended for the Faith with increasing zeal and devotion. Rev. Nicholas Pierson, the first pastor, retired from office in 1791, and moved to Hopewell, N.B. His successor was Rev. Theodore Seth Harding, who ministered to the church from June, 1795, to his death in 1855. Mr. Harding's ministry was fruitful in great blessings to his church and the denomination. When he began his pastorate, the Horton church was the only Baptist church in the Maritime Provinces, except the small church in Halifax; when he died the denomination numbered 200 churches. When his ministry began the Baptists probably had less than a hundred members; when his ministry closed they numbered not less than 18,000 communicants. There was but little or no increase in the number of Baptists from 1752 to 1776; nor would there have been at a later day, had not times of refreshing come from the presence of the Lord.

(2) **Religious Movements.** Having now traced briefly the organized efforts to establish and perpetuate Baptist principles in the Maritime Provinces up to 1800 A.D., we can consider the religious movements out of which these organizations arose.

*Henry Alline.* Coincident with the Revolutionary War in the New England Colonies, there was a remark-

able religious awakening in the Province of Nova Scotia. Indeed, for about thirteen years previous to this time there had been local revivals at Horton, Falmouth and Newport. But there came a special outpouring of the Holy Spirit upon the people in connection with the preaching of the Rev. Henry Alline. It continued through his public life, a period of eight years. This revival began about fifteen years after the Puritans came to occupy the lands vacated by the expelled Acadian French. There was at this time in the religious life of the clergymen and the churches under their care a state of apathy and gross worldliness. The Episcopal and Puritan ministers and churches were droning away their lives. Godless living in its manifold forms was in the ascendant. Doubtless some of the ministers, and not a few members of the churches, were pious: but their influence had been neutralized until it had diminished almost to the vanishing point. The voice of Alline to the people was: Awake from the dead and Christ shall give you light. Both the Puritan and Episcopal ministers were startled and shocked, and at once took an attitude of hostility toward the leader of the revival.

Henry Alline, when twelve years old, emigrated with his parents from Connecticut to Falmouth in Nova Scotia. After a long season of agonizing spiritual conflict, Mr. Alline says that he came fully into the light. In his account of his conversion he says, "My soul that was a few minutes ago groaning under mountains of death, wading through storms of sorrow, racked with distressing fears and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith, freed from the

chains of death and darkness, and crying out—'My Lord and my God!' In the midst of all my joys, in less than half an hour after my soul was set at liberty, the Lord discovered to me my labor in the ministry, and call to preach the Gospel. I cried out, 'Amen. Lord, I'll go, I'll go! Send me, send me!'

He looked abroad on what is now the Maritime Provinces, and saw the religious condition of the people. Mr. Alline's ministry began in 1776.

The holy passion to save souls consumed him, and blinded him to all obstacles. He seemed to fly over the country. Where he found no bridle path he dismounted and, both in summer and winter, either threaded his way through forests or along sea-shores or risked the peril of the sea in schooners or open boats.

The eight years into which Henry Alline poured the rich treasure of his life, made a new epoch in the religious history of these provinces. Only the omniscient Christ, the head of the Church, sees the full fruitage of that ministry on the souls saved and in the faith-life of the people of the Maritime Provinces. It has pulsated in every revival since that day; and will go on throbbing to the end of time. The tendency of the sentiments and powerful preaching of Henry Alline was to upset usages so hoary with age that they were considered by them who practised and defended them as their special possession, received by an inherited and Divine right. The central principle operating in Alline's teaching and general labors was, in effect, an attack upon the foundations of this state of things in the Province. Upon each man and woman and intelligent child, the evangelist rolled the personal

responsibility of examining God's Word, and settling the greatest of problems—the salvation of the soul.

*Successors.* The work begun by Henry Alline was continued by his successors, Rev. John Payzant at Cornwallis, Rev. Thomas Handy Chipman at Annapolis, Rev. Harris Harding at Yarmouth, Rev. Joseph Dimock at various places along the Atlantic shore west of Halifax, Rev. Edward Manning at Cornwallis, and Rev. James Manning, who became an itinerant preacher, and travelled extensively in Nova Scotia, New Brunswick and the State of Maine.

The foregoing account of the beginnings of Baptist history in the Maritime Provinces will show that the period up to 1800 A.D. was one of individual effort. Preachers went forth as they were moved by the Holy Spirit. Missionary Societies came later.

## 2. NOVA SCOTIA BAPTIST ASSOCIATION.

(1) **Formation, Steps.** Difficulties arose in the New Light churches on matters of faith and practice. To consider these difficulties and to advise one another as to methods of removing them, the ministers held a Conference at Cornwallis, July 14th, 1797. There were present John Payzant, Thomas H. Chipman, James Manning, Edward Manning. At this conference the names of T. S. Harding and John Burton do not appear. They were the pastors of the only two Baptist churches then in the Maritime Provinces. This may account for their absence. At the second meeting of the Conference in Cornwallis, in 1798, in witnessing the immersion of a number of persons, Rev. Edward Manning's state of hesitancy and

doubt respecting baptism ended. Soon after this he was immersed. The third meeting of the Conference was held at Cornwallis in 1799, and was called "The Baptist and Congregational Association."

*Organization.* The meeting of the Association of 1800 was held at Lower Granville, N.S., on the 23rd and 24th of June, when the name Congregational was dropped and the Association was called "The Nova Scotia Baptist Association." The following churches, by their ministers and messengers, were represented at this Association: First Baptist Church in Annapolis, minister, T. H. Chipman; messengers, Timothy Rice and Abner Hall; Digby Baptist Church, Enoch Turner, minister; Second Baptist Church in the County of Annapolis, James Manning, minister; Brother Theodore S. Harding, minister of the Baptist Church in the township of Horton; Newport Church, George Dimock, messenger; Sackville, New Brunswick, Baptist Church, Joseph Crandall, minister; Yarmouth Church, Harris Harding, minister; Church at Cornwallis, Edward Manning, minister; Brother Joseph Dimock, minister of the Baptist and Congregational Church, in the township of Chester.

*Significance.* So the cleavage which for some years before this had been appearing in the New Light churches, between the Baptist and Pædo-Baptist ministers and members, now issued in a formal separation. The church at Halifax, led by John Burton, had adopted the policy of the churches in the United States in respect to Communion. It could not, therefore, unite with an Association of churches in which there was such a mixture, both in membership and in communion. The larger part of its members were negroes.

*Activities Illustrated.* At this Association at Granville the following resolution was passed: "That whereas brother Enoch Turner is prosecuted for the solemnization of the bans of matrimony, which affects the whole body, we agree to recommend to our churches to contribute towards defraying the expenses of the said suit; and further agree that brother Chipman, brother Dimock and brother Edward Manning should accompany and advise and assist in said business." The case was carried to Halifax, where a verdict was unanimously rendered in favor of Mr. Turner. Some time after this James Innis, a Baptist minister of New Brunswick, was fined fifty pounds and imprisoned a year for the same offence.

By advice of the Association at Lower Granville in June, 1801, Rev. Edward Manning and Rev. Theodore S. Harding accompanied Rev. Joseph Crandall on a tour through New Brunswick. At Waterborough they organized a Baptist church, composed largely of former members of the Congregational church, who, in the spring of 1800, had, with their pastor, Elijah Estabrooks, been immersed by Rev. Joseph Crandall. They assisted the church in the ordination of Rev. Elijah Estabrooks as their pastor. Mr. Manning passed up the River St. John and organized a church of 27 members at Prince William and Queensbury. Mr. Crandall and Mr. Harding visited Norton and organized a Baptist church there, over which Mr. Innis was ordained as pastor.

*Standing at Time.* The strength of the denomination in 1800 may be inferred from the following statement in reference to the churches and the ministers.

At the end of the eighteenth century the churches at the following places were called Baptist churches: Yarmouth, Digby, Lower Granville, Upper Granville, Cornwallis, Horton, Halifax, Chester, Sackville, Norton, Waterborough, Prince William and Ragged Islands. Of these thirteen churches only two, one at Halifax and the one at Ragged Islands, could be said to be strictly Baptist churches. The one at Horton had relaxed its rule of communion two years after it was formed. The churches at Digby, Sackville, Norton and Prince William and Waterborough, which had been recently formed, were probably composed of immersed members only; but the churches at Yarmouth, Lower Granville, Upper Granville, Cornwallis and Chester were still of mixed membership. In the year 1800, there were twelve pastors who, barring academic training, were well qualified for their work. They possessed many excellencies which it would be difficult to exaggerate. Thomas Handly Chipman, and Elijah Estabrooks, James Manning, Edward Manning, Joseph Dimock, Harris Harding, Theodore Seth Harding, John Burton, Enoch Turner, John Craig, Joseph Crandall and James Innis, were a band of loving brothers, filled with zeal and the spirit of self-sacrifice. The care of all the churches and of all the country was upon them. They often visited each other, not for social purposes alone, but more especially for the purpose of rendering help to each other in evangelistic work. These pioneers have left the denomination a rich and inspiring legacy.

(2) **History to 1809.** The future of the Baptists of the Maritime Provinces was largely determined by the ground taken at the Association in 1800. The

second session was held at Horton and the third at Cornwallis, June 20th, 1802. The question of baptism and church membership was discussed, and it was agreed "that the ordinance of baptism should not be administered to any but those that join the churches, except in places where they cannot be blessed with such a privilege." In 1804 the Association was held at Waterborough, New Brunswick, and in 1805 at Horton, N.S. The Communion question greatly troubled the brethren at Cornwallis for a number of years. The advice of sister churches was sought, but dissension continued. By a majority vote at the meeting of the Association in Yarmouth in 1808, the Cornwallis church was advised to abide by the strict observance of the New Testament order. In 1809, the Association met at Cornwallis on the 26th, 27th and 28th of June. After an extended discussion the form and order to which for many years the churches had been tending were now reached by the decision of the Association, when it was resolved "to withdraw fellowship from all churches who admit unbaptized persons to what is called occasional communion," and, "to consider themselves a close communion Baptist association."

(3) **History (1810-1821).** *Position in 1810.* At the annual meeting of the Association held at Sackville, N.B., June, 1810, fourteen churches, nine in Nova Scotia and five in New Brunswick, were represented. The total membership was 924. For the first time minutes were published. The records make no reference to Home or Foreign Missions, Sunday Schools or education. Their history shows that they were in a transition state; 1. They were converted

to God. 2. They organized churches. 3. Their churches, as light increased, were found to be imperfectly constructed. 4. The next thing to do was to come into Gospel order. 5. When the churches were reconstructed they proceeded to organize their Association on a correct basis. Substantial work was done and valuable aid was rendered by the Massachusetts Baptist Home Missionary Society, which then covered what is now the State of Maine. The missionaries to the provinces were Elders Case, Hale and Merrill.

*Growth in Numbers.* The Annual Reports at the successive meetings of the Association show the growth of the body in number of churches and membership. In eleven years eleven new churches were received. In 1821 the membership had grown to 1,827.

*Foreign Missions.* At the meeting at Chester, N.S., in 1814, the first offering for foreign missions was made. Amount, £8 13s.—\$34.00. This may be regarded as the commencement of our Foreign Mission enterprise.

*Home Missions.* At this meeting also, Joseph Crandall and Samuel Bancroft were commissioned to preach the Gospel to the people on the shore to the eastward of Chester, each to receive five shillings per day, during three months, and the Association pledged itself to see it paid. This was the first systematic effort of the Fathers in the Home Mission Department. Prior to this, they had all been missionaries in turn, but under no direction by any organization, and no one was pledged to see them paid for their services; but from this time forward, men were sent forth to do mission work.

*First Missionary Society.* In 1815 it was voted that

the Association be considered a Missionary Society, and with them be left the whole management of the mission business. This is the first regular Missionary Society constituted by the Fathers.

*First Mission Boards.* In 1820 a committee was appointed to attend to missionary concerns in Nova Scotia and a similar committee for New Brunswick. This is the beginning of Boards. In this year the Female Mite Society, of the Germain Street Church, St. John, contributed for missions \$60.72.

*Advance in Christian Life and Policy.* While the foregoing statements may indicate in a general way the numerical growth of the body, the minutes show that the churches were growing in intensity of conviction and righteousness of life. The circular letters from year to year and the references to discussions show that the problems of the Christian life pressed on the consciences of the members. Some of the subjects considered were: The terms of church membership and communion; the qualifications and duties of ministers of the Gospel; the worldly spirit of the churches; the need of a more liberal support of the ministry; the duty of parents and guardians to the youthful part of their families; the need of missionary spirit; the need of greater zeal for God; the nature and excellence of religion; Christian communion; stability in the doctrines of Grace. The years from 1810 to 1821 were not so remarkable for growth in numbers as some other periods, yet in expansion of the body in spiritual life these years were years of the Right Hand of the Most High.

(4) **Leaders.** *Rev. Henry Alline, 1748-1784*, the leader of the New Light movement, is so fully described

in section 1 that little more need be said. Death claimed his worn-out frame after only eight years' service, but to the impulse of his fervent zeal the Baptists owe largely the rich spiritual heritage they possess to-day.

*Rev. Thomas Ansley*, 1769-1831, after his union with the Baptists in 1801 or 1802, preached for some time as an evangelist. He was pastor of the Bridgetown church from 1810 until his death, though he travelled all through Nova Scotia preaching the Word with intense earnestness.

*Rev. John Burton*, 1838, organized a church in Halifax, 1795. It joined the Baptist Association in 1811.

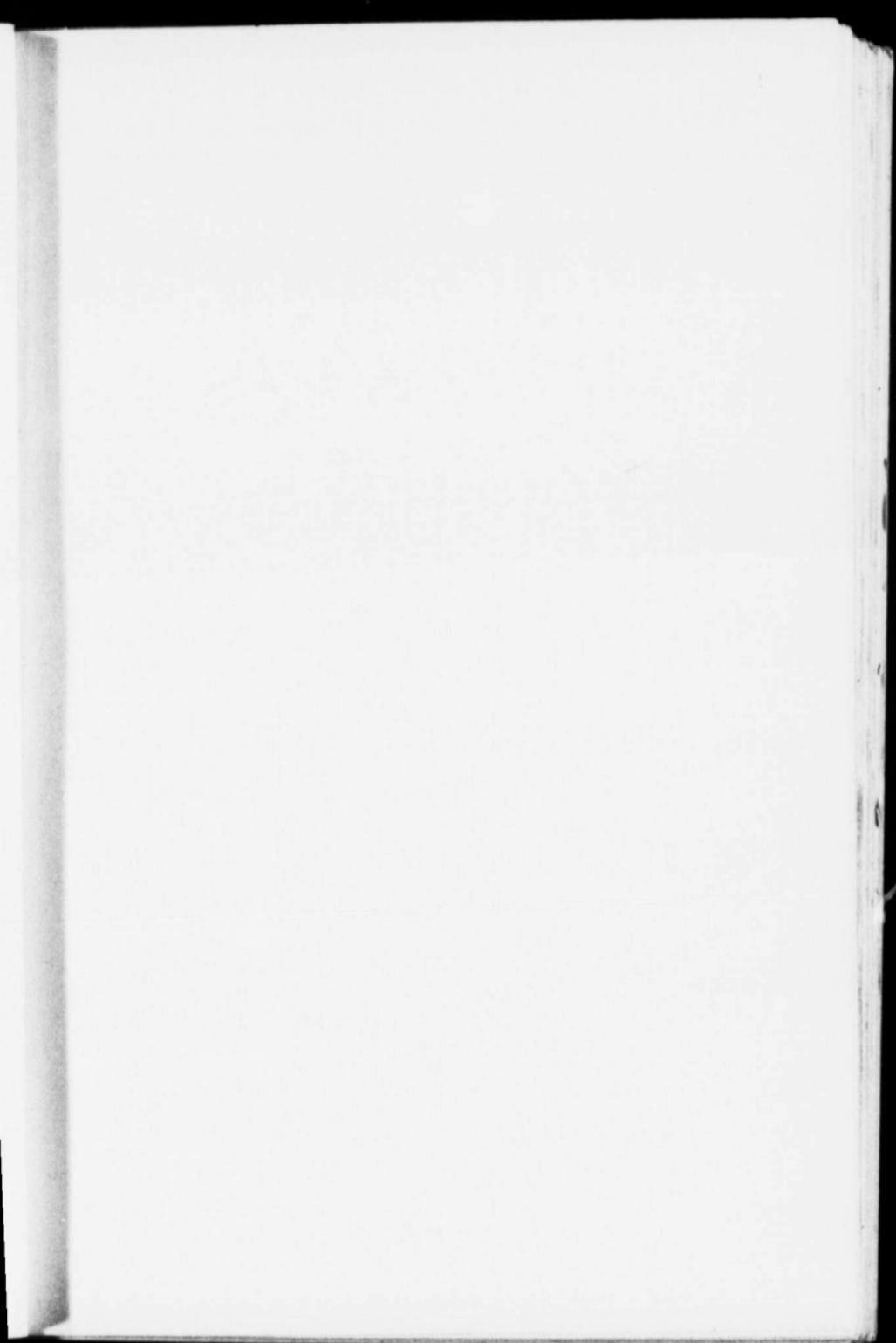
*Rev. Thomas Handly Chipman*, 1756-1830, was a co-laborer of Henry Alline and John Payzant, in the early days of his ministry. He was baptized in 1778, and became pastor of Nictaux in 1809, where he died.

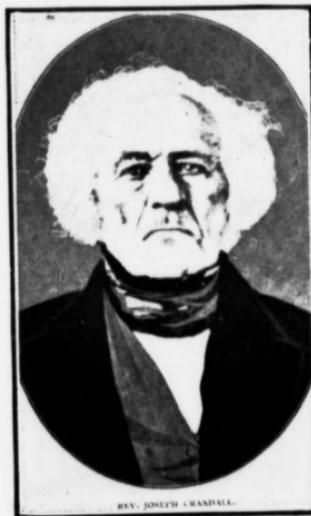
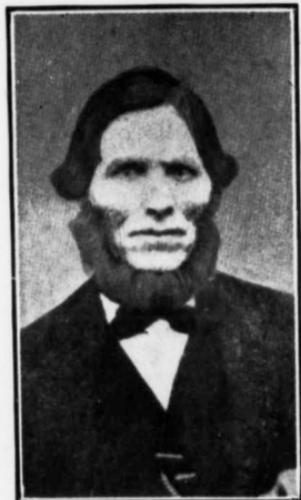
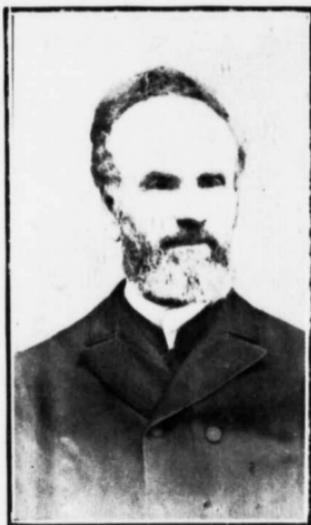
*Rev. Wm. Chipman*, 1781-1865, was a pastor of the Second Cornwallis Church, from 1829 to 1858. His whole life was one of consecrated service.

*Rev. Joseph Crandall*, 1775-1858, assumed his first pastorate, that of Sackville, New Brunswick, in 1799. He founded many churches throughout New Brunswick. The New Brunswick Baptists point to him as the one who established Baptist work in that province.

*Rev. Peter Crandall*, 1770-1838, a brother of Joseph Crandall, also travelled extensively proclaiming the Gospel with great power. He was the founder of Baptist work in the county of Digby.

*Rev. Joseph Dimock*, 1768-1846, began to preach in 1790, and was ordained pastor of the Congregational and Baptist Church in Chester, 1793, in which relationship he spent the remainder of his life. The church joined the Baptist Association in 1811.





HEROES OF THE CROSS IN THE EAST.

REV. I. WALLACE.  
REV. J. CRANDALL.

REV. E. KEIRSTEAD.  
REV. S. HART.

*Rev. Elijah Estabrooks, 1756-1825*, formerly a Congregationalist, was baptized in 1800 by Rev. Joseph Crandall. He spent the rest of his life as pastor of the Waterloo Church, but travelled far and wide throughout New Brunswick with the gospel message.

*Rev. Theodore Seth Harding, 1773-1855*, at first a Methodist, was ordained pastor of the Baptist Church in Horton (now Wolfville), in 1796. Though he travelled extensively in the United States and the provinces, he remained pastor of that church until his death.

*Rev. Harris Harding, 1761-1854*, became a Baptist in 1799. He settled in Yarmouth in 1797, where he continued as pastor until his death, though like the other pioneers he not only evangelized well the territory contiguous to his own church, but went abroad on evangelistic tours. The church joined the Baptist Association in 1828.

*Rev. Edward Manning, 1766-1851*, was ordained over the Congregational Church, Cornwallis, in 1795. Becoming a Baptist in 1798, he was one of the most powerful, practical and wise leaders in the founding and establishment of Baptist denomination in Nova Scotia. He was one of the founders of Horton Academy and Acadia College. The Cornwallis Church joined the Baptist Association in 1807.

*Rev. Jas. Manning, 1763-1818*, a brother of Edward Manning, was also a Congregationalist, but became a Baptist, and was ordained in 1796 pastor of the Lower Granville Church, where he died. Like the others, he travelled extensively as an evangelist, and was greatly honored of God.

*Rev. Ebenezer Moulton* remained only nine years

in Nova Scotia, about 1761-1770. He formed a church of Baptists and Congregationalists in 1763, but it became extinct after his removal. Four or five of the members united with the Baptist church organized at Horton, 1778.

*Rev. John Payzant, 1744-1834*, was a brother-in-law of Henry Alline. His father was closely connected with him in the New Light revival. While he always remained friendly to the Baptist ministers, he never became a Baptist. Yet he deserves honor by Baptists for the spiritual impulse he gave to the religious life of his time.

Of *Rev. Enoch Turner*, who is mentioned as the pastor of Digby Church, little more is known by the writer of these sketches.

It will be noticed that the majority of these men lived to render valiant service in the succeeding period, but they were so intimately associated with, and so fundamental to, the progress of this period that their names should be identified with the period. To them Baptists owe the splendid foundation upon which has been reared a Baptist church membership at the present of nearly 70,000.

### 3. CO-OPERATION, 1821-1846.

*Relation of the Provinces.* When the New Brunswick Association was formed in 1821 a period began in which the three provinces carried on their activities under two different organizations. There was, however, an exchange of delegates between the two associations. This not only promoted the sense of oneness, maintained the spirit of fellowship and encouraged

and inspired both to higher and better work, but prepared the way in no small measure for the "Maritime Convention." In addition to this exchange of delegates there was co-operation in Education, Foreign Missions, Publications, Sunday School Work and Union Societies. Our task in this section will be to recount the history as it relates to this co-operation. The steps preceding co-operation in these matters will be sketched in the next two chapters.

(1) **Education.** The initiative in educational work was taken, as will be seen, by Nova Scotia. The Nova Scotia Baptist Education Society was organized in June, 1828, at Horton, and under its auspices Horton Academy was established and began its memorable career on May 1, 1829, with fifty youths in attendance. At its first annual meeting the Society addressed a letter to the New Brunswick Association appealing to that body and to the Baptists of that province to aid them in their heavy undertaking. What the response to this appeal was we do not know, but in 1836 the New Brunswick Baptists, with about 2,000 members in their churches, established the Fredericton Seminary. Two years later the Nova Scotia brethren decided to establish a college. Lectures began January, 1839. In these attempts to give a liberal education to their people and in other efforts to advance the cause of a common educational system, the Baptists of the Maritime Provinces gave each other much assistance and encouragement, though there seems to have been no formal union.

(2) **Foreign Missions.** The first steps toward co-operation in Foreign Missions were taken in 1838, when the Nova Scotia Association proposed to the

New Brunswick Association that "a united society for the maintenance of foreign missions" be formed, and further that "the New Brunswick Association form itself into a Foreign Missionary Society and unite with them in a pledge to sustain some suitable young man at Acadia College while getting his education preparatory to going as their missionary to the heathen." The suggestion received a hearty response, and R. E. Burpee was chosen as the candidate, half of his expenses being borne by each association. The two committees, appointed by the two associations, formed practically a single committee for this work. They not only united in their support of Mr. Burpee as a student, but together chose his field of labor and guaranteed his support. Mr. Burpee left Nova Scotia for Burmah, April 20th, 1845.

(3) **Publication.** The first Baptist publication in Canada was the *Missionary Magazine*, published under the auspices of the two associations in 1828. It was superseded in 1839 by the *Christian Messenger*, a weekly newspaper, which continued to be the common denominational organ of the Baptists of the two provinces until after the close of this period. A fuller statement will be found in the next chapter.

(4) **Sunday Schools.** There was co-operation, indeed union, in Sunday School work, for in 1840 "The Nova Scotia and New Brunswick Sabbath School Union" was formed, with Rev. I. E. Bill, President, and I. L. Chipman, Secretary-Treasurer and Depository. The General Union was to have two branches, one in each province, with their respective officers.

(5) **Union Societies.** It would seem from some references as if a General Union were in existence in respect to the Union Societies treated in the next chapter, but the writer has been unable to get any accurate information. That there was co-operation in the organization of such societies and in the extension of interest in their objects is quite evident.

#### 4. THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

(1) **The Organization.** *Formation.* For some years the need of a closer union of the denomination had been forcing itself upon the Baptists of the Maritime provinces. "In 1844," says Dr. Saunders, "Rev. Chas. Tupper carried a special message from the Nova Scotia Association to the one in New Brunswick." It was to the effect that closer relations between the two bodies were desirable, and that union in educational work would be mutually helpful. In the following year committees from the two Associations had a conference to consider the proposed union. At this meeting a constitution was framed, which was submitted to the Nova Scotia Association in 1846. On the 21st of September, of the same year, the Maritime Convention was organized at St. John.

*Objects.* The declared objects were, "to maintain the religious and charitable institutions hereinafter mentioned; to procure correct information relative to the Baptist body; and to advance and carry on such measures as may, with the Divine blessing, tend to advance the interests of the Baptist denomination, and the cause of God generally." The objects named were

Foreign Mission, Bible Circulation, and the Infirm Ministers' Fund.

*The Constitution*, among other things, contained the names of the offices to be filled; stated the objects of the Convention; provided for membership in proportion to contributions to Convention funds, except in the case of Associations, which were to be entitled to send five delegates, and the Missionary or Educational Board, which were entitled to one delegate each; gave instructions as to the payment and distribution of funds; and arranged for two Boards of fifteen members each, one for the Foreign Missionary and Bible Cause, and the other to have charge of and direct the funds for superannuated ministers and their families.

*Officers for 1846-7.* President, Rev. Theodore S. Harding, of Horton; Vice-Presidents, Rev. Edward Manning, of Cornwallis, Rev. Joseph Crändall, of Salisbury, Hon. J. W. Johnston, of Halifax, Hon. W. B. Kinnear, of Fredericton; Secretaries, Rev. I. E. Bill, of Nictaux, Rev. Samuel Elder, of Fredericton; Recording Secretary, Rev. Charles Spurden, of Fredericton; Treasurers, J. W. Nutting, Esq., of Halifax, Nathan S. Daniels, Esq., of St. John; Auditor, J. T. Smith, Esq.

*Changes in Constitution.* Domestic Missions became an object of the Convention probably in 1847, though the constitution was not changed until 1851, when Education was also added. Domestic Missions continued to be one of the objects named until 1857, but during all those years no report was presented and no oversight taken. In 1874 a movement began to have Home Missions, as we more commonly speak of Domestic Missions, come under the control of the Con-

vention. The result was not achieved until 1879. In 1894 the work in New Brunswick again reverted to Provincial control, but in Nova Scotia and Prince Edward Island it still remains under the direction of a board appointed by the Convention.

It has been felt wise by the editor to leave Home Missions to be discussed in connection with the history of the respective provinces in Chapters II. and III. The fund for superannuated ministers remained in the constitution as an object of the Convention until 1857, but little control seems to have been exercised by the Convention board, and in a few years the funds were divided amongst the associations.

(2) **Progress Under.** *Education*, though not included in the constitution until 1851, became an object of the Convention in 1847, and the following year, by vote of the Convention, Acadia College was made the college of the Baptists of the three Maritime Provinces. Rev. John Pryor was then President of the college. He resigned in 1850, and for the succeeding year Professor Isaac L. Chipman, when nearly the whole denomination seemed to have lost heart, carried the heavy burden. Rev. J. M. Cramp, of whom we shall read in the Ontario and Quebec sketch, became President in June, 1851. There were only sixteen students in the college, and a heavy debt. The people were discouraged, but the new President faced the situation with wisdom and energy. An endowment fund was begun which at the present time amounts to over \$300,000. In 1853 the college curriculum was reconstructed. Dr. Cramp was made Principal of the Theological Institute which had been created, and Dr. Crawley was appointed President of the College. The

latter, owing to an unfortunate investment of his own and college funds, left in 1855 in an endeavor to save at least a portion. From then until 1860 Dr. Cramp was Acting President. He was then reappointed President and held the office until 1869, when he resigned to give himself to literary pursuits. Rev. A. W. Sawyer succeeded him. In 1861 the Grand Pré Seminary, a school for young ladies, was established at Wolfville by the Education Society with Miss Alice T. Shaw as Principal. The college building was burned in 1877, but from the ashes a grander structure soon arose. Dr. Sawyer continued as President until 1896, when Rev. Thomas Trotter, D.D., was called to the presidency. There was then an aggregate indebtedness of \$70,000. A Forward Movement resulted in the raising of \$75,000, which was divided between a payment on the deficit and an addition to the endowment. A second Forward Movement resulted in an addition of \$200,000 more to the endowment. Dr. Trotter's health failing, he resigned in 1906. Rev. Wm. B. Hutchinson was appointed in 1907, and held the office for two years. The present President, Rev. Geo. B. Cutten, Ph.D., D.D., was appointed February, 1910. Under his leadership steps are being taken to still further increase the endowment.

The Theological Department has had many difficulties with which to contend and has never received the support its importance deserves. It has recently been fully organized and put on such a basis that its future success seems assured.

The 1910 Report gives evidence that the College, Academy and Seminary are in a flourishing condition.

The Treasurer's report is most encouraging. The enrolment of the college was 200, of the Academy 123, and of the Seminary 261. Rev. W. L. Archibald, M.A., Ph.D., is Principal of the Academy, and Rev. H. T. DeWolfe, B.A., D.D., is Principal of the Seminary.

*Foreign Missions.* Mr. Burpee was forced, owing to ill-health, to return in 1848, and died in 1853. Rev. A. Crawley was accepted in 1851, but finally left under the auspices of the American Baptist Missionary Union. For many years the Foreign Missionary offerings of the Maritime Baptists went largely to that Society and the support of native workers under Mr. Crawley. Australia was discussed as a possible mission field, but no field was decided upon until 1875. In 1870 fresh interest had been aroused by the formation of Mission Aid Societies through the earnest efforts of Miss H. Maria Norris. These were the first of such organizations in Canada, and nearly the first in America. Miss Norris left for the foreign field in 1870. In 1873 Rev. W. F. Armstrong, Rev. R. Sanford, Rev. G. W. Churchill, Miss Maria Armstrong and Miss Flora Eaton left for Burmah, and in 1874 Rev. W. B. Boggs joined them. The Ontario and Quebec Convention established a mission in the Telugu country, India, in 1873, and proposed to the Maritime Convention that they co-operate, and in 1875 the latter responded by deciding to permanently locate an independent mission in the Telugu field. At first there was intimate co-operation between the two Conventions, but in a few years they became entirely separate. The movement for a Baptist Union of Canada begun in 1898 seems likely to result at least

in a union of the Foreign Mission operations of the Baptists of Canada.

The 1910 Report shows 28 paid workers, of whom 11 are men and 17 single women, and 10 wives of missionaries; 10 native churches with 610 members, December 31, 1909; 31 unordained evangelists; 7 colporteurs; 18 Bible-women; 19 day-schools, with an average attendance of 490; 61 baptisms; and an expenditure of \$35,714.

*Publication.* The *Christian Messenger* continued as the denominational paper of the Nova Scotia Baptists until 1884. The *Christian Visitor* was begun as the paper of the New Brunswick Baptists in 1849 and continued until 1884, when it and the *Christian Messenger* were amalgamated as *The Messenger and Visitor*. The Free Baptists published *The Religious Intelligencer* from 1853 to 1905, when it and *The Messenger and Visitor* amalgamated as *The Maritime Baptist*, of which Rev. Joseph McLeod, D.D., is editor, and E. M. Siprell business manager.

#### 5. THE UNITED BAPTIST CONVENTION OF THE MARITIME PROVINCES.

(1) *Formation.* Union between Free and Regular Baptists in New Brunswick began in 1883 with a union in educational work. The question of corporate union was introduced in 1885, when a joint committee of the two denominations framed a Basis of Union. This was accepted in 1887 by the Maritime Baptist Convention, and re-enacted in 1904. The Free Baptist Conference accepted it in 1905, and in

the fall of the same year the two streams of Baptist life, that had had their source in the same revival, reunited, and their waters are speedily becoming so intermingled that soon it will be impossible to tell which is which.

(2) **Basis of Union.** The two denominations were so nearly alike, both in faith and practice, that there is no real difference in the basis of union from what they had both formerly believed and practised. The chief difficulty was in respect to the Lord's Supper. The statement in respect to this is, "We believe that the Lord's Supper is an ordinance of Christ, to be observed by the churches in accordance with His instructions,—Matthew xxvi., 26-30."

(3) **Officers for 1910-11.** President, Col. D. McLeod Vince, D.C.L.; Vice-Presidents, W. W. Clark, Esq., Rev. Z. L. Fash, M.A., B.D.; Secretary and Editor of Year Book, H. C. Creed, Litt.D. (appointed August 20th; died August 31st); Rev. J. H. MacDonald, B.A. (appointed by Executive, September 13th, 1910); Assistant Secretaries, Rev. J. R. Colpitts, B.D., Rev. L. H. Crandall, B.A. (The above officers constitute the Executive.) Treasurer, Frank L. Atherton, Esq.; Treasurer of Denominational Funds: for Nova Scotia, Rev. I. W. Porter, B.A.; for New Brunswick, Rev. W. E. McIntyre, D.D.; for Prince Edward Island, A. W. Sterns, Esq.

(4) **Present Denominational Standing.** The Baptists of the Maritime Provinces number in the membership of their churches about 70,000. They gave for denominational objects, other than local expenses,

\$64,382.88 last year; 2,239 baptisms were reported by 580 churches. The number of ordained ministers, members of the Convention, is 313. There are, in addition, 104 Licentiates, 59 of whom are now in the various institutions of learning. Healthful conditions prevail in all departments, the work is well organized, and prospects of strong, aggressive service in the future most encouraging.

## CHAPTER II.

### NOVA SCOTIA AND PRINCE EDWARD ISLAND—1821-1911.

#### (A) REGULAR BAPTISTS.

The reading of the previous chapter will have made clear that the history of the Baptists in the Maritime Provinces has been under Divine guidance. It is impossible in a short sketch like this to show clearly the various ways in which this statement is proved. It is hoped, however, that the reader will seek to realize that what is given is not a mere statement of facts which have happened as though by chance, but to present the way in which God has been revealing His will towards the Baptists of Canada.

*Changes in Organization.* After the New Brunswick Baptist Association was created in 1821, the Nova Scotia Baptist Association continued as the organization of the Nova Scotia Baptists until 1851. They then divided to form three Associations—Western, Central, Eastern—each becoming a Home Missionary Society. The Nova Scotia Home Missionary Society was organized in 1857, and the Eastern and Central Associations placed their home mission work under its control. The Western Association retained control of its home mission enterprises until

1871, when "The Nova Scotia Baptist Home Missionary Union" was given charge of the home mission work for the Province by the three Associations. The Prince Edward Island Association, formed in 1868, transferred its home mission work to the Missionary Union in 1874. Home Missions became an object of the Maritime Convention in 1879. They reverted to Provincial control in New Brunswick in 1894, and so continue, but the Convention retained control in Nova Scotia and Prince Edward Island. The Free Baptists had a separate organization until 1906. A sketch of their rise and progress will be found at the close of this chapter. We shall follow in our treatment the outline suggested by the changes in control of Home Missions.

#### I. NOVA SCOTIA BAPTIST ASSOCIATION—1821-1851.

The history of Nova Scotia Baptists during this period was one of foundation-laying, and yet one of great expansion.

(1) **Denominational Progress.** When this period began, the Baptists were a comparatively feeble folk. There were only 1,291 members in all of their 17 churches and they had only twelve ordained men to minister to them. They had no educational institutions and no political or social power; but they were men and women of heroic faith and sacrificial spirit, and the ministers, though uneducated in the learning of the schools, were deeply spiritual and profoundly earnest in soul winning. Before ten years were passed they had an educational institution and a religious magazine and had seen their membership increase to

3,309, their churches to 38, and their ministers to 27. Before another ten years passed they possessed a university and a weekly religious newspaper, placed Sunday school work upon a secure foundation, became a Foreign Mission Society, gave the liquor traffic a death blow, increased their membership to 6,398 and organized 33 new churches. The last nine years of the period witnessed the departure of the first foreign missionary, the successful inauguration of the Union Society Movement, the formation of the Maritime Convention and the number of churches increased to 111, with a membership of 10,205, with over 50 ministers. The census returns of 1850 makes the Presbyterian portion of the population to be 72,924, the Roman Catholic 69,131, the Baptist 42,643, the Episcopalian 36,115, and the Methodist 23,953.

(2) **Home Missions.** It is impossible to place on record here the labors of the missionaries within the borders of Nova Scotia and Prince Edward Island. Neither are we able to determine exactly the extent of the supervision exercised by the Home Mission Board. That they made many appointments to destitute places of pastors of churches who were willing to spend a season in proclaiming the Gospel beyond the confines of their own church is quite evident. But pastors seemed to have undertaken such work also on their own initiative. In both cases it was apparently done very often without remuneration, and in any case with very small assistance. The Board was enlarged in 1836, and quarterly meetings began to be held. Appointments for longer periods became general. The Board was authorized in 1844 to send out licentiates in company with and under the direction of ordained

ministers. In 1847 the state of the Mic-Mac Indians was considered by the Association. Mr. S. T. Rand, who had done some work amongst them on his own initiative, was encouraged to continue his efforts. In 1849, he was appointed a missionary to the Indians and a subscription of \$80 was raised at the Association for the undertaking. In 1850, E. D. Very, W. Burton, G. Armstrong and J. Parker were appointed a committee on this work. They subsequently reported satisfactory progress. It was decided also in 1847 that colporteurs should be sent to the Acadian French to circulate among them copies of the Word of God, religious tracts, etc., but no definite work seems to have been done. In the same year the name of Mayhew Beckwith, Esq., appears upon the record as Treasurer of the Home Missionary Society, in place of the late W. A. Chipman. Rev. John Chase was appointed Financial Agent for the year 1849-50, at a salary of £150, with travelling expenses paid. He was re-appointed the following year. Home Missions was made an object of the Convention in 1847, but soon reverted to Provincial control, the arrangement proving unsatisfactory. While space has forbidden us to give details of the home missionary operations, we are safe in saying that 60 per cent. of the denominational growth indicated in the preceding paragraph was due to the aggressive home missionary efforts of the Board and pastors.

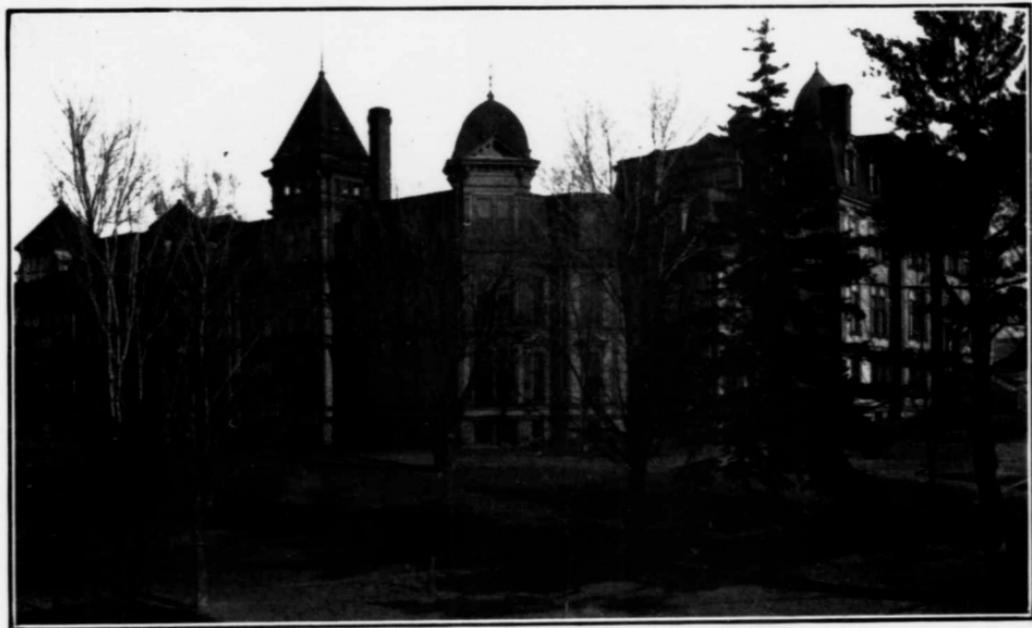
(3) **Foreign Missions.** Interest in Foreign Missions began in the early part of the century, but had no systematic expression. Individuals, local churches and mite societies contributed as they were able to the Auxiliary Bible Society in Halifax and the American

Baptist Mission Board. The first contribution on record was from the Association which met in Chester in 1814. In 1822 the first Monday in each month was set apart as a time of united and special prayer for the cause of God in heathen and Christian lands. A decided forward step was taken when, in 1832, the Association was made a Society for both home and foreign missions. A board was appointed for each department. J. W. Nutting and E. A. Crawley were Treasurer and Secretary respectively for the Foreign Board. In 1838 a still more advanced step was taken, when it was proposed to New Brunswick that a united society be formed for the maintenance of foreign missions and that they jointly support some suitable young man at Acadia College, preparatory to his going as a missionary to the heathen. In the following year it was resolved that R. E. Burpee be accepted as a candidate for work in the foreign field, and that he be supported by the two Associations while pursuing his studies at Horton. In 1841, a committee was appointed to consult with New Brunswick as to establishing a mission in some foreign land. The report on Foreign Missions for 1843 recommended the Karens of British Burmah as a suitable field for missionary labor. Mr. Burpee, who had been set apart for the foreign work and educated at Horton, gave great impetus to the missionary spirit by his stirring addresses. Soon after graduating from Acadia College, Mr. Burpee took his departure for Burmah, the first foreign missionary to leave British North America for work among the heathen. Farewell meetings were held for him and his wife, Laleah, a daughter of Lewis Johnstone, M.D., of Wolfville, at

Wolfville and Halifax. They left Nova Scotia, April 20th, 1845, for Burmah, *via* Boston. By the advice of the Baptist missionaries on the ground, they selected Mergui for their field of labor. There they commenced work among the Karens. As Foreign Missions became an object of the Convention in 1847, and the relationship of Nova Scotia Baptists and New Brunswick Baptists became formally merged into one, the reader is referred to the previous chapter for its history from that date.

(4) **Education.** The Baptist position in respect to education seems to have been greatly misunderstood in those early days. We read that they were regarded as being opposed to an educated ministry. It must be admitted that in their intense spiritual earnestness they foresaw a danger of education leading to less dependence upon God. But the leaders, at any rate, recognized with grief the handicap under which they labored through lack of education. Horton Academy was established by the Baptists of Nova Scotia in 1829. The story of the events leading to its founding, so ably told by Dr. Saunders and Dr. Bill, reads like a fairy tale. It is impossible to give these details here. At the Association of 1828, a special meeting for consultation was called to consider the education question. It was unanimously and joyously resolved to submit to the Association the education plan proposed by the Halifax brethren. Accordingly the "Prospectus of the Nova Scotia Baptist Education Society, and of the Literary and Theological Institution to be connected therewith," was presented to a full meeting of the Association and was cordially and unanimously adopted. The proposal that "The Nova Scotia Bap-





ACADIA UNIVERSITY, WOLFVILLE.

tist Education Society" be formed came into effect. The officers for the year were: President, Rev. Edward Manning; Vice-Presidents, Rev. Chas. Tupper and J. W. Nutting; Treasurer, Simon Fitch; Secretaries, Edmund A. Crawley and Wm. Chipman; Managing Committee, Dr. Lewis Johnston, E. A. Crawley, J. W. Nutting, Simon Fitch, J. W. Johnston, Wm. Chipman, and Wm. Johnston. A subscription was opened and in Horton eleven men subscribed towards the object \$1,240. The response to the appeal for funds was generous. The entire membership of the Baptist churches was only 1,772, many of whom were in very humble circumstances. But the faith of the fathers rested on a sure foundation and God blessed their self-sacrificing zeal in a most wonderful way. Asahel Chipman, of Amherst College, Massachusetts, was the first principal, serving one year. He was succeeded by Rev. John Pryor, in 1830.

The only school for higher education was "King's College," but its doors were closed to all except Anglicans. The Baptists looked forward with expectation to the opening of Dalhousie College. It was opened in 1837, but the rejection of Dr. Crawley as one of the professors because he was a Baptist stirred the hearts of the Baptist leaders, and with large faith but little money they at once founded Queen's College, in 1838. From the first, no religious tests were imposed. Rev. John Pryor and Rev. E. A. Crawley were the first professors.

The early years were marked by struggle and discouragement. Deficits multiplied. The first application for a charter failed, and though a charter was granted in 1840, it was not until 1851 that the charter

was made perpetual. There were no college buildings for some years. In 1842, Professors Crawley and Chipman began a canvass for contributions for a building. Money was accepted if offered, but they asked for materials. The people, though poor, gave willingly. The building was begun in 1843, but was not finished until 1854. It was burned in 1877. In 1831, the Baptists sought, and received, from the Province for their educational work a grant of £500. This was followed by an annual grant of £300. The acceptance of state aid led to controversies which at length became bitter. State aid closed in 1850, but was renewed in 1865 and continued until about 1880.

(5) **Temperance.** It may be well known that Nova Scotia leads Canada in the strength of temperance sentiment, but it may not be so well known that Baptists are largely responsible. In the first quarter of last century there was practically no temperance sentiment. A man might be excluded "for tipping the bottle too often," but limited indulgence was thought to be consistent with membership in Christian churches. Gradually, however, the conviction that drinking was an evil grew in strength. Finally, Dr. Lyman Beecher voiced the nascent sentiment of many Christians in America. The effect upon the Baptist ministers of Nova Scotia was to crystallize their convictions into a temperance propaganda. The story of their valiant fight is too long to tell here. Led by Rev. I. E. Bill, Principal Chapin, of Horton Academy, and other stalwart enthusiasts, they put the enemy to rout. By 1831 there was a society in almost every Baptist church in the Province, and by 1832 an appeal to the Legislature to stop the sale of liquor in the

Province was being seriously considered. As no further reference to temperance will be made it may be said here that the movement so zealously begun has continued, until to-day Halifax is the only municipality where licenses are issued in all the Province of Nova Scotia.

(6) **Publication.** To the Nova Scotia Baptists belongs the honor of initiating Baptist publication work in Canada. At the Association of 1825, a resolution was passed inviting the New Brunswick brethren to unite with them in the publication of a Baptist magazine. The co-operation was secured, and in January, 1837, the magazine was started under the title of *The Baptist Missionary Magazine of Nova Scotia and New Brunswick*. The Rev. Chas. Tupper was appointed editor by the Nova Scotia Association. In this matter the Baptists took the lead of all the denominations, and the wisdom of their course has been amply proven. The magazine was first a quarterly, but afterwards appeared once in two months. It continued to fill a most important place in the life of the denomination. In 1836, however, the demand for a religious newspaper became so urgent that it was decided to displace the magazine by a newspaper. John Ferguson and J. W. Nutting were appointed editors, and J. W. Barss agent in Halifax. The first number was issued at the beginning of 1837, under the title *The Christian Messenger*.

(7) **Sunday Schools.** There are no records which enable us to decide the exact time and place that the Sunday School as a medium of missionary effort began its work in Nova Scotia. There was a school of 100 scholars at Chester in 1820. In 1837, the Nova Scotia

Association resolved itself into a Sabbath School Union. Two years later, J. W. Barss was made an agent for Sunday School literature, and in the following year a depository was established at Wolfville under the care of Professor I. L. Chipman. At the Association of that year it was resolved that, in co-operation with the New Brunswick Association, a Sunday School Union should be formed. D. W. C. Dimock was engaged to travel through Nova Scotia in the interests of Sunday Schools, establishing them wherever practicable, informing the people where books could be obtained and presenting to them the Union and its objects. This will be sufficient to indicate that the fathers of those days were keenly alive to the value of Sunday School work.

(8) **Missionary Funds.** The principal agencies for the raising of funds were the Mite Societies. These were in many of the churches. In 1822, the one at Windsor, where the church numbered only 38 members, contributed \$39.86. In 1827, the societies contributed \$200, while \$355 were contributed from other sources. Collections were also taken at the Associational meetings. It need scarcely be said that the women were the leaders in the raising of these missionary funds. It was during this time that stated salaries began to be given to pastors appointed to the home mission fields. The year 1843 was signalized by the inauguration of the Union Society Movement. The record of the inception of this movement seems to have been lost, but it was introduced by Dr. Alexander Sawers to the Association of Nova Scotia, which was made the central Union. A branch society was to be formed in each church. The subscriptions

made were to be designated to home and foreign missions, education, infirm ministers and Sabbath schools. Each subscriber was expected to state the amount intended for each object. If not so appropriated, it would be divided according to a given scale. In 1843, Dr. Sawers was appointed "Central Secretary for the Union." Many branch Unions were formed and the plan worked well for some years. Agents were sent into the field to form societies and advocate the scheme.

(9) **Spiritual Life.** The result of the labors of these years bears sufficient witness to the spirituality of the leaders. They were mostly uneducated and lived a simple life. Newspapers were few and worldly matters drew their attention but little from spiritual things. The Bible and religious magazines published in the United States made the principal mental and spiritual food. The associational meetings were made times of spiritual refreshment, a large portion of the time being given to sermons and prayer. Each year in September a sort of district meeting was held for the deepening of spiritual life. It was from one of these that I. E. Bill and his companions went out to do mighty things for the Kingdom.

In the midst of their struggle for educational privileges, their advocacy of temperance and the many other objects that enlisted the zeal of the fathers, they did not lose sight of the fact that the fire of spiritual life must be fed with fresh fuel. The annual meeting for the deepening of religious life continued to be a time of great spiritual refreshment. To extend its influence, enlarge its powers and make it educational as well as inspirational, they decided in 1843 to make

the meetings quarterly. That a larger number might be reached, the Association was divided into ten districts, Prince Edward Island being one. Four meetings a year were to be held in each of these "for preaching the gospel, promoting the general interests of religion, and also for the purpose of explaining to the people the plan and objects of the Union Society and aiding them in forming the needful organization for fulfilling its objects."

(10) **Division.** The division of the Association into Eastern, Central and Western took place at the Associational Meeting of 1850. The old Association had done a mighty work. It gave birth to Home and Foreign Missions, to Educational institutions, to Sabbath School organizations, to Union Societies, and to agencies designed to promote the revision and circulation of the sacred Scriptures. But the growth of the denomination seemed to render advisable the above division.

## 2. CONTROL OF HOME MISSIONS BY THREE ASSOCIATIONS--1850-1857.

(1) **The Central Association** held its first session at Cornwallis, June 21st, 1851. It was composed of 33 churches, with 3,482 members. Rev. T. S. Harding was chosen to preside. Arrangements were made for promoting Missions, Education, Sunday Schools, Temperance, Bible Cause, *Christian Messenger*, and the Union Society Movement. The Home Mission Board was composed of brethren Caleb R. Bill, William Johnston, A. Parker, G. Cogswell, and Dr. Lewis Johnstone. C. R. Bill, Esq., was chosen

Treasurer. In 1853, Elder Hugh Ross was appointed missionary to the Gaelic people of Cape Breton. A Tract and Colportage Society was instituted at the next session. In 1856, the first steps toward a Union for Home Missionary effort were taken. This move culminated in the formation of the Nova Scotia Home Missionary Society in the following year.

(2) **Eastern Association.** The first session of the Eastern Association was held at Onslow, July 19th, 1851, Rev. S. T. Rand, Moderator. Forty-five churches reported a membership of 2,062. A Home Missionary Board was formed and located at Antigonish. It was deemed highly important to establish a mission among Acadian French within the limits of the Association. Work among the Gaelic people of Cape Breton was also planned. In the following year the Association pledged itself to co-operate with the Western Association in supplying the French Mission. The Board was instructed in 1855 to increase missionary labor among the English and Scotch of Cape Breton. The Home Mission work was passed over to the Nova Scotia Baptist Home Missionary Society in 1858. The Association continued, however, working on much the same lines as our present associations work, although initiation of direct missionary effort seems to have continued to some extent.

(3) **Western Association.** The first session of this Association was held at Yarmouth, June 7th, 9th and 10th, 1851. Rev. R. B. Dickie was the Moderator. It commenced with a membership of 5,147. At this meeting steps were taken to begin work amongst the Acadian French. The action culminated in 1853 in the appointment of Rev. Obed Chute as missionary

at a salary of £100 a year, and Rev. R. W. Cunningham as agent to collect funds. The 1854 report states that Elders Caldwell, Judson Skinner, Robert Walker, Percy F. Murray, T. C. De Long, R. S. Norton, Henry Achilles, Obed Parker, R. W. Cunningham and C. Randall had engaged in Home Mission work and that a distinct French Mission Board, with Rev. W. G. Goucher, Secretary, had been formed. Encouraging reports of the French work were given from year to year. The report of 1857 states that 27 had been baptized during the year by the home missionaries of the Board, that one convert from the Church of Rome had been baptized, and that £312 9s. 1d. had been contributed for the benevolent objects of the Union. The Association retained control of its Home Mission work until 1871, but the record from 1857 on is deferred to the next section.

### 3. THE NOVA SCOTIA BAPTIST HOME MISSIONARY SOCIETY AND THE WESTERN ASSOCIATION— 1857-1872.

**(1) The Nova Scotia Baptist Home Missionary Society.** It seems unfortunate the Western Association did not transfer its Home Mission work to this Society, as it was stronger numerically than the other two combined and had but little mission ground. However, the Union of the Central and Eastern Associations gave impetus to the work. By 1859 the expenditure had risen from \$807 to \$2,272. Twenty-one missionaries were employed, aggregating five years and forty-one weeks of labor, and 215 were baptized. The enthusiasm of this splendid beginning

seems to have been maintained, and great progress resulted, but it is impossible within the limits of our space to give more than the above typical example.

(2) **The Western Association.** The record of the passing years is exceedingly interesting reading. The French Mission was richly blessed, and in 1870 "The Acadian French Mission Church" was organized and admitted to the Association. In 1858, Rev. Obed Chute had retired in consequence of ill health. Mr. M. Normonday succeeded him. The English work was continued as before by appointing pastors to short missions at different places. A church of 33 members was organized in 1870. The report of 1872 will illustrate the character of the annual reports. It reads: "Weeks of labor, 58; sermons, 189; prayer and conference meetings, 84; families visited, 402; baptized, 8; collected by missionaries, \$104.82." This mission has since been transferred to the Grande Ligne Mission Board, who have, at present, as laborer on the field, Bro. G. H. Roberts.

#### 4. THE NOVA SCOTIA HOME MISSIONARY UNION— 1872-1879.

The Nova Scotia Baptist Home Missionary Union was organized at Berwick, June 21st, 1872. It combined the work of all three associations. The object of the Union was declared to be the spread of the gospel throughout Nova Scotia, the fostering of feeble churches, the planting of new ones, and the dissemination of denominational literature. The Board of the Home Missionary Union, located at Yarmouth, with Rev. G. E. Day, M.D., as Secretary, entered upon the

work with great enthusiasm and created a new interest in Home Missions. The income more than doubled. Work was begun at important points, such as Annapolis Royal and New Glasgow, and weak interests were arranged into convenient groups and provided with pastoral care as far as the supply of men would permit. Rev. Isaiah Wallace, who possessed rare gifts for the work, was appointed General Missionary, or Evangelist. He was succeeded in 1875 by Rev. D. Freeman, A.M. He was to make the collecting of funds a part of his duty. In 1874, Prince Edward Island transferred its Home Mission Department to the Union. By 1878 the receipts had risen to \$4,607.49. A summary of the seven years' work of the Union shows that more than 1,400 had been baptized by the laborers employed by the Board. In 1879 the Board of the Union transferred its work to the Convention Board. There were then in Nova Scotia and Prince Edward Island 24,774 members gathered in 197 churches.

#### 5. THE CONVENTION BOARD.

As we learned in the previous chapter, the Home Mission work in all the Provinces came under the control of a Board appointed by the Maritime Convention in 1879. During the succeeding fifteen years, 22 churches were organized in Nova Scotia, 3,939 were baptized and 1,169 received by letter, through the labors of those supported in whole or in part by the Convention Board. When the Home Mission work in New Brunswick reverted to Provincial control, in 1894, the work in Nova Scotia and Prince Edward Island continued under the direction of the Convention

Board. Rev. Atwood Cohoon continued his labors as corresponding secretary until 1901, the work making steady progress. In 1899, when the Board had been hampered for some years with a debt which it seemed to be impossible to reduce without serious retrenchment in the work, the munificent gift of \$3,000 from J. W. Barss saved the cause from disaster. Again, in 1905, a legacy from the late Mrs. Allison Smith of \$3,000 enabled the Board to pursue an aggressive policy. Many legacies of smaller amounts have come to the Board and have been of exceeding value to the cause. After Rev. A. Cohoon had retired from the work, Rev. W. F. Parker (for one year) and Rev. E. J. Grant (for three years) acted as corresponding secretaries to the Board in connection with their pastoral labors. During this time, Rev. M. W. Brown filled the position of Home Mission Superintendent acceptably for two years. At the Convention in Charlottetown, in 1905, it was moved by Rev. A. Cohoon, D.D., and seconded by Rev. J. C. Spurr, that the following be appended to the Home Mission report: "We recommend (1) The appointment of a man to act as Secretary and Superintendent of Home Missions and Field Secretary of Denominational funds in Nova Scotia and P. E. Island; (2) That the selection of the man for the place be left with the Finance Committees of Nova Scotia and P. E. Island and a committee of the Home Mission Board." The appointment fell upon Rev. I. W. Porter, then pastor of the church at Bear River, N.S. He has been attending to the duties of these several offices for more than five years. During this time the denominational funds for Nova Scotia and P. E. Island have much more than doubled,

and the Home Mission work has been maintained in a healthy condition. The report of the Home Mission Board for 1910 shows 69 pastorates assisted, including 131 churches; 370 baptized and 82 added by letter; a total expenditure of about \$10,000; five pastorates become self-supporting, with three new applicants for assistance; 45 home missionaries, 30 students, and two general missionaries employed, giving a total of 2,807 weeks of labor; five parsonages and three meeting houses completed, and others under construction.

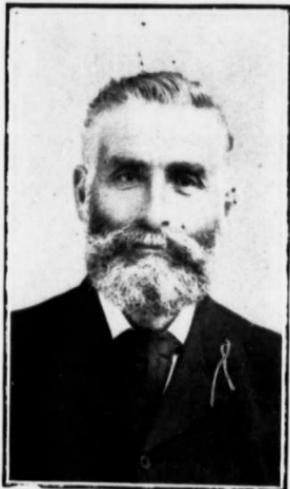
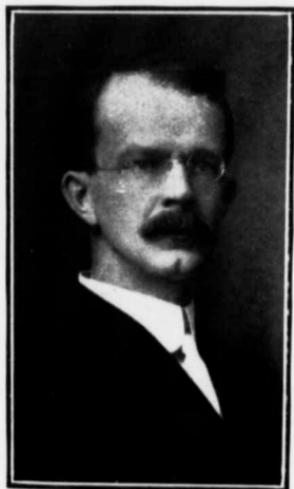
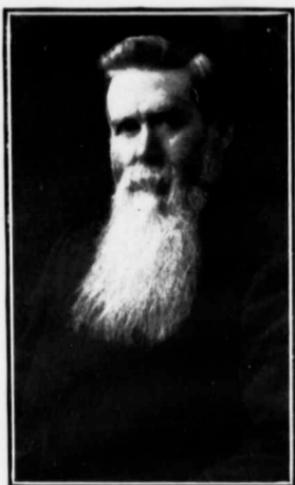
The 1910 report gives for Nova Scotia 254 churches, 125 pastors, 33,640 members, 1,188 baptisms; and for Prince Edward Island, 27 churches, 9 pastors, 2,100 members, 27 baptisms.

#### 6. OUTSTANDING MEN.

As the years have passed many men of mark have served in the ranks of the Baptist ministry in Nova Scotia and P. E. Island. It is difficult to name any and not name very many. As a traveller passes through the land from place to place he finds the treasured memory of some hero of the faith who has contributed largely to the growth of the Baptist cause and of the Kingdom of Righteousness. A brief sketch of a few of the most prominent must suffice. Some who were particularly identified with the period preceding 1821 are sketched at the close of the preceding chapter.

*Rev. Henry Achilles* had a long and useful service, dying in 1899, aged 83 years. He was strong intellectually and in the Lord and was highly esteemed.

*Rev. George Armstrong, D.D.* (1815-1886), was pastor at Port Medway, Chester, Bridgetown, Port



LEADERS IN NOVA SCOTIA.

REV. A. B. COHOON.

MR. IRA M. BAIRD.

MR. H. G. TELFORD.

MR. G. F. ALLEN.



Hawkesbury and Kentville. For a time he was the proprietor and editor of the *Christian Visitor*. He was true, genial, kind and friendly.

*Rev. J. F. Avery* ( -1893) was a zealous and successful minister, especially in missions.

*Rev. Samuel Bancroft* (1789-1876) spent seventy years in the ministry. He was an able preacher.

*John W. Barss* (1812-1902). A successful business man; was a liberal supporter of all worthy objects and active in every good work. His large benefactions to Publication, Education and Missions were accompanied by the gift of his own time, energy and ability.

*Rev. A. W. Barss* (1824-1892) led large numbers to Christ; was fearless, fervent, tender and helpful.

*Rev. I. E. Bill, D.D.* (1805-1891), rendered so many services to the denomination, both in Nova Scotia and New Brunswick, that it is difficult to decide what to mention. As a pastor he was a most earnest soul-seeker; in temperance he was a leading spirit; of education he was a firm and wise friend. He was editor of the *Christian Visitor*. He published "Fifty Years with the Baptists," a comprehensive history of the Maritime Baptists to 1880. He was an extraordinary man and minister, loved and beloved.

*Rev. Richard Burpee*, died 1853, is remembered as the first foreign missionary from Canada.

*Rev. John Chase* (1804-1879) who exerted a wide and wholesome influence in the denomination, was a man of rare endowments.

*Rev. Atwood Cohoon, D.D.*, is well known as a man of great executive ability and wonderful industry. Under his care the Home Mission work was thoroughly organized. In 1895 he became Treasurer of

Acadia University, and since 1901 has devoted himself almost solely to its interests.

*Professor Isaac L. Chipman, M.A.* (1817-1851), was a faithful servant of Acadia College from 1839 until his death.

*Rev. J. M. Cramp, D.D.* (1796-1881), came from the Baptist College at Montreal to Acadia in the crisis of 1850. To his wise administration and enthusiastic leadership are due very largely the safe weathering of that time of trial. He was a voluminous writer and an enthusiastic laborer in the temperance cause and in Home and Foreign Missions.

*Rev. Arthur K. R. Crawley, M.A.* (1831-1876), was an earnest and successful missionary in India.

*Rev. Edmund Albern Crawley, D.D., D.C.L.* (1799-1888), spent thirty-three years as Professor in Acadia and thirteen years in the pastorate. He was a man of exceptional gifts and of sterling character.

*Rev. Stephen De Blois, D.D.* (1827-1884), was pastor of the Wolfville Church for twenty-nine years. He was a brother beloved by all who knew him; scholarly, highly esteemed and devoted to all the interests of religion.

*Rev. George Dimock* (1777-1865), pastor at Newport for forty years, was a most faithful minister of the Gospel and an earnest evangelist.

*Rev. David Freeman, M.A.* (1820-1891), was one of God's choice spirits. He was unselfish, self-sacrificing and highly honored and beloved.

*Hon. J. W. Johnston* (1792-1873), a successful lawyer and statesman, a judge in equity and a Lieutenant-Governor of Nova Scotia, was the stalwart supporter of the Baptist Education scheme.

*Rev. Samuel McLeod* ( -1881) is a name greatly honored in Prince Edward Island. He came from Scotland in 1829, taught school for seven years and was ordained in 1840. He was honored, loved and revered by all who came within the range of his influence.

*J. W. Nutting, LL.D.* (1788-1870) was secretary of the Education Society and editor of the *Christian Messenger*. His influence upon the denomination was both deep and lasting.

*Rev. James Parker* (1812-1875) was an eloquent preacher and a devoted minister, greatly esteemed in life and honored in death.

*Rev. Obed Parker* (1803-1890) was another minister who, because of his simple faithfulness and devotion to his ministry, deserves to be held in honored memory.

*Rev. Willard G. Parker* (1816-1878), another hero of the Cross, is honored throughout Nova Scotia.

*Rev. John Pryor, D.D.* (1805-1892), became principal of Horton Academy in 1838 and was the first president of Acadia. His life as pastor and teacher was greatly blessed to the salvation of souls and in the moulding of character.

*Rev. Silas Tertius Rand, D.D., D.C.L., LL.D.* (1810-1889), had a remarkable aptitude for languages. He was an earnest soul-seeker and the first missionary to the Mic-Mac Indians.

*Rev. Edward M. Saunders, D.D.*, the author of "History of the Baptists of the Maritime Provinces," is honored both as preacher and author. His daughter, Marshall Saunders, is the talented writer of "Beautiful Joe" and many other charming tales.

*Rev. A. W. Sawyer, D.D., LL.D.*, was president of Acadia from 1869 to 1896. He is held in high honor for his Christian character, his wise statesmanship and his ability as teacher.

*Rev. Chas. Tupper, D.D. (1794-1881)*, father of Sir Chas. Tupper, is another whose life is so interwoven with the history of the Maritime Baptists that it is difficult to know what of the many services he rendered to record. As preacher, pastor, teacher, student, writer, he was successful. He was editor of the *Baptist Missionary Magazine*, principal of Fredericton Seminary for one year, secretary of the Foreign Mission Board for fifteen years, yet at all times a most successful pastor.

*Rev. Thomas Trotter, D.D.*, Professor of Homiletics in McMaster University, is another ex-principal of Acadia. During his administration an endowment fund of \$275,000 was raised. John D. Rockefeller contributed \$115,000.

*Rev. Isaiah Wallace, M.A. (1826-1907)*, was a most earnest Home Mission evangelist. In his long ministry he baptized more than 3,000 converts.

Many others there are who are most worthy of our grateful remembrance. Of those who have labored as Home Mission evangelists we might mention Revs. J. A. Marple, A. F. Baker, C. W. Walden, Lew F. Wallace, W. A. Robins and A. J. McLeod, the last two being at present under appointment. To the many still unmentioned, such as Revs. Samuel Richardson, Wm. Burton, J. A. Stubbert, John Davis, Malcolm Ross, Stephen March, A. S. Hunt, W. C. Rideout, G. E. Day, T. H. Porter and E. N. Archibald, we make our apology, but we hold in grateful remembrance their lives and deeds.

## 7. SPECIAL WORK.

(1) **Among the Colored People.** There are in the Province of Nova Scotia about 7,000 colored people. About ninety per cent. of these registered at the last census as Baptists. Baptist work among these people began at an early date. At the close of the War of the American Revolution, David George, with many other people of color and a large number of white people, came from the Southern States and settled at Shelburne. David George was born a slave, about 1742. He was converted in his old home, and at once began to exhort and preach. His zeal and abilities were acknowledged and his labors blessed. He gained his freedom and afterwards became still more useful as a preacher. In Shelburne he organized a little church. Opposition developed because he was a Baptist and his meeting house was overturned with ropes. But he persevered. For a time he preached in New Brunswick, having received a license from the Governor. He also preached at Preston and baptized a few converts there. He finally went with a colony of his own people to Sierra Leone, where he spent the remainder of his days. There are at present 25 colored Baptist churches in Nova Scotia, with a membership of 969. Eighteen of these churches are organized into the African Baptist Association, which meets annually and publishes a neat pamphlet of minutes. The Maritime Convention (1910) recommended all the colored churches to affiliate with this Association, as it is believed that the body thus strengthened would be able to do much more for the colored population. Five pastors were at work for the full year, and three

students and several other licentiates did some work. The Home Mission Board in 1910 spent about \$2,000 upon the colored work. Fifty-eight were added to the churches by baptism.

(2) **Church Edifice Department.** In order to assist weak churches and to facilitate new churches in securing houses of worship and parsonages, the Home Mission Board maintains a Church Edifice Department. The capital was largely derived from the Twentieth Century Fund, of which Rev. H. F. Adams was the successful representative. During the last ten years the operations of this department have amounted to about \$8,000. The loans are frequently repaid and used again for the same purpose. This is a most helpful branch of Home Mission work and deserves a much greater development.

(3) **Prince Edward Island.** The first Baptist preacher to visit Prince Edward Island was Rev. Alexander Crawford, a native of Argyleshire, Scotland. In 1814 he moved to Prince Edward Island and began preaching with marked tokens of divine favor. Baptist ministers from Nova Scotia and New Brunswick, under appointment of the Missionary Boards, visited the island from time to time. Among the earliest of these may be mentioned Rev. Chas. Tupper (1825), Rev. Joseph Crandall (1726), Rev. T. S. Harding and Rev. C. Tupper (1827), Rev. S. McCully (1830), Rev. Jas. Stevens, Rev. E. Manning and Rev. T. S. Harding (1831), Rev. Wm. Chipman and I. E. Bill (1833). Rev. Alexander Crawford had formed several Scotch Baptist churches. A Conference was held in 1833 to consider the advisability of uniting with the Nova Scotia Baptist Association. The only

difference in belief seemed to be that the Prince Edward Island Baptists would not permit a believer to marry an unbeliever, but union was not then effected. The church at Tyron and Bedeque had, however, entered the Nova Scotia Association in 1829. Others followed from time to time until when, in 1851, the Nova Scotia Association was divided and Prince Edward Island was included in the Eastern, all the churches were in fellowship. There were then eight churches with 463 members. A Board of Missions, organized on the island in 1845 (or '46), rendered splendid service during these years. By 1868, the members of the churches had only increased to 627. It was felt that better progress would be made if an Association were formed of the churches of the Island. Accordingly the Prince Edward Island Baptist Home Missionary Society until 1874, when it was handed over to the Nova Scotia Baptist Home Missionary Union. A Woman's Missionary Aid Society, organized at Summerside in 1873, rendered valuable aid to the cause of Home Missions during this period. The total membership reported in 1874 was 942 and the amount expended in Home Mission work \$284.63. As the history of Prince Edward Island Baptists from the Home Mission standpoint is merged with that of the other Maritime Provinces from 1874, it may be said here that Canadian Baptists have every reason to be proud of their brethren in the Island Province. They have always been faithful to the truth, earnest in its proclamation and zealous in every work that tends to bring glory to God and to extend His Kingdom.

(B) *Free Baptists.*

## I. RISE.

(1) **Beginning.** To state the origin of the Free Baptists of Nova Scotia with certainty is now impossible. They do not appear, however, to have originated from the United States body of that name. It would seem rather that a similarity of convictions in respect to Bible truth led believers to congregate together for worship and fellowship. With the coming of Henry Alline, in 1775, many were added to their fellowship, as his teaching and methods were closely akin to their thought and spirit. Free Baptist preachers from the United States came among them and gave unity to their belief and practice. Their fellowship with the Baptists and Methodists was quite cordial, but they differed from the former in holding strongly to Arminian views and to open communion. In course of time the gatherings for worship and fellowship took to themselves a simple organization with a covenant of their own making. The Barrington Church, organized prior to 1795, seems to have been the progenitor. "Sherow's Island" was another early church. Elder Thomas Crowell, though not ordained until 1827, was the leader of the early forces.

(2) **The Cleavage Between the Regular and Free Baptists** was accentuated by the formation of the Baptist Association in 1800 and by the coming of Elder Asa McGray in 1817 and Elder Jacob Norton a year later. The former drew closer together the immersionists, but separated them into two bands by its adoption of close communion. The latter gave added strength and zeal and more definite expression

to the work of the early congregation. Elder McGray organized a church on Sable Island in 1821 and made many converts in other districts. He was an ordained Free Will Baptist preacher. Elder Norton called himself a "Christian." He was instrumental in organizing a church in Argyle in 1819. His fifty years of faithful, earnest service did much to establish the Free Baptist cause in Nova Scotia. Other pioneers were Edward Reynolds, James Melvin and Charles Knowles. The second named, with his church, afterwards joined the Congregationalists. Elder Knowles, however, remained true to the Free Baptist cause and was very successful in planting and nourishing Free Baptist interests.

## 2. ORGANIZATION.

(1) **The Free Christian Baptist Conference, 1837-1866.** In 1821 the Barrington Church took the name Free Baptist. Others doubtless did the same, for in 1834 a Free Will Baptist Conference was formed of it and neighboring churches. Two years later, Elders McGray, Crowell, Norton, Reynolds and Knowles, representing both Christian and Free Baptist interests, agreed upon a basis of union to be submitted to the churches. As a result, the "Free Christian Baptist Conference" was organized June 17th, 1837, at Cape Sable Island. The name was an expression of their doctrinal belief. The body met in quarterly meetings, the fourth being the yearly meeting. A secession of Free Will Baptists, under Elder McGray, took place two years later. In spite of many handicaps, the cause progressed. Union with the New Brunswick Free Baptists was attempted, and while it was not found

workable the *Religious Intelligencer*, the denominational paper in New Brunswick, was made a common organ. In common they honored the education of the ministry, entered with great zest into Sunday School work, strongly opposed the liquor traffic and maintained discipline in the ranks. The first authentic record of membership is of 1,843, which shows 13 churches with 1,066 members. In 1860 there were 21 churches, 16 Sunday Schools, 11 ordained ministers, 2 licentiates, and 1,900 members.

(2) **The Seceding Free Will Baptists**, aided by Elders K. R. Davis, I. G. Davis, M. Atwood, M. Anderson (from the United States) and others, made some considerable progress. Beaver River Church and others were formed. In 1843 a quarterly meeting was organized in connection with the Maine Central yearly meeting. No statistics are available as to their standing in 1866.

### 3. THE FREE BAPTIST CONFERENCE.

(1) **Formation.** The Free Christians and the Free Will Baptists were practically one in both practice and belief. Hence, in 1866, under the leadership of T. H. Crowell, W. Downey, Asa McGray, E. Sullivan, D. Oram, J. Trefry, J. F. Smith, E. J. Eaton and J. I. Porter, they were able to unite as "The Free Baptist Conference of Nova Scotia." The two last named were appointed Moderator and Clerk. Seven Free Will and twenty-seven Free Christian churches were included in the Union.

(2) **Progress Under.** Much attention was given the next few years to organizing education, foreign

and home mission societies, Rev. T. H. Crowell being a leader in this work. In 1869, Julia, the daughter of Rev. Jeremiah Phillips, Free Will Baptist missionary in India, became the missionary of the Nova Scotia Free Baptists. The work, connected with the United States Free Baptists, was carried on at Midnapore and adjacent districts, near Calcutta. Incorporation of the Conference was obtained in 1870. A Sunday School Convention was organized in 1873, and in 1878 an Elders' Conference. Ministerial education was fostered from the time of the union by grants through the Educational Society to students. In 1879, the Newfield Church withdrew from the denomination and became a part of the body known as "The Free Baptists of Maine, New Brunswick, and Nova Scotia," subsequently incorporated in New Brunswick as "Primitive Baptists." Churches were formed at Tasket Lakes, Reynardton and East River. Baptist union was discussed in 1886 but not entered into. The "Holiness," i.e. "entire instantaneous sanctification" doctrine led to the expulsion of Rev. Aaron Kinney in the same year. He and a number of others organized the Reformed Baptist denomination. Yet, in the main, the people were true to the old doctrines and steady advance was made. Quarterly meetings were abolished in 1889 and direct representation given to the churches. About the same time the Executive of the Conference was entrusted between sessions with denominational affairs. A Young People's Union was organized in connection with the Conference in 1893. The Conference entered into membership with the "General Conference of Free Baptists" in the United States in 1901. The *Free Baptist Banner* was begun

in the same year. The reports of that year showed 3,500 members in the churches and 2,300 in the Sunday Schools.

(3) **Leaders.** In tracing the history of the Free Baptists, the names of the leaders have been so interwoven that further mention is deemed unnecessary in view of the limitations of space.

#### 4. UNION WITH REGULAR BAPTISTS.

In 1904 the Free Baptists of New Brunswick and the Regular Baptists became one body, adopting the name of "United Baptists." The doctrinal statement, known as the Basis of Union, had been approved by the Baptist Convention of the Maritime Provinces in 1887. With slight amendment, this statement formed the common meeting ground for the two bodies in 1904. Two years later, 1906, the Free Baptists of Nova Scotia united with the United Baptists, the terms of union being practically the same. The consummation of the union was celebrated in Zion Baptist Church, Yarmouth, N.S., Sept. 3rd, 1906, at a public meeting presided over jointly by Rev. J. E. Gosline, Moderator of the Free Baptist Conference of Nova Scotia, and Rev. I. W. Porter, Superintendent of United Baptist Mission Work. Rev. E. Crowell, a former Free Baptist, was employed by the Home Mission Board to assist in rearrangement of pastorates in Yarmouth and Shelburne, the counties chiefly affected by the union. He accomplished this task with tact and prudence, and in consequence the union has worked very smoothly, replacing scattered with compact pastorates and weak interests with strong ones. There

has also been an interchange of fraternal visits by committees between the Maritime Convention and the Convention of the "Disciples" for several years. The question of union has been freely canvassed; but as yet no substantial approach towards corporate union has been made.

### CHAPTER III.

#### NEW BRUNSWICK.

New Brunswick Baptists were divided, as the Nova Scotia Baptists were, into two camps—the Regular and the Free Baptists. Doubtless in the beginning the division was not noticeable, as with holy zeal the early fathers travelled through forest and swamp, by river and ocean, on horseback, afoot or by small boat, often at their own expense, to carry the tidings of the gospel to all parts of their Samaria. But fidelity to truth, as will be seen in the sketch of the Free Baptists, led to the formation of the Free Baptist Conference. In our sketch we shall begin with the Regular Baptists, who held the views of the Baptists of to-day except that they under-emphasized the doctrine of man's free moral agency in their insistence upon the sovereignty of God.

##### (A) *The Regular Baptists.*

Nine decades have passed into history since there were dismissed in 1821 from the Baptist Association of Nova Scotia 13 churches, with a membership of 506, under the pastoral oversight of 6 ministers. The ministers were Richard Scott, Joseph Crandall, L. Hammond, T. S. Harding, Francis Pickle, and Nathan Cleveland. Their names should be enshrined in the

hearts of every true Baptist, for to their heroism, zeal and faith we owe the splendid foundation upon which has been reared the noble structure of New Brunswick Baptists.

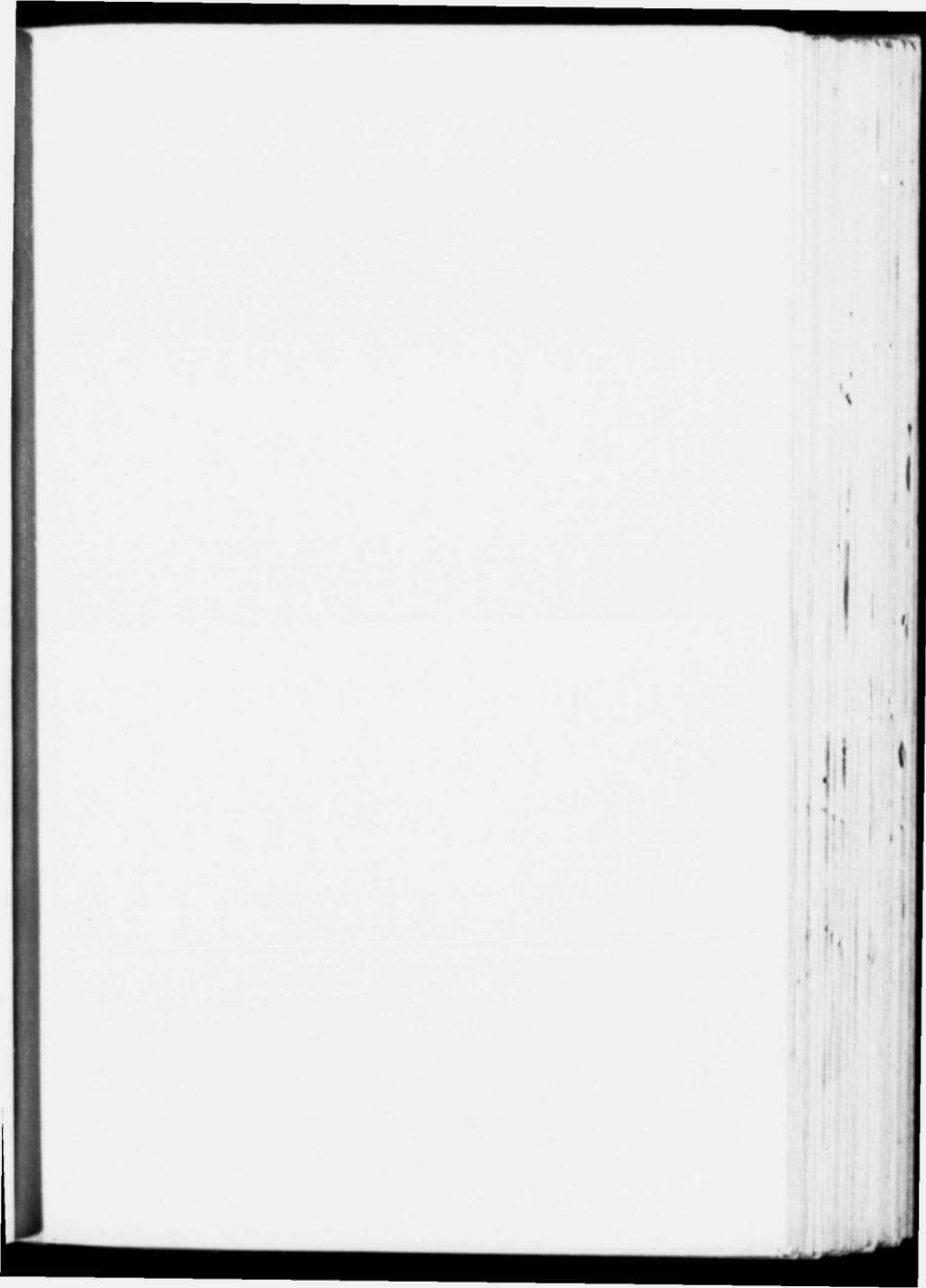
#### I. DENOMINATIONAL PROGRESS.

(1) **The First Decade (1821-1831).** At the organization of the Association at Fredericton in 1822, it resolved itself into a Home Missionary Society. Under the leadership of Joseph Crandall the fathers went everywhere, by appointment or without appointment, as they believed themselves led by the Spirit, preaching the unsearchable riches of salvation in Christ. The missionary work was under the direction of a Board, but, with some exceptions, it is difficult now to tell to what extent and in what instances it exercised supervision.

*Difficulties.* In looking back to-day over the first missionary efforts we can hardly refrain from expressing our amazement at the faith of the early pioneers, and our admiration of their enthusiasm and spiritual zeal. Districts and settlements, where nothing invited them but the lost souls of men, were freely traversed, and in many of them God owned His truth with wondrous and saving power. Nor is it to be supposed that the results of those days came without effort. Difficulties, great and apparently insuperable, constantly appeared in the way, and often the most pronounced hostility was aroused. Adverse sentiments abounded on every hand and from the earliest period the chief places of emolument and of public influence were closely held by others. Pædo-Baptists

enjoyed the comfortable aid of glebe lands, Madras school foundations and general government patronage. The educational institutions, from the College at Fredericton with its tests, down to the Grammar and Common schools, were almost invariably managed by them. Political prejudices fettered the advance of Baptists at every step. The country, too, was new, and everything largely an experiment. Against them also was the fact that scarcely any of the original settlers of the province, with the exception of the colony from Swansea, Mass., had come here as Baptists, or sympathized in any way with our views. Generally speaking, Episcopalians and Presbyterians, with here and there a few Methodists, held the lead in all the Protestant communities, and for long our progress was slow and recognition doubtful. Men yet living can remember when a Baptist minister was not allowed to perform the marriage ceremony, even among his own people.

*Triumphs.* Yet the word of God grew and multiplied, and believers by hundreds began to be added to the churches. Preachers rang out the notes of Calvary and the atonement, and as a result victory finally perched everywhere on the banner of the cross. They were faithful to the word and yearned for the salvation of souls. They saw and believed in a Crucified Christ and told the story with melting pathos and power. During this decade, 1821-1831, considerable effort was made to evangelize the various sections of the province, and the greater part of these settlements now held by us were opened about this time. When as yet the base of support was exceedingly limited, the fathers were actively planning





BUILDERS IN NEW BRUNSWICK.

REV. S. ROBINSON.

REV. E. WEYMAN.

REV. A. B. MACDONALD.

REV. J. NOBLE.

REV. J. H. HUGHES.

to send out missionaries, east, west, north and south to every place. On the Miramichi, they had Thomas Magee, James Tozer and David James; down in Kent, William Sears was at work; in Queens, John Masters, Francis Pickle and Benjamin Coy tilled a somewhat better soil; Charles Lewis labored in New Canaan and Havelock, on the borders of Kings; Nathan Cleveland and James Wallace were in Albert; Timothy Robinson on Deer Island, Grand Manan and Campobello, with Duncan Dunbar and William Johnson in other parts of Charlotte; Lathrop Hammond and David James, with others, served in York; the venerable Elijah Estabrooks was just completing his ministry in Sunbury and Queens; David Harris travelled much between Sunbury and Carleton; Gilbert Spurr, a somewhat eccentric laborer, preached on the Tobique, in Victoria; Charles Tupper and F. W. Miles were in St. John; Joseph Crandall, always a pastor at large, itinerated in Kent, Westmoreland and Kings—these and others of like spirit carried the torch-light of truth through scores of settlements, with a rapidity and daring never surpassed in any land since apostolic times. Grateful recognition is given to the Missionary Society of Massachusetts, who sent Elder David James as a missionary, to Elder William Johnson, of Maine, and others from the border states. When the New Brunswick Association met at Norton in 1830 there were reported some 31 churches, with a total membership of 1,490 and 12 ordained ministers. The close of the decade saw the Baptist lines reaching to almost every available point where the English language was spoken, and all signs pointed to a more rapid advance in the future, and to a general evangelis-

tic movement which was destined to be provincial in character.

*Other Interests.* Intense as was the interest in home evangelism, the fathers were not unmindful of other means by which the Kingdom of God might be extended. They began in January, 1827, the publication of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick*, which, it will be remembered, received the sanction of the Nova Scotia Association and continued for some years to be the common organ of the Maritime Baptists. The interest in Foreign Missions found expression in the formation of local missionary societies. In January, 1829, the one at St. John sent \$70 to the English Foreign Missionary Society. Their participation in the great temperance movement was somewhat later in its beginning than that of the Nova Scotia Baptists, but by 1831 many societies had been formed. The value of Sunday Schools for the growth of the Kingdom was recognized and their organization encouraged.

*Organization.* When the Association voted at its inception to consider itself a missionary society, a committee of nineteen ministers and deacons was appointed with instructions to hold quarterly meetings at Fredericton. This arrangement continued until 1826, when a special committee on mission concerns recommended a standing board of nine members, three to constitute a quorum. The new board appointed Elder Joseph Crandall, Chairman, and James Holman, Secretary. About 1827 the "New Brunswick Baptist Domestic Missionary Society" was formed, and while our information in respect to it is very vague it was doubtless recognized as an agency of the New Bruns-

wick Baptist Association. It reports the disbursement of £63 11s. 6d. for 1828.

(2) **The Second Decade (1831-1841).** *Progress.* This decade was eventful because of the advance steps taken in the systematizing of the work of the denomination. It was also a period of great blessing in the work of home evangelization. The home missionary efforts cannot be narrated in detail. Men still continued to go on missionary tour on their own initiative, but the tendency to await appointment by the Missionary Board grew in strength. Year by year pastors were sent on short missions to different places, proclaiming the gospel story. Many were received by baptism and new churches formed until at the close of the decade there was a total membership of 3,480.

*Education.* To Frederick W. Miles and W. B. Kinnear, two former Episcopalians, belongs much of the honor for the initiation and success of the Baptist educational work in New Brunswick. It was their inspiration and counsel that led the New Brunswick Baptists, in 1833, with a membership of 1,721, to appoint a committee consisting of all the Baptist ministers and thirty-four laymen to consider the question of an educational institution. A sub-committee, consisting of Rev. F. W. Miles, W. B. Kinnear, John M. Wilmot, Rev. Joseph Crandall, Rev. John Marsters, Rev. Samuel Robinson and William Needham, was appointed to prepare the prospectus. The following year it was decided to locate the seminary at Fredericton. Work was begun, and the building completed in 1855, at a cost of \$9,504. It was opened January 4, 1836, with departments both for young men and for

young women. Rev. F. W. Miles, and Mrs. Miles were appointed the respective principals of the male and female departments. No religious restrictions have ever been imposed upon entrance. For five years in succession the Legislative Council rejected the vote of the House of Assembly to grant a subsidy to the Seminary. At this time King's College, at Fredericton, a school exclusively for Episcopalians, was receiving \$8,800 annually from the provincial revenues. It also sustained a theological chair exclusively for the benefit of the Church of England. The number of students of all denominations in attendance was most gratifying from the very first. Failing to have the grant passed by the Legislative Council, Rev. F. W. Miles was sent in 1839 to England on an agency in behalf of the institution, and Rev. Chas. Tupper was appointed acting principal. In the same year the government was petitioned to make a just distribution of public moneys among all denominations for educational purposes. In response to this appeal a grant of \$2,000 was made by both branches of the Legislature to the Fredericton Seminary. In 1841, Mr. C. D. Randall, of Acadia College, was appointed Principal, Mr. Miles having resigned owing to ill-health.

*Foreign Missions.* The Nova Scotia Association formed itself in 1838 into a united society for the maintenance of Foreign Missions, and requested the New Brunswick Association to organize themselves similarly and to unite with them in the education and maintenance of some one suitable person as a missionary in some Foreign Field. No record appears as to the response of the New Brunswick Baptists to the proposal, but it is evident such was forthcoming.

Rev. R. E. Burpee was chosen by the joint committee. Since from this time on the work in Foreign Missions was carried on by the Baptists of the Maritime Provinces in common, the reader is referred to Chapter I. for the subsequent history.

*Sunday Schools.* At an early date the value of the Sunday School was recognized by the leaders, but the initiative had been left to the local churches. The Nova Scotia and New Brunswick Sabbath School Union was formed in 1840, with Rev. I. E. Bill, President, and I. L. Chipman, Secretary. D. W. C. Dimock was appointed agent for New Brunswick. The General Union was to have two branches, one in each province, with their respective officers. This is the foundation of the splendid organization now possessed by the Maritime Baptists.

*Home Mission Methods.* The Committee, appointed during the previous decade, does not seem to have pushed the work very vigorously. They confessed to negligence in 1832, and promised the appointment of one or two to act as general missionaries, but this was not done. In 1834 the plan of having a double Board, composed of nine from St. John and nine from Fredericton churches, was tried. But this proving unsatisfactory, the Province was divided the following year into four districts each under the direction of an executive, the four executives to form a general board. A fifth district, known as the North or Miramichi, was added in 1837, but discontinued in 1846, and the County of Albert made a district. This arrangement continued until 1853. The *Christian Messenger* began publication, with the approval of the two Provinces, in 1837.

(3) **Third Decade (1841-1851).** The outstanding advance steps of this decade are the formation of the Maritime Convention and the division of New Brunswick into two associations. The former was described in Chapter I.

*The Division into two Associations* was made in 1847, the line of division to run from the Harbour of St. John, up the river to the Jamseg, through the Grand Lake and along Salmon River to Richibucto; the churches in the city of St. John and suburbs, however, to be included in the Western Association. The Eastern comprised 31 churches, reporting 2,290 members, and 23 ordained ministers; the Western had 35 churches, 2,450 members and 22 ordained ministers. Each Association was to have its own Mission Boards.

*In General.* The decade was one of slow but steady progress. Home Missions were pushed vigorously and new districts constantly entered. Work amongst the French was begun by Rev. Obed Chute, in 1849, and by Peter Knight in 1851. Foreign Missions obtained a still larger place upon the hearts of the people, the New Brunswick Association in 1843, in co-operation with the Nova Scotia brethren, choosing British Burmah as a foreign mission field. Sunday School work made splendid advances. The Fredericton Seminary received an increasingly large measure of support. Acadia College became the college of the Maritime Baptists in 1848. Union Societies began to be organized in 1845 for the purpose of collecting funds for the various denominational objects, and a General Union of the Province was formed. The *Christian Visitor* was established in 1848 as the organ of the New Brunswick Baptists and rendered valuable

service. Rev. Edward D. Very was the first editor. The statistics for 1850 show 77 churches, 49 ordained ministers, 4,806 members, an increase of 1,862 over the number in 1840, or 63.2%. This is abundant proof that the healthiest interest had been maintained in the different branches of denominational life.

(4) **Fourth Decade (1851-1861).** *Progress* is the keynote of this decade as is manifest by the fact that the report in 1860 shows 122 churches, 66 ministers, 7,826 members, an increase of 3,022 or 62.9% over the number reported in 1850. This was due in no small measure to the unifying and systematizing of the Home Mission work by the formation of the "New Brunswick Baptist Home Missionary Society" in 1853. The sum raised by the Society in the first year was \$1,775. In 1861 the receipts were \$3,016, with \$1,600 in subscriptions in the ledger not paid. The Union Societies continued to render efficient service, but much of the credit for the splendid showing is due Rev. Thomas Todd.

(5) **Fifth Decade (1861-1871).** *Establishment.* The record of these years is one of faithful service in building well upon the foundations already laid. The report of 1870 shows only 7 new churches and an increase in ordained ministers of but three, yet the increase in membership was 2,547 or 32.5%. All the various interests of the denomination received the most earnest attention, but nothing of particular note in any one marks the decade.

(6) **Sixth Decade (1871-1881).** This decade is noteworthy for various reasons. In 1872 it was decided to sell Fredericton Seminary and unite with the Nova Scotia Baptists in academic as well as uni-

versity work with Horton as the Seminary. A New Brunswick Baptist Sunday School Convention was organized in the same year. Seven years later the Southern Association was formed from the Southern part of the two existing Associations, Rev. I. E. Bill being the first Moderator. It comprised 41 churches. In November of the same year the Convention took control of the Home Mission work. Considerable blessing marked the passing of the years, the net increase being 22 churches, 14 ministers and 3,421 members, making a total of 151 churches, 69 ministers and 13,796 members.

(7) **Seventh Decade (1881-1891).** This decade was one of steady denominational progress. It was marked by two features of special interest. In 1882 the New Brunswick Baptist Seminary was re-opened at St. John. Subsequently a building was erected in St. Martins, and in 1888 the Seminary was removed to that town. In 1884 the Free Baptists of New Brunswick united with the Regular Baptists in support and management of the Seminary. So it was thereafter known as the Union Baptist Seminary.

(8) **Eighth Decade (1891-1901).** The record of steady progress was maintained in this decade. The only feature of special interest was the closing of the Seminary in 1895. It did a valuable work for the Baptists of New Brunswick and for public education in that province.

(9) **Ninth Decade (1901-1911).** *Union.* The last period of New Brunswick history was marked as we have seen in Chapter I. by the union of the Free and Regular Baptists. That Union necessitated

certain readjustments in the organization of the New Brunswick United Baptists. Pursuant to previous arrangement, a meeting, composed of the members of the Free Baptist Conference of New Brunswick and the delegates of the Western, Southern and Eastern Baptist Associations of the same Province, was held in Waterloo Street Free Baptist Church, St. John, on Tuesday, October 10th, 1905. "The Association of the United Baptist Churches of New Brunswick" was then organized. The basis of union was as described in the preceding chapter. The churches composing the Association were to be divided into ten districts. The re-arrangement of pastorates was left in the hands of the churches concerned.

*Officers.* Moderator, Rev. Joseph McLeod, D.D.; Assistant Moderator, Rev. G. O. Gates, D.D.; Secretary, Rev. W. E. McIntyre; Assistant Secretary, Rev. J. B. Daggett; Treasurer, James Patterson; Auditor, E. M. Sipprell.

*Progress.* The Union has been a happy one. A spirit of unity prevails and the re-adjustments have been made with an eye single to God's glory. In July, 1910, there were reported in New Brunswick 229 churches, 103 pastors, 29,125 members, 1,124 baptisms, a net increase of 597, and 287 Sunday Schools with a total average attendance of 9,933. The present officers of the Association are: Moderator, Rev. H. G. Kennedy; Assistant Moderator, Rev. H. H. Saunders; Secretary, F. W. Emmerson; Corresponding Secretary, Rev. Jos. McLeod, D.D.; Assistant Secretary, Rev. A. A. Rideout, M.A.; Treasurer, Jas. Patterson.

## 2. HOME MISSIONS.

The work of home missions has been basal to the whole Baptist structure in New Brunswick, but it is impossible within the limits imposed upon us to more than illustrate this fact.

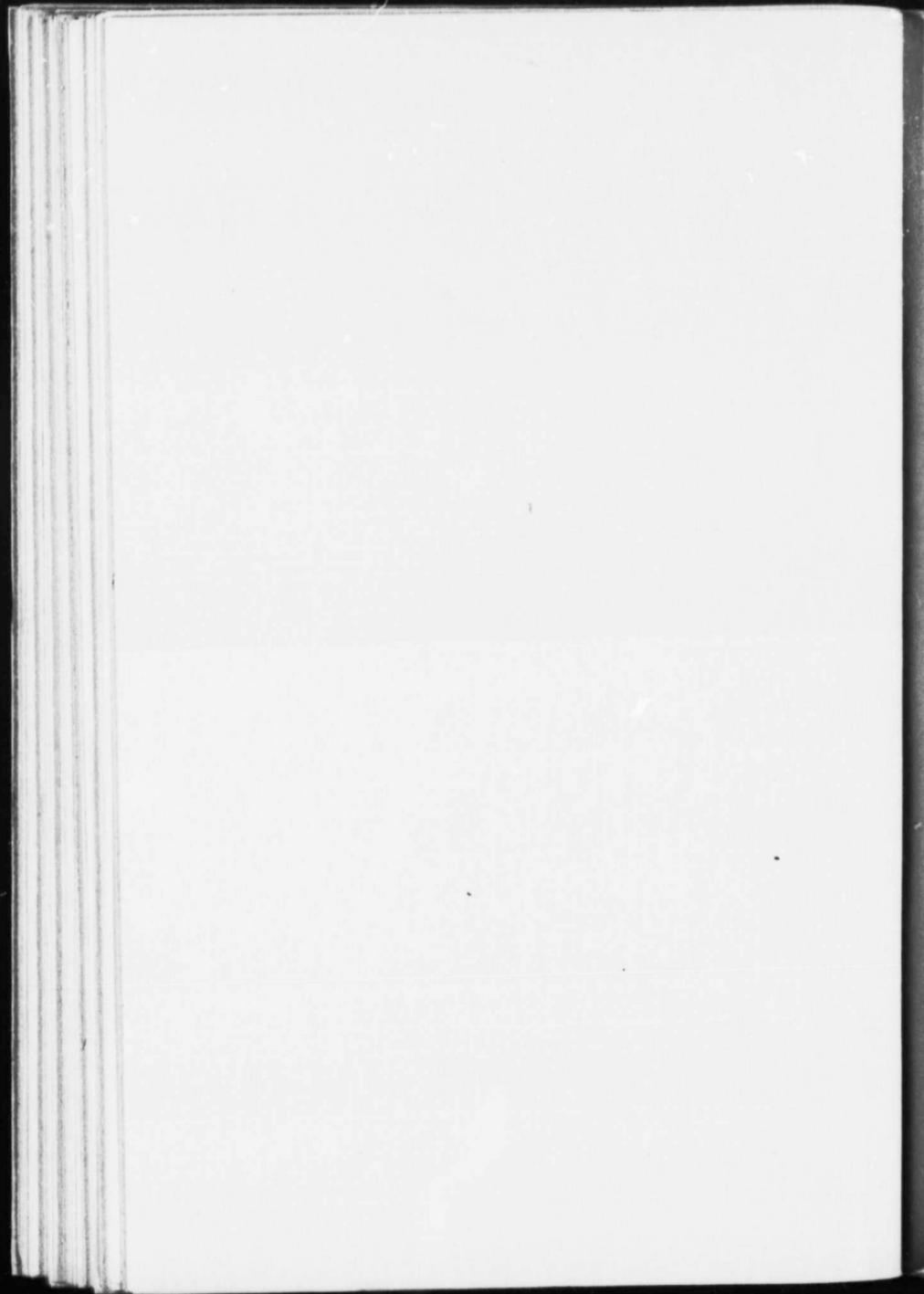
(1) **Plantings.** The early pioneers, Charles Miller, Elijah Estabrooks, Thomas Magee, James Tozer, David James, W. A. Coleman, Benjamin Scott, Edward Hickson, Isaiah Wallace, Wm. Edwards, David Harris, William Sears, Donald McPhail and others, were truly Home Mission evangelists. They went everywhere, planting Baptist churches in all parts of the Province. The Home Mission Committee exercised some supervision over their labors, but largely they went wherever they could find an opening to proclaim the gospel tidings. The churches established by them were necessarily weak, and for many years required much encouragement and assistance. As the work became more systematized the Home Mission Committee sent their workers to build up these and to open up adjacent districts to the gospel. They also sent missionaries into unoccupied parts to establish new causes.

(2) **Outgrowths.** Each Home Mission Church thus became a centre from which the message was carried to other places. As families left to make their homes in some of the new communities being constantly opened up they formed a nucleus for a new church. Thus from Sackville church there came Dorchester, Rockport, Midgie, Cookville, Centre Village, Point Du Bute and the Cape sections, besides still others south and east across the isthmus of Chignecto.



TYPICAL HOME MISSION CHURCHES.

BAILLIE AND NEWCASTLE.



From Salisbury (1798), Hopewell (1818), and Hillsborough (1822), there sprang up in the years that followed others at Five Points, Petitcodiac, Pollet River, Berryton, Elgin, Parkindale, Baltimore, Harvey, New Horton, Waterside and Alma, with some smaller interests. Thus if space permitted it could be easily shown that practically every church, outside of the cities where new churches have been formed by division, is the outgrowth of a home missionary effort in the past, either under the direction of a Home Mission Committee or Board, or through the home missionary instinct prompting some man or church to carry the gospel to regions adjacent, or by the removal of families from what at one time were home mission churches to new districts.

(3) **French Work.** Mention has been made of the French Acadians, who in considerable numbers are to be found in our northern counties bordering on Quebec, and also on the eastern side of the province down to the isthmus of Chignecto. At different periods some attempt has been made to give them the gospel in their own tongue. *Cyril Doucette*, himself a convert from Romanism, and French by extraction, did considerable work among them. *Obed Chute*, both in this province and in Nova Scotia, also rendered important service along the same line.

*Peter Knight*, who was a native of Guernsey, and who spoke French fluently, perhaps more than any other devoted himself to French evangelization, traveling hundreds of miles by sleigh and carriage among their various settlements. During these tours he traversed the entire length of the province several times, from Madawaska to St. John, and from West-

moreland to Restigouche. To this he continued to devote himself until his death in the autumn of 1862.

Following the labors of these came *Rev. M. Normanday*, who for several years ministered to both French and English in various sections on the Gulf Shore. In more recent years *Rev. C. H. Schutt* preached and visited among both French and English at St. Francis and Connors Station in Madawaska, but just at the present no regular laborer is employed to serve the French people. During all these efforts no strictly French Baptist church was ever formed in the province, but several of the members of our mission churches have from time to time been gathered from that nationality.

(4) **Leaders.** The above sketch of Home Missions has introduced so many names of worthy men that no attempt will be made in this section to do honor to all to whom honor is due, but the editor feels that some names of those worthy men should be familiar to the Baptist young people of our Dominion. Perhaps the most worthy have not been chosen, but the following amongst many others should be held in grateful memory. We begin with a layman:

*Deacon Jacob Bradshaw* was a successful business man, honest and humble. He gave \$55,000 to Home and Foreign Missions and \$10,000 for a Ministers' Annuity Fund.

*Rev. Richard E. Burpee*, whose life is sketched amongst the Nova Scotia leaders, was a native of New Brunswick.

*Rev. W. A. Coleman* (1817-1877) was one of the many faithful ministers and honored servants of God.

*Rev. David Crandall* (1795-1893) spent fifty years

in the ministry, doing much pioneer work, baptizing many and organizing many churches. He was of sterling character, deep piety and unwavering faith.

*Rev. J. M. Curry* (1832-1880) had a short but most successful life. He was fervent, zealous and faithful.

*Rev. W. P. Everett, D.D.* (1826-1893), held several pastorates, in all of which his labors were greatly blessed, and he was Secretary of the Foreign Mission Board of the Maritime Provinces.

*Rev. John E. Hopper, D.D.* (1841-1895), was principal of Fredericton Seminary, 1861-1869, and editor and proprietor of the *Christian Visitor*, 1878-1885, and later was principal of St. Martin's Seminary for three years.

*Hon. William Boyd Kinnear* (1796-1868) was active in every good work, and honored and loved by all. His services to the cause of education were particularly valuable.

*Rev. John Marsters* (1861) was a humble, laborious minister of the Cross, much blessed in the salvation of souls.

*Rev. Alexander McDonald* (1815-1851) promoted the *Christian Visitor*.

*Rev. W. S. McKenzie, D.D.* (1866-1896), was a man of ability and ripe scholarship. He was Secretary of the Foreign Missionary Board.

*Rev. James Newcombe* (1816-1874) is one of the many who by excessive work have cut short their ministry.

*Hon. A. F. Randolph* (1833-1902), banker and lumber merchant, took a great interest in the public education of New Brunswick and was a large contributor to all denominational enterprises.

*Rev. Chas. Spurden, D.D.* (1812-1876), was principal of the Fredericton Seminary for twenty-four years. He was wise, modest and a devoted Christian.

*Rev. Thomas Todd* (1824-1901), a successful pastor, rendered special service as agent of missionary funds.

*Rev. Edward D. Very, M.A.*, drowned 1852; as pastor and editor of the *Christian Visitor* exercised a wide and salutary influence.

*Rev. James Wallace* (1797-1871) was most successful as an evangelist; baptized 140 in a single revival.

*Rev. George A. Weathers* (1832-1901) in a ministry of thirty-seven years held only two pastorates—at Newport and Kempt.

There are many who are still living and giving their best life and thought to the cause of Christ, but we will leave to the future historian the delightful task of recounting the services they have rendered.

## B.—FREE BAPTISTS.

### I. ORIGIN.

(1) **Organization.** When the Free Baptists of New Brunswick began to be, history does not say. The body which, in 1905, was known as the Free Baptist General Conference of New Brunswick was organized at Wakefield, Carleton Co., October 13th, 1832. The organization embraced six churches and two ordained ministers. The churches were located at Wakefield, Bear Island, Jacksontown, Little River, Lincoln and Uper Sussex. Elders Samuel Nutt and Charles McMullin were the ministers.

*Name.* The new organization took the name, "New Brunswick Christian Conference." This was changed in 1847 to "Free Christian Baptist Conference." In 1898 the body became, by legislative enactment, the "Free Baptist General Conference." The separate identity of the body became lost when the Regular Baptists and Free Baptists united to form the "United Baptist Convention of the Maritime Baptists" in 1905.

*Cause.* The movement which took form in the organization of the denomination was chiefly a protest against two things—the unspiritual ministry and empty forms of the Church of England, and extreme Calvinism as held by some of the Baptists of that time. In the very ardency of their zeal and unswerving devotion to truth the fathers hewed so close to the line that doctrinal preaching soon became general, after the first evangelistic wave had passed. In this atmosphere controversy soon developed between Calvinists, who followed their views to the borders of antinomianism, and the Arminians, who pushed the doctrine of free-will to the other extreme. Thus the cleavage resulted which produced the Free Baptist General Conference side by side with the Association of Regular Baptist Churches.

*Changes in Organization.* It does not appear from any existing record that the Conference at its organization adopted any constitution or rules. It was simply agreed to meet together, each minister to be a member of the conference, and each church to be represented by two messengers. From 1835 to 1849 two sessions of the Conference were held each year, one in July for the district from Fredericton up the

St. John River, and one in October for river counties below Fredericton and those in the Eastern part of the province. In 1847 the union between the Conferences of New Brunswick and Nova Scotia took place. By this they became "one denomination" with the understanding that each Conference retain its own government and send delegates yearly each to the other. In 1849 the plan of grouping the churches into districts was adopted. Each district held an annual meeting to which the churches forming the district reported and sent delegates. The Conference had the right to appoint ministers to attend a district meeting, and also the power to amend the constitution of the district meetings. The Moderator, Recording Secretary, and Treasurer of the Conference were *ex-officio* members. The Conference, on the division into districts, became composed of its ordained ministers and licentiates, its officers, and delegates from the district meetings. The officers of the Conference were: Moderator, Assistant Moderator, Recording Secretary, Assistant Recording Secretary, Corresponding Secretary, Treasurer and Auditor.

(2) **Officers.** The Secretary of the first session was Elijah Sisson. His successors have been Richard Holmes (1838-1851), B. J. Underhill (1851-1873), George E. Foster (1873-1880), D. McLeod Vince (1880-1905). The Treasurers have been William Peters (1851-1890), F. M. McLeod (1890-1891), James Patterson (1891-1905).

(3) **Changes in Method.** In the early days of the simpler life of the Free Baptists no real Home Mission organizations directed or even assisted in the

labors of God's servants. They went as they were constrained by the Spirit's call, and as doors opened for service. The first attempt at raising money for Conference purposes was made in 1850. The General Conference Fund was then established. Every church member was requested to contribute yearly not less than one shilling. The fund was to be used as the Conference might direct. It marks the first step towards systematic support of the work entrusted to the denomination. Up to 1850 very strong objections were entertained by both preachers and people, to settled pastors, or any system of labor. In 1851, however, the churches were coupled into "Districts of Care," and elders designated to look after them. The Conference in 1853 recommended the churches "to enter into definite arrangements as they were able for regular ministerial labors." In the same year *The Religious Intelligencer* was established by Rev. Ezekiel McLeod, the Elders' Conference was organized, Conference employed its first missionary, Elder W. E. Pennington, and incorporation of the Conference was applied for. A Board of Missions was appointed in 1855 to have control of all the missionary work of the denomination. A plan of circuits was suggested by the Conference in 1859, but as it did not work satisfactorily it was discontinued in 1861. Up to 1862 a unanimous vote was required before any action could be consummated, either in Conference, District Meeting or Church, but in that year the rule was changed to a four-fifths vote, except in the case of reception or expulsion of members. Both Home and Foreign Mis-

sionary Societies were formed in 1864, the Foreign Mission Society undertaking the support of Dr. Philips. The Free Baptist Education Society was organized in 1865 and continued in existence till 1884, in which year it became part of the Union Baptist Education Society. A Women's Missionary Society was organized in 1875. In 1887 the several departments of the denomination's work came under the management of committees of the Conference. At each Annual Session the Conference appointed what was called an Executive Committee for each of the following interests: Home Missions, Foreign Missions, Sunday Schools, and Relief of Sick and Disabled Ministers. Each Executive had its Chairman, Secretary and Treasurer, and reported to the Conference what it had done during the year. No important changes in method were made from 1887 to 1905.

(4) **Ordination.** Prior to 1851 ordinations were authorized by councils called by churches, and sometimes, perhaps, at the mere suggestion of two or three preachers. In that year the Conference adopted the rule "that any church or churches requiring the ordination of any brother or brethren for the ministry apply to either a General Conference or a District Meeting; that the Conference or Meeting so applied to examine the candidate or candidates, and set such apart, by imposition of hands, as the interests of the church may require." In 1883 another change was made—the right to ordain being given exclusively to the General Conference, and being exercised only by a four-fifths vote of that body.

## 2. DENOMINATIONAL PROGRESS.

(1) **Beginnings.** For many years prior to the organization of the Conference the work of seed sowing was going on. The men of God's choosing went over the country preaching the truth, making war against error, and holding up Jesus as the Saviour for all men. They travelled horseback and sometimes afoot, over fresh roads and through lonely forest paths. Some of them were farmers who left their axes for a short season to carry the gospel to other places. People as well as preachers were proclaimers of the message of life. No one knows the first church organization, but at an early date little groups of worshippers, having the same thoughts of God and the teachings of His word, and worshipping in the same simple manner, were in various parts of the country.

(2) **Expansion.** *The First Decade (1832-1842)* began with 6 churches and 2 elders. In three years this increased to 20 churches and 8 elders. The first minister to be ordained was W. E. Pennington, in 1832.

*The Second Decade (1842-1852)* was evidently marked by rapid progress, for in 1847, when the first official record appears, there were 14 ordained elders, 40 churches, with 2,000 members.

*The Third Decade (1852-1862)* was marked by revivals and the organization of new churches, though, owing to the indefiniteness of the reports no statistical statement of these can be made.

*The Fourth Decade (1862-1872)* was one of considerable encouragement, yet since it was marked by

so many changes in method and organization. it was one that tested severely the faith and courage of the denomination. The additions to the churches by baptism were 4,813.

*The Fifth Decade (1872-1882)* was one of prosperity; 5,246 baptisms were reported, there being 1,200 in 1876. The census of 1881 gave the number of Free Baptists and adherents in New Brunswick as 31,603.

*The Sixth Decade (1882-1892)* was marked by the loss of nine ordained ministers and three licentiates—the result of an unhappy schism, caused by the doctrine of “instantaneous entire sanctification.” The churches had a severe struggle, but recovered quickly, and the work went on encouragingly. The additions by baptism during the decade were 3,705.

*The Seventh Decade (1892-1902)* shows a record of steady progress. The reports presented in 1901 show 156 churches, with a membership of 12,428 and 49 ordained ministers.

### 3. DOCTRINE.

In the beginning they had no written creed. Hence strange doctrines were sometimes introduced and the denomination blamed for teaching that which was contrary to their faith. At the Conference in 1835 a resolution was passed “remonstrating against Universalism, Unitarianism, Antinomianism, Infant Purify, and Annihilation,” and declaring that “from our rise we have believed those sentiments unscriptural.” Stewart’s “History of Free-Will Baptists” gives a

statement of their belief, from which we gather that they believed, as most Baptists do, in inspiration, the Trinity, salvation only through Christ, a general atonement as opposed to a limited atonement, the Holy Ghost a guide and comforter, the foreknowledge of God but also the free moral agency of every man, a divine call to the ministry, regenerate church membership, baptism only of believers and by immersion, worship in spirit and in truth. The main difference from our commonly accepted Baptist position was in respect to the Lord's Supper, which they believed to be for all "who by humble faith can discern the Lord's body." A treatise of faith along the lines of the foregoing was published in 1847. Three years later they published an historical sketch, articles of faith, constitution and rules, a system of church discipline and a form of marriage ceremony. They have strongly opposed the liquor traffic, refusing, by resolution in 1851, to recognize as a Christian anyone engaged in its traffic. And in 1900, in a strong and comprehensive resolution, declared that "by their church covenant Free Baptists are pledged against the use of and traffic in intoxicating liquors," and urged all Christians to work together for the utter destruction of the traffic.

#### 4. LEADERS, 1822-1905.

From the very first the ministers and members of this body have been highly aggressive and evangelical. They made the Bible, and the Bible only, their text-book and manual of faith and practice. They drank

deeply from the fountains of truth, and were imbued with the apostolic spirit and fervor. It was their master passion to win souls for Christ and His service; every preacher was an evangelist in himself. In home mission effort in this province they have been unsurpassed, and in proportion to the numbers with which they began their organization in 1832, their growth is without parallel. A brief sketch of some of the leaders is now in place.

*Daniel Shaw.* Of the earlier laborers Daniel Shaw deserves especial mention. His work at Millstream and other sections of Kings about the beginning of the last century resulted in the planting of several Free Baptist interests. These communities are still largely dominated by our views. After preaching for more than fifty years he was called to his reward in 1838.

*Robert Colpitts* (1769-1855). Among the men who had much to do in establishing the first interests in Kings, Albert and Westmoreland, the name of Robert Colpitts stands conspicuous. From 1810 to his death in 1855 he labored in the various settlements on the headwaters of both the Kennebecasis and the Petitcodiac. Extensive revivals took place under his ministry.

*Henry Cronkhite* is another whose name has come down to us. Possessed in large measure of the spirit of the early-day evangelists, he was untiring in his devotion, and won many trophies for the Master. While busy in his last revival at Jerusalem, Queen's County, he was called home in the year 1847.

*Charles McMullin* (1791-1879), also one of the pioneers, preached chiefly in Victoria and Carleton

Counties, organizing several of the churches in that section. He is said to have been a man filled with the Holy Spirit, and was abundant in labors during the entire period of his ministry (1830-1879).

*Samuel Nutt* spent considerable time along the St. John River from 1830 onward, and with Charles McMullin aided in the organization of the Free Baptist Conference at Wakefield, Carleton County, in October, 1832. W. E. Pennington and Joseph Noble, both afterwards ordained ministers, were also present at the same meeting.

*Samuel Hartt* (1799-1867). Of all the names that are on record in this early period of Conference history, that of Samuel Hartt occupies perhaps the most unique place. After his ordination in 1831 he started on his memorable career in revival work, visiting scores of settlements from Westmoreland to Carleton County, and gathering hundreds of converts into the churches.

*Honored Names.* Time would fail us to tell of the labors of many more—Abner Mersereau, Ezekiel Sipprell, W. E. Pennington, Jacob Gunter, Alexander Taylor, Robert French, J. G. McKenzie, William Downey, and others, who were earnest and devoted soul-winners, and whose memories are fragrant in the history of the churches throughout the province.

*Ezekiel McLeod* (1812-1867). One name at least calls for a more extended notice. It is that of Ezekiel McLeod, the intelligent organizer of systematic denominational effort, and founder of *The Religious Intelligencer*. His ministry was crowded with activities of a varied character. In addition to his pastorates in St. John and Fredericton, he edited the journal of

the body; found time to preach in a large number of the churches, giving also many addresses on temperance and other moral issues, and doing a vast amount of service, which he felt called upon to perform in the interests of truth and righteousness everywhere. Dr. Joseph McLeod, editor of *The Maritime Baptist*, widely known to the churches throughout Canada, is his son.

## PART II.—ONTARIO AND QUEBEC.

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### CHAPTER IV.

#### INDIVIDUAL EVANGELIZATION AND ATTEMPTED ORGANIZATION (1776-1851).

##### INTRODUCTION.

*Early Conditions.* At the close of the eighteenth century and during the early part of the nineteenth, the Baptists of Upper and Lower Canada (now Ontario and Quebec) did not constitute a body or an organization, but consisted of scattered individuals and of small communities widely separated from each other. And yet the scanty records of the period show that the church instinct, or church spirit, was strong amongst them, so that wherever a sufficient number found themselves near to each other a Baptist church was formed. Distance, lack of transportation methods and bad roads made anything like united or concerted action an impossibility. Hence the Home Mission work of that period meant simply the efforts of individual Christians or of individual churches towards the evangelization of the people of their respective communities. The period may very appropriately be called "The Period of Individualism" in Home Mission work. It is true that as far back as 1816 attempts

were made to secure co-operation amongst the widely scattered Baptist churches; but the distances were so great and the cohesive power of the projected organizations so weak that but little progress was made in the direction of united effort.

*Why Baptists Were Few.* Another difficulty was that of the fewness of the Baptists as compared with other denominations. The reason for this may be found largely in the fact that the population of Upper Canada and of the Eastern Townships of Lower Canada contained a large proportion of United Empire Loyalists. Baptists were numerous in the United States at that time, but a large proportion of them were favorably disposed to the independence movement, and hence very few of them were found amongst those who came to Canada at the close of the American War of Independence.

#### I. BEGINNINGS.

(1) **First Churches.** Traditions and fragmentary records give us fairly reliable evidence that Baptist work was begun, and perhaps Baptist churches formed in Canada, soon after the close of the Revolutionary War in 1783. But no authentic or continuous records have been preserved. It is difficult, perhaps impossible, to decide definitely what was the first Baptist church in what was then called Canada. It is probably between the Beamsville church in the Niagara district and the church at Caldwell's Manor in the Eastern Townships of Quebec. Tradition says that the Beamsville church was organized in 1776, but no reliable records can be found until 1796. At that date the

church was well organized, so that the probabilities are that it was organized some years earlier. The church at Caldwell's Manor was organized in 1794 by Rev. E. Andrews from Fairfax, Vermont. He baptized thirty converts and formed them into a church, and Mr. William Marsh became their first pastor. Two years later the whole membership of this church removed to Eaton Township, to lands granted them by the Government. The Eaton church subsequently became the Sawyerville church, so that it has practically had a continuous existence since 1794. About the same time, 1795, Reuben Crandall organized a church at Hallowell's, in Prince Edward County, and in 1798 the Haldimand church was formed.

(2) **First Groupings.** It will thus be seen that the beginnings of Baptist work in Ontario and Quebec were in three widely separated centres: Caldwell's Manor—and we might add St. Armand (Abbot's Corner)—in the east; Haldimand and Hallowell's in the centre; and Beamsville in the west. From each of these centres the work spread and churches were organized over a large area.

*Relation of these to Present Associations.* The eastern group of churches covered much the same territory as that now occupied by the Eastern, the Ottawa and the Canada Central Associations. The Central group included the early churches in what are now the Toronto, the Whitby and Lindsay, and the Peterborough Associations. The Western group spread chiefly to the West from Beamsville and included the early churches organized in the whole of what is commonly called the Western Peninsula of Ontario.

(3) **Obstacles to Union.** From the earliest records of the churches in all these districts it is evident that there was a strong desire for unification and co-operation, and that efforts were repeatedly made towards that end. But in addition to the obstacles to such union already named, there were others equally serious. The churches in the east and west knew but little of each other. Those in the east largely came from and had their fellowship with Great Britain. Those in the west came from the United States, and their intercourse and fellowship were with the States. There were also differences between the "open" and the "strict" Communionists. For many years this question was a bone of contention, and this, coupled with the ultra-independence of the churches, rendered all attempts at union and co-operation abortive. This spirit of independence was carried so far that strong objection was taken to any organization outside the local church, even for purposes of co-operation in evangelistic work or for fellowship in the ordinances of the church, and it was not until, through revivals, new blood was brought into the churches that new ideas began to prevail.

## 2. PROGRESS IN THE ORGANIZATION OF CHURCHES.

In order to a clear understanding of the movements towards the union of Baptist forces in the two Provinces, it is necessary to glance briefly at the progress made during the first thirty-five years of the last century in the matter of church organization

(1) **The Eastern Group.** *From St. Armand and the Eaton Church.* Under the leadership of Wm. Marsh,

churches were organized at Stanstead, Hatley, Sutton and Stanbridge in the Eastern Townships—all of which have long since ceased to exist.

*In the Ottawa District.* Bredalbane was the first church to be organized (1817). The leaders in its organization were Allan McDiarmid and Peter McDougall—one a strong Calvinist, the other an equally strong Arminian. Each had his followers, and the controversy was so keen that the church divided. Better counsels prevailed, however, and William Fraser became the first pastor in 1821. Clarence was probably the second church in the Ottawa district. It was organized under the leadership of John Edwards, in 1825, with seven members. It became one of the strongest Baptist centres, and was for many years the home church of Stephen Tucker, the famous Ottawa lumberman of that period. Dalesville was organized by Duncan McPhail, a public school teacher, in 1826. He conducted services for three years. His son, Daniel McPhail, was converted and baptized, and, though but a lad, conducted the services of the Dalesville church from 1830 to 1835. In this church occurred one of the typical revivals of that day. Gilmour and Fraser visited the settlement. These two men and the McPhails spent the whole night in prayer before the first meeting was held. The whole community was moved, and between 70 and 80 were baptized. This old church, now very weak, has had a remarkable history. John Edwards was pastor from 1835 to 1843. He was followed by John King, who was pastor for 37 years. He baptized 250 into its membership. Up to the present time this church has baptized nearly 600 converts and sent

out four well-known ministers—Daniel McPhail, John Higgins, J. G. Calder and R. S. McArthur—and yet at the present time it reports a membership of only 77. The First Church, Montreal, was organized in 1830, with 25 members. Rev. John Gilmour was the first pastor. This church at that time, and for many years after, was in the closest fellowship with the churches of the Ottawa district. The work spread, and churches were organized at Osgoode, 1839, Osna-bruck Centre, 1841, Ormond, 1842, and Ottawa City, 1855.

*Characteristics.* These eastern Baptists were a distinct type. They were largely composed of Scotch settlers, with a few English. They were men of strong convictions and sound in doctrine. They believed that the purpose or function of the church was the edification of the saints and attendance at the Lord's Supper. They rejected all man-made creeds and entertained a strong hatred for State churches. They believed that ministers were simply speaking brethren and that they should not receive a salary. Evangelists might be sustained by the churches as they had no fixed place of abode and no other means of providing for their families.

*Attitude to the Communion question.* In the earlier history of the churches, they were all, both pastors and churches, open communionists. As the years went on, the inconsistency and impracticability of this position became more and more manifest, and they gradually drew towards the strict communion practice. The church at St. Andrews was the last of this group of churches to come into line. The strong type of the Christianity in these churches is

evidenced by the moral condition of the community. Mr. Fraser, the first pastor of the Breadalbane Church, was with them for 19 years, and he said at the end of his pastorate that in the 19 years he "had never heard an oath nor seen a glass of liquor drunk in Breadalbane."

(2) **The Central Group.** *Hallowell's and Haldimand.* The progress in the organization of churches in this group was not nearly so rapid as in the East, nor were the records so well preserved. Reuben Crandall organized the church in Hallowell's in 1795, and in Haldimand in 1798. From these centres a number of other churches were formed, including Cramahe, Thurlow, Rawdon and Peterboro. From these were formed the Thurlow Association.

*Harlem.* Some distance east of these churches in Leeds County, a church was organized at Harlem—now Phillippsville—by Joseph Connell, a missionary from the United States. It is probable that the ordination of Abel Stephens by this church, in 1804, was the first ordination in these two Provinces, although Titus Finch was ordained later in the same year. Harlem became the centre of another group of churches, including Brockville and Kingston, out of which was formed the Johnstown Association.

Strong men, such as Crandall, Winchell, Winn, Abel Stephens, Samuel Tapscott and Robert Boyd, left their impress upon the churches of this central district and gave to them a standing and influence similar to that attained by the churches of the east.

*Baptists of Toronto.* It is difficult to decide what was the first Baptist church in Toronto. The colored people have always designated their church

"The First Baptist Church." The date of its organization is not definitely known, but it is known that in 1837 they had a flourishing church with a membership of 66. The pastor's name was William Christian. The Ha'dimand Association met with this church in 1838.

The church of which Jarvis St. Church is the perpetuation was organized in 1829. Its work was much hindered by dissension and by 1836 it was almost extinct. Out of the wreckage was organized a new church, under the pastorate of Rev. J. E. Maxwell. This church prospered for a time and, in 1838, erected a new church building at a cost of £190 13s. 11½d. In 1840, the church was reduced to a membership of only 20, and without a pastor. In the same year, another church was organized, into which the older organization was probably merged. In 1844, Rev. R. A. Fyfe became the pastor. He remained with them for four years and left them with 64 members—the exact number with which he found them—but the membership had been harmonized, the work thoroughly organized and the church put into shape for future progress. During the last year of his pastorate he received Wm. McMaster into the membership of the church. The Rev. James Piper was the next pastor, and under his ministry the membership rose rapidly from 64 in 1848 to 193 in 1851. From this time on the growth of Toronto Baptists has been uninterrupted and rapid.

(3) **The Western Group.** *Early Churches.* As already stated, the exact date of the organization of the Beamsville Church is not known. In all probability it was some time about 1794 or 1795. It was at least well

organized in 1796. It was first known as the Clinton Church. Probably the next church in the Western district was the Charlotteville Church, now Vittoria, organized in 1804 by Titus Finch, and following closely upon Charlotteville was Townsend (Boston), in the same year. These three churches were amongst the first in the two Provinces to manifest the missionary spirit. They sent out ministers and evangelists through all the Lake Erie district and west and north, as far as Aylmer and London. A little later their evangelists were found as far west as St. Thomas and even Windsor. From Beamsville were organized South Ancaster, Niagara, Queenston, Drummondville and St. Catharines; and from Charlotteville went out the influences and agencies that led to the formation of the churches in Bayham, Malabide, Walsingham, Walpole, Middleton, Oxford (Woodstock), Aylmer and London. The Northern group of churches in the counties of Walkerton, Grey and Bruce probably received their first impulses to organization from Baptists moving from the Ottawa district.

*Characteristics.* The Baptists of this Western district were much the same type as those already described in the East. They were men of strong convictions and possessed of a wide knowledge of the truth. They had high ideals for the religious life and a stern sense of duty. They were also men of affairs, and took a deep interest and an active part in all public questions. Their views of the Christian ministry and of the function of the church corresponded closely to those held by the Baptists of the East. In the matter of the Communion, they were very much divided, perhaps about equally divided,

for the first quarter of the century. But the drift was undoubtedly towards strict communion. This difference on the Communion question was without doubt the greatest hindrance to union and co-operation amongst the churches of the West, and also did much to prevent the union of all the Baptist forces in the two Provinces.

A careful consideration of all the facts thus far will show that the work of Baptists in the two Provinces for the first 25 years was very largely the work of scattered and isolated units. It is true that in many cases there was a kind of denominational relationship, but there was nothing like united effort and absolutely no organic connection between the different churches.

### 3. ATTEMPTS AT CO-OPERATION AND UNIFICATION.

**The Obstacles** in the way of a union of churches and co-operation in the extension of Baptist work have been already mentioned, chief amongst which were the communion question and the independence of the churches. These early Baptists were very much afraid that some organization outside of and beyond the local church would arrogate to itself the right to dictate to the churches composing such organization in matters of faith and practice.

(1) **Clinton Conference.** So far as can be ascertained, the first real attempt at a co-operative union was made at what was called the Clinton Conference, convened at Townsend (Boston) August 27th, 1816. The Clinton (Beamsville) Church was represented by three delegates and reported a membership of 25. The Charlotteville (Vittoria) Church sent

three delegates—membership not reported. The Townsend (Boston) Church sent five delegates and reported 44 members. The Oxford (Woodstock) Church sent one delegate—membership not reported. The conference lasted three days. The chief topics of discussion were doctrine and discipline and missions. The outcome of the missionary discussion was the formation of "The Upper Canada Domestic Missionary Society," for the sending of the Gospel among the destitute of this Province and parts adjacent. As there appear to be no further records regarding this Society, it is probable that it never did any real missionary work.

(2) **Associations.** The next effort towards union was the organization of the Western Association at Charlotteville, in 1819, and this was closely followed in the same year by the formation of the Eastern Association at Beamsville. The Grand River Association and the Thurlow Association soon followed. The Johnstown Association was formed in 1827, and the Ottawa Association in 1836. From these, by division and sub-division, came the sixteen associations of the present day. (Some claim that the Thurlow Association was formed in 1803, but there are no records to substantiate the claim.—EDITOR.)

(3) **Missionary Efforts.** After the formation and collapse of the Missionary Society mentioned above, there appears to have been no further attempt at any larger union than that of the association until about 1833. And yet the rapid multiplication of churches, both east and west, shows that very much real aggressive and missionary work was being done. It was, however, apparently being done on the prin-

ciple of individualism, both as to preachers and churches. There was little or no united or organized effort. The preachers went wherever they saw a need of Gospel services, and the individual churches acted on the same principle. "Each was a law unto itself."

From 1833 to 1851, the attempts at union in missionary effort became more frequent; but each in its turn proved abortive from causes mentioned in the preceding pages; and yet each attempt marked some advance upon previous efforts, some obstacle removed or some objectionable principle eliminated. In trying to follow the history of these efforts, the similarity of names is somewhat confusing, but by a little care a clear account may be constructed.

(a) *The Baptist Missionary Convention of Upper Canada (1833)*. This convention was organized by representatives from the Eastern, Western and Haldimand Associations. The organization was in many respects very complete. The constitution provided for an annual membership fee of \$1 per year. It also provided for the formation of male and female auxiliary societies. Its field of labor was to be "The destitute of this province." The need of a denominational paper or magazine was deeply felt, and at the second annual meeting a resolution was adopted to purchase a printing press and publish a religious paper. The Baptists of Simcoe agreed to furnish a free building for the printing office. It was found that the press would cost £400, of which there had been already subscribed £61 11s. 6d. This Convention "for want of concert and energy soon became extinct." But though the Society had collapsed, the work which it had projected and begun

—excepting the publication of the paper—was taken up and carried on by the Missionary Board of the Eastern Association. At the annual meeting, in 1836, the report showed that \$501.03 had been collected for Home Mission work.

(b) *The Upper Canada Baptist Missionary Society.* In 1836, the Eastern Association invited the Western Association to another conference, and a new Society with the above name and a new and simpler constitution was organized. The first President was Rev. Wm. Rees, of Brantford; its first Secretaries, George J. Ryerse, of Vittoria, and Ziba W. Canfield, of Waterford, and its first Treasurer, Aaron Barber, of Waterford. This convention, at its first meeting, projected a college for ministerial education. The chief promoters were Elder Wm. Rees and Deacon Jacob Beam. Deacon Beam offered to give a \$5,000 farm for the location of the college in Beamsville. Elder Rees was sent to Britain to collect funds for the proposed college. He found that Mr. Gilmour, from Montreal, had just been there collecting for a similar institution in the east. The Baptists of Britain strongly advised that the east and the west should "combine for the accomplishment of this commendable project."

(c) *The Canada Baptist Missionary Society, 1836.* The Ottawa Association was formed in 1836. At its first meeting two very momentous undertakings were decided upon. The first was that a Society should be organized for the propagation of the Gospel in Canada and for the establishment of a college for the training of Baptist ministers.

It is indicative of the spirit of the churches at

that period that the "Upper Canada Baptist Missionary Society" of the West and the "Canada Baptist Missionary Society" of the East should have been organized in the same year, each without any knowledge of the other, and that each at its first meeting should have projected college work, and that each should have decided upon sending a deputation to Britain to collect funds for so exactly similar purposes, and that the representatives of each society should have visited Britain the same year.

Appeal to English Baptists. The Rev. Wm. Rees, of Brantford, and Rev. John Gilmour, of Montreal, made their appeal to the Baptists of England and Scotland in 1837, and the result was not only a liberal contribution, but a society was formed in London, England, to be called the "Baptist Canadian Missionary Society." The purpose of this Society was simply the collection of funds for the propagation of Baptist work in Canada.

Conditions of the Time. While Mr. Gilmour was in England, he wrote a letter to the *London Baptist Magazine* which so accurately describes the conditions in Canada at the time that a quotation is advisable. He says: "The want of religious instruction is very great and calls for prompt and increased exertion. The population of the colony amounts to about one million, half of whom are Roman Catholics using the English language. They are scattered over a country extending 1,000 miles in length and 300 in breadth. In the short period of seven years, upward of 200,000 people have emigrated from this country (Britain) to Canada; nor does the spirit of emigration at all abate. Within the space of six weeks last

spring, not less than 17,000 people from Great Britain and Ireland landed at Quebec. This constant increase of population renders our destitution still greater and greater. There are whole townships containing from 1,000 to 3,000 inhabitants without regular Gospel ministrations. The people do not hear a Gospel sermon in some places for half a year, in others for a whole year, and I know of several places where they had been without any religious service for five years. In the winter time, when the snow is on the ground, the people come 30 or 40 miles to attend our meetings. Their anxiety about salvation becomes so intense that we are obliged to protract our services for days, and on such occasions we have to preach three or four sermons in succession."

(4) **The Canada Baptist Union, 1843.** For some years a number of leading Baptists in all the Associations and in the different Societies had been feeling that in order to meet the responsibilities which the conditions of life and the political movements of a new country were thrusting upon them, there ought to be some general organization which might include all the Baptists of both Provinces, both east and west, and both open and strict communionists. They felt that in order to wield their rightful influence in the settlement of the great questions which were before the country at that time, such as the Secularization of the Clergy Reserves and the Rectories, and the Anglican Control of McGill College, Montreal, and King's College, Toronto (Toronto University), they must so unify their forces that they could speak as one body on these great questions.

In view of this, a Convention was called at Paris,

in 1843, and the "Canada Baptist Union" was formed. Rev. J. Winterbotham, of Brantford, was appointed President, and Mr. David Buchan, of Paris, Secretary. Its constitution provided for a membership composed of all Baptist Churches and Associations. It was not missionary. Its specified objects were to promote brotherly love amongst Baptists, to promote unity of exertion in whatever would best serve the cause of Christ in general and the Baptist denomination in particular; to gather statistics of the Baptists of Canada and throughout the world; and to unify and strengthen their influence in dealing with the great religious and political problems that were before the public of that day. But in some way this Society, like its predecessors, did not enlist the sympathy of the churches; the "East" and the "West" and the "open" and the "strict" were still suspicious of each other. Moderate men like Fyfe and Buchan and Cramp saw that before union could be secured there must be some toleration of differences. The names of the men in attendance at the meeting of the Union in Toronto, in 1847—Cramp, Fyfe, Davidson, Gilmour, Cleghorn, Bosworth, Buchan, Boyd, and others—show that the strong men of the denomination were at its head, and yet the churches refused to follow.

(5) **The Regular Baptist Union of Canada, 1848.** Notwithstanding the indifference to former efforts towards union, there still existed everywhere the strong conviction that the Baptists of Canada would not do their best work until there was union and co-operation. When, therefore, the Canada Baptist Union was found to be a failure, a Convention was held at St. George, in September, 1848, "to effect

a union of the Regular Baptists of Canada." The Convention was called in accordance with resolutions passed at the June meetings of the Western, Grand River, Eastern, Haldimand and Johnstown Associations. Delegates were present from all these Associations, excepting Johnstown, and for this Association Robert Boyd, who had been appointed a delegate but was unable to go, wrote a most cordial and sympathetic letter. The objects of the new organization were as follows: To unite regular Baptists into one body for the support of missions and the dissemination of the Word of God at home and abroad; to provide for adequate ministerial education; to develop Sunday school work; to establish a depot of denominational literature; to publish a weekly paper as a denominational organ; to adopt all necessary measures for the defence of religious liberty and the promotion of the voluntary principle in religion. There was to be a doctrinal test of membership. Every church was to be entitled to two delegates, and others might be arranged for on a monetary basis. The constitution provided for executive committees on (1) Home Missions; (2) Foreign Missions; (3) Bible Circulation; (4) Sunday Schools; (5) Ministerial Education; (6) Publications; (7) Religious Liberty. It will be readily seen that this constitution has much in common with that under which we are working so happily at the present time. At the first annual meeting, in 1849, held in St. Catharines, the organization appeared to be vigorous and passed strong resolutions respecting the American Baptist Publication Society, Sunday school work, Foreign Missions and College Education for Ministers.

But even yet, notwithstanding the many apparent advantages of this new organization, many of the churches held aloof. Only 49 out of over 200 churches sent delegates. The Executive Board of the Union made a strong appeal to the churches for support, but they did not respond and this attempt, like all the previous ones, ended in failure.

About the same time the Canada Baptist Missionary Society of the East failed and decided to discontinue and the Canada Baptist College of Montreal collapsed. It will therefore be seen that the year 1850 found the Baptists of Upper and Lower Canada without a convention and without a college and apparently almost hopelessly divided.

#### 4. COLLEGES.

**Failure of First Projects.** Reference has already been made to the projected college of the Upper Canada Baptist Missionary Society and to the visit of Mr. Rees to Great Britain in the interests of the proposed college. Mr. Gilmour had preceded him by a few months, and so the Baptists of Britain urged the Western Baptists to cast in their lot with the Eastern Baptists in the matter of a college. This was apparently the last of the project.

(1) **The Canada Baptist College, 1838 to 1849 Origin.** In 1834, Rev. Newton Bosworth, who had settled near Toronto, was deeply impressed with the spiritual destitution of the people of the Province and decided to visit Montreal and also to write to friends in Britain in the interests of mission work in Canada. While in Montreal, he and Mr.

Gilmour, after much deliberation, decided that it would be much better to train young men in Canada for the Canadian ministry than to bring missionaries from Britain in sufficient numbers to supply the needy and destitute places. This was the idea which subsequently matured into the Canada Baptist College of Montreal.

*Need.* While Mr. Gilmour was in Britain, in the letter to the London *Baptist Magazine* referred to in a former section, he says in reference to college work: "Another helpful sign of the times in Canada is the number of youths recently turning to God, many of them young men of promising talent, deep piety and fervent zeal, athirst for knowledge, inured to hardship, and for whom Canada, with all its difficulties, has its charms. Had a seminary been established years ago, we could have found suitable men to enjoy its benefits. God has now given us men, we want the institution and partial support. We propose to educate twenty students and to aid in the support of ten missionaries, and we need for this work a sum not exceeding £760 per annum."

*Response.* Mr. Gilmour returned to Canada in March, 1837, with between £1,500 and £1,600. The Ottawa Association convened soon after his return and, inspired by the liberality of the English brethren, they promptly subscribed another £20 to the college funds. Mr. Gilmour was requested to make a tour through the churches of the Central and Western districts to enlist sympathy and solicit support for the proposed Baptist College. He visited the Johnstown, the Thurlow and the Eastern Associations. At Brockville he was offered a site for the college. At Dundas

he learned for the first time of the proposed college at Beamsville and of the visit of Mr. Rees to England.

*Location of College.* In spite of Mr. Gilmour's heroic efforts, much indifference prevailed in reference to the college scheme. But his persistency and persuasiveness at last gained the day and the college was successfully launched in 1838. The question of location proved to be a difficult one. Montreal, Bytown (Ottawa), Kingston and Toronto were all considered. The British contributors favored Brockville, but the Canadian Society objected on the ground of there being no suitable building. It was decided to hold a conference. This was convened at Haldimand, and there were present Rees (Brantford), Landon (London), Butler (Haldimand), and Edwards (Ottawa Association). No decision was reached and the conference advised that the college should be continued at Montreal for another two years.

*Principalship of Dr. Davies.* In 1838, Rev. Benjamin Davies, Ph.D., from Leipsic, was appointed Principal of the college. He arrived in Montreal in September and immediately took charge. The college was formally opened a few weeks later. Dr. Davies labored with the college for six years. He was eminent as a scholar and capable as a teacher, and yet the attendance of students was disappointingly small. Distrust and suspicion made it impossible to secure any considerable support either in money or students from the churches of the west. Dr. Davies therefore resigned and returned to England.

*Principalship of Dr. Cramp.* In 1844, Dr. Cramp was chosen to succeed Dr. Davies as principal. He entered upon the work with much energy and enthu-

siasm. He believed that they must do their work on a large scale if they were to make it a success. He secured subscriptions up to \$3,000 and then proceeded to build a \$30,000 building. This proved to be a mistake. The college was ever after burdened with debt, and the number of students appears at no time to have exceeded sixteen.

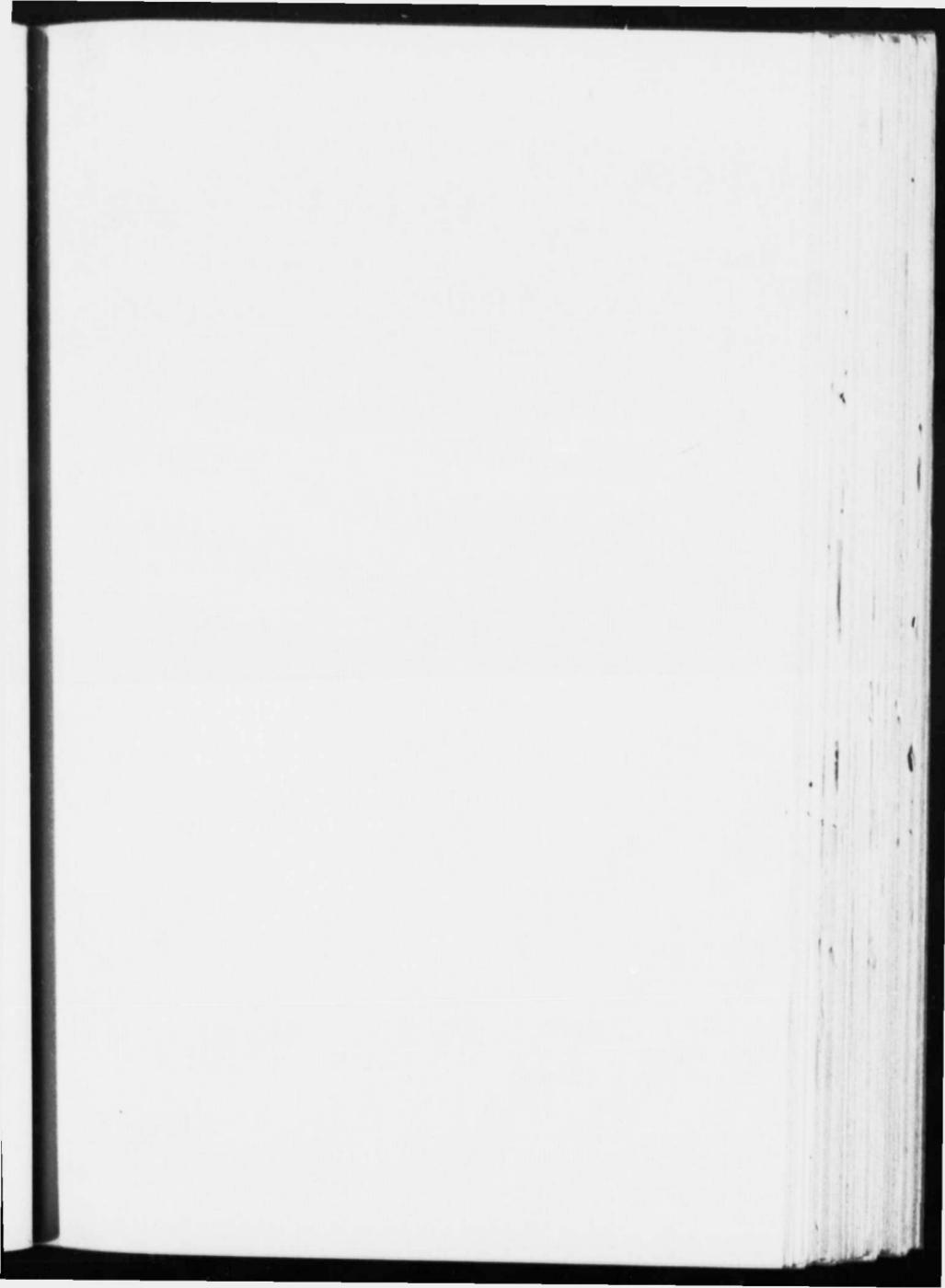
*Failure.* It seems evident that Davies and Cramp did not manifest great wisdom either in the business management or in the arrangement of the curriculum of studies. They undertook too much work of a scholarly character and did not study to adapt their teaching and training of men for a new and rapidly developing country. These mistakes, the great burden of debt, and, last but by no means least, the financial depression which settled down upon the country in 1848, all combined to hasten the crisis, and the collapse came in 1849. It is only just to say, however, that though the Montreal Baptist College was short-lived and the attendance small, yet its work was not in vain. The college that sent out such men as Davidson, Dempsey, Anderson, Slight, and others, several of whom may be counted amongst the staunchest Baptists and the most efficient workers that our denomination has ever possessed, cannot be said to have existed in vain.

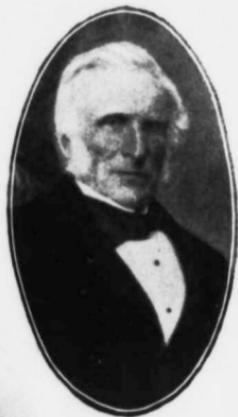
(2) **Grande-Ligne School, 1836.** Within the bounds of the Convention another educational work, known as the Grande-Ligne School, has been and is being carried on, but as it is not organically connected with the Convention, but is under a separate Board, and will have a section of its own in this book, it is not necessary even to sketch its work in this place.

## 5. PERIODICALS.

(1) "**The Canada Baptist Magazine and Missionary Register**" (1837 to 1849). The first issue of this magazine was published about the time of the first annual meeting of the Canada Baptist Missionary Society, in 1837. It was first issued as a monthly, and continued as such until 1841, when it was changed to a semi-monthly, and this again to a weekly in 1843. It was continued until 1849, when the publisher, Mr. Rollo Campbell, found himself facing a deficit of nearly £1,000 and discontinued its publication. During the greater part of its existence it was under the editorial management of the professors of the Montreal College. Dr. Davies and Dr. Cramp were both scholars and statesmen. They dealt with the great issues that were before the country, both religious and political, in a masterly way, and it is not too much to say that their work helped in no small measure towards the settlement of questions such as that of the Clergy Reserves, upon right principles.

(2) "**The Upper Canada Baptist Missionary Magazine**" (1836 to 1838). The organ of the Western Baptists was started a year in advance of the *Monthly Register* in Montreal. It was issued only every other month. The publisher was Mr. S. Reid, of Toronto, and the editor was Rev. J. E. Maxwell, while the principal contributor was Rev. Wm. Rees, of Brantford. The paper was ably edited, but had a very short history. At the Haldimand Conference, in 1838, called to fix upon a location for the proposed Baptist College, a resolution was passed recommending the *Upper Canada Baptist Magazine* to be merged into the *Canada Baptist Magazine* of Montreal.





FOUNDATION LAYERS.

REV. W. FRASER.

REV. D. McPHAIL.

REV. R. A. FYFE.

REV. J. GILMOUR.

REV. A. STEWART.

(3) "**The Evangelical Pioneer.**" Some time subsequent to the discontinuance of the *Upper Canada Baptist Magazine*, the *Evangelical Pioneer* was started as the organ of the strict Baptists of the west. It was ably edited by Rev. James Inglis. Like the two previously named papers, it gave no uncertain sound in regard to the great public questions of the day, but it also devoted considerable attention to a criticism of the attitude and doings of the Eastern Baptists and the management of the Canada Baptist College. Mr. David Buchan was its last editor and proprietor. Though it at one time reached a circulation of 1,400, it never received adequate support from the denomination. It closed its career in 1850. This left the Baptists of the two Provinces without a missionary organization of any kind, without a college and without a denominational organ, a peculiar and unexplainable and most unjustifiable position for a body of people who had been growing as the Baptists had grown during the previous half century.

#### 6. LEADERS OF THE PERIOD.

It will be readily understood that in a brief history such as this is to be only a very slight reference can be given to each of the leaders of the period. Viewed from the vantage-ground of two generations removed from these men, we are constrained to say as we contemplate their heroic struggles, their self-denial, their wonderful endurance and their apostolic zeal: "There were giants in those days." And yet only a few words can be given to each. In order to assist the memory and to give the men their proper setting, the names of

these leaders have been arranged into three sections, according to their principal fields of labor--the East the Centre, the West.

(1) **The East.** *Rev. John Edwards* was a Scotchman. He was converted under the Haldanes, in Scotland, came to Canada in 1819, and settled at Clarence. He was ordained in 1831. He was instrumental in bringing both Gilmour and Fraser to Canada.

*Rev. John Gilmour*, also a Scotchman, came to Canada in 1829. He was a great leader of men and a thoroughly devout and consecrated Christian. He organized the First Church, in Montreal, in 1830, and was the chief promoter of, and for some years one of the teachers in, Montreal Baptist College.

*Rev. William Fraser*, who came from Scotland with Gilmour, was a giant in stature and a man mighty in the Scriptures. He organized the Breadalbane Church, the first Baptist Church in the Ottawa district. He was a powerful evangelist and at the same time a great controversialist. He evangelized both in the Ottawa district and in Bruce County.

*Rev. John Dempsey* was an Irishman by birth. Was reared a Presbyterian. He was bitterly persecuted when he became a Baptist. He was a graduate of Montreal Baptist College, and was pastor of the old St. Andrews Church for 16 years, baptizing over 400 into its membership. He then went west to Upper Canada, first to Port Hope and afterwards to Ingersoll and other places.

*Rev. Duncan McPhail* was a Highland Scotchman. He came to Canada as a school teacher, but was called to preach to the Baptist Church at Chatham (Dalesville). He received no salary but gained a

meagre living for himself and family from a rocky farm. After his death his church work was taken up by his son.

*Rev. Daniel McPhail.* Young Daniel was only about 20 years of age when he took up the work of his father both on the farm and in the church. He was sent to Madison Seminary, in Hamilton, N.Y., by a Presbyterian merchant. After graduation, he was pastor at Osgoode for 26 years, but spent much of his time in evangelizing amongst all the churches of the east. He was commonly spoken of as "The Elijah of the Ottawa Valley." He was possessed of a great passion for soul-winning, and probably organized more Baptist churches and saw more of his converts enter the Christian ministry than any other one man in Canada.

*Rev. William Marsh,* a pastor in the Eastern Townships, organized the church at Eaton. He subsequently followed some of his people to Central Ontario and organized the Whitby church.

*Rev. David Marsh* was an Englishman who came to Quebec City in 1845 with the intention of going further west. He was called to the pastorate of the Quebec church, accepted the call, and remained as pastor for 38 years. Mr. Marsh was a strong believer in open communion and as that was the day when nearly all the churches in both Provinces had become "close," he never came into intimate fellowship with the rest of the ministers and churches in Canada.

*Rev. Archibald Gillies,* who was a Scotchman, was one of the graduates of Montreal College. He became pastor of the Eaton Church in 1842, and continued to serve them as pastor for 38 years until 1880.

*Rev. W. K. Anderson, D.D.* Dr. Anderson was another Scotchman who moved to Canada in early life. He was converted at 19 and soon after decided for the ministry. He graduated from the Montreal College and was probably one of its last graduates. He was a man of culture, a perfect gentleman and an eminently successful pastor. His pastorates were Breadalbane 5 years, Kemptville and South Gower 11 years, Breadalbane again 12 years, and Lindsay 14 years.

*Mr. Stephen Tucker.* Amongst the leaders in Baptist work in the Ottawa Valley, no name is held in higher esteem than that of "Stephen Tucker, the Ottawa Lumberman." A liberal giver and an aggressive worker, he did much for the propagation of Baptist work in his own district, and for a number of years supported from one to three students in Woodstock College.

(2) **The Centre.** *Rev. Reuben Crandall.* About 1794, *Mr. Crandall*, a young evangelist, came from the United States and settled in Hallowell, Prince Edward County. As a result of his labors, churches were organized at Hallowell's and at Haldimand, and from these sprang the churches which afterwards constituted the Haldimand Association.

*Rev. Samuel Tapscott.* Mr. Tapscott was an Englishman by birth and education. He visited Toronto in 1837 and supplied the then pastorless church for several months. He then moved to Colborne and was for nearly 30 years in pastoral work in the churches at Cramahe, Haldimand and other places. For a time he was co-pastor with his own son, William, over a large field with Stouffville as centre.

In this district the names of Revs. Winn, Winchell and Butler are also remembered with great affection. Amongst the laymen of the district the names of Hinman, Bigelow and Doolittle stand out as stalwarts in the struggles of those early days.

(3) **The West.** *Rev. Titus Finch.* Elder Finch was an evangelist from the United States. The honor of being the first Baptist ordained in Canada is claimed both for him and for Abel Stephens, who was ordained at Harlem in March, 1804. Mr. Finch was ordained at Charlotteville in the same year, but probably later than March.

*Elder Simon Mabee.* and *Elder Merrill* were both well known as strong and aggressive ministers, but the records give but few details of their work.

*Elder William McDormand.* The name McDormand is still spoken with feelings akin to reverence in the Lake Erie district, but very few records have been preserved of his work. He was considered an orator. He was strong of body and indefatigable in labors. He travelled as an evangelist as far west as Windsor and as far north as London and Denfield. It is related of him that his ambition as an evangelist was to baptize as many in his lifetime as were baptized on the day of Pentecost. Before his death his records showed 3,008 baptisms and a goodly number of new churches organized.

*Elder Shook McConnell.* This remarkable man came from Nova Scotia to the Lake Erie district. He was ordained in 1837. His pastorates were St. Thomas 2 years, Boston, 9 years, and Jubilee Church 26 years. Like the other Lake Erie preachers, he possessed strong evangelistic gifts and spent much of his time

in travelling from church to church in special evangelistic service.

*Elder Heman Fitch.* Another great evangelist. Travelled from Niagara to Detroit and from Lake Erie to the northern townships. He was pastor at Blenheim for 18 years. He baptized in all between 1,700 and 1,800.

There were many other names that deserve equally honorable mention, but the records are meagre. Such men were Elder Slight, a strong preacher and a polished gentleman; Elder John Harris, a remarkable soul-winner; George J. Ryerse, an able preacher and a wise counsellor; W. H. Landon, gentle and lovable but strong; J. Winterbotham, a skilful organizer and the one who brought the Woodstock Church into line with the "Regulars"; Dr. James Cooper, scholarly and spiritual; and Dr. Robert Boyd, the saintly sufferer and author of "The World's Hope."

Amongst the leaders other than preachers must be named: David Buchan, the greatest leader in the Union movement; Deacon Burtch, who mortgaged his farm to save Woodstock College; Rowley Kilborn, the first president of the permanent Missionary Society; Jacob Beam, the deacon who offered a \$5,000 farm for the College if located at Beansville.

It is a recognized principle in the history of pioneer work, whether national or ecclesiastical, that the history of the period is simply the history of the recognized leaders of the people. We have therefore given this brief sketch of leaders, classified according to districts in order that the men may be identified with their work.

But such a sketch can give no adequate idea of the lives and work of these men. They were men of profound convictions of truth, men of strong characters and of deep piety and were possessed by one purpose. Their wonderful endurance, their willingness to suffer privation and their indomitable perseverance in bringing the Gospel to the people of Canada stamp them as heroes of the highest type.

## CHAPTER V.

### UNIFICATION—ORGANIZATION—MISSIONS (1851 TO 1888).

#### I. UNIFICATION.

*Conditions.* When the second half of the century opened, the position of Baptists in Ontario and Quebec was by no means encouraging. All the attempts at union and co-operation had failed, and it almost seemed that the only principle that would satisfy Baptist people was that every man should be allowed to do that which was right in his own eyes, and consequently that anything like concerted effort was impossible. Perhaps the condition cannot be better described than in the words of one of the annual Home Mission reports: "Days were dark and friends were few when the Convention was formed in Hamilton, in October, 1851. It was a time of darkness, division and contention. We had no weekly Baptist newspaper. The *Montreal Register* and the *Evangelical Pioneer of the West* were both defunct. We had no institution for the education of our young people and the training of our rising ministry: the college in Montreal was closed, the building sold and the fine library scattered. We had no Church Edifice Society, no Superannuated Ministers' Society, and no Home or Foreign Missionary Society."

*Membership.* The total membership of the Baptist churches in 1851 has been variously estimated at from 7,000 to 10,000. The probability is that it was nearer the latter figure. Of this number, probably over 9,000 were in Upper Canada and between 350 and 400 in Lower Canada. This membership was included in about 150 churches, and these were organized into seven associations. The total population of the two Provinces was 1,842,265, of which Upper Canada had 952,004 and Lower Canada 890,261.

(1) **The Regular Baptist Missionary Convention of Canada West.** *Formation.* Notwithstanding the dark outlook at the close of the last period and the apparent disunion and lack of harmony existing between different sections of the Baptist body, there were many of the leaders who still believed in the advantages and in the possibility of a lasting and effective co-operative union of all the Baptists of the two Provinces. After correspondence and consultation amongst many of the leaders, this feeling found expression in a circular issued by A. T. McCord, Esq., Chamberlain of the City of Toronto, inviting the churches to send delegates to a Conference in Hamilton, in October, 1851. The response was very encouraging. The Conference assembled in a building which was then being occupied by the John St. Baptist Church for its regular services. The proceedings of the Conference are not fully preserved, but the outcome was definite. The Regular Baptist Missionary Convention of Canada West was then organized and started out upon its long and successful career. Since that time there have been minor changes in name and method, but our present Baptist Convention

of Ontario and Quebec is substantially the same society that was organized in Hamilton sixty years ago.

*The Constitution of the Society* was very brief and very simple, but very comprehensive. It was also very definite and yet elastic enough to allow the Society to cover almost every kind of work possible for Baptist churches in our own country. It was as follows: "The design of this Society shall be to promote the preaching of the Gospel and to disseminate the Word of God in the Province of Canada. In order to accomplish this work efficiently, the Society may, guided by the urgency of the case, aid young men in preparing for the Gospel ministry; and may appropriate a portion of its funds to the payment of salaries of suitable persons as colporteurs."

*As to its Composition* the Constitution says: "The Society shall be composed of annual members, who shall be in good standing in our churches, and who shall contribute one dollar per year to the funds of the Society."

It was many years before even this Society succeeded in gaining the full confidence of all the churches. But all were so weary of the long strife and the many futile attempts at co-operation that no rival organization has since been attempted.

*The First Officers* of the Convention were as follows: Mr. Rowley Kilborn, Beamsville, President; Mr. A. T. McCord, Toronto, Treasurer; Rev. Wm. Hewson, Beamsville, Recording Secretary; Rev. T. L. Davidson, D.D., General Secretary.

The name and the constitution of the Convention left room for it to include in its purview missions

of all kinds, but it will be noted that for a number of years after its organization its work was confined almost exclusively to the Home Mission work in its own constituency.

*Departments.* As the Convention work enlarged, it was found to be advisable to organize different departments of the work under separate boards, so that the Board of Missions might devote its attention exclusively to the spread of the Gospel in Canada and the establishment of Baptist churches. Around this Convention, therefore, and forming constituent parts of it, there were gradually organized the Education Society, the Superannuated Ministers' Society, the Publication Society, the Church Edifice Society and the Foreign Missionary Society.

(2) In 1858 "The Canada Baptist Missionary Convention East" was formed, including most of the territory now covered by the Eastern, Ottawa, and Canada Central Associations. This Eastern Convention continued its work as a separate Convention until 1888, when it was united with the Western Society into one Convention.

*The French Regular Baptist Missionary Society,* organized in 1863 under the auspices of the Baptist Convention East. The first missionaries of this Society were Rev. N. Cyr, a colporteur and a student. Rev. Wm. Stewart, D.D., of Toronto, and Mr. D. Bentley, of Montreal, are the sole survivors of the Directorate of this Society. Its second meeting was held in Brantford, in 1865, when Rev. J. N. Williams took the place of Rev. N. Cyr, and M. Paumier was engaged as colporteur in Montreal. A thousand dollars was placed for its support, and a Committee, con-

sisting of Doctors Fyfe, Caldicott, Stewart and Rev. Hoyes Lloyd, was appointed. This Society commenced the publication of a French paper called *Le Moniteur*, edited by Rev. J. N. Williams. It had a fair circulation and did good work.

Thus it will be seen that while the Baptists of the two Provinces were rapidly enlarging their field of operations they were at the same time unifying all the departments of their work, until at last the year 1888 saw all the work of the denomination except the Grande-Ligne Mission, under the immediate direction and control of the one Convention.

## 2. ORGANIZATION.

The first Society to be organized within the Convention was the Education Society, but as this will be treated under the section of "Colleges" it is not necessary to deal with it here.

(1) **The Superannuated Ministers' Society.** *Formation.* There had been for some time a growing conviction that some provision should be made for the support of aged and infirm ministers. The small salaries paid made it impossible for ministers in active service to make any adequate provision for themselves and their families when compelled to desist from the active work of the ministry. Accordingly, at the annual meeting of the Convention in London, in 1864, after long discussion, a Society was organized and a constitution adopted. This constitution has remained substantially unchanged up to the present time, but it has since been incorporated as a Board.

*The First Officers* were: President, Hon. William McMaster, of Toronto; Vice-Presidents, Stephen Tucker, of Clarence; James Claxton, Montreal; T. S. Shenstone, Brantford; R. Kilborn, Beamsville; E. V. Bodwell, Ingersoll; and D. D. Calvin, Kingston; Secretary, Wm. Craig, Port Hope; Directors, Dr. Fyfe, Dr. Cooper, Dr. Caldicott and Dr. Davidson.

*Success.* Shortly after the formation of the Society the directors decided to establish a capital fund of \$10,000. The canvass was prosecuted so vigorously that in July, 1866, they were able to report the amount over-subscribed. The first year's income, apart from the capital account, was \$122. The Society paid its first annuities in 1867. In 1868 the annuities amounted to \$480. Both its capital account and its income have been steadily increasing. The annual report of 1910 places the amount invested and the balance in the bank at \$28,272. The total income for the same year was \$4,852.13, and the amount paid to 27 beneficiaries was \$3,731.52.

(2) **The Church Edifice Society.** *Formation and Purpose.* The Society was virtually born at the annual convention in Ingersoll, in 1867. A committee composed of Rev. Wm. Stewart, Rev. Thos. Henderson and Mr. Wm. Buck was appointed. This committee drafted a constitution which was adopted by the Convention in Toronto, in 1868. The first annual report states the purpose of the Society as follows: "The Society is designed to assist weak churches to erect houses of worship, or to free themselves from the encumbrance of chapel debts; that it owes its existence to the prosperity of the Home Mission Society, and if it be sustained with liberality

it will prove an efficient auxiliary to all our benevolent institutions."

*The First Officers* of the Society were as follows: President, Mr. Alexander Mackenzie, M.P. (afterwards Hon.); Solicitor, Mr. John Boyd (now Sir John Boyd); Treasurer, Wm. Buck; Secretary, Rev. Thos. Henderson.

The income of the Society has never been at all adequate to the needs and it may justly be said that it has never been taken seriously to heart by the denomination. It has, however, been a genuine helpmeet to the Home Mission Board, and its timely help has been given to more than one-fifth of all the churches of the Convention.

(3) **The Foreign Mission Society.** Though the history of the Foreign Mission work of the Baptist Convention does not come within the province of this sketch, it is impossible to trace the development and enlargement of the work of the Convention without noticing briefly the introduction of Foreign Missions as one of the departments of its regular work.

Prior to 1866 the only Foreign Mission work done in the Convention was by means of occasional visits of agents of the American Baptist Missionary Union. These men visited many of the churches in Canada, gave missionary addresses and made their appeals. In most places they met with a hearty welcome and a liberal response. In 1866, the Convention met in Beamsville. Dr. J. N. Murdock, Corresponding Secretary of the American Baptist Missionary Union, was present and gave a powerful and inspiring address. A deep interest was aroused and steps were at once taken to organize a Canadian Auxiliary of

the A.B.M.U. The Rev. Wm. Stewart was appointed as the first Secretary, and Mr. T. S. Shenstone, of Brantford, as the first Treasurer. In October, 1867, was held the memorable Ingersoll meeting, at which Rev. A. V. Timpany was designated as the representative of Canadian Baptists amongst the Telugus. Dr. Murdock, of Boston, gave the charge to the candidate. Dr. T. L. Davidson, the Secretary of the Home Missionary Society, gave to the candidate the right hand of fellowship and the pledge of support by the denomination, and so were joined in a holy wedlock these two great missionary enterprises. Rev. John Bates offered the designation prayer. It was a never-to-be-forgotten meeting. And thus was launched, under the auspices of a Home Missionary Convention, the splendid ship of Canadian Foreign Missions, and thus was established the relation that must always exist between these two great enterprises—that is the relation of foundation and superstructure.

This is not the place to follow the history of this work. Suffice it to say that in 1869 Rev. John McLaurin (now Dr. McLaurin) followed Mr. Timpany. In 1873, however, with the cordial consent of the American Union, the "Canadian Auxiliary" was changed into an independent Canadian Foreign Missionary Society. Mr. McLaurin resigned his connection with the A.B.M.U. and removed to Cocanada as the first missionary of the newly-formed Society. As we think of these small beginnings and compare them with the work reported by the Foreign Mission Board of our Convention in 1910, we are surely warranted in saying, "The little one has become a thousand and the small one a strong nation." In 1866 one

missionary and his wife. In 1910 (including the wives of the missionaries), 53 missionaries from Canada and 345 native workers. Two mission fields—India and Bolivia—and an income of \$62,724.44.

(4) **Women's Baptist Foreign Missionary Society of Ontario West.** On Mr. Timpany's return to Canada from India he brought to the Women of Ontario a message respecting the women of India. As a result of his message the above named Society was organized in October, 1876. At the first annual meeting, 23 Circles had sent in offerings. The first year's income was \$654.07 from 23 Circles. The total income for 1910, after 34 years' work, was \$14,320.52 from 253 Circles and 132 Bands and other sources of income.

(5) **The Women's Foreign Missionary Society East** was formed in the same year as the Western and had a similar growth. The first year's income was \$434.37. For 1910 the income from all sources was \$3215.08.

(6) **Women's Home Missionary Society West.** At the annual Convention of the Women's Foreign Mission Society West, in 1884, held in Jarvis St. Church, Toronto, ten circles reported having taken offerings for Home Missions as well as for Foreign. The fire was kindled and it burned more and more brightly until, in December of the same year, 37 delegates, representing 18 churches, met in Jarvis St. Church and organized the Women's Baptist Home Mission Society of Ontario. A constitution was drawn up and officers elected. The first officers were: President, Mrs. A. R. McMaster; Vice-President,

Mrs. Humphreys; Treasurer, Mrs. Alexander; Corresponding Secretary, Mrs. A. H. Newman; and Recording Secretary, Miss Alexander.

The total receipts for the first year were \$1,364.22. The receipts for 1910 from all sources were \$8,779.72. In 1894, Mrs. McMaster resigned the presidency, and Mrs. C. J. Holman was elected in her place and has ever since filled the position with marked ability.

(7) **The Women's Home Missionary Society East** was organized in Ottawa, in 1889. The officers elected were: President, Mrs. G. W. Avery; Vice-President, Mrs. A. B. Hudson; Second Vice-President, Mrs. M. P. McIlhinney; Recording and Corresponding Secretary, Mrs. C. E. Parson; and Treasurer, Mrs. J. D. McLean.

The receipts of the Society for 1910 were \$1,958.88.

(8) **The Publication Society.** Prior to 1882, the *Canadian Baptist* and the Book Room had been carried on partly as a private enterprise and partly under denominational auspices. In 1882, Hon. Wm. McMaster gave \$40,000 to the Society for the purpose of establishing the work upon a denominational basis. "The Standard Publishing Company" was formed, the *Canadian Baptist* was purchased and the Book Room put upon a better footing, and all placed under the immediate control of the Convention. The profits of the business, if any (inclusive of both the *Baptist* and the Book Room), were to be divided amongst several of the Missionary Societies. The business management of both the *Baptist* and the Book Room was entrusted first to Rev. George Richardson, then to Mr. George R. Roberts, and subsequently, in 1904, to Mr. R. D. Warren. The value of the Book Room

to the denomination cannot be measured by the amount of profit or loss that it may yield. Its usefulness as a base of supplies for all denominational literature, as a bureau of information and as a headquarters or rendezvous for Baptists from all parts of the Convention when they visit Toronto is everywhere recognized and appreciated.

### 3. COLLEGES.

(1) **The Maclay College.** At the first annual meeting of the Regular Baptist Missionary Convention, in 1852, a committee was appointed on Education. The committee reported at the same meeting recommending (1) that the denomination should aid young men who were looking towards the Gospel ministry to avail themselves of the advantages offered by Toronto University for a liberal education; and (2) that as this embraces only a literary education, the Convention should proceed at once to procure an endowment for a theological institution. They recommend that an attempt should be made to raise £10,000, but that no subscriptions should be collected until at least £5,000 should be subscribed. Dr. Maclay was appointed for the canvass and immediately entered upon the work. He was successful beyond expectation and very soon reported a subscription list of £5,922 9s. 8d. A notable name on this list was that of Rev. John Gilmour, for £100. His great heart was so deeply set on having adequate provision made for the training of young men for the ministry that he forgot the old grievances and gave of his sympathy and his substance to aid the new project.

It was decided to start the college at once and that it should be called "Maclay College." Dr. Maclay himself was appointed first principal and also professor of theology. All seemed to be going well, when suddenly misunderstandings arose and disappointments followed each other in quick succession until at last Dr. Maclay resigned and the whole project collapsed. At the next meeting of the Convention, in 1856, in Brantford, the committee was ordered to return all paid-up subscriptions to the subscribers.

(2) **The Canadian Literary Institute.** Prior to the winding up of the affairs of the Maclay College, all plans for a Baptist College, either in the East or the West, looked only towards a theological institution for the training of young men for the ministry. This was owing to the conviction held by many Baptists that Christians as such should have nothing to do with providing for the secular education of their children. That was a responsibility which rested solely with the civil authorities.

The Education Society did not dissolve after the failure of Dr. Maclay's scheme, but immediately re-organized with its newest member, Rev. R. A. Fyfe, as President. No one at that time could have had any conception of the new force that had entered into the educational work of the denomination when Dr. Fyfe became a member and the President of the Education Society.

In December, 1855, there appeared in *The Christian Messenger*, the organ of the Baptist denomination at that time, a remarkable letter headed "A Proposal" and signed "F." The writer of the letter, flying directly in the face of the convictions above mentioned, pro-

posed that a college should be started under denominational auspices that should provide facilities for an advanced literary education under distinctly Christian influences. It was soon discovered that "F." was Dr. Fyfe, the President of the Education Society. His proposition was submitted to Dr. Wayland, the distinguished educationist, and received his heartiest endorsement.

The heaven was working, and at last, in March, 1857, an important meeting of the subscribers was held at Woodstock, which had already been decided upon as the location of the new college, and the name "The Canadian Literary Institute" was chosen for the new institution. About this time a serious financial depression settled down upon the country and the strain became very severe, both for Dr. Fyfe and those associated with him in the new project. It was at this time that Deacon Archibald Burtch mortgaged his farm to raise money so that the work should not be hindered.

The college was opened in July, 1860, with 40 students in attendance and Dr. Fyfe as principal. The second term opened in September following, with 79 students enrolled. On January 8th following, the building was completely destroyed by fire. This was a severe blow at the time, but like many other seeming calamities it proved to be a blessing in disguise. Hon. Wm. McMaster immediately offered \$4,000 towards a new building. A new canvass was at once entered upon and in fourteen weeks \$21,600 was pledged. The new building was completed in the summer of 1862 and the college was reopened in the fall. Under Dr. Fyfe's *regime* the college so prospered that in

addition to the academic department there was a full course in theology and the first two years of the arts course of the University of Toronto were covered.

Space forbids entering into the details of the work of the college for the next 16 years, or until the death of Dr. Fyfe, in 1878. It is enough to say that the opening of the Canadian Literary Institute at Woodstock was the beginning of a new era in the life and work of Canadian Baptists. It was a tower of strength to all the branches of the denominational life. The men who received their training within its walls have been the stalwarts of the denomination, not only in the ministerial line but in all lines of business and professional life.

(3) **Toronto Baptist College.** For some time before Dr. Fyfe's death there had been an agitation for the removal of the theological department to Toronto, as being more central than Woodstock and better suited for the work it was expected to do. After his death the movement gained strength and at last culminated in a decision to carry the proposed change into effect, the literary departments being continued at Woodstock, both for men and women, in affiliation with Toronto University. This decision was made more feasible and perhaps hastened by the purchase of a site and the erection of a building (the present McMaster Hall) by Hon. Wm. McMaster, at his own expense. The new school received its charter as "Toronto Baptist College," and Dr. John H. Castle was appointed as the first principal. The Rev. N. Wolverton, B.A., was appointed principal of the Institute at Woodstock, the name of which was shortly afterwards changed to Woodstock College.

(4) **McMaster University.** As the work of the Toronto Baptist College proceeded, it was found necessary to negotiate with Toronto University for some kind of a federation by which the College might be permitted to do certain parts of the arts work, and that certain theological studies might be allowed as options in an arts course by the University. The negotiations did not make satisfactory progress, and it became more and more evident that the only solution of the Baptist educational problem was the establishment of a college in Toronto with full University powers. The change was ultimately accomplished, and Toronto Baptist College and Woodstock College were united under the name of McMaster University, with the full powers which had been sought.

The difficult question of the location of the Arts Department yet remained to be settled. This was done at the famous Guelph Convention, of 1888, at which there were over 600 delegates present. The decision was in favor of Toronto. This was accepted by the Board of Governors as a mandate to move forward at once in the direction of the Arts College.

(5) **Moulton Ladies' College.** This was soon followed by the closing of the co-educational work at Woodstock and the opening of Moulton Ladies' College, in Toronto, with the widow of the late Senator McMaster as its founder and patroness.

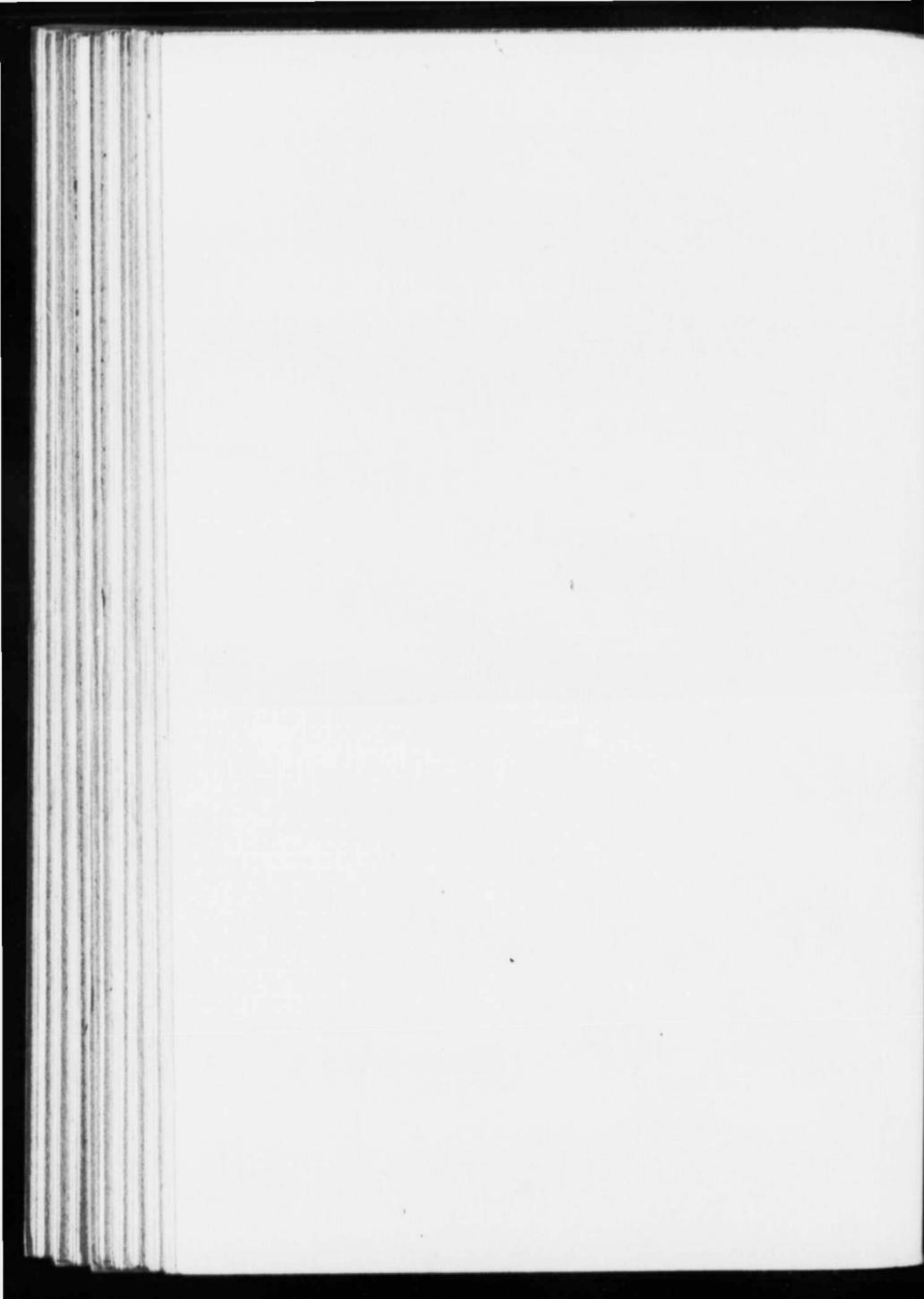
*The Arts Department of McMaster University* was opened in 1890, and from that date onward the history of both Woodstock College and Moulton Ladies' College has been bound up with that of McMaster University, of which each is an academic department.



WOODSTOCK COLLEGE.

MCMASTER UNIVERSITY.

MOULTON COLLEGE.



## 4. PERIODICALS.

(1) The "**Christian Messenger**". For a short period after the *Montreal Register* and the *Evangelical Pioneer* had ceased publication there was no paper or magazine either in the East or the West to record the doings of the churches or to voice the convictions of Baptists upon the public questions of the day. In 1834, Mr. George Winter, of the town of Brantford, purchased a plant and began the issuance of a weekly Baptist paper with himself as editor and Mr. R. W. Sawtell, his son-in-law, as business manager. The paper was to be known as the *Christian Messenger*. When Rev. T. L. Davidson, another son-in-law, went to Brantford as pastor, he was also appointed editor of the *Messenger*. His editorial work was racy, pungent and strongly denominational.

(2) The "**Canadian Baptist**." He was followed as editor by Elder Winterbotham, a vigorous and original writer and thinker. While under his management, Rev. R. A. Fyfe, then a pastor in Toronto, negotiated for and ultimately purchased the paper. He removed it to Toronto and changed the name from *Christian Messenger* to *Canadian Baptist*. When Dr. Fyfe was called to Woodstock College, Rev. Hoyes Lloyd was appointed editor. Under his editorship the *Baptist* became an excellent family religious newspaper, a character it has maintained ever since. The next editors and proprietors were Rev. Wm. Muir and Rev. Wm. Stewart. Strong editorial work characterized their incumbency, and the paper grew rapidly in popularity and in circulation.

The next move was the formation of a company,

known as "The Standard Publishing Company," and the purchase of the plant and goodwill of the *Canadian Baptist*. Rev. S. A. Dyke was appointed Manager, and was successful in establishing *The Baptist* upon a stable basis. The first editor under the new management was Rev. E. W. Dadson. His writing, like his preaching, was vigorous, evangelical and strongly denominational. When he was called to the pastorate of the First Baptist Church, Woodstock, Dr. J. E. Wells was appointed editor. Under him the *Baptist* reached a very high standard of literary excellence. His denunciations of injustice and oppression and his advocacy of "equal rights" and "liberty of conscience" will never be forgotten by those who had the privilege of reading the *Baptist* at that time.

At his death, Mr. George R. Roberts was appointed managing editor, and associated with him was a strong staff of editorial contributors. Upon Mr. Roberts' resignation, Rev. W. J. McKay, B.A., LL.D., was appointed editor and Mr. R. D. Warren business manager of the *Canadian Baptist* and Book Room. Under their management the *Baptist* and the Book Room have reached a very high degree of efficiency. The *Canadian Baptist* is a most excellent family religious paper and, in the line of literature, undoubtedly the strongest missionary agency in the Convention.

The only other publications have been entirely missionary in their character.

(3) "The Canadian Missionary Link." the organ of the Women's Foreign Missionary Societies, East and West, was established in 1878. The editors have been Mrs. Freeland, Mrs. A. H. Newman, Mrs. W. H. Porter and Miss Jacqueline M. Norton.

(4) "**The Baptist Visitor**," organ of the Women's Home Missionary Societies, East and West, was started in 1890. Mrs. A. R. McMaster, the editor then appointed, has continued to act in that capacity to the pleasure and profit of all.

Both these have done much to arouse and maintain interest in the Missionary enterprises of the Convention.

(5) "**Bulletin**." In 1905 the *Home and Foreign Mission Bulletin* was started by Revs. J. G. Brown and W. E. Norton. It was sent out for free distribution in the churches. It has done much to make missionary information more general and more thorough.

##### 5. PROGRESS OF CHURCHES.

*Conditions in Churches.* Though the opening of the period 1851-1888, now under discussion, was gloomy and discouraging so far as unity and cooperation were concerned, the conditions prevailing among the individual churches were not nearly so unfavorable. Many of them were manifesting a strong, vigorous and aggressive life, and without any central directing organization, such as a Home Mission Board, were pushing their work out into the unoccupied territory adjacent to them. When, therefore, the Regular Baptist Missionary Convention of Canada West was organized in 1851, it found conditions ripe for a forward movement along missionary lines. This Society, which at the time of its formation was a purely Home Missionary Society, became not only the fruitful mother of Baptist churches, but may fairly

be said to be the mother of all the rest of our denominational enterprises, including not only our Home organizations of various kinds but also that of Foreign Missions.

*Methods.* As stated in another section, the Baptists of the two Provinces numbered probably between 9,000 and 10,000 members, and were probably included in about 150 churches, and these grouped into seven associations. The work of the Convention was to be carried on by means of an annual gathering, and regular quarterly meetings of the Home Mission Board for the management of business details. The work of keeping the mission cause before the churches and of collecting missionary funds was to be carried on by a system of platform missionary meetings, to be conducted by pastors chosen by the Mission Boards. These old-time missionary meetings were very attractive to the churches of the day. The speakers appointed to this work provided themselves with a fund of missionary incident and anecdote, and sometimes humor, that made the annual missionary meeting of a church one of the most attractive meetings of the year. Through these meetings, such men as Dr. Davidson exerted a profound influence on the life and work of the denomination.

(1) 1851—1861. *Progress in West.* It is to be regretted that no records of the earliest years of the work of the Canadian Baptist Missionary Society have been preserved. It is known that the direct mission work of the Society began with three missionaries and that the work enlarged until, in 1858, the annual report showed 11 missionaries employed and that these 11 men supplied 50 preaching stations. The

total membership of the Home Mission churches at that date was 643 and the amount contributed by the churches of the Convention towards their support was \$1,476, while the average salary of the Home Mission pastors for that year was \$250. The number of baptisms reported for the year was 111. During the same year the number of baptisms reported by all the churches of the Convention was 1,384, and the total membership of the churches was reported at 11,733. The Convention now comprised eight associations, viz.: Amherstburg, Western, Grand River South, Grand River North, Niagara, Haldimand, Ottawa and Johnstown.

*Progress in East.* The Canada Baptist Missionary Convention East was organized in the same year, 1858. Its purpose, as stated in its constitution, was "to promote the Gospel in Central and Eastern Canada, i.e., east of a line drawn due north from Kingston, by employing evangelists, aiding feeble churches, circulating religious publications and by other suitable means." In the first year of its work it employed one missionary. The names of the first officers are not given, but in 1860 the offices were filled by such well-known men as Stephen Tucker, President; Wm. Muir, Treasurer; and Rev. John Goadsby and Rev. John Dempsey as Secretaries.

*Summary.* From this time forward the constituency is so large and the growth so rapid that it will be impossible to give statistics of progress from year to year. It will be sufficient to give statistics reported at different dates in the period. In 1862, the tenth report after the organization of the Western Convention and the fourth report of the Eastern, the total

membership of the churches had increased from between 9,000 and 10,000 to something over 13,000, an increase of perhaps 35 per cent. In the same year the number of pastors employed by the Home Mission Board of the Western Convention had increased from 11 in 1858 to 25, and those of the Eastern Convention from one in 1858 to six. The membership in the Home Mission churches had increased to 1,403 and 252 respectively. The Western Board reported 95 baptisms and the Eastern 35. The incomes were \$2,457 and \$572 respectively.

*Significance of these Statistics.* Such figures as the foregoing, if passed over thoughtlessly, will mean very little to the student. It should be remembered that the churches were separated by long distances and the people were poor. The meeting houses were in most cases log buildings and in many places only log school houses. The roads were mostly in an unmade condition and horses were few and hard to get. Many of the appointments had to be reached by traversing forests and swamps, and the remuneration for the work these conditions involved was usually \$200 to \$300 and an annual "donation." This "donation" means that once a year the members of the churches would gather at the home of the pastor, bringing with them contributions of everything a pastor and his family and his horse (if he owned one) were supposed to need. If these conditions are remembered, the real significance of statistics will become clearer and the genuine self-sacrifice and heroism of the men who pastored the Home Mission churches of those days will become more apparent.

(2) 1861—1871. *Progress.* The next ten years present a record of steady progress amongst churches

already established and a good record in the establishment of new churches. It may seem like "the day of small things" when it is told that six new churches were organized in one year; but when in 1872 the Home Mission Board reports that 60 churches have been organized and started out upon their career of evangelization, character-building and general missionary endeavor, a better conception is obtained of the scope and character of the work of the Home Mission Board. And when it is further known that among those new churches are to be found such names as Alexander Street, Toronto (now Immanuel), Lindsay, Strathroy, Chatham, Brantford (Park Church), St. Catharines Street, Montreal (since united with the First Church), Arnprior, Sparta, Ailsa Craig, Sarnia, Ormond, Paisley, Parliament St., Toronto, Wingham, Claremont and Whitby, all now self-supporting churches and large contributors towards all our denominational enterprises, the far-reaching influence of the Home Mission work of the Convention will be still better understood.

At the Convention of 1872, the Board reported 38 missionaries, 113 churches or preaching stations, 2,100 members, 174 baptisms and an income of \$5,901.

For the same period the Eastern Convention reported 14 missionaries, 16 churches, 38 baptisms, 618 members and an income of \$2,331.

Of the special events of the period, the most prominent are the beginning of mission work by the Convention in India and in our Canadian North-west. The circumstances under which the Convention began its Foreign Mission work have already been dealt with (page 136). The North-west work was begun

by the Home Mission Board sending Rev. T. L. Davidson and Rev. Thos. Baldwin on a journey of missionary exploration to the then unknown West. It is difficult at the present time when we can travel in palace cars from Toronto to Winnipeg in about 36 to 40 hours to understand that journey of nearly two weeks, involving many days travelling by mule-team and on foot and camping in tents at night in real primitive fashion. Out of this explorative expedition grew our North-west work, which has developed to such magnificent proportions.

The beginning of these two great missionary enterprises under the direct auspices of a Home Missionary Convention, is the best possible illustration of the way in which all departments of our work are rooted in and dependent upon our Home Mission work.

Summary. The total number of baptisms in all the churches during this decade was about 3,000, and the membership at the close was about 16,600. Three new Associations had been formed, the Middlesex and Lambton, the Huron and the Canada Central, thus bringing the number of Associations up to eleven.

(3) 1871—1881. The next ten-years period is remarkable chiefly for the wonderful growth of the churches at home, the rapid development of the foreign work and the sending of Rev. Alexander McDonal as our pioneer missionary to the North-west.

*Remarkable Blessing.* The Home Mission report for the year 1875 begins as follows: "The past year will be memorable in the annals of the Baptist denomination in Ontario as a year of the right-hand of the Most High. Never before, perhaps, in the history of our churches has there been such an extensive and

remarkable outpouring of the Holy Spirit." Two thousand six hundred and sixty-eight baptisms are reported for the year. In 1876 the number of baptisms reported was 2,391; in 1877, 2,430; and in 1878, 2,360. The total membership of the churches in the two Conventions increased in the ten years from 16,600 to over 28,000, or a gain for the period of about 75 per cent.

*Churches Organized.* More than one hundred churches were organized, and among them were, Petrolia, Orillia, Brampton, Kensmore, Galt, Collingwood, Barrie, Grimsby, Owen Sound, Plattsville; Calvary, Brantford; Adelaide Street, London; First Avenue and College Street, Toronto; Olivet, Montreal. A large proportion of these one hundred churches were organized under the direct supervision of the Home Mission Board.

*Report of 1881.* The Home Mission Report by Dr. Davidson in 1881 states that from 1855 to 1881 the Home Mission Churches of the Western Convention had reported over 5,000 baptisms, 100 chapels built, and \$100,000 raised for Home Mission work. The Eastern Convention, from its formation in 1858 to 1881, had reported about 1,000 baptisms, and \$30,611 raised for Home Missions.

*Secretarial Appointments.* During this period the Home Mission Board made a new departure by appointing a secretary for the Society who should give half his time to the supervision of the work and the raising of funds. Dr. William Stewart was the first incumbent of the office, and he was succeeded by Dr. Davidson in 1876.

(4) 1881—1891. The next decade, 1881 to 1891, will see the close of the period which this second chapter of our sketch was to cover. The whole period covered by this chapter, 1851 to 1888, is specially distinguished as a period of organization, but the last few years of the period saw the organization of the work of the Convention brought to a very high state of perfection. It may appropriately be said of this period that since the opening of the Foreign and the Western work the Baptists of these Provinces began to have a larger conception of their mission, and "expansion" began to find a place as the watchword of the churches and the Boards. The completion of this organization was simply the Convention girding itself for the larger responsibilities to which it was soon to be called.

*In Home Missions* two important forward steps were taken in the last decade. In 1884 Rev. Alexander Grant, the then pastor of the Talbot Street Church, London, was called by the Convention to be the first Superintendent of Home Missions. He accepted the appointment, and very soon after entered upon his work. In a large measure he was compelled to break new ground, as the office and its functions were entirely new. Financially this step had been made possible and feasible for the Home Mission Board by the fact that the Hon. William McMaster had set apart \$2,000 per year as a perpetuity for the support of a Home Mission Superintendent for Ontario and Quebec.

*Organization of Associational Work.* Mr. Grant's appointment proved to be a wise step and a wise choice. Action and progress were the primal ele-

ments in Mr. Grant's being. It will, therefore, be easily understood that under his leadership the watchword of the Home Mission Board should be "expansion." He also had a genius for organization, and hence we find that under his administration and guidance the present excellent system of Associational Home Mission Boards was arranged. These Boards were to consist of five men in each Association elected at the Annual Meeting of the Association. The chairman of this Local Board was to be *ex-officio* a member of the General Home Mission Board of the Convention. This local Board was to have a general supervision of the Home Mission work in its own Association, and all the applications for Home Mission aid were to be passed upon by this Board before going before the General Board. The system has proven to be eminently satisfactory and is being worked up to the present time without change.

*Dominion Board.* The second forward step referred to was the organization of a "Dominion Board of Home Missions." Its function was to be the oversight of Baptist work in any place where existing Boards were not already doing work. It was, however, very short-lived. It was soon found that much of the work which it was intended to do was provided for under already existing Boards, and very shortly after its formation Home Missionary Conventions were organized in Western Canada and the Dominion Board was rendered unnecessary.

*Summary.* It has been difficult to ascertain the figures for the year closing the period covered by this chapter, but in the year 1890 there were reported 388 churches, with a total membership of about 33,000.

The net increase of the membership of the churches for the decade was about 5,000. At one of the Carey Centennial meetings in 1892, the Rev. Ira Smith, of London, gave a paper on the "Growth and Development" of the Home Mission work in Ontario and Quebec, in which he gives in one paragraph such an excellent summary of Home Mission progress during this whole period that we have decided to take the liberty of quoting it in full. He says: "Whereas in 1851 there was one missionary, and in 1858 twelve missionaries, 111 baptisms, and 643 members enjoying pastoral oversight through the care of this organization (the H. M. B.), in 1890 there were 182 stations served by about 90 pastors; the membership of the Home Mission churches was 9,877, and 709 baptisms were reported for the year. An average of 13,661 people listened to the Gospel every Lord's Day in these churches, and 7,802 scholars were taught by 838 teachers. Added to this, 30 students supplied 53 stations and preached the Word to 2,704 hearers during the summer vacation. In 1858, \$1,476 was received from all sources for this work, while in 1891 this amount had been increased to \$19,316. In 1855 there were about 11,500 Baptists in the two provinces; at the present moment (1892) there are not less than 38,000."

*Churches Organized.* Amongst the churches organized during this decade were: Vankleek Hill, Parry Sound, Sault Ste. Marie, Meaford, Port Arthur, Windsor, Wentworth Street, Herkimer Street, and Victoria Avenue. Hamilton; Oxford Street, Woodstock; Grace (Westmount), Montreal; Trinity, Guelph; McPhail Memorial, Ottawa; Toronto Junc-

tion (Annette Street); Royce Avenue (Willoughby Avenue), Parkdale, Dovercourt Road, Ossington Avenue, Tecumseth Street (Memorial), Beverley Street and Walmer Road, Toronto. Of these 21 churches, all of which are now strong self-supporting churches and liberal contributors to all our Mission enterprises, at least 15 were organized under and for some years supported by the Home Mission Board.

*Report of 1886.* From an article written by the late Dr. Rand for the Home Mission number of *The Baptist* for 1886, we glean the following remarkable figures: In 1886 there were in the Western Convention 275 churches. Within the thirty years prior to this no less than 180 of these churches, or 65 per cent., had received aid from the Home Mission Board, and 120 of them had been started by the Board during that period. Of these 180 churches which had received help no less than 70 had become self-supporting within that period, and at least 50 of them are amongst the most aggressive and liberal churches of the Convention. At the same date there were 275 ordained Baptist ministers in the Convention. By a careful computation Dr. Rand estimates that, of these, 196 came from rural districts, and that not less than 127 had come from the Home Mission churches of that period.

These are figures that talk, and they are earnestly commended to the very careful consideration of all students of Canadian Baptist history.

#### 8. LEADERS OF THE PERIOD.

Some of the leaders of the earlier part of this period were of necessity men who had figured largely in the closing years of the previous period. They

have been classed in this period simply because their chief work was done through the years that are now being considered. As the history nears the close of the period, it becomes more and more difficult to make selection amongst the many who took prominent place in the work of the denomination, and it is made still more difficult and almost embarrassing by the fact that not a few of them are still with us, and some of them still active in service. It seems scarcely necessary to say that if in making selection any names of real and recognized leaders have been omitted, the omission is entirely unintentional. It will also be readily understood that owing to the ever-increasing facilities for travel and transportation, there was during this period a constant interchange of pastors and other workers between the East and the West. It will not be necessary, therefore, to classify men according to districts.

*Rev. R. A. Fyfe, D.D.* Robert A. Fyfe was a native Canadian. He was converted in young manhood and at once began to give himself to earnest Christian service. Soon after his conversion he decided for the ministry. He received his academical training in Worcester Academy, his theological training in Newton Theological Institution, Mass. The place which he filled in Canadian Baptist history is so large that no adequate idea of his work can be given in such a sketch as the present. Perhaps, if any one word should be chosen to describe the most prominent feature in his character as a man among men, it would be the word "thorough," and in his Christian life and work perhaps the most appropriate would be "missionary." Thoroughness characterized all his



**DENOMINATIONAL BUILDERS.**

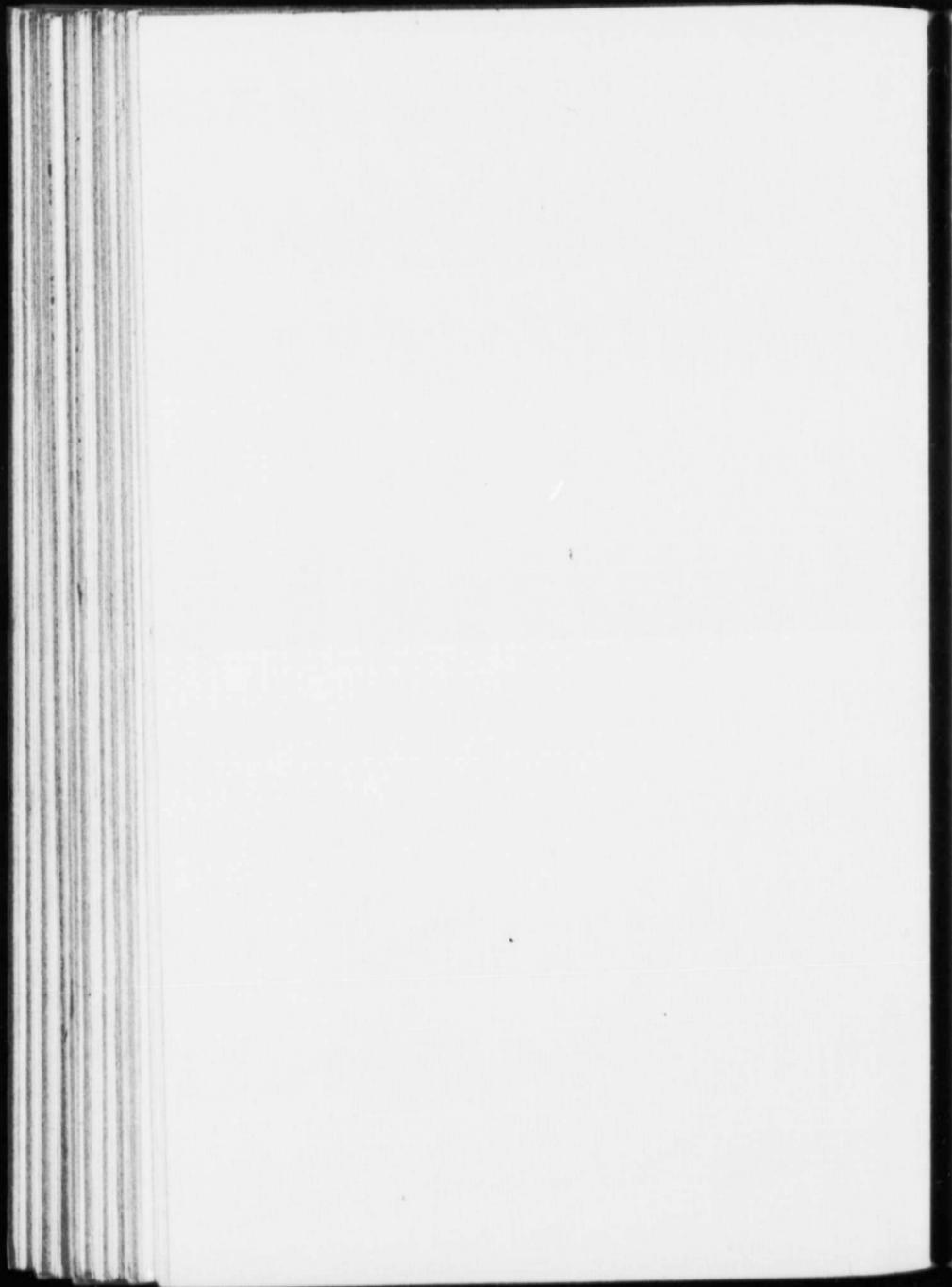
MR. D. BUCHAN.

MR. D. E. THOMPSON, K.C.

HON. WM. McMASTER.

REV. JOHN HOWARD CASTLE.

REV. O. C. S. WALLACE.



movements, and in all his work, whether in the pastorate or as principal of the college, he was guided by the great missionary purpose.

So far as his actual work in our denomination is concerned, perhaps no words can better describe the place he filled and the results he accomplished than the following paragraph from a sketch of his life written by Dr. McLaurin. He says: "As the father of our denomination, as the unifier of its heterogeneous elements, we recall his memory to-day. He found us Englishmen, Irishmen, Scotchmen and Americans, and made us all Canadians. When he began his work we were divided into half a dozen hostile camps, hard-shell, soft-shell, and no shell at all; 'close' and 'open' and half-way between, and East and West. And now from Quebec to Windsor, and from Niagara to Port Arthur, we are one people." Dr. Fyfe's name will probably always remain as the greatest name in Canadian Baptist history. The man and the opportunity met and he proved himself as great as the opportunity, and even though another equally great should arise, it is quite improbable that he would meet with an equally great opportunity. He will, of course, be remembered chiefly as the founder and principal of the Canadian Literary Institute in Woodstock, but it will also be recognized that from that vantage-point he touched and in a large measure helped to shape every department of our denominational life and work.

*Thomas L. Davidson, D.D.*, a Scotchman by birth, came to Canada in early life and settled at Perth. He was converted at sixteen, and not long after decided for the ministry. He took the full college course at

Montreal Baptist College and was one of its most distinguished graduates. He was a man of strong, impetuous nature, and hence something had to be done whenever Dr. Davidson took hold of any project. His pastorates were in Pickering, Brantford, St. George, Aylmer, Guelph, Chatham and Tiverton. He held the position of Secretary of Home Missions for over fifteen years, and in that capacity did a large and lasting work for the denomination.

*Rev. John Higgins.* The sphere of Mr. Higgins' work was chiefly in the Ottawa Valley. He did his college work under Dr. Fyfe at Woodstock. His pastorates were in Papineauville, Thurso, Ailsa Craig, Pembroke, Osnabruck and Lachute. In one sense he cannot be spoken of as one of the leaders of our denominational life, as he was never much in the forefront of our work. He was one of the same kind of leaders as McDormand and McPhail and McConnell of the last period. His name will always be affectionately remembered in the Ottawa Valley, where he organized a number of churches and baptized nearly 1,000 converts.

*Rev. Alexander Stewart.* Father Stewart, as he was familiarly known in Western Ontario, was a leader of the same kind as John Higgins. In early life he was a Scotch Presbyterian, but changed his views and was baptized by Rev. D. W. Rowland at Fredericksburg (now Delhi). He was ordained in 1851. He made his headquarters during the most of his ministry at Durham, but he evangelized throughout the counties of Huron, Grey and Bruce. He organized churches in Durham, South Arthur, North Arthur, Mount Forest, Priceville, Hanover, Greenock,

Holland, Sullivan and Elderslie. Perhaps no one of our pioneer Baptist preachers did more real hard work, suffered more real privations and received less remuneration than Father Stewart. His son is the well-known Dr. J. W. A. Stewart, Dean of Theology in Rochester Seminary.

*Rev. John Bates.* Mr. Bates was English by birth. He was converted at twenty-two years of age, and soon after began to preach. At twenty-eight years of age he was sent to Ireland as a missionary, where he labored for seventeen years. He emigrated to Iowa and was pastor there for fourteen years. Then to Dundas, Canada, and later to the pastorate of the Woodstock Baptist Church. Father Bates, as he was familiarly called, was an all-round man and a capable leader. Not the least service he rendered to the Baptist denomination of Canada was to give two sons and two daughters to its service—Rev. S. S. Bates, D.D., Mr. Joseph I. Bates, former principal of Woodstock College, Mrs. John McLaurin and Mrs. A. V. Timpany.

*Rev. John H. Castle, D.D.* Dr. Castle will always be remembered as pastor of Jarvis Street Baptist Church and first principal of Toronto Baptist College. He was an American, but came to Canada to take charge of the old Bond Street Church (now Jarvis Street). Under his ministry Jarvis Street Church, the Baptist Cathedral of Toronto, was built, and the building of McMaster Hall was in no small measure owing to his influence upon Senator McMaster.

*Rev. John Torrance, M.A.* Amongst the names most fondly cherished by the old C. L. I. students, that of John Torrance holds a large place. He was a Scotchman, but came to Canada early in life. His

college work was done in Woodstock and Toronto University. After pastorates at Cheltenham and Yorkville, he went to Woodstock College as a professor. After Dr. Fyfe's death he was appointed principal. He has always been counted as one of the strongest of the many strong men who taught in Woodstock.

*Rev. John Crawford, D.D.*, was an Irishman by birth, but of Scotch parentage. He was reared a Presbyterian, but was converted and baptized under the ministry of the renowned Dr. Carson. He came to Canada in 1858, and soon after settled at Cheltenham. After eight years of happy service he was called to a professor's chair in the C. L. I. at Woodstock, where he remained for ten years. Dr. Crawford will always be remembered by his old students as a strong, inspiring and helpful teacher. His last distinctively educational work was the founding of Prairie College in the West.

*Rev. D. A. McGregor.* No names are dearer to the students of the C. L. I than those of D. A. McGregor and E. W. Dadson. "D.A." as he was always familiarly called, came from the historic Osgoode Church. After graduation he held only one pastorate, Stratford. He was then called to a professor's chair in Toronto Baptist College. After Dr. Castle's death he was appointed Principal of the college, but held the position only a few months, when he, too, was called away. For two years he was the efficient secretary of the Home Mission Society of Ontario.

*Rev. E. W. Dadson, D.D.* Dr. Dadson was so recently amongst us that his work does not need to be described to the present generation, and yet he

must be named amongst the leaders of the later years of the period now being considered. He was a graduate of Toronto University and of the C. L. I. His pastorates were Denfield, Strathroy, Claremont, Woodstock, and Olivet Church, Montreal. He was for several years the capable and efficient editor of *The Canadian Baptist*.

*Malcolm MacVicar, M.A., LL.D.* Dr. MacVicar was pre-eminently an educationist. He was for some years a professor in Toronto Baptist College, and when the Arts Department was to be opened he was made the first Chancellor of the University.

*Rev. Alexander Grant.* Mr. Grant's work as Superintendent of Home Missions has already been referred to under the section "Progress of the Churches." He was undoubtedly one of the leaders of the later years of this period. But his leadership was almost meteor-like in its suddenness and its brilliancy. He flashed upon the denomination in the early eighties and in 1884 commanded such a place that he was appointed to the Superintendency of Home Missions. Few men have come to the front so rapidly as Alexander Grant, and yet few men have left so large an impress upon our denominational life.

*Rev. John McLaurin, D.D., and Rev. A. V. Timpany* are names that stand out in every Baptist's thought as being amongst the prominent men of this period. But as their ministry was almost exclusively on the Foreign field, we need only say that both names are very dear to Canadian Baptists.

*James E. Wells, M.A., LL.D.* "Professor Wells," as he is best known, was a native of New Brunswick and a graduate of Acadia. He came to the C. L. I.

in Woodstock as Classical Master, and for many years he was, perhaps, Dr. Fyfe's most trusted counsellor. He was an able teacher and a powerful journalistic writer. He was an editorial writer for the *Globe*, editor of *The Week*, of the *Journal of Education*, and of the *Canadian Baptist*. Professor Wells' writing did much to shape the educational policy of the Baptist people, but it did equally as much to shape the policy of Toronto University. To him, perhaps more than to any other one man is due the fact that women are admitted to the full Arts work in Toronto University.

*The Hon. William McMaster.* So much has been written and spoken regarding the life and work of Mr. McMaster that little need be said here. He attained a prominent place in the business world and amassed a fortune because of his great business ability and his sound judgment. He attained to eminence in Christian work simply because he carried these same qualities into his religious life. His interest in educational work was a growth, and his large liberality towards our educational work in his later years was the result of a profound conviction respecting the great importance of the mission and the message of the Baptists.

*Mrs. Susan Moulton McMaster.* It is, perhaps, scarcely right to speak of Mrs. McMaster as a leader in our Convention work, and yet there is little doubt that her influence with Mr. McMaster was in no small degree responsible for his large gifts to education. Her own gift of \$26,000, including the family residence, for a ladies' college entitles her to a place in this list of leaders.

*Other Leaders.* Amongst the recognized leaders of the period are to be found the names of many other laymen whose share in the work of the denomination justly entitles them to a place in this roll of honor. But the space for this chapter is already exceeded, and so we only mention the following:

*Mr. A. T. McCord*, of Toronto, the first treasurer of the Home Mission Society; *Mr. T. S. Shenstone*, Brantford, an active promoter and liberal supporter of missions, both Home and Foreign; *Mr. William Craig*, of Port Hope, who gave of his substance to all Mission enterprises, and who also gave a son to the foreign field; *Mr. William Buck*, Brantford, a consecrated business man and one of the founders of Park Church; *Hon. Alexander Mackenzie, M.P.*, and one time premier of the Dominion of Canada, who was a staunch Baptist and took a live interest in all denominational affairs; *Deacon Burtch*, Woodstock, already mentioned as having mortgaged his home to save Woodstock College; *Deacon L. G. Carter*, Port Colborne, for many years a member of the Home Mission Board, especially remembered for having built a number of Home Mission chapels in the Niagara district at his own expense.

## CHAPTER VI.

### CONSOLIDATION—EXPANSION—MISSIONS (1888-1910).

As we come to consider the third period from 1888, the date of the union of the two conventions, Eastern and Western, to 1910, we must recognize the fact that we shall have to chronicle many things and state many facts that are easily within the memory of the most of those who will use this book. We shall have to refer to some questions that are still under consideration and we shall have to speak of men who are still in the forefront of our work and who consequently are not proper subjects for the historian. It will be readily admitted that in such cases it would be impolite and intrusive for the writer to express opinions or pronounce judgments.

#### I. CONSOLIDATION.

(1) **The Union of 1888.** *Formation.* For some time prior to 1888 there had been a growing feeling in both conventions that the maintenance of a double staff of Boards and secretaries and treasurers involved an unnecessary expenditure of time and energy. In 1887 the Eastern Convention made a definite move in this direction and made a proposition to the Western. In

1888 the Western Convention, while in session in Jarvis St. Church, Toronto, passed the following resolution:—“Whereas this question of Union has been carefully considered, both by the Society in the East and by us, therefore, resolved, that we do now receive the Eastern Society into union with us.”

*Name and Scope.* The new convention was to be called, “The Baptist Convention of Ontario and Quebec.” All the Boards and Societies of both conventions, except the Grande-Ligne Mission, were to be merged into the one convention. The scope of the convention was to include all phases of Christian work common to Baptist churches, and its territory was the whole of the two provinces. This gave the Convention Boards a territorial range of nearly 2,000 miles, from East to West, and from 300 to 500 miles from North to South.

*Composition.* This Convention, unlike its predecessors, was to have no monetary basis of membership, but on the other hand was to be a purely representative body, directly related to the individual churches. A constitution was adopted, and subsequently a charter was obtained. Under the terms of the constitution it was provided:—“That each church, with a membership of one hundred or under, shall be entitled to send two delegates, and that each church with a membership of over one hundred shall be entitled to send an additional delegate for every hundred members or fraction of a hundred, provided that such fraction exceeds fifty.”

*Functions.* It will thus be seen that the Convention was really an assembly of the churches acting through their accredited representatives. It will, of course,

be readily understood that the genius of our organization as independent churches would prohibit anything like legislative functions for this convention, and yet the fact of its direct representation by delegates chosen by the churches themselves must always give its deliberations and decisions great weight with the churches.

*Boards.* The executive work of the Convention was to be committed to Boards elected by the Convention in open meeting and reporting to the Convention from time to time. When organized, the Convention had the following Boards:—Home Missions, Foreign Missions, Superannuated Ministers' Fund, Publication, and Church Edifice. Since that time it has added a Board of Governors for McMaster University, a Sunday School Board, a Board of Western Missions, and the Convention has been given an advisory representation on the Grande-Ligne Mission Board.

*Results.* The Union has worked out to the entire satisfaction of all concerned, and we may safely say that the wider scope and the larger outlook of the united Conventions gave a new impetus to all departments of the work.

(2) **The Baptist Young People's Union.** The organization of all departments of church work during the last period was so comprehensive and so thorough that there remained but little to be done during the present period. Perhaps the only new organization of the present period was that of the Baptist Young People's Union, commonly known as the B.Y.P.U. In 1890 delegates from Young People's Societies, both in the United States and Canada, met

in Chicago and organized the Baptist Young People's Union of America. Two years later, May 4th and 5th, delegates from societies in Ontario and Quebec met in response to a call signed by Thos. Urquhart, Harry L. Stark, Rev. O. C. S. Wallace, Rev. S. S. Bates, and about twenty-five others, and organized The Baptist Young People's Union of Ontario and Quebec. In 1894, on the invitation of this Provincial Union, the Baptist Young People's Union of America held its Annual Convention in Toronto. The meetings were held in Massey Hall. This Convention has ever since been thought of as one of the most memorable Baptist assemblages ever held in Canada.

### (3) The Young People's Missionary Movement.

This movement is the agency through which the Home and Foreign Mission Boards of the United States and Canada co-operate in their work of Missionary education. While seeking to serve all the departments of the church the special field of the Movement's activity is the twenty million young people to be found in the Sunday schools, the Young People's Societies and other organizations of the various denominations. The Board of Managers, which determines the policy and controls the activities of the Movement, is composed of forty-nine members, twenty-three of whom are Board Secretaries, and twenty prominent business and professional men. According to its constitution the majority of its members must be Mission Board Secretaries, thus placing the controlling power in the hands of the denominational Boards.

The members of the Board of Managers, resident in Canada, constitute the Canadian Council. Six of these are Secretaries of the Mission Boards of the

leading Protestant denominations, and two well-known business men. This Council directs the work of the Movement in Canada. Associated with the Council is an Advisory Committee of thirteen representative missionary leaders who render valuable assistance in helping with the solution of the problems relating to the work. Its work consists chiefly in the holding of Institutes and Summer Conferences.

(4) **Sunday School Board.** Although no reference has been made to Sunday School work, our people have been alive to its importance from the very beginning. No systematic and united action seems to have been undertaken, however, until, 1890, when the Convention appointed a committee consisting of Thos. Urquhart, Prof. Trotter, and Rev. P. K. Dayfoot on Sunday School work. The committee reported the following year that there were 30,514 scholars in the 347 schools reporting, 56 schools not reporting. Little progress seems to have been made during the next thirteen years, for in 1904 there were only 406 schools, with 35,475 scholars enrolled. An advance step was taken, however, in January, 1905, in the appointment of Rev. S. Sheldon as General Superintendent. He was followed September 1, 1906, by Rev. W. B. Merrill. The interest has been so greatly quickened by the labors of these men that Mr. Merrill was able to report in October, 1910, 500 schools with 50,158 members enrolled, and an average attendance much higher, proportionately, than six years before. Rev. P. K. Dayfoot was appointed General Superintendent, January 1, 1911, upon the resignation of Mr. Merrill to become Associate Pastor of Jarvis St. Church, Toronto. The Baptists in Ontario

and Quebec are the only denomination in America using weekly home study helps with a written review at the end of each quarter. The Committee was made a Board in 1907.

## 2. EXPANSION.

(1) 1890—1900. *In Numbers.* From a general but somewhat careful survey of the work of the churches during the past two decades we are almost forced to the conclusion that in a large measure the spirit and methods of evangelism are changing or have changed, whether for better or for worse it is not for a chronicler to say. During the past twenty years we have no record of the sweeping revivals which were common from thirty to fifty years ago. Preachers of the McPhail and Fraser and McDormand type who place the emphasis of their preaching upon the exceeding sinfulness of sin, the judgments of God and the terrors of the law, do not find favor amongst the churches of to-day. As a consequence we seldom see the awful sense of sin which in those days would settle upon a certain district and then spread from community to community until hundreds would be converted. On the other hand, if careful comparisons were made, it would probably be found that for a given period, of say ten years, the percentage of professed conversions and additions to the churches would compare favorably with similar periods in the past. 1890-1900. From the records of the year 1900, we learn that during the previous decade the membership of all the Baptist churches in the Convention had increased from about 33,000 to 44,111,

or something over 40 per cent. in the ten years, while the number of the churches had increased from 388 to 464. About 80 churches were organized during the decade, amongst which were such churches as Point St. Charles and Tabernacle, Montreal; Preston, Niagara Falls, Fort William, Kenora, North Bay; Fourth Avenue, Ottawa; Park St., Peterboro; East Toronto, Eglinton, Waverley Road and Western, Toronto.

*Home Mission Work.* At the Convention held in Woodstock in 1900, the most of which, it will be remembered, was devoted to historical reviews, Superintendent McEwen presented the following summary and comparison:—"In other respects also the past twenty years bring gratifying encouragement. In 1881 the secretaries of the Conventions, East and West, reported 54 pastors and students under their care; last year the number had risen to 157. In 1881 it was estimated that \$140,000 had been contributed for Home Missions during the 30 years the Convention had been in existence (1851 to 1881), that 120 churches had been organized, 100 chapels built or bought, and that at least 5,000 converts had been baptized; whereas during the past 20 years 177 chapels have been built, 162 churches organized, 64 churches have risen to self-support, 13,705 have been baptized and \$380,000.00 contributed to Home Missions." It will be noted that this quotation refers only to the record of Home Mission churches. The financial side of the work during the decade was not so encouraging. The great commercial depression which settled down upon the country for over half of the period affected all branches of Christian work very seriously. At the

Convention of 1894, the Home Mission Board, through Mr. McEwen, reported a drop in its income of over \$4,000. Prior to that there had been a steadily increasing income, and the Board had gone forward with its advance work confidently expecting an adequate revenue.

(2) 1900--1910. *As a Denomination.* The second decade of this period, 1900 to 1910, may be spoken of as a period of steady but fairly rapid growth and expansion in all directions. The reports for 1900 give 464 churches with a membership of 44,481. During the ten years just closed about 75 churches were organized, and 24,995 baptisms were reported, and yet the decade closed with about 490 churches and a total membership of about 53,000. It will be noted that the total increase in membership does not nearly equal one-half of the total number of baptisms. This discrepancy is doubtless owing to the great exodus of our population to the West. This movement has been depopulating our rural districts and depleting our rural churches for the last fifteen years. It should be remembered, however, that in making this contribution to the West, we are sending them thousands of strong lives that have been trained under Christian influences, and that these lives will doubtless be the safe-guard against the evils that so often accompany the settlement of a new country.

*The Number of Chapels* built for the period was about 100. The number of fields declaring for self-support was 48, including 68 churches, the number of ministers ordained during the period was 160.

*The financial showing* for the same period is most remarkable. For the year 1901, the total amount

raised by all our churches for the work at home was \$327,747, while for 1910 it was \$538,796. The total amount given to missions, both Home and Foreign, for 1901, was \$68,360, and for 1910, \$156,334, an increase of 128 per cent. For Home Missions alone the amount in 1901 was \$28,027, and in 1910 it was \$47,844, an increase of 70 per cent. Despite these splendid increases, we have not, however, kept pace with the increased financial ability of the country and of our own churches.

*Baptisms in Home Mission Work.* During the same period the number of baptisms in the Home Mission churches, with a membership of less than 9,000, or about one-sixth of the total membership, was 6,861—between one-fourth and one-third of the whole number of baptisms. This statement represents very fairly the proportion of baptisms in the Home Mission churches as compared with those in the self-supporting churches. In the report on the State of Religion for the year 1902, the Committee reports that from the year 1895 to 1902 the stronger churches gave an increase by baptism of 4 per cent. on their membership, while the increase of the Home Mission churches for the same period was 20 per cent. Whatever may be the explanation of this remarkable fact, its bearing upon the vital importance of the work of our Home Mission churches is very apparent.

*Opportunities.* The period we are now considering has been prolific in new opportunities for denominational enterprise. Every year fresh challenges have come to the Convention from the home field, from our great Canadian West and from the "regions beyond." In the home field the opportunity and the challenge have been fourfold in character.

(a) *The Challenge of New Ontario.* This vast new territory began to attract attention in a large way about the beginning of the new century. Since that time the discovery of its mineral wealth, its vast timber limits and its great agricultural possibilities has gone rapidly forward, and following the discovery have come the rapid growth of the population, and the consequent challenge to missionary work. The Convention has responded nobly, and from year to year has given its mandate to the Home Mission Board to "go forward." Pioneer preachers, such as Wm. Peer, T. Luckens, D. Reddick, and others, have repeated the labors and experiences and conquests of some of the early preachers of the past century. Sault Ste. Marie, Blind River, Sudbury, Cobalt, Haileybury, New Liskeard, Milberta, Fort William, Port Arthur, Dryden, Kenora, and Fort Frances, are names that are familiar in every Home Mission address during the past decade. During the ten years the work in New Ontario has increased from five organized churches and two preaching stations to thirty churches and over forty preaching stations, or seventy in all.

(b) *The Challenge of the City.* The greatest factor in determining the character of national life is unquestionably the city and all that the city involves. Thus it comes that the multiplication and rapid growth of cities, with their complex life, their heterogeneous populations and their tremendous possibilities for good or evil, constitute the strongest possible challenge to the Christian church on both patriotic and evangelical grounds. The cities of Ontario and Quebec are growing by leaps and bounds. At the present time

the work of all the evangelical churches combined is not keeping pace with the growth of city population. The situation came so rapidly and unexpectedly that it found the churches unprepared. They are now girding themselves to the task and wonderful results have been accomplished during the past few years through the City Church Extension Boards and other agencies. In Toronto alone the number of churches and missions has increased during the last ten years from 28 to 41, an increase of about 50 per cent.

(c) The Challenge of "The Strangers Within Our Gates," and foreign-speaking population. They are coming to us from almost every country in the world. They come to us, not only from alien tongues, but also with alien religions and alien ideas and ideals and the responsibility for Canadianizing these people rests largely with the Protestant Churches of Canada.

Some idea of the magnitude of this problem and of its significance may be obtained from the following facts: Toronto has at the present time nearly 20,000 foreign speaking Jews and about 40,000 foreigners of all kinds. Montreal has almost 40,000 Jews and between 75,000 and 90,000, foreigners of all kinds. Fort William, with a total population of about 20,000, has nearly 6,000 foreigners. Hamilton, Ottawa, Brantford, Sudbury, Sault Ste. Marie, Cobalt and Port Arthur are rapidly filling up with these strangers.

Again reports of the Home Mission Board of our Convention indicate that Baptists, at least, are realizing the gravity of the situation, and are rising to the occasion. At the Convention in October, 1910, the Board reported two Slavic Missions in Toronto and one in Fort William; four Scandinavian Churches—



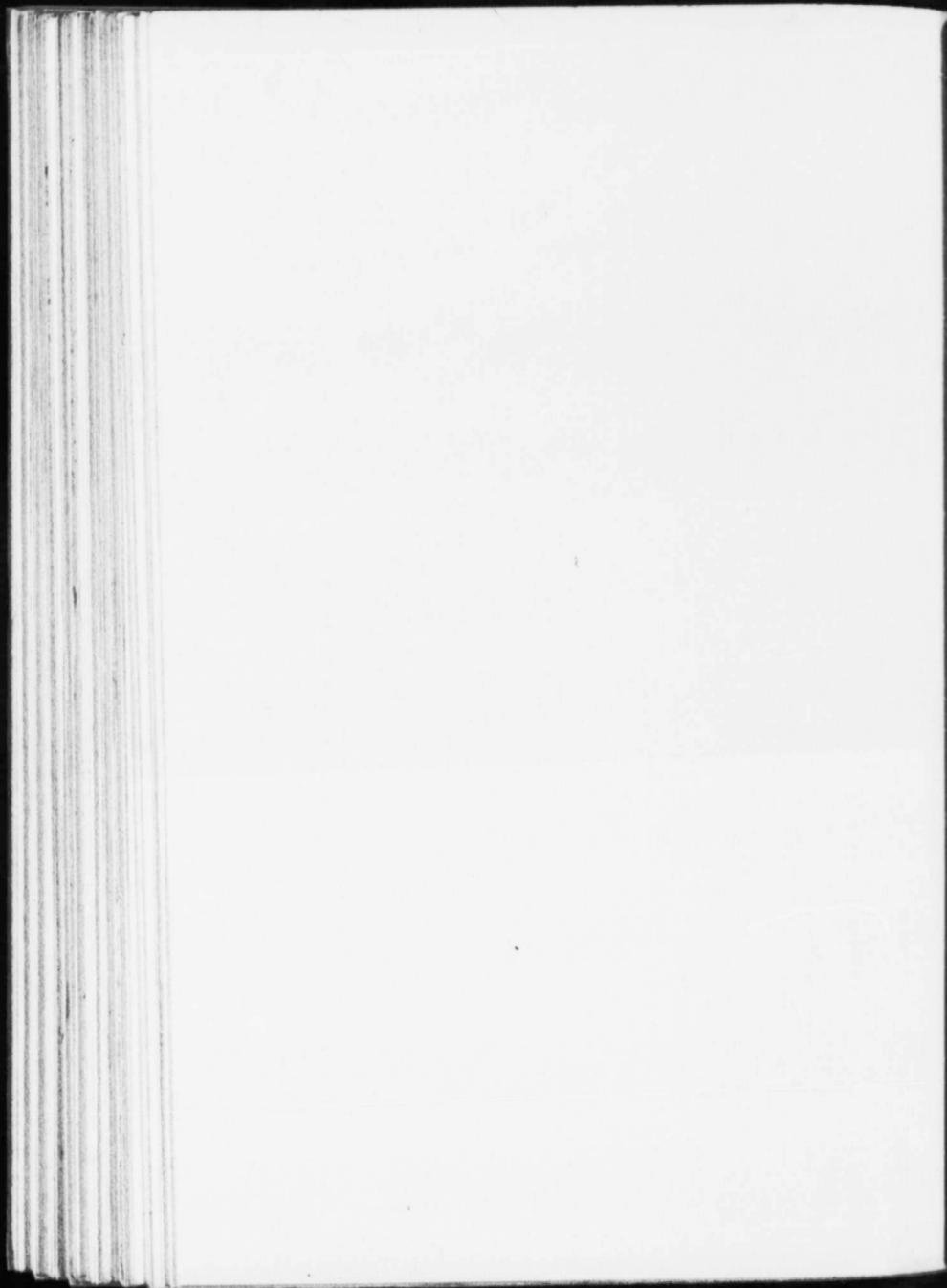
**FOREIGN MISSIONS AT HOME.**

BAND OF MACEDONIAN BAPTIST MISSION.



**MACEDONIAN MISSION HALL.**

REV. J. KOLESNIKOFF, in entrance.



Deer Lake, Port Arthur, Kenora and Montreal, and a Mission in Rainy River district where there are 470 Scandinavian families within a radius of 15 miles. A printing press has been purchased and a Ruthenian magazine is being published monthly, with Mr. Kolesnikoff as editor, which has a large circulation amongst the Slavic people, both in Toronto and in the Western Provinces.

The strangers are responding to the work we are doing amongst them. In Toronto, Mr. Kolesnikoff, a man mighty in the Gosepl, is ministering to large numbers of Bulgarians, Macedonians, Russians and Ruthenians. He has already baptized about 20 converts and the work gives every prospect of rapid development. Deer Lake Scandinavian Mission is now a church with about 40 members and a chapel and parsonage. Port Arthur Scandinavian Mission in four years has developed into a church with between 30 and 40 members, and in that time has raised about \$1,000 towards pastoral support and \$2,000 towards its church building. Kenora Scandinavian Church has about 40 members, a beautiful chapel, and is paying \$350 a year towards pastor's support. During the year 1910 the Home Mission Board expended upon the work amongst the foreigners over \$40,000, and the work is only in its infancy if the Convention is to do its rightful share in the Canadianizing of these people.

(d) The Lake of the Woods Indians. In the years 1904 and 1905, the attention of the Convention was directed to the fact that in the Lake of the Woods district there were a number of bands of the Ojibway Indians numbering several hundreds, and that nothing was being done for them along religious lines. The

Home Mission Board was encouraged to begin work amongst them at once. The Rev. G. H. Harber, a returned Congo missionary, who was then pastor of the Arkona Church, volunteered to go, and began his work in May, 1908. The first two years of the work have not been encouraging, but the work is still being vigorously carried on.

*Evangelistic Work.* During the period many and strong evangelistic specialists have labored amongst the churches of the Convention. We can only name a few whose names have been most prominent:—Rev. J. B. Moore, Rev. W. H. Porter, the White Brothers, Rev. T. T. Shields, Rev. Wm. Pugsley, Rev. M. Vansickle and Rev. A. W. Torrie. For five years Mr. Vansickle was directly in the employ of the Home Mission Board and Mr. Torrie for two years of the same period. Both were faithful and efficient and did much to strengthen the weak churches.

*In Educational Work.* McMaster University is now a recognized fact in educational circles. When the Arts department was first launched there was much uncertainty, and many questionings, both inside and outside the Baptist denomination, as to what the issue should be. The success of the university has exceeded the expectations of the greatest enthusiasts. The student enrolment has increased much more rapidly than was anticipated, and the recognition accorded to McMaster graduates by other institutions of learning has been all that could be desired. It is unnecessary to give details of attendance. The following brief statement will give a general idea of the progress of the University. The enrolment in Arts in 1891 was 16. In 1894, the first year in which there

would be the full four classes or years, it was 95. In 1900 it was 145, and in 1910 it was 229. The enrolment in Theology in 1891 was 25. In 1900 it was 48 and in 1910, 50. The total enrolment, in both Arts and Theology, for the year 1894, was 131. In 1900 it had increased to 193 and in 1910, including special courses, to 304. The Faculty has been compelled to keep pace with the growth in attendance, and now numbers 24 professors. Woodstock College and Moulton Ladies' College have maintained their record both in attendance and efficiency. In the management of the University few changes have been made. In 1904, Deans were appointed, both in Arts and Theology—Professor A. C. McKay in Arts and Dr. Farmer in Theology. When Dr. McKay was promoted to the Chancellorship, Professor W. S. W. McLay was chosen for Dean in Arts. The Chancellors have been Dr. MacVicar, Dr. Rand, Dr. Wallace, and Dr. McKay. The changes in the Faculty have been numerous and important. Dr. Rand and Dr. Welton were both removed by death. Dr. Newman, Dr. Goodspeed, Dr. Cross, Professor Cohoe and Professor Dales resigned. The appointments to vacancies and to fill new positions have included Dr. Keirstead, Dr. Gilmour, Professor Matthews and Dr. Trotter in theology; in Arts, Dr. R. W. Smith, Dr. McCrimmon, Dr. Tingle, Dr. Hogg, Dr. Findlay and Prof. G. H. Campbell.

In 1910 Brandon College was taken into affiliation with the University, and progress has already been made towards a similar arrangement with the Okanagan College in B.C.

In 1908 a controversy arose about the critical views of the Bible, which was reported as being taught in

the Old Testament Department. After more than two years consideration and investigation by the University Senate, and a somewhat wide discussion throughout the whole Convention, action was taken by the Convention at its meeting in Bloor Street Church in October, 1910. The action was an endorsement of the general position defined by the Faculty and the Senate and at the same time asserted the essentially conservative attitude of the denomination.

An important decision made by the Board of Governors in 1910 was that the University should be removed to some location where sufficient grounds could be secured for all future developments. The first step was taken towards this, in the sale of the Campus on Dupont Street for \$51,000.

*The Baptist Union of Canada.* In 1905 and 1906 an agitation was carried on with the end in view of bringing about a Union of all the Baptist Conventions in Canada. A large committee was appointed and for two years this committee or different members of it visited both the Western and the Maritime Conventions. Ultimately a constitution was prepared and a Convention was called to meet at Ottawa immediately at the close of the General Convention. A large delegation was present, both from the Maritime Provinces and from the far West. After a lengthened and lively discussion it was decided to postpone decision until the Boards and Associations could pronounce upon the plan. The following year, in Hamilton, the plan was abandoned in favor of a quadrennial inspirational convention and a union in Foreign work.

## 3. MISSIONS.

(1) **The Laymen's Missionary Movement.** This movement is of such recent origin and has been so constantly before the churches during the past three years that little need be said regarding it. It needs, however, to be remembered that this movement is not an organization, but is simply a "movement" for the purpose of increasing the interest and enlarging the liberality of the men of all our churches towards the great cause of Missions, both Home and Foreign, and to deepen the spirituality of the whole membership of the churches. During the first two years much progress has been made towards these desirable objects, and there is every indication that the inauguration of this movement will be the greatest event in the history of modern missions.

(2) **Secretarial Changes.** *Foreign Missions.* In 1891, Rev. John McLaurin, D.D., resigned the secretaryship of the Board, and Rev. D. G. McDonald was appointed temporarily in his place. In the autumn of 1892, Rev. A. P. McDiarmid was appointed. He began his duties in 1893, and continued till 1899, when he resigned to accept the position of Principal of Brandon College. In the same year, Rev. J. G. Brown, a returned missionary, was appointed to the position.

*Home Missions.* In 1889, Rev. Alexander Grant resigned the Superintendency to accept the call of the First Baptist Church of Winnipeg. The Rev. J. P. McEwen, then pastor in Stratford, was appointed to the position. He continued in the office till February, 1901, when he was removed by death. The Rev. W. E.

Norton, then pastor in Owen Sound, was chosen for the position in April following.

*Treasurers.* It is a somewhat remarkable fact that in the 60 years work of the Home Mission Board there have been only seven treasurers, and further, that with the exception of two years the work has been done without remuneration. The names of the treasurers in the order of service are as follows:—A. T. McCord, Toronto; Wm. Winter, Brantford; Benjamin Bell, St. George; John Stark, Toronto; Harry L. Stark, Toronto; Rev. E. T. Fox, Toronto; Rev. C. J. Cameron, Toronto, and Rev. E. T. Fox for a second period.

#### 4. LEADERS.

It would be both presumption and bad taste for the writer of this sketch to express opinions or pass judgment upon the men who have been leading the Van in our denominational life and work during this last period. Most of them are amongst us and still in active service. A few have passed on and a few are on the retired list. Concerning these a few words may not be out of place.

*Theodore Harding Rand, M.A., D.C.L., LL.D.* Dr. Rand was recognized as a great educationist in the Maritime Provinces long before coming to Ontario. He came to McMaster in 1885 to accept a professorship. The next year he was appointed Principal of Woodstock College. While there he did much to shape the future educational policy of the denomination. After two years he returned to McMaster as Professor of Didactics and Philosophy. After Dr. MacVicar's resignation as Chancellor of the University,

Dr. Rand was appointed to that position in 1892, and served until 1895, when he resigned, and again retired to the Professor's Chair. He continued to fill that position, to the delight of both students and Faculty, until his death in 1900. Dr. Rand was beloved by all who knew him. He was a ripe scholar, a cultured gentleman and a devoted Christian.

*Albert Henry Newman, M.A., D.D., LL.D.* Dr. Newman is a Southerner. After graduating in a Southern University, he took a full course in theology in Rochester and Louisville. He came to Toronto Baptist College in 1881 as Professor in Church History. During his 20 years in McMaster he was called upon to teach almost every subject on the calendar, and always responded willingly and efficiently. He resigned in 1901, to accept a position in Baylor University, Texas. Dr. Newman's wide and accurate scholarship and his ability for original research and discovery have placed him in the front rank of Church historians.

*Oates C. S. Wallace, M.A., D.D., LL.D.* Dr. Wallace was a Maritime Province man, but came to Toronto from a New England Church to accept the pastorate of the Bloor St. Baptist Church. He was appointed Chancellor of McMaster University in 1895, and remained in that position until 1905, when he resigned to return to the pastorate. His work as Chancellor is still projecting itself into our University life, so that comment would be unwise. But it may be said that his personality and work have left a lasting impress for good upon the life of the University, upon the students who came under his influence, and upon the whole Convention.

*Calvin Goodspeed, M.A., D.D., LL.D.* Many of the old C. L. I. students will remember Dr. Goodspeed as pastor of the Baptist Church in Woodstock, subsequently as Professor of Systematic Theology in the C. L. I. before the Theological Department was removed to Toronto. He then spent some time in Germany and some years in the Maritime Provinces as pastor and editor of the *Messenger and Visitor*, the organ of the Regular Baptists of the Maritime Provinces. He was called to the Chair of Systematic Theology in McMaster University in 1889, a position which he continued to fill with great efficiency until 1905, when he, like Dr. Newman, resigned to accept a position in Baylor University. Dr. Goodspeed's accurate scholarship, virility of thought and expression, his keen power of analysis and his deep spirituality will always stamp him as one of the great teachers of the University, and one of the great leaders of Baptist life.

*Daniel M. Welton, M.A., D.D.* If a minister's power, as some one has said, is "his message multiplied by his personality," then Dr. Welton was a man of great power. His message was always clear, strong and evangelical, and his personality was equally strong and unusually winsome. He also was a Maritime man. He came to McMaster as Professor in Hebrew and later of Old Testament Interpretation. He was an enthusiast in his profession, a preacher of unusual power and a cultured Christian gentleman. He was called to the higher service by the hand of death in 1904.

*George Cross, M.A., Ph.D., D.D.* Dr. Cross was so recently one of us that he cannot be spoken of in

the past tense. His keen intellectual grasp of educational problems, his wide and varied knowledge upon theological subjects, his accurate scholarship, his earnest piety and his pleasing personality will always stamp him as a leader in college and denominational life wherever he may be placed.

*Rev. John P. McEwen.* Mr. McEwen was born in the Ottawa district. He moved to Kincardine township, in the County of Bruce. In young manhood he was converted under the influence of the preaching of the late Dr. Wilson. After deciding for the ministry he went to Woodstock for his educational equipment. Upon graduation he was called to the Old Osgoode Church. Osgoode, Owen Sound and Stratford were his pastorates. He came to the position of Superintendent of Home Missions in 1889 as successor of Rev. Alex. Grant. His twelve years in that position were marked by strong leadership, wise administration, impartial judgments, and sympathetic dealing with both churches and pastors. He was one of the best beloved men of the denomination. He was called to his reward in February, 1901.

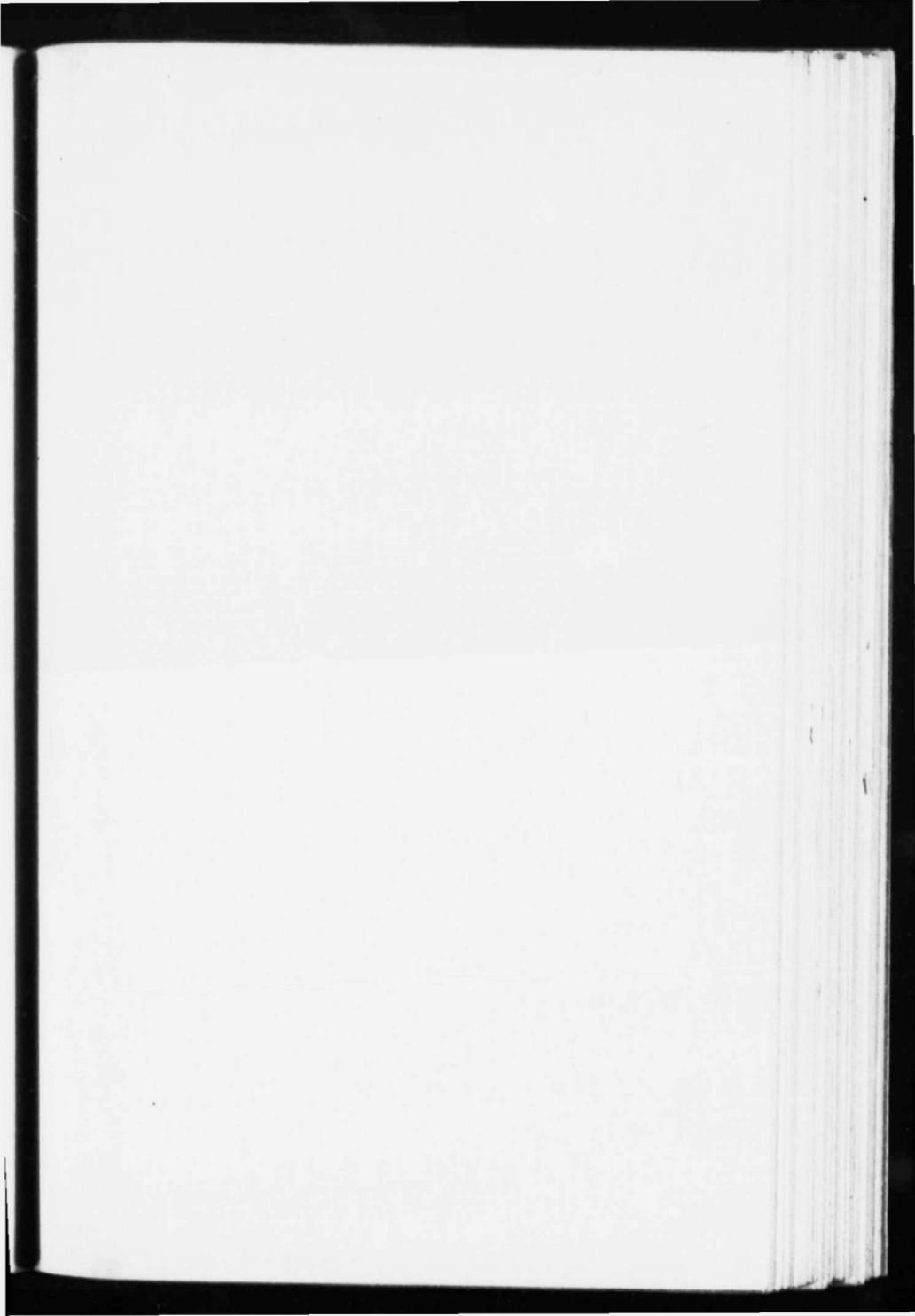
*Rev. B. D. Thomas, D.D.* Dr. Thomas is a Welshman and a son of a Baptist minister. At 20 years of age he was pastor at Neath, in Wales. From there he went to Pittston, in Pennsylvania, thence to the First Church, Philadelphia, and from there to Jarvis St. Church, Toronto, in 1882. Twenty years of rich and fruitful service in our Metropolitan Church demonstrated clearly that he was the right man in the right place. Dr. Thomas' strong loyalty to his denomination, his love for his brethren, his readiness to help them in every possible way, his eloquence as a

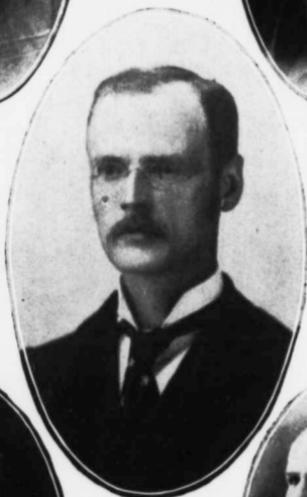
preacher and his delightful personality, have won for him the love of the whole denomination.

*Hon. John Dryden.* Mr. Dryden was a Canadian, and a man of whom Canadians may well feel proud. Reared on a farm, he chose farming as his life occupation. His thoroughness in all his work soon gave him a place in the front ranks of agriculturists. His abilities and general good judgment secured his election to the provincial legislature, and his administrative capacity gave him a seat in the liberal cabinet as Minister of Agriculture. In his religious life he was a man of strong convictions, a thorough Baptist and an active Christian worker. For many years he was the Chairman of the Board of Governors of McMaster University, and in 1904 was elected President of the Convention. His death in 1910 removed one of the strongest leaders and one of the best loved men in the Convention.

Perhaps the list of Convention leaders can not be more impartially completed than by giving a list of the past Presidents and past Secretary-Treasurers of the Convention and the present officers of the Convention with the Chairman, Secretaries and Treasurers of the various Boards.

*Past President.* D. E. Thompson, K.C. LL.D. (1889-90), D. Bentley (1890-91), Rev. B. D. Thomas, D.D. (1891-92), Rev. E. W. Dadson, B.A., D.D. (1892-93), Rev. D. Hutchinson (1893-94), J. S. Buchan, Esq. (1894-95), Rev. John Dempsey, D.D. (1895-96), Rev. T. S. Johnston, D.D. (1896-97), Rev. Ira Smith (1897-98), Prof. J. H. Farmer, LL.D. (1898-99), John Stark, Esq. (1899-1900), Rev. S. S. Bates, D.D. (1900-01), A. McNee, Esq. (1901-02),





HOME MISSION LEADERS, PAST AND PRESENT.

REV. J. P. McEWEN.

REV. C. J. CAMERON.

REV. A. GRANT.

MR. JOHN STARK.

REV. T. L. DAVIDSON.

Rev. J. L. Gilmour, D.D. (1902-03), Rev. W. J. McKay, LL.D (1903-04), Hon. John Dryden (1904-05), Rev. D. Laing (1905-06), R. D. Warren, Esq. (1906-07), Rev. J. A. Gordon, D.D. (1907-08), Thos. Urquhart, Esq. (1908-09), Rev. A. A. Cameron, D.D. (1909-10), C. J. Holman, K.C. LL. D. (1910-11).

*Past Secretary-Treasurers.* Rev. James Grant, (1889-91), Rev. D. M. Mihell, M. A. (1891-1901), Rev. P. K. Dayfoot, M.A. (1901-07), Rev. C. J. Cameron, B.A. (1907-09), Rev. H. C. Priest, B.A. (1909-10), Rev. C. E. McLeod (1910- ).

*Officers of Home Mission Board in 1911.* Chairman, John Stark; First Vice-Chairman, James Ryrie; Second Vice-Chairman, Rev. O. C. Elliott; Superintendent, Rev. W. E. Norton, D.D.; Assistant Superintendent, Rev. C. J. Cameron, B.A.; Secretary, Rev. J. B. Kennedy, M.A.; Treasurer, Rev. E. T. Fox.

*Officers of Foreign Mission Board, 1911.* Chairman, J. N. Shenstone; Vice-Chairman, William Craig; Secretary, Rev. J. G. Brown, D.D.; Treasurer, Rev. E. T. Fox.

*Officers of Board of Governors of McMaster University.* Chairman, D. E. Thomson, K.C., LL.D.; Treasurer, J. Short McMaster; Registrar, E. J. Bengough, B. A.; Educational Secretary, Rev. S. S. Bates, D.D.

*Sunday School Board.* Chairman, H. L. Stark; Secretary, Prof. J. L. Gilmour, D.D.; Treasurer, Dr. E. Ralph Hooper; Superintendent, Rev. P. K. Dayfoot, M.A.

*Publication Board.* Chairman, Fred L. Ratcliffe; Treasurer, E. B. Freeland; Secretary and Business Manager, R. D. Warren; Editor *Canadian Baptist*, Rev. W. J. McKay, LL.D.

*Church Edifice Board.* Chairman, John Stark; Vice-Chairman, Edmund Burke; Secretary-Treasurer, Rev. Wm. John Scott.

*Board of Western Missions.* Chairman, Rev. John MacNeill, B.A.; Vice-Chairman, Rev. James Grant, D.D.; Recording Secretary, Rev. W. B. Tighe; Field-Secretary, Rev. Walter Daniel, B.A.; Treasurer, Rev. E. T. Fox.

*Ministerial Superannuation Board.* Chairman, William Craig; Treasurer, H. H. Lloyd; Secretary, Geo. R. Roberts.

*B. Y. P. U. of Ontario and Quebec.* President, W. H. Hitchon; Vice-Présidents, Rev. H. H. Bingham, B.A., Mr. W. L. McKinnon, B.A., Rev. Gordon Paker, B.A., B.D.; Secretary-Treasurer, Rev. A. L. Brown, B.A.; Superintendents of Courses, Sacred Literature, Rev. C. H. Schutt, M.A., B.D.; Bible Readers, Mr. A. J. Madill, B.A.; Missionary, Rev. E. R. Fitch, B.A., B.D.; Superintendent of Junior Work, Mr. S. Dale.

The Laymen's Missionary Movement has no organic connection with the Convention and yet the effect of the Movement upon the life and work of the churches has been so beneficial and so important that we are justified in naming some of its leaders as denominational leaders. Chief amongst the many are:—Mr. S. J. Moore, Mr. J. N. Shenstone, Mr. James Rylie, Mr. W. C. Senior, Mr. C. J. Bodley, Mr. Thomas Urquhart, Mr. E. O. Weston and Dr. E. R. Hooper, all of Toronto; Mr. C. Cook, Brantford; Mr. Geo. McLagan, Stratford; Mr. A. D. Kitchener, Lindsay; Mr. A. E. Matthews, Ottawa; Mr. A. A. Ayer, Montreal; Mr. C. W. Woodburn and Mr. J. K. McDiarmid, London.

## 5. CHRISTIAN UNION.

Before closing this historical sketch, it is expedient that a short statement be made regarding the attitude of the Baptists of these two Provinces towards the question of Church Union. It is a well-known fact that the Methodist, Presbyterian and Congregationalists are negotiating a Union. It is, perhaps, not so generally known that Baptists and Episcopalians were invited to participate in these negotiations.

The Convention held at Peterboro in 1906 appointed a strong committee to deal with the question and report to the Convention. The Committee prepared a statement of the Baptist position and their consequent attitude towards the question of Union with other religious bodies, and presented it at a joint meeting of representatives of the Presbyterian, Methodist, Congregational and Baptist Churches. The statement was brief, but comprehensive, and as it embodied all the cardinal or fundamental principles which have differentiated Baptists from other protestant denominations, it is of sufficient importance to warrant its reproduction in this sketch. It will be seen by a careful study of this statement that so long as Baptists hold and teach and practise the doctrines that grow out of these principles it will be impossible for them to enter into any organic union that would ignore these principles. The statement is subjoined with the strong recommendation that it receive careful study by every reader of these pages.

Report of the Committee of the Baptist Convention of Ontario and Quebec on Church Union, 1907. Committee:—Prof. J. H. Farmer, LL.D., Prof. Geo. Cross,

Ph.D., Rev. J. A. Gordon, D.D., Rev. S. S. Bates, D.D., Rev. H. F. Perry, D.D., Rev. A. A. Cameron, D.D., Rev. T. S. Johnston, D.D., Rev. J. G. Brown, D.D., Rev. W. M. Walker, B.A., Rev. W. J. McKay, LL.D., Rev. W. E. Norton, D.D., Prof. J. L. Gilmour, D.D., Mr. D. E. Thomson, K.C., LL.D., Mr. J. G. Scott, K.C., and Mr. R. D. Warren.

On behalf of the Baptist Convention of Ontario and Quebec, we desire to express to the United Committees of the Presbyterian, Methodist, and Congregationalist bodies our deep appreciation of their Christian courtesy in inviting us to a Conference with a Special Committee on the "Question of the Union of Protestant Christian bodies in Canada." We also desire to congratulate them on the substantial progress which appears to have been made towards such a union by the three bodies which have hitherto been engaged in these negotiations.

In regard to our own relation to this movement permit us to present the following statement as expressive of the position which we feel compelled to take:

The Baptist people rejoice in all the manifestations of mutual love among the followers of Jesus Christ, and seek on their own part to cultivate a holy fellowship with all Christians. They recognize with thankfulness the gracious operation of the Spirit of God among their brethren of other denominations, and feel themselves to be one with them in many of those things which concern the progress of the Kingdom of God on the earth. At the same time they do not admit that the organic union of all Christians is an essential condition of Christian unity, or even necessarily promotive of it. For Christians who differ on questions

which some of them hold to be of vital importance, it is surely better to admit the impracticability of corporate union than to seek to compass such a union at the cost of sacrificing cherished convictions.

In their organization of independent local churches, and in their associational gatherings and conventions, Baptists have not infrequently made use of brief statements of doctrines which they hold to be Christian, as a basis of mutual co-operation, but they do not seek to establish a uniform confession for all their churches, nor do they regard assent to any fixed confessional statement as a pre-requisite to membership in a Baptist church or to a place in the Baptist ministry. They feel that the free and independent interpretation of the Scriptures by each man for himself, combined with the spirit of love and obedience, is not only promotive of earnest reflection on divine things and strength of personal conviction, but is a surer and more enduring way of securing unity among Christians. They oppose any tendency to erect a human standard of authority over the conscience, to lessen the sense of direct personal responsibility to God, or to obscure the consciousness of immediate relationship with Him. Accordingly, while they entertain a deep respect for various historic Christian creeds, they are not solicitous to identify themselves with these creeds or to claim any organic union with the churches that established them as standards of belief.

The Baptist people regard all truly religious affiliations as reposing, on the one hand, on God's gracious self-communication to human souls, and, on the other hand, on each man's free acceptance of the Divine

grace and obedience to the Divine will. As we understand the Scriptures, only those who are subjects of such a spiritual experience are capable of participation in Christian fellowship, or entitled to membership in a Christian church. Believing, therefore, in the spirituality of the Christian church, that is, that a Christian church is constituted by a voluntary union of those alone who by personal repentance and faith,—not by natural birth, nor by proxy, nor by ceremony, nor by any overt act of the church,—have come into fellowship with God in Christ, they do not regard the claim to ecclesiastical succession in any of its forms as a matter of concern to them. They acknowledge an historical succession from Christ and His apostles; but its nature is spiritual, not ecclesiastical, coming through personal influence and the proclamation of the Gospel, not by means of forms, rites, or ceremonies.

The same principle prevents them from admitting knowingly to church membership any except those who have been spiritually renewed. Thus they cannot regard the children of Christian parents as entitled by birth or membership in a Christian household to a place in a Christian church or as proper subjects of its ordinances. It cannot be granted that the Christian ordinances of Baptism and the Lord's Supper convey in any sense to their recipients the spiritual grace which they symbolize, for they have meaning and value only as they express the faith and grace already possessed by those who in these acts of obedience confess their relation to Christ. Hence the practice of infant baptism and the consequences which follow it are a fatal impediment to

organic union between the Baptist and Paedo-Baptist churches. Hence, also, the impossibility of Baptists consenting to any alteration of the original mode of baptism, because without the immersion its representation of the believer's union with Christ in His death and resurrection is lost. Further, the doctrine of the spirituality of the Christian church demands that it avoid all alliance with secular authorities. Such alliances have been fruitful of evil.

The Baptist belief in the immediacy of each man's relations with God, and in the necessity of personal faith in Christ in order to salvation, carries with it the universal priesthood of believers, and the rejection of all forms of church polity which admit the spiritual distinction of clergy and laity, or the subjection of the individual Christian to any spiritual authority but Christ Himself. This does not exclude the necessary disciplinary function of the local church, but in reality carries with it the dignity and autonomy of that organization and its freedom from all subjection to a higher authority.

It is because of these principles which represent to them the Divine will that the Baptists find it necessary to maintain a separate organized existence. In relation to these matters they can make no compromise, but feel themselves under a divinely imposed obligation to propagate their views throughout the world.

W. E. NORTON,  
*Chairman.*

R. D. WARREN,  
*Secretary.*

## 6. THE GERMAN BAPTISTS.

German Baptist history in Ontario dates back to the year 1848, when Rev. August Rauschenbusch, later Professor in Rochester Theological Seminary, and father of Prof. Waither Rauschenbusch, the gifted author of "Christianity and the Social Crisis," made a trip of five weeks to the German settlements in the "Bush" of Waterloo County. At that time he was a Lutheran, but in 1850 he became a Baptist. On his recommendation colporteurs were sent to follow up his visit by the American Tract Society. One of these, Henrich Schneider, was particularly successful, having six regular preaching stations. Led to a study of the Scriptures through Mr. Rauschenbusch's refusal to baptize his child, he came to accept views much akin to the Baptists'. In June, 1851, Mr. Rauschenbusch again visited Canada, and spent four months with Mr. Schneider. A great revival was experienced and forty-five were immersed by him. The first church was organized in Bridgeport on the 10th of September, 1851. Mr. Schneider was ordained the following year, and continued as pastor of Bridgeport (afterwards Berlin) Church until 1863. In 1853, Wilmot Centre (now New Hamburg) and Woolwich churches were organized. From the latter settlers moved northward into Bruce County, where Neustadt Church was organized in 1859. Through the labors of Rev. John Stümhff and others the churches now known as Elmwood and Hanover were organized in Bruce Co., and Mulgrave in Que., in 1866. Rev. Edward Gruetzser, Rev. H. Kose and Rev. Jacobi Fellman were other worthy pioneers. Tavistock, 1862

(now English). and Logan and Zurich, 1863, were founded to the south.

Arnprior became a centre in the east where Rev. J. J. Valkenaar did pioneer work. Through the influence of the church organized, Sebastopol, Lynedoch and Killaloe churches were formed. At present (1911) there are twelve German Baptist churches, of which two, Berlin and New Hamburg, have both English and German services. They reported for 1910 a membership of 1,153, with 70 baptisms, raised for local expenses \$9,129, for missionary purposes over \$3,000, and a S.S. enrolment of 987.

The churches are organized into the Canadian Missionary Society and the Renfrew County Association, which meet annually. They are, moreover, united with the Eastern Conference of the German Baptist churches of North America. In addition some are members of the local associations making up the Baptist Convention of Ontario and Quebec.

Many of the German churches, owing to the changed conditions in education and work, are in a transition stage from German to English. The time may come when all will be English, but of this we may be certain, that, whether English or German, they will continue to stand true, as they have so courageously done in the past, to our Baptist faith and practice.



## PART III.--GRANDE-LIGNE.

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### CHAPTER VII.

#### THE GRANDE-LIGNE MISSION.

##### I. BEGINNINGS.

To trace the record of Grand-Ligne Mission from its beginning we need to go back to the early part of last century. At that time a great revival, under Robert Haldane, swept over the reformed churches of Europe. Among the many who were converted in the city of Lausanne, Switzerland, was Mme. Feller, who was to become the founder of Grande-Ligne. The revival resulted in the organization of a missionary training institute, and in the formation of a missionary society. Both of these are closely interwoven with the beginnings of our Grande-Ligne work.

(1) **M. and Mme. Olivier, Messrs. Gavin and Denton** were among the first to offer for missionary service abroad. M. Olivier was pastor of the Lausanne Church, while the last two were students at the Institute. They chose Canada as their field and reached Montreal in October, 1834. Rev. Mr. Perkins, of the American Presbyterian Church, received them with sympathy and gave them assistance. Montreal had then a population of 30,000 souls, most of

whom spoke French and were Roman Catholic. Pastor Olivier preached in Montreal and also in St. Johns, Berthier and Laprairie. As a result of the first year's work, three persons were led to Christ. Messrs. Gavin and Denton went West the following spring. During that winter, the Oliviers became convinced of the truth of the believer's baptism and were baptized by the Rev. John Gilmour. This severed their relations with the Society of Lausanne and left them to their resources. By giving private lessons and taking boarders they supported themselves.

(2) **Mme. Feller and Louis Roussy.** Mme. Feller's life, up to the departure of the Oliviers, had been one of much sorrow yet of glad service. Her maiden name was Henrietta Odin. She was born April 22nd, 1800, in Montagny, a village near Lausanne. Her early life, while one of gayety, was filled with service for others. Being of a deeply religious nature, she united with the National Church of Switzerland and spent much time in visiting the hospitals. At the age of twenty-one she married M. Louis Feller, of Lausanne. Their only child, Elize, died in 1825, at the age of three years. It was soon after this that Mme. Feller found peace in Christ. The deaths of her husband, in 1827, and that of her much-loved sister, in 1829, brought her very near to her Saviour, and for the next six years she devoted herself almost entirely to the service of the poor and needy. When word came from the Oliviers telling of the great need in Canada she felt it to be the call of God and prepared to respond. Louis Roussy, born in 1808, at Vevey, a student at the Institute, also offered himself. Together they

left Havre, France, September 20th, and landed in New York, October 23rd, 1835. They journeyed up the Hudson River and Lake Champlain to St. John's, P.Q., landing there October 31st, thence to Laprairie by stage-coach, a distance of fourteen miles, then across the St. Lawrence to Montreal. At once Mme. Feller began her work, visiting from house to house, and meeting treatment very similar to that which our Bible-women experience to-day. She also opened a school with seven regular pupils; others came and went, being driven away by the priests. Mr. Roussy secured a Roman Catholic district school at Lacadie, a few miles from Grande-Ligne. But his missionary zeal was too conspicuous and he was dismissed after two months by the authority of the parish priest. Conversions, however, had taken place; the first of which was that of Mme. Lore, who, in time, was largely the means of bringing her whole family to a knowledge of the truth. Her triumphant death also produced a deep impression on all who knew her. In Montreal, one door after another was closed to Mme. Feller, and finally it became unsafe for her to remain there. She removed to St. Johns, where Mr. Roussy labored. But opposition became so bitter that they decided to leave there also. On the other hand, openings for the truth were known to exist at Grande-Ligne, seven miles away, and in September, 1836, two small rooms in the garret of the house of Mr. Leveque were rented and there began a work the development of which will presently be seen.

(3) **Return of the Oliviers.** - In the meantime, the climate of Canada proving too severe for Pastor Olivier, he had returned to Switzerland in the spring of the same year.

## 2. LAYING FOUNDATIONS.

(1) **First Fruits.** In her new home, Mme. Feller opened a day school which soon numbered twelve children. In the evening she held a Bible class. Mr. Roussy had his headquarters at Beau-Jarret, a few miles distant. He did colportage work in the neighborhood and especially along la Grande-Ligne, a road passing through a then sparsely settled district. He preached, when he could gather hearers, in Mme. Feller's school and elsewhere. Conversions took place, and soon twenty people had abandoned the Church of Rome, six of them giving evidence of a new life. Success developed opposition, and many children were withdrawn from the school, but the missionaries had won the confidence of the people and criticism was disarmed.

(2) **Retreat.** Things went favorably until the Rebellion of 1837 broke out. By the English the new Protestants were suspected of being rebels; by the rebels they were accused of disloyalty to the cause. Violence ensued. Mr. Roussy was shot at one evening, but was not hurt. The missionaries and their friends decided to leave the country for a while. They crossed to Champlain, N.Y., 30 miles distant, where they were kindly treated by Christian people, and remained for two months.

(3) **Return.** On returning they found their property devastated and for a time were in great distress. Many earnest prayers ascended to the throne of grace for help. These prayers were answered and a considerable sum of money was received from Switzerland, which relieved their immediate needs. Had the

missionaries and the Protestants sought to recover damages for their losses they would doubtless have succeeded, but the forgiving spirit they displayed was most admirable. Mme. Feller went to Montreal, crossing the St. Lawrence in a small boat between the dangerous ice-floes, interceded with the governor and obtained the pardon of some of the rebels who had injured them. The results were most beneficial to the cause, and the work made encouraging progress.

(4) **Progress.** In 1838 there were 40 children in attendance at the school and about 60 persons in Grande-Ligne and neighborhood interested in the Gospel. In September, 1839, the first church was organized with a membership of 14 persons. At that time Dr. Kirk, Secretary of the Foreign Evangelical Society of New York, accompanied Mme. Feller to various cities of the United States to obtain funds. The Canadian Baptist Missionary Society also came to her assistance. As the school accommodations were far too limited, Mme. Feller and Dr. Kirk made another collecting tour in the United States, with a view to erecting a new building. Many ladies' societies, previously organized by Mme. Feller, rendered help, and the money was raised. In due time a large and handsome building was completed. Dr. Kirk preached at the dedicatory services, August 4th, 1840, both in French and in English. There were thirty converts present and a few strangers. The building cost about \$10,000, exclusive of much timber cut on the farm, the free services of Mr. Roussy as supervisor, and help from the converts.

*Early Helpers.* With a larger school, another teacher was greatly needed. The missionaries prayed

and expected. One day, in 1841, a young man, Priest Normandeau, who had studied the Bible, came and compared his own new belief with that held by these Swiss missionaries. He received clearer light and remained in the mission-house, giving to the Lord the benefit of his experience as teacher in a theological seminary in the city of Quebec. For many years he labored as a missionary of Grande-Ligne. He died June 10th, 1891. In the following year, 1842, Dr. Cote, who was exiled for the part he had taken in the Rebellion, was led into the truth, and later his wife joined him in the faith. They both devoted themselves to the work. The joy of the missionaries at such additions to their staff can be more easily conceived than described. Later, the son of Dr. Cote, after qualifying as a physician, became a missionary of Grande-Ligne for a time and subsequently went as a missionary to Rome. About that time also came two young men from a neighboring village, who were destined to play a very important part in French evangelization. These were Theodore Lafleur and Narcisse Cyr. Both these men completed their studies in Geneva. About that period other missionaries from Europe were also connected with this work, among whom we might mention Messrs. Wolff, Gavin, Cellier and Charbonnel.

*Success.* The work continued to advance until, in 1848, the mission family at Grande-Ligne consisted of 37 persons, including the missionaries. Fifteen were in preparation to become colporteurs and teachers. There was a day school of 30 scholars. On the field there were 18 missionaries, colporteurs and teachers. 20 mission stations and about 180 children under

instruction in different places, and about the same number of church members in those fields, and upwards of 300 persons who had left the Church of Rome.

(5) **Affiliation.** Up to this time the Mission had been in the strange position of teaching the immersion of the believer, while some of the workers themselves were not immersed. Mme. Feller and Mr. Roussy were baptized by Dr. Cote in 1847. It was then decided to seek affiliation with the Canadian Baptist Missionary Society, and the Mission became part of that organization. Because of this, many Ladies' Associations and friends in other denominations turned their gifts into other channels.

Having to support the Baptist College at Montreal and other work, the Canadian Society found the "Swiss Mission" too heavy a burden to carry unaided. The American Baptist Mission Society came generously to their aid. By this action interest in the French work was increased in Quebec, Ontario and the United States. That far-seeing Christian statesman, Dr. Fyfe, greatly helped the cause by his own personal efforts in Canada and in the United States, even accompanying Mme. Felier as she journeyed to secure funds, pleading its cause with his well-known earnestness. It was thus that God laid upon the Baptists the obligation and privilege of carrying on this noble work of evangelizing the French-Canadian.

### 3. THE SCHOOL AT GRANDE-LIGNE.

1848-1850. Between the years 1848-1850, in the mission house with Mme. Feller and Mr. Roussy, were young men such as Toussaint Riendeau, pupil teacher;

J. N. Williams, Narcisse Duval, Louis Auger, and a number of other students. In August, 1849, the ordination to the Gospel ministry of Narcisse Cyr took place. The next year Mr. Roussy was called away to St. Pie, and then to Ste. Marie. Mme. Feller continued her work at Grande-Ligne, having the oversight of everything from cellar to garret, and receiving visitors from the different fields.

(1) **Girls' School.** The mission house being too small for the number of students, a girls' school was built at St. Pie, a spot difficult of access, in 1850. These premises were destroyed by fire in 1854, and the school removed to Longueuil, just across the river from Montreal. There, in a large building, under the supervision of Mme. Lafleur, Mlles. Jonte, Brocher and Cuendet, the institution was placed on a higher and broader basis. This was the original Feller Institute. In it many a French-Canadian woman received good mental culture and, above all, a saving knowledge of Jesus Christ. In 1871, Rev. Charles Roux and Mrs. Roux took charge of the school. Mr. Roux came from France to Canada in 1851, was employed by the Mission for some time, then taught French in Bishop's College, Lennoxville. Mrs. Roux was a Canadian and had been principal of the girls' school at Pointe-aux-Trembles. They were both well qualified for their task. In 1857, Mr. Roussy came back to take charge of the church (occupied in the interim by Mr. Normandeau) and to help in the school.

(2) **Varying Fortune.** Mme. Feller passed to her heavenly rest in 1868. The following autumn M. and Mme. Normandeau were called to Grande-Ligne to superintend the Institute. These were trying times;

the absence of Mme. Feller was felt and finances were at a low ebb. A limited number of English boys were taken, as a financial help. After two years, Mr. Normandeau resigned and M. and Mme. Brouillet took charge. Their administration was characterized by cleanliness, order and economy. Then came M. and Mme. J. D. Rossier for two years. This period was marked by a great religious awakening, with a corresponding movement at Longueuil. Several of the field men of to-day look back upon M. Rossier's principalship as the time of their new birth. During that period of mutation, the English department of studies was under the care of Mlle. Stevens (Mme. F. Roy), Louis Bly and Adam Burwash. M. Rossier left for the United States and the school was closed for a year for want of men and money. This was the third time such had happened.

(3) **Feller Institute.** In 1876, M. and Mme. Roux were called from Longueuil, where success had attended their labor. The buildings there having been sold for the sum of \$7,500, the two schools were united at Grande-Ligne under the name of Feller Institute, with Mr. Roux as principal. This was opened October 10, 1876, with 27 girls and 35 boys. From the first the need of more room was felt.

(4) **East Wing.** To meet this need the east wing was built in 1880 and dedicated July 1st. Rev. A. H. Munro, President of the Board, led the dedicatory service, and Rev. Joshua Denovan, who had secured much of the money required, preached the sermon of the occasion. Mr. Roux continued as principal until the fall of 1887, when he removed to Saxton River, Vermont.

(5) **Enlargement.** At Mr. Roux's departure, Rev. G. N. Masse, who was pastor of the church at Grande-Ligne, was appointed Principal of the Institute. At the age of twenty-five, with his valiant little wife, he took hold of his new charge and the Lord was with them. On January 31st, 1890, the old building of 1840 was burned to the ground, but the generous friends of the Mission came to its aid and a large and more commodious building was ready the next fall and 112 pupils were received. Under the new principal, the school entered a new era, more pupils applied than could be admitted and a greater interest was taken in the cause of the Baptists of Canada and elsewhere. In 1901-1902 the building was again enlarged to double its capacity. In the erection of this, the Principal had the supervision and, together with his brother, Mr. A. E. Masse, rendered invaluable assistance. These new buildings have all modern conveniences.

(6) **Principalship of Rev. G. N. Massé.** Although ably assisted by his brother, Mr. A. E. Massé, B.A., the health of the Principal began to fail. A residence was built for him in 1893 beside the Institute, in order that with his family he might have a few quiet hours. Meanwhile, Mrs. A. E. Massé, who had had the oversight of the music department since 1890, assumed, in addition, the duties of lady principal. The work continued with marked success. In 1903, Principal Massé was honored with the degree of L.L.D. from McMaster University. His health continued to fail gradually, and in 1905 he was compelled to resign. On the honor roll of those who sustained him during those fruitful years we name, besides his brother: Dr. Rainville, J. H.





GRANDE-LIGNE SCHOOL (1911).



THE OLD LOG HOUSE (1835).

Marceau, Ernest Norman, Mrs. Minor, Misses Piche, Carrie Bullock, Moseley, Parmelia Bullock, and others, besides those whose names will appear later.

(7) **Principalship of Mr. A. E. Massé.** Where two men had stood, one man was left to fill the gap; but that man was brave enough to remain at his post. Mr. A. E. Massé consented to assume the position of principal after his brother's departure. Mrs. Massé naturally retained her position, which she still fills with distinction, exerting an influence for refinement and high spirituality. On the teaching staff to-day are, besides the principal, Mr. Ernest Roy, B.A. (McMaster), grandson of our colporteur named below; Rev. L. A. Therrien, B.A. (McMaster), son of Dr. Therrien, of Montreal; Mr. Henri Brouillet (student of McMaster); Mr. Alcide Brouillet, B.A. (L'Oratoire, Geneva); all bearing honored names and worthy to bear them. The pastor of the church also takes up certain classes. The lady teachers are: Misses E. M. Spurr, M.A. (Acadia); S. A. Hall, A. Therrien, M. F. DeSerres and K. M. Wortman.

*Contrast.* In the original school there was one teacher; in the present school there are twelve and often more. In the garret of the old log house Mme. Feller had two little rooms; the premises of the present Institute are made up of three stone buildings, five stories high, the central part being 72 ft. x 46 ft., the wings each 113 ft. x 42 ft. The first schoolhouse had a floor space of 300 square feet; the present, one of 51,000 square feet. Mme. Feller started with a few scores of friends at most; Feller Institute has the sympathies and prayers of a hundred thousand Christian hearts. The old log house is still standing by

the side of the present school building, so that a contrast can easily be made; and he must be blind indeed who does not see the hand of God in it all.

(8) **Incorporation.** In 1855, the Grande-Ligne Society was incorporated as the Evangelical Society of La Grande-Ligne, and in 1888 a new Act of Incorporation was procured from the Quebec Government, which brought the Mission definitely under Baptist control. It provides that no director can be elected unless he be a member, in good standing, of a Regular Baptist Church.

#### 4. OUTSTANDING FIELDS.

In thinking of the "fields" occupied at present by the Grande-Ligne Mission workers, we must remember that their territory is practically foreign mission ground. Hence the results may not bulk so largely as do those of our Conventions. They are breaking ground that has been trodden hard by the foot of Romanism. It is easier, indeed, to make headway in a heathen country than in a Roman Catholic country like Quebec or South America. The difficulty of securing suitable workers is also very great. Boycott is the portion of most of those who leave the Roman Catholic Church, and as a consequence Grande-Ligne's converts are scattered almost as rapidly as they are made. Yet progress is being made even in the confines of Quebec. Slowly but surely ignorance and its handmaid superstition are being dispelled. Homes and hearts are opening to the truth, and the expectation that soon we shall see a great turning from Rome seems to be well warranted.

(1) **Grande-Ligne.** The history of the church at Grande-Ligne is so closely interwoven with that of the school that only a short notice is necessary. It was organized, as we have seen, by Mr. Roussy in 1838. He continued pastor, except for a short interval during which M. Normandeau had shepherded the flock, until his death, in 1868. His successors have been Rev. A. L. Therrien, Rev. G. N. Masse, and Rev. M. B. Parent. During Mr. Therrien's pastorate the beautiful Roussy Memorial Church was erected. A parsonage has since been built.

(2) **Saint Pie.** The work at St. Pie is typical in so many respects of the Grande-Ligne Mission fields that a more extended sketch is given to it than to the others.

*Beginning.* In the year 1841, a young man from St. Pie, 45 miles north-east of Grande-Ligne, returned from Massachusetts, where he had been converted. He began religious work among his relatives and met with mingled opposition and success. A family in the neighborhood had possessed a Bible for a number of years and were open to receive light. Others became interested. Having heard of the "Swiss" that were preaching a new religion near St. John's, these people of St. Pie commissioned one of their number to make inquiries. He found, to his delight, that the preachers of the new religion had the same Bible as himself and believed the same things. Mr. Roussy was invited to visit them, and his preaching was the occasion of a remarkable awakening.

*Opposition.* In no other place, however, was opposition so bitter. The windows of the house where the meetings were held were broken, the missionaries

were stoned, the house of a convert was burnt, and a charivari was kept up around the houses of the converts for fourteen consecutive nights. English Protestants of Abbotsford took the matter up and thirty rioters were arrested and might have been sent to penitentiary, but the injured ones interceded for them. The effect was salutary. The work progressed more and more. A commodious house was built three miles from the village. Here they were not molested. This house served for a girls' school, a parsonage and a chapel. The church had 60 members. In this early work, Messrs. Roussy, Normandeu and others preached. Mlle. J. Perusset was the first lady worker on that field. Dr. Cote was the first settled pastor. In his hands the work greatly prospered.

*Theodore Lafleur's Pastorate.* In 1850, Theodore Lafleur returned from Geneva and was ordained pastor at St. Pie. He was assisted by M. Tetrault, a converted priest, later by Mine. Lafleur, a lady of high mental and moral character. Mlle. Joute also faithfully labored as superintendent of the school and continued working without remuneration in the different institutions connected with the Missions until her death.

*Later History.* In 1854, the Mission building was burnt down and the school moved to Longueuil. The work at St. Pie went on, however, a new chapel being built in a small village. The Church numbered at times as many as 180 members, but emigration made great inroads into the congregation, and at certain periods there were but half a dozen families left. Among those who labored as pastors were Messrs. J. N. Williams, L. Normandeu, A. L. Therrien,

M. O. Therrien, T. Brouillet, A. J. Lebeau, N. Gregoire, L. A. Therrien, Moise Robert. At present the congregation is made up of about 100 persons, counting children; a neat, new building has replaced the old one, and everything promises an era of prosperity under the pastorate of the faithful, gentle, refined Louis Roussy Dutaud.

(3) **Ste. Marie (Marieville).** The colporteurs, whose names will be given later, from the early dawn of the Mission, went about the country from house to house. In Ste. Marie, twelve miles from St. John's, they found a few families that were accessible to the truth. In 1848 Dr. Cote succeeded in securing a house at Fort George, a hamlet four miles from the main village. He met with considerable success but was called away, and Mr. Roussy came to occupy this important field. In 1852 a fine brick church was erected in the village of Ste. Marie. It was the first French Protestant Baptist church edifice proper, built in Canada.

After Mr. Roussy was recalled to Grand-Ligne, Mr. N. Duval took charge of the church, but to Rev. Toussaint Riendeau belongs the honor of holding up the flag of truth there for 22 years. M. B. Parent, T. Brouillet, J. C. Bracq, A. E. Masse, A. C. Brouillet and others occupied the pulpit at different times. Mr. A. J. Lebeau's pastorate extended over twelve years. Dr. G. N. Masse is now the beloved pastor and it is one of the most promising flocks in the whole province.

(4) **Montreal L'Oratoire.** In 1845 Messrs. Tanner and Wolff, missionaries of the Church of Scotland, were preaching alternately to small audiences of a few English people who understood French and four

French-Canadians. In 1857 Mr. Cyr, a Grand-Ligne missionary, published *Le Semeur* and held religious services in the city. Later, during Mr. Lafleur's charge of the school at Longueuil, he occasionally preached there. He finally settled in Montreal, continuing to hold services in Longueuil, but the lack of a settled place for worship proved a great drawback. In 1881 a lot was purchased and a substantial church edifice was built. Emigration took away some of the best families. Mr. Lafleur resigned in 1886 and Rev. A. L. Therrien became their minister. He is an ideal pastor and a strong preacher.

(5) **Montreal—St. Paul's Church.** The Grande-Ligne Mission Board has long seen the necessity of extending the work in the city of Montreal. Hall work has been tried with good results, but the lack of men and of means has compelled the Board and Pastor Therrien, who had the supervision of it, to discontinue. It was resumed in 1908, when a hall was opened in the east end of the city. The field was promising, and the Board decided to engage a new laborer. Rev. A. St. James, a former student of Grande-Ligne, returned from the United States and was settled there. He organized a bi-lingual church with a membership of about thirty, which has increased to more than sixty. A lot has been secured and a new church building is now urgently demanded.

(6) **Roxton Pond** was begun by the labors of Mr. Roussy and Dr. Cote. A neat stone chapel was built in 1862. The church has been depleted by emigration. One large section went to Big Bend on Lake Huron, where they have maintained their French services

without a pastor for forty years. The pastoral charge of this church, which has its centre in the prosperous village of Roxton Pond, after the missionaries named before, has been held by Theodore Lafleur, Dr. Cote, Jr., M. Roudiez, A. L. Therrien, Trefle Brouillet (for 22 years), W. S. Bullock (for 12 years), and others, and is now held by Rev. O. D. Fournier, a former pupil of Grande-Ligne school, who has a flock of some fifty families.

(7) **South Ely.** In 1860, South Ely was a vast forest. There Francois Xavier Smith, a former student of Grande-Ligne, labored among the early settlers. A church was organized in 1872 and a chapel built. After several years of struggle with opposing influences, and a salary inadequate to the needs of his large family, he left to take up work in the United states. The field was supplied by students until the services of Rev. F. Jousse, from France, were secured. He remained from 1875 until 1882. A parsonage was erected in 1881. M. O. Therrien labored there for some years, then Rev. N. Gregoire, a man of remarkable ability. Now it is under the care of the Senior Grande-Ligne Missionary, the earnest and faithful Rev. T. Brouillet.

(8) **Maskinonge.** The story of this field, if written at some length, would read like a romance. Here are the bare facts. In 1891 a Roman Catholic church was to be built in the village of Maskinonge, seventy miles east of Montreal. The spot was chosen and consecrated, but the Bishop was induced, by a liberal offer, to build on the opposite side of the river. A large section of the people insisted that the first choice be retained. Their request being refused, they

built themselves a chapel and worshipped there without any priest, until a Belgian monk, preaching a retreat, went in and cursed the chapel and the people. A great commotion followed. The Mission sent Rev. A. Burwash to visit the people, who at first had no desire to turn, but were willing to hear words of sympathy and love. He and other missionaries of Grande-Ligne preached in the chapel to large congregations hungering for the truth. Having tasted of the Gospel, some of them were willing to follow it. Thirteen persons were baptized and organized into a church; a chapel and a parsonage were erected (the old chapel being a temporary structure) and Rev. W. S. Bullock became pastor. The membership ran up to twenty-one. In 1897 Mr. Leonard A. Therrien was ordained there, Mr. Bullock having been called to Roxton. Many of those who at the outset listened to the truth had not the courage to withstand the opposition and withdrew. But the little flock remained faithful, and some of them evinced a Christian character scarcely surpassed in the annals of the Christian Church. Their number has been considerably reduced by emigration and death. M. Sem Casgrain, a Grande-Ligne boy, a student of McMaster University, now holds the fort.

(9) **St. Constant and Vicinity.** This field was opened through a Bible being given by a good American lady to one of the oldest residents of that parish. He was visited by Colporteur Roy, who also found an opening in two other families, the heads of which were brothers and men of strong character. The work spread into St. Michel, St. Philippe, St. Remi, St. Isidore and even farther west. Mr. Roussy entered

into all these openings and in the true evangelical sense confirmed these people in the truth. Afterwards a missionary from France, M. Letourneau, was placed on that field, then Mr. Louis Pasche, then Mr. A. L. Therrien, at that time a young man of 18, settled there. When he removed to St. Pie, the field was visited by Mr. Lafleur, from Montreal, Mr. Roussy from Grande-Ligne and others. It became the place where the future preachers of the Mission made their *debuts*—J. C. Bracq, M. B. Parent, G. N. Masse, W. S. Bullock and others. A young Waldensian from Piedmont, Mr. Jacques Cesan, was sent there, and remained several years. In 1899 Mr. Moïse Robert settled there and with the help of the Board, the people built a neat, commodious chapel. Several English-speaking families of the neighborhood gave assistance. It gave the scattered congregation an "*esprit de corps*;" it also opened their hearts and their purses. Rev. A. J. Lebeau succeeded Mr. Robert and a comfortable parsonage was erected. He left after a short but useful ministry. His work was taken up by Rev. A. J. Tremblay, a former student of Grande-Ligne and a graduate of McGill University.

(10) **Ottawa.** In 1890 Mr. G. R. McFaul labored as student missionary in the cities of Ottawa and Hull. W. S. Bullock spent the summers of 1891 and 1892. The work was encouraging, but his services were needed elsewhere. The following year Miss Sara Piche spent some time there, and with success, but the work was dropped for lack of a suitable laborer. In 1897 Rev. G. R. McFaul, B.A., a former student of Grande-Ligne, entered French work. He took up his residence in Ottawa in 1901. At first a hall was

rented, but in 1904 a chapel was erected. He has organized a bi-lingual Church, and has baptized not less than 70 persons. With the help of Mr. J. G. Poitras he extends his work along the Ottawa Valley to about twenty different places.

(11) **Quebec City.** In 1857 M. Normandeau was called upon to undertake the work in the city of Quebec. The English Baptist Church was opened for the services. At first large audiences were gathered. Doctors, lawyers, judges and others, who had known him formerly, listened to him with pleasure. But a thunderbolt from the clerical sky scattered them. The people of humble rank continued to come and at the end of ten years he had a Church of twenty members. This number having been diminished by death and emigration and the need of a laborer at St. Pie being very pressing, he was called to take charge at that point. The remnant of his congregation passed over to another denomination. Later on, the Mission sent Mr. and Mrs. Grenier to labor in Quebec. This field again came into prominence when the Rev. Adam Burwash, who was holding a quiet meeting there, was mobbed. Mr. Burwash was not hurt, but the building was damaged. Several missionaries labored there for a short time. Rev. L. R. Dutaud occupied the post for eleven years and did excellent work, winning the respect of both the French and English population. Rev. A. J. Lebeau took his place and is pushing the work forward with energy. A chapel has been built, a parsonage purchased and a French Baptist church organized.

(12) **Roussillon.** Six miles north of Lachute, Que., near large quarries, is Roussillon. There, a

blacksmith, whom none of the missionaries knew, with no other tool than a Catholic version of the New Testament, succeeded in welding a few individuals to the truths of the Gospel. Having communicated with some of our missionaries, asking for help, several of the laborers, including Superintendent Therrien, visited the field in 1909, and now (1911) twenty-three persons have been baptized and a house built, which will serve as a school and chapel.

(13) **Lac Long.** From Temiscouata County there came about the same time as the above the Macedonian cry. Rev. N. N. Aubin, a former student of Grande-Ligne opened a work there in a settlement near the line of the Grand Trunk Pacific railway. A combined school-house, parsonage and chapel has been erected. Five Roman Catholic families (30 persons) have left their Church and some have applied for baptism.

#### 5. TRANSFERRED LIGHTS.

It would give the readers a very inadequate idea of the work done by the Grande-Ligne Mission, if only the fields now occupied were mentioned.

(1) **United States.** From the first we see Mr. Roussy visiting and preaching at Chazy and Corbeau, N.Y. There Dr. Cote led 30 persons to Christ. At Montgomery and Enosburg, Vt., a gracious movement led by an illiterate man, named Morin, developed. Mr. Letourneau, having settled at Richford, under the Grande-Ligne Mission, labored for many years on that field, preaching also at Swanton, Highgate and St. Albans, Vt. In 1863 he reported that 18 new families on this extensive field had received the Gospel

through his efforts. He was succeeded by Rev. J. D. Rossier, who for several years did excellent work. Most of the converts have either emigrated or been assimilated by other churches.

(2) **Canada.** On the Canadian side, Hemmingford, Sherrington, Lacolle, Pike River, Henryville and St. Sebastien were scenes of earnest labor and success. In St. Johns, Rev. T. Riendeau spent several years and was followed by Pastor N. Gregoire. A few Protestants remained there, but no regular missionary.

*Leslie Township.* In 1871, a man named Pelletier, in the township of Leslie (60 miles north of Ottawa), received a New Testament which led to his conversion. Mr. Louis Pasche, a teacher at Grande-Ligne, visited him during his vacation. In 1872 Mr. Riendeau spent some time there and found several converts and organized a church. Mr. Pelletier, though 35 years of age, came to Grande-Ligne to fit himself a little better for work among his neighbors. Several years later, Mr. Pasche settled in that neighborhood, accepted views of the Brethren and carried most of the flock with him. Through this movement two hundred persons received the Gospel.

*Sorel.* In 1892 an opening was made at Sorel. Rev. A. Burwash visited the city. The meetings were so noisy that police protection was necessary, but the work went on. Several of the missionaries assisted. Colporteur Gendreau, and students Genest and Thibodeau, labored in Sorel and vicinity for a considerable period. A number of people professed conversion. In 1893 Rev. L. O. F. Cote was called from the United States to take charge. In the course of the

seven years following, over 40 persons were baptized. Romish fanaticism continued very strong, extending to the Mayor and Magistrates. The Mission-house was stoned and other deeds of violence took place. The boycott drove the converts away. In one year 30 of them were compelled to go elsewhere for employment. In 1900 Mr. Cote returned to the United States. Mr. Henri Sene was placed on the field to work as Colporteur and Evangelist, but the cause was so much weakened that the Church edifice erected in 1896 was sold and the field closed, the missionaries having vacated the field.

*Shawinigan Falls.* Shawinigan Falls, north of Three Rivers, was also a centre of interest. Mr. Henri Brouillet taught there. His place was taken by Miss Sara Piche, who won the respect and affection of the whole town. Mr. Argaud from France occupied the field for some months, leaving later for Ottawa.

*Sherbrooke.* Sherbrooke was occupied by Mr. M. O. Therrien for a number of years. M. Moise Robert succeeded him. Much seed has been sown, and fruit will come in due season.

Besides these fields, work has been done by the Grande-Ligne Mission in New Brunswick and Manitoba, and the Board is looking forward to the time when they will have men and dollars to resume it. Mr. G. Peters is at present engaged in Digby and Yarmouth Counties, N.S., among the French fishermen on the Atlantic Coast, with encouraging results.

#### 6. SUPPORT.

*Answered Prayer.* Little has been said concerning the way funds have been provided for this Mission,

yet the history of this department is a record of God's faithfulness and of the sacrifice of His servants. Most remarkable answers to prayer have been experienced: empty treasury, missionaries unpaid, provisions gone, school closed, darkness, discouragement and even doubt—the workers called together for prayer, the listening ear bowed, the bounteous hand opened, needs met, joyful hearts, thankful spirits, courage strengthened and a fresh hold taken, both of the work and of God, have been the repeated experience of the workers of this Mission.

*Agents.* When the remittances from Switzerland were insufficient and finally ceased, Mme. Feller, accompanied by Dr. Kirk (to whom reference has been made), and later by Dr. R. A. Fyfe, whose memory is so fragrant to the older Baptists of Ontario and Quebec, and still later by Dr. Cote or Dr. Lafleur, visited the United States, enkindling deep interest in the Mission and securing large amounts of money for the prosecution of its work. Dr. Lafleur continued to represent the Mission with great success in the United States and Great Britain until he was nearly eighty years of age. Rev. Toussaint Riendeau made tours of the Canadian towns and cities on its behalf at great sacrifice, both to himself and his family. He also visited Britain on collecting tours on several occasions and was successful in securing sympathy and help. All the missionaries speaking the English language were more or less engaged in this work, sometimes being compelled to leave their fields for months at a time to obtain "the sinews of war," to the great detriment of the spiritual work to which they were called.

*Special.* Special needs have brought special helpers to our assistance and thus has God displayed His hand in our work. In 1880, when the east wing was added to the building, the Rev. Joshua Denovan made a successful canvass in Britain in its behalf. Others, among whom were Revs. John Alexander, J. Henderson, Hoyes Lloyd and Robert Cameron gave themselves ungrudgingly to the procuring of funds in times of special stress. Later Revs. P. A. McEwen, H. F. Griffin, E. Botterill, and E. A. de St. Dalmas rendered excellent service to the Mission in this department of its work.

*Rev. E. Bosworth.* Since 1892 our present Secretary, Rev. E. Bosworth, has had charge of this department. His experience in business has proved a valuable help in systematizing the methods by which our funds are raised, and his presentation of our work to the churches has created deeper interest, so that instead of appealing to individuals by personal canvass, as in the past, at least 85 per cent. of the churches in Ontario and Quebec now have the Mission upon the regular schedule of their benevolences and an equally large percentage of the Sunday schools make regular contributions to our treasury. It is now only upon some special occasion that it becomes necessary to ask the missionaries to leave their fields to canvass.

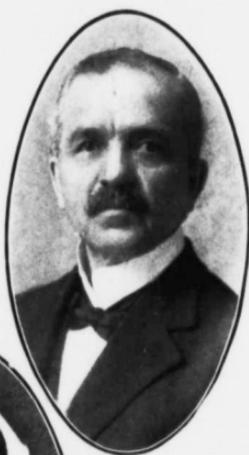
*Rev. A. G. Upham, D.D.* Among those who have rendered valuable assistance by pen and speech is Rev. A. G. Upham, who, while pastor of the Olivet Baptist Church, employed much time and skill in the furtherance of the Mission's interest and in the endeavour to secure an endowment for Feller Institute.

*Honored Names.* This section would be incomplete were mention not made of Mr. T. M. Thomson, who, in the early days was the Secretary, devoting both strength and means to this work. Another name is that of Joseph Richards, who, for 31 years, gave to the Mission valuable service as Treasurer of its funds. He was the friend of every missionary, a valued advisor in perplexity and a prayerful, devoted, far-seeing friend of French evangelization in Quebec.

*Grateful Acknowledgments.* Particular and thankful recognition is here given to the valuable assistance rendered in the past by the Ladies' Grande-Ligne Associations of the United States. In Buffalo, Rochester, Brooklyn, Philadelphia, Boston, Providence, and other cities, Associations were formed by Mme. Feller. The pressure of other work nearer home, and the increased support coming from the Canadian churches have caused most of these societies to direct their benevolence into other equally needy channels. The Baptist Women's Missionary Societies of Canada, and the Montreal Ladies' Grande-Ligne Associations, from the Atlantic to the Pacific, continue, however, to greatly cheer the hearts of the missionaries engaged in this work by their sympathetic words, generous gifts and increasing interest in the efforts being made to give the Gospel to French Canada.

#### 7. LEADERS.

It is impossible in this brief sketch to do honor to all to whom honor is due, but our witness to the following will indicate our deep thankfulness to God for the many whose names are not mentioned.



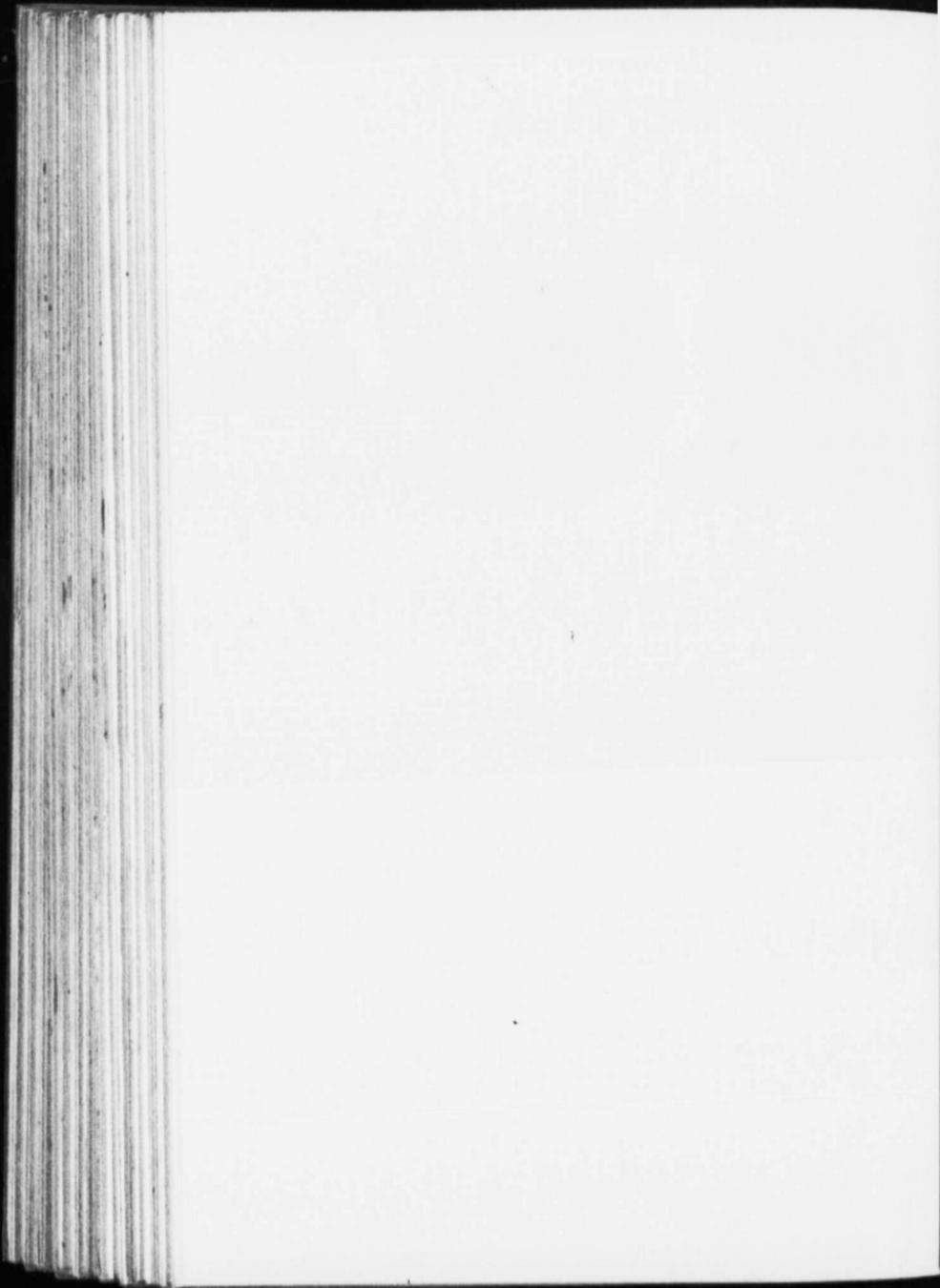
REV. LOUIS ROUSSY.

REV. A. L. TEERRIEN, D.D.

MADAME HENRIETTA ODIN FELLER.

PRINCIPAL A. E. MASSÉ, B.A.

LADY PRINCIPAL MRS. A. E. MASSÉ.



(1) **The Pioneers.** Two names stand together as the pioneers of the Grande-Ligne Mission, viz.: Mme. Feller and Louis Roussy.

*Mme. Feller.* Her name was so interwoven with the early history of the Mission that we refrain from more than simply telling the story of her last years. Upon her fell the care of all the students, the care of the whole school, and the care of all the Mission Fields (which she visited), not excepting Roxton with its corduroy road. This was too much for Mme. Feller's delicate frame. In 1858 she was sent to Florida by her physician, from which place she returned little benefited. Later she left Grande-Ligne, in company with M. and Mme. Lafleur, for a visit to Europe. She was permitted once again to see her native city, her beloved mountains and her friends the Oliviers and others. She returned in December, 1861, and threw herself into the work of the Mission with all her old-time devotedness. The early sixties was a period of great difficulty and discouragement. The question of restricted communion was agitated in the Mission and outside, and the depression of business brought on by the American Civil War caused financial difficulties. All these told heavily upon Mme. Feller. In 1865 she was seized with paralysis from which she never rallied completely. On March 29th, 1868, she passed to her reward. From all accessible fields representatives came, and Messrs. Normandeau, Roussy, Lafleur and Alexander took part in the funeral services. The blow was felt, not only in the school, but among the converts at large. Five months later a monument was erected on her grave, bearing the inscription, "A tribute of gratitude and love, presented by the French-Canadians to the memory of their

dear benefactress, whose Christian devotedness procured to them the knowledge of the Gospel of Jesus Christ."

*Louis Roussy.* The world has seldom, if ever, seen a nobler gentleman than Louis Roussy. The record of his life is interwoven with that of the Grande-Ligne Mission. He served in many places humbly and faithfully, but his labors were of necessity confined largely to Grande-Ligne, in the school and church, but during the latter part of his life almost exclusively to the church. As the dark cold days of Autumn, 1880, crept in, he was called to the land of eternal sunshine, and a prince had fallen in Israel. A large granite shaft marks his grave, but the converts, with the help of friends of the Mission, erected the handsome Louis Roussy Memorial Church at Grande-Ligne, to perpetuate the memory of this noble, self-sacrificing minister of Jesus Christ.

It would be an injustice if we did not mention, even in such a brief sketch as this, at least the names of those who helped Mme. Feller to bear her heavy burden, in the intellectual and material departments of Feller Institute. Among her own spiritual children are T. Riendeau, Jacob Dalpe, Treflé Brouillet, J. X. Smith, Calixte Commette, Brigitte Auger, and no doubt others whose names have slipped from the records. Among those who came from the outside were Mr. John McClure, A. Bost, Louis Pollens, who became a professor in Dartmouth University, M. Roudiez, Mlle. Cuendet and Louis Pasche.

(2) **Principals.** The Grande-Ligne Mission has been richly favored in the character and person of those who have been called to act as principals of the

school. So much has been said of them, however, in connection with the history of the school that a brief reference will suffice here. Mme. Feller for thirty-two years, 1836-1868, carried the heavy burden, but her faith never failed and her zeal never flagged. As her successors, have been Rev. Leon Normandeau, an ex-priest and faithful servant of Christ, 1868-1870; Rev. T. Brouillet, who left a lucrative position to give himself to the cause he loved, 1870-1874; Rev. J. D. Rossier, the gifted saint, the impulse of whose spirituality endures even to this day, 1874-1876; Rev. L. Chas. Roux, the man of tender heart and faithful affections, 1876-1887; Rev. G. N. Masse, of feeble frame, but of rich spiritual and mental endowments, 1887-1905; and Rev. A. E. Masse, his brother, who has since rendered faithful and efficient service and under whose saintly leadership revivals continue to mark the passing years.

(3) **Pastors and Missionaries.** Rev. T. Brouillet, Waterloo, P.Q.; Rev. E. Bosworth, 22 St. John St., Montreal; Rev. G. N. Massé, B.A., LL.D., Marieville, P.Q.; Rev. A. J. Lebeau, 45 D'Youville St., Quebec, P.Q.; Rev. A. L. Therrien, D.D., 1500 Hutcheson St., Montreal; Rev. M. B. Parent, M.A., Principal A. E. Massé, B.A., Prof. E. Roy, B.A., Rev. Leo A. Therrien, B.A., Mr. Alcide Brouillet, B.A., Mr. Henri Brouillet, Grande-Ligne, P.Q.; Rev. R. L. Dutaud, Emilieville, P.Q.; Rev. Geo. McFaul, M.A., 28 Sweetland Avenue, Ottawa, Ont.; Rev. A. St. James, 463 Orleans Avenue, Maisonneuve; Rev. N. N. Aubin, Notre Dame du Lac, P.Q.; Rev. O. D. Fournier, Roxton Pond, P.Q.; Rev. J. A. Tremblay, B.A., Grande-Ligne, P.Q.; Mr. Sem. Casgrain, Maskinongé, P.Q.; Mr. J. G. Poitras,

Hull, P.Q.; Miss Choate, Montreal, P.Q.; Mrs. E. Scott, 258 St. Charles Borromme St., Montreal; Mr. A. E. White, Dalesville, P.Q.; Miss Gladys Clarke, Ottawa; Mr. A. Boquet, Montreal.

*Officers.* Rev. G. O. Gates, Westmount, President; Mr. A. A. Ayer, Montreal, Vice-President; Rev. E. Bosworth, Montreal, General Secretary; Mr. David Bentley, Montreal, Treasurer.

**(4) Colporteurs and Bible Women.** Grande-Ligne has had a noble army of men and women, who have been willing to even lay down their lives for Christ and who at all times have suffered great hardship as they have carried the Gospel message from home to home and hamlet to hamlet. Among these are *Eloi Roi*, whose singing opened homes and hearts wherever he went; *Zephrim Patenaude*, the skilful reasoner; *Joseph Gendreau*, the gentle, who though innocent was cast into the Sorel gaol, where he contracted a disease that ended in his death; *J. G. Poitras*, the fearless, who is laboring at Hull and in the Ottawa Valley; *Mme. Scott*, unflagging in zeal and fearless in controversy, still laboring in Montreal; *Mme. Leclerc*, who had charge of a Bible store; *Miss Sara Piche*, strong in character, also at one time teacher and matron in the Institute; ——— *Millard*, a French friar, and many others, as Messrs. Louis Auger, Ouelette, Viens, Perrier, Helie, and Miles. Perusset, Northwood, McBain, Schayltz, Rollin and Hall.

**(5) Martyrs in the Ranks.** There may not be many who have actually been called upon to lay down their lives for their faith, but they are few, indeed, who have left Romanism for the sake of Jesus, who have not suffered much material loss and often physi-

cal injury. One who has become a martyr for his faith as truly as the martyrs of old is,—

*Mr. Poissant.* Mr. Poissant, who lived at St. Isidore, 30 miles from Grand Ligne, came to the Mission to enquire into the truth. He received Jesus, and his home became the centre of a deep religious work. Two missionaries visited there. One evening as they sat quietly around a table, reading the Scriptures, a large crowd of men, armed with clubs, entered the house and viciously attacked Mr. Poissant. He defended himself for a time, but was finally overcome by numbers and struck on the head with a club, and left on the floor, more dead than alive. Later, he was falsely accused of perjury, thrown into a wagon, kicked into unconsciousness and driven to prison. He came out, but never recovered from these assaults, and died shortly afterwards.

#### 8. THE RELIGIOUS SITUATION IN QUEBEC.

Roman Catholicism thrives best under the protecting shadow of Protestant institutions. When left to the logic of its own inward nature it falls into excesses that cause many of its followers to lose faith in it. The province of Quebec is probably the most thoroughly Roman Catholic land in the whole world. Nowhere can be found more sincere believers in the teaching of the Church, more regular attendance at its services, or more complete obedience to clerical authority.

*The Power of the Church.* The power of the clergy is almost unlimited; it extends over the poor and unlearned, in whom it is enhanced by numerous super-

sitions. It extends also over the educated classes, upon whom it acts indirectly, if not always directly. The professional depend for their livelihood upon the common people, and the common people at a word from their priest or bishop may turn against any professional man and leave him to starve. The clerical influence is felt in the school, whatever its rank, from the parish school to the university. The Council of Public Instruction is largely made up of Bishops. The same influence is felt in the Civic Courts, where the laws are seldom interpreted otherwise than favorably to the Church. Several marriages have been annulled recently in our Courts, to the surprise and scandal of Protestants. And yet well-informed men, who are qualified to speak on the subject, affirm that the marriage laws of the province are all right as they now stand, and that what is needed is a judiciary not under the power of the Bishops, to apply them. The school, the court house, the parliament, the factory, the shop and the home are largely in the grip of Rome.

*Inner Unrest.* It does not follow that every Roman Catholic you meet is a sincere believer in the teachings of his church, or an abject slave to his priest or his bishop. The poor and ignorant man, who has lost his wife and has had to sell the cow which fed his children, in order to pay for the funeral service, will readily realize that everything is not at its best in the "good mother Church." Those who have an ordinary education, and who are constantly being warned not to read Protestant books—not even the Bible translated and recommended by their own

church—see clearly that something is being hidden from them; while many professional men will read Protestant literature, provided that it is not too religious in its tone; but these are not more easily reached than the others, on account of worldliness and perhaps secret sin.

*Prospects.* The prospects are slowly but surely improving. At times there will be evidences of a wonderful advance of public opinion toward the reception of the truth, this may continue for a little time and then everything will resume its old position. This may be repeated many times, or there may come sudden developments that will surpass the expectations of the most sanguine—the Lord only knows. All reasonable means have been employed and with some measure of success. They need to be multiplied and strengthened. When new conditions shall arise new methods may be called for, and we shall be ready to adopt them.

*Our Duty.* The duty of every Canadian Christian to help forward this work is very clear. If the province of Quebec is not evangelized, it will continue to have aims and interests at variance with the rest of the Dominion and will continue to make it difficult, if not impossible, to have a united people. Time, progress in material things, even education, will not of themselves make a people united or great. Whatever may be our respective views of the importance of national unity, or of having the same ideals throughout all our provinces, there is something of even far greater importance to be kept in mind:—The salvation of these French people, the carrying out of the great

Commission, the establishment of the Kingdom of God. Mary with all her holiness (which no one denies), and all her devotion to the "Child Jesus," is never pointed out by the Holy Spirit as the head of the Kingdom. Jesus Christ must be crowned Lord of all, even in the Province of Quebec.

## PART IV.—WESTERN CANADA

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### CHAPTER VIII.

#### HISTORICAL SKETCH.

##### I. LAYING FOUNDATIONS.

(1) **Beginnings.** *First Baptist.* The distinction of being the first Baptist to settle in the great West probably belongs to John Morton, a man who has been closely associated with the development of Baptist work in that part of British Columbia. He belongs to a family of that name who fled from Scotland to England more than three hundred years ago, to avoid the persecution then raging against the Protestant religion in that country. Accompanied by William Hailstone and Samuel Brighthouse, he came in the autumn of 1862 to New Westminster, and in the following autumn, with an Indian guide, explored the forest-covered peninsula on which the city of Vancouver now stands. Impressed with the location, Mr. Morton persuaded his two companions to join him in homesteading almost six hundred acres, and they built their cabin a little West of where the splendid new Post Office building of the city of Vancouver has recently been erected.

(2) **First Baptist Missionary.** Although for some years previously the claims of the North-West, as this land was then called, had been a topic of discussion

among the Baptist leaders of Ontario, the first denominational action was not taken until 1869. That year a deputation, consisting of Rev. Dr. Thomas L. Davidson and Rev. Thomas Baldwin, was sent to visit the country and report. The report of the committee was so favorably received that a fund was immediately raised sufficient to sustain a missionary for three years. It was not, however, until 1873 that Rev. Alexander McDonald, the pioneer Baptist missionary, reached the West. It had taken nine days to travel from London, Ontario, to Winnipeg, which was then a small hamlet of five or six hundred inhabitants, with muddy streets, no sidewalks, small log or lumber houses, and nothing to indicate early growth into a large metropolis. Here he was welcomed by Mr. W. R. Dick, a loyal Baptist, who for years was a devoted supporter of the missionary and the mainstay of the work. After carefully studying the religious conditions of the town, Mr. McDonald began to scour the country looking for openings for Baptist work. He made trips by stage and boat, as far West as what was then known as Palestine, now Gladstone. At Portage la Prairie, where he expected to find the nucleus of a Baptist cause, he found a number of Disciples, who showed him much personal kindness and expressed great appreciation of his ministry. Services in Winnipeg were first held in the schoolhouse, which was badly located and inconvenient. The most of the missionary's work had to be done from house to house. He began a prayer-meeting in his boarding-house and invited all praying people to attend. This was the first prayer-meeting held in Winnipeg, and soon became quite a centre of religious influence. The minis-

ters of other denominations were in frequent attendance. When summer came the immigration sheds with their incoming homeseekers provided large audiences for the speaker. His pulpit was an empty box or log, and the seats of the congregation the grass plot in front of the sheds. With the approach of the colder weather the schoolhouse was exchanged for an upper room used as a meeting-place by the Good Templars. This being more centrally located and more comfortably fitted, a better attendance was secured. More Baptists were moving in, and by autumn the work began to present a more hopeful aspect.

*Eastern Aid.* In December, 1873, Mr. McDonald, at the request of a Manitoba Committee of the Ontario Convention, returned to the East in search of funds for the building of a house of worship and to secure a second missionary. The funds were secured, but a second missionary was not appointed at that time. Before returning to the West in 1874, Mr. McDonald, on June 9th, married Lucinda Elma York, of Wardsville, Ontario, who thenceforth was closely associated with the development of the work.

(3) **First Baptist Church.** The building of the first Baptist house of worship had been begun during Mr. McDonald's absence, by Mr. Dick, who himself donated two lots for this purpose. The money subscribed was not found sufficient to cover the cost of the building, but the deficit was also made up through the generosity of Mr. Dick. The church was thus dedicated free of debt, the first services being held on November 8th, 1874. It was not, however, until the 7th of February, 1875, that the First Baptist Church of Winnipeg and Western Canada was fully organized

with a membership of seven. The constituent members were Mr. and Mrs. W. R. Dick, Mr. Ruel Clark, Mrs. David Linklater, Mrs. Thomas Scott, Rev. A. McDonald and Mrs. McDonald. Of these, only Mrs. Linklater survives. Its first baptismal service—the first in all the West, was held on January 23rd, 1876, when two young men thus entered the membership of the church. The first candidate was Mr. Alfred Hill, nephew of Rev. Thos. Baldwin, one of those who first came to spy out the land. This church became self-supporting in 1879. The statistics of the following year show four churches organized in Western Canada, with a total membership of 162.

*Other Early Churches.* In October, 1876, the church at Emerson was organized, also with a membership of seven, and Rev. D. McCaul, who had moved into the country in 1874, became its first pastor. In 1878 Rev. John Stewart came to Stonewall and began missionary work, organizing a church the same year. In 1879 Rev. A. C. Turner, formerly a Roman Catholic priest, was ordained to the Baptist ministry in Winnipeg, and took the oversight of the interests at Portage la Prairie and High Bluff, where a church was organized in 1881. Rev. James Anderson came this year and took charge of the work at Emerson, succeeding Rev. James McCaul. About this time, also, Rev. William Murdin arrived from Ontario, and began Missionary work. Thus workers were becoming more numerous, and new churches were being organized with each succeeding year.

(4) **First Association.** In 1881 a few representatives of the little group of Baptist churches met in

Winnipeg and organized as a denomination under the title, "Red River Association of Baptist Churches." It was early recognized that this name was not sufficiently comprehensive, and on March 1st, 1882, the organization was completed as, "The Missionary Convention of Manitoba," with seven constituent churches, these being Winnipeg, Emerson, Stonewall, Portage la Prairie, High Bluff, Rapid City, and Gladstone. At the request of this Convention, Mr. McDonald resigned the pastorate of the Winnipeg First Baptist Church, to become pastor at large and care for the missionary interests of all the churches. In this work he was engaged for over a year. He was succeeded in First Church, Winnipeg, by Rev. A. A. Cameron, who brought to the task large vision and enthusiasm. The rapid increase in the population of Winnipeg at this time made necessary an enlargement of the church building and brought encouragement to the entire Baptist work. By 1883 ten churches had been organized in the prairie territory, with a membership of five hundred persons.

(5) **The Baptist Convention.** In 1884 the name of the general organization was changed to "The Baptist Convention of Manitoba and the North-West Territories," and by June 30th, 1885, there were thirteen churches, with ten pastors and a membership of 641. Among the pastors at that date may be noted the names of Rev. Jesse Gibson, Rev. J. E. Moyle, Rev. H. G. Mellick, and Rev. J. E. Davis, while on the list of the Board of Directors are found the names of Messrs. H. E. Sharpe, G. F. Stephens, J. H. Fairchild, S. J. McKee, and S. L. Head. The President for the

year was Mr J. B. McArthur, Q.C., while Mr. J. F. McIntyre was Recording Secretary. Messrs. Robert Darrach and I. E. Fairchild were the Vice-Presidents. During the session of this Convention the church at Brandon was organized, and Rev. J. H. Best was installed as pastor. A very interesting item in the report of the Board, at this time, throws considerable light upon the movement looking towards a Baptist Union of Canada: "One of the most important duties laid upon your Board during the past year was that of carrying on negotiations through your Corresponding Secretary, with the various organizations in the East, with the object of forming a union of Baptists throughout the Dominion, for the carrying on of Missionary work. We are happy to say that the result of these negotiations has been most successful. The basis of union will be laid before you at this Convention, for your approval."

(6) **Dominion Board.** At the end of the following year there were reported twenty churches, duly organized, with a membership of 798. The Dominion Board, above referred to, carried on work for two years, but owing to some misunderstandings its operations were not satisfactory, and its work was discontinued after the Convention meeting of 1887.

(7) **Superintendent of Missions.** At this Convention (1887) a new departure was made in the appointment of Rev. J. H. Best as Superintendent of Missions. Mr. Best's duties were to visit the different sections of the country for the purpose of holding evangelistic services, organizing churches, to collect funds, to provide pastors for the various fields, and to

do any other work that the Executive might direct. In addition to these home labors, he was to carry on negotiations with the Baptists of Eastern Canada. This breaking down of the arrangements for a Dominion Board, and the appointment of a Superintendent, mark a new period in the history of our work, and end the epoch which might be called the beginnings of Baptist work in Western Canada. The churches now having a free hand in the development of their undertakings throughout the West, gave themselves earnestly to the tasks. A number of churches in the growing centres of population assumed the responsibilities of self support. Prospects became brighter for large developments in the following years.

*Privations of Pioneers.* The sacrifices and hardships endured by those who had left the settled conditions in the East, to undertake work amid the raw surroundings of the West, can only be imagined in this later day. One missionary of this time tells of the poverty endured because of the failure of crops among his parishioners. He and his family lived for more than two weeks on oatmeal and water. Then the gift of a cow made living easier for them, and relieved the distress. None except men of grit and endurance held out in those trying days when foundations were being laid. Pioneer life in a new country always involves loneliness and hardship, and for no one more than the missionary and his wife. These, with little promise of the landed possessions and the future competence which, lure the average settler, shared in all the struggle and self-denial, when food was scarce and shelter scanty.

## 2. PROGRESS OF THE WORK ON THE PRAIRIES.

(1) **Colporteur.** The advance of the earlier years had been made without much inter-church organization, although there had been a deep spirit of brotherhood and co-operation. The establishment of a regular Convention, with its annual meeting, provided an agency for more efficient effort under the leadership of an efficient Executive Board. In addition to a Superintendent, Rev. R. H. Yule was appointed in 1883 to the office of Missionary Colporteur. His duty was to visit the outlying districts, in which arduous work he rendered years of noble service. The life of such a missionary in those early days must have been trying indeed. Trains were by no means frequent, and connected only the principal places. Other means of travel were very primitive and tedious, while the accommodations accorded travellers were such as necessity dictated, rather than comfort. Many communities were found without any form of Christian service, and the scattered homesteaders were glad of a visitor who could bring to them a ministry of comfort and courage.

(2) **Superintendency of Rev. J H. Best.** When Mr. Best was appointed there were but two ordained missionary pastors left on the fields of the Convention of Manitoba and the North-West Territories. During this year, however, four churches declared for self-support, and five new communities were occupied for the first time. The Convention report for the year which ended April 30th, 1888, shows that these churches expended for all purposes \$9,162.99, while the income from outside sources was extremely small.

Through some misunderstanding, no money at all was received from the Maritime Provinces, and a very meagre amount from Ontario and Quebec. The next year's work proved somewhat more favorable. A delegation was sent to the Maritime Provinces to present the interests of Western Missions, and received a hearty welcome, \$1,000 being pledged to Western work. Rev. J. H. Best was sent to appeal to the Ontario and Quebec Baptists, and was likewise very cordially received, thus laying the foundation of the large support given to the Western cause in later years. The report of the Executive Board shows an advance in all the work; the territory had extended until it included the city of Calgary, though there was no church between Calgary and Brandon, a distance of seven hundred miles. The Treasurer reported for this year the Convention receipts for Missions as \$3,643.99, while the churches themselves had expended for all purposes \$12,817.09. The plans outlined by the Convention of this year show the deep sense of responsibility which prevailed as the delegates laid the foundations of the future work of the denomination. An Educational Committee reported on the advisability of establishing a Western College, provided an adequate sustaining fund could be raised.

(3) **Superintendency of Rev. J. H. Doolittle.** At the close of the Convention year, Rev. J. H. Best resigned the Superintendency to resume the pastorate, and Rev. J. H. Doolittle, pastor of the Emerson Baptist Church, was appointed his successor. Mr. Doolittle, however, continued in this office for only a short period, when he, too, re-entered the pastorate at Rapid City. The office was then allowed to remain vacant

for a time, for the sake of economy. Seven new pastors having been placed on the field, it was the opinion of the Board that this extra outlay could best be provided for by administering the work for a time without a paid Superintendent. The pastors' salaries throughout the Convention, for the year 1889, amounted to \$9,084.58, of which the Board provided \$2,077.50.

(4) **Supervision of Rev. A. Grant.** During the vacancy of the Superintendency, Rev. Alexander Grant, of First Church, Winnipeg, Corresponding Secretary for the Board, exercised a semi-official supervision of the whole territory. This was in addition to editing the *North-West Baptist* every month, fulfilling his duties as a pastor, and meeting the many demands for lecture and pulpit work. The territory was increased during this year, and among the important points opened up were Lethbridge, Moose Jaw, and Regina. The Treasurer of the Convention reported receipts for the year of \$5,763.68. Of this \$2,000 came from Ontario and Quebec, and \$1,000 from the Maritime Provinces. The churches had expended for themselves, for all purposes, \$24,578.48. The increase in expenditure was largely due to the fact that fewer of the churches than ever before had been pastorless during the year. The pastors' salaries amounted to \$14,475.00, of which \$3,777.00 was provided by the Board.

*Educational Work.* The work done along the educational line for this year was in connection with Manitoba University. A house was secured, and students for the ministry who desired to remain in the West and pursue their duties at the University were

boarded here at a cost of \$3.00 per week. A teacher was secured who took charge of the house, supervised the studies of the students, and directed them somewhat in theological instruction. There were sixteen students in all during the year.

(5) **Superintendency of Rev. H. G. Mellick.** In April, 1892, the Board called Rev. H. G. Mellick, of St. John, New Brunswick, to the Superintendency. Mr. Mellick was not unacquainted with the country, having previously served in several of the churches. The Convention reports of the work this year show an advance. The general treasury had received \$7,605.33. Of this amount \$2,000 came from Ontario and Quebec, and the same amount came from the Maritime Provinces, while the receipts from the churches of Manitoba had considerably increased. During the following years Mr. Mellick was tireless in his labors in both the West and East. During the first year of his Superintendency eleven new pastors were settled on the field, and the frontiers of the work pushed as far north and west as Edmonton. His trips to the eastern provinces were of very large value in deepening the interest there in the great field of Western Canada. He continued in office until 1897, when he resigned to re-enter the pastorate. The reports of the Convention which closed his labors show the receipts of the Treasury to have amounted to \$10,959.51. The number of churches reporting in this year were 59, with a total membership of 3,130.

*Death of Alexander Grant.* Shortly after Mr. Mellick's resignation a very severe blow fell upon the Baptist work in Western Canada and upon the people, in the tragic death of Rev. Alexander Grant, who was

drowned August 3rd, 1897, when on his summer vacation. Up to the last Mr. Grant had given all his strong, virile manhood for the Baptist cause in Western Canada, and but a few weeks before his death had attended the Baptist Convention of Ontario and Quebec, held in London, where, in a powerful address on "Horizon," he pleaded the cause of Baptist Missions in Western Canada. His ministry still lives in many hearts and lives of the country whose lure was so strong within him.

(6) **Superintendency of Mr. Vining.** A few weeks after Mr. Grant's death Rev. A. J. Vining was appointed Superintendent of Missions. Mr. Vining's coming into office was at a most opportune time. The years preceding this had been made difficult by the financial depression which had extended over the entire continent and had greatly retarded the development of this, the newest West. Uncertain crops had made it hard to enlarge the interests already founded, and the difficulties experienced by the new settlers in getting a foothold made every gift to missions a real sacrifice. With this year brighter hopes dawned upon the churches, and new courage inspired the leaders. It was during this period that some of those whose names have been very closely associated with the development of the work came into Western Canada. Rev. W. C. Vincent became pastor at Rapid City and was called shortly afterward to the Logan Avenue Baptist Church, Winnipeg. After a pastorless period of about two years, John MacNeill was called to the First Church, Winnipeg, where he was ordained on October 24th, 1899, and entered upon the strong pastorate which meant so much to the work of

the whole West. It was with Mr. Vining's Superintendency that the Baptist denomination in Western Canada grew to a deeper consciousness of its own strength, and began to measure its strength against the opportunities and responsibilities of the rapidly developing country.

*Marks of Progress* By 1900 there were sixty-nine churches, while 175 points were touched with regular services, and forty churches reported property, estimating their value at \$115,000. These forty buildings accommodated ten thousand people, and the average Sunday attendance was six thousand. The membership reported was 4,111, while during that year 347 were received into membership by baptism, and 280 by letter. These churches had expended for local purposes \$44,115.78, and their benevolent offerings amounted to \$6,245.70, making a total for all purposes of \$50,361.50, or an average of \$12.00 per member. Brandon College was established during this Convention year, in the city of Brandon, and Western Baptists subscribed \$14,510 toward the project. In spite of all these local and other burdens, the receipts of the Convention treasury show a great increase, \$18,847.35 being the receipts for work on the fields of Western Canada. This increase in the income of the Home Mission treasury was largely due to the systematic effort in the East. Of this amount, Ontario and Quebec provided \$9,734.42, and the Maritime Provinces \$4,755.91.

*National Baptist Convention.* This year was also notable because of the meeting of the National Baptist Convention which convened in Winnipeg, July 5th to 13th. Representatives from all the Provinces

in Canada were present, and a great enthusiasm was manifested. The visit of these Baptists from the East did much to enlist the interest, sympathy, and support of the Baptist host across the country, in the work that was being done.

(7) **Appointment of Rev. W. T. Stackhouse.** At the end of the Convention year of 1900-1901, Mr. Vining resigned from the Superintendency and Rev. W. T. Stackhouse was appointed as his successor, entering immediately into the office.

### 3. THE PACIFIC PROVINCE.

*Beginnings of Baptist Effort.* The Province of British Columbia was only three years old, and its communities were still very few and very small when Baptists began their ecclesiastical history in that Province. Mr. Alex. Clyde, from Stratford, Ontario, went to Victoria in December, 1874. He gathered the few Baptists of the city together, and they met for worship in each other's homes. Rev. William Carnes, being called to minister to them, became the first Baptist pastor, on March 29th, 1876.

(1) **First Church.** Preaching services were conducted for four Sundays in the Philharmonic Hall on Fort Street, and on May 3rd, 1876, a regular Baptist Church was organized, with sixteen constituent members. These were:—William Carnes, Alexander Clyde, Mrs. Clyde, C. Bishop, F. Spotts, Mrs. Spotts, T. W. Pierre, Alfred Oldershaw, Mrs. Johnson, T. Matthews, John Sluggett, Ang. Christopher, M. F. Bailey, Mrs. Bailey, Mrs. Page, and Mrs. Pierre. The deacons were Brethren Clyde and Bishop, while Brethren Oldershaw and Bailey were clerk and trea-

surer. In 1877 the church affiliated with the Puget Sound Association of the northwestern states.

In June, 1876, a lot on Pandora Street had been purchased for \$1,150, and a building committee appointed "empowered to borrow what money they may require for building the Baptist Chapel." In January, 1877, the first Baptist church edifice, a building thirty-six feet by fifty feet, was dedicated. Rev. J. C. Baker, of the Publication Society of San Francisco, was a loyal friend and supporter of the church in its early struggles.

In May, 1877, Mr. Carnes resigned. His successors were Rev. I. H. Teele, Rev. Geo. Everton, Rev. Joseph Beaven. About the time Mr. Beaven's pastorate closed, the long struggle of the little church to carry the indebtedness was brought to an end by the foreclosure of the mortgage. Discouraged by this event, and by the difficulties which had long existed between the white and the colored members, the church disbanded on June 30th, 1883.

(2) **Calvary Baptist Church.** On July 3rd, however, twenty-three members of the original church re-organized under the name of the Calvary Baptist Church. In October they secured a new building site, and in February, 1884, Rev. Walter Barsz was called to the pastorate. A period of gratifying prosperity began. Additions were made to the membership. A church edifice was erected and dedicated free of debt, at a cost of about \$4,500, and a Mission was established, which, in a few years, developed into an independent church. He was succeeded by Rev. M. R. Rugg, D.D., who was to be a strong factor in the development of the Baptist work of British Columbia.

(3) **New Westminster Church.** This church was organized on August 19th, 1878. For a short time they were served through a monthly service by Mr. Teele, pastor of the Victoria church. This arrangement, however, was soon terminated, public services were allowed to cease, and the church became practically extinct. In 1883, as the result of an appeal made to the Puget Sound Association, Rev. Robert Lennie was sent to visit the field, and in 1885 became pastor. The American Baptist Home Missionary Society rallied to the support. The work prospered under Mr. Lennie's ministry, and in the Autumn of 1886 a brick church edifice, valued, together with the site, at over \$6,000, was dedicated free of debt. Mr. Lennie was succeeded by Rev. Thos. Baldwin, and he by Rev. J. H. Best, in 1897.

(4) **Other Churches.** The First Baptist Church, of Vancouver, was organized in 1887, and a building erected. Rev. J. B. Kennedy became its first pastor in the following January. Mount Pleasant and Jackson Avenue churches, both in Vancouver, were organized in 1891 and 1894, respectively. Other churches at various points in the Province came into existence from year to year—Nanaimo in 1889, Emmanuel Church, Victoria, 1890, Chilliwack, 1893, until to-day (June, 1911) there are 41 churches, with 32,000 members.

In the early years the churches were associated with the Puget Sound Association, which was later known as "The Northwest Baptist Convention," and included the Baptist churches of Western Washington and British Columbia.

(5) **The British Columbia Church Extension Society.** On April 14th, 1896, the British Columbia

Baptist Church Extension Society was organized, at a meeting held in First Church, Vancouver, with Rev. J. H. Best as President, Rev. W. T. Stackhouse, Secretary, Wm. Marchant, Esq., Treasurer, and Rev. R. W. Trotter, Financial Agent. Others who were active in this organization were Rev. W. A. Gunton of Nanaimo, Rev. P. C. McGregor of Chilliwack, and Rev. G. C. King of Jackson Avenue Church, Vancouver. There were at that time eight organized churches in the Province, of which only three were self-supporting. On April 14th, 1897, the Extension Society met in Convention in Victoria, when Rev. D. D. Proper, General Missionary of the Baptists on the Pacific Coast, reported enthusiastically on the prospects for work in the interior of the Province. About this time, however, the American Baptist Home Mission Society, owing to their heavy indebtedness, found it impossible to continue their appropriations toward British Columbia, and the churches of that Province were notified that the appropriations would cease after September 30th, 1897.

**(6) The Baptist Convention of British Columbia.**

A second denominational gathering was, therefore, called in 1897 to consider this emergency. It met with First Church, Vancouver, on July 7th. The Extension Society agreed to dissolve, and the "Baptist Convention of British Columbia" was brought into existence, with Rev. P. H. McEwen as first President; Rev. W. T. Stackhouse, Vice-President; O. H. Cogswell, Secretary; and Wm Marchant, Treasurer. Other members of the Board who have ever since been prominently identified with the work of that Province are E. B. Morgan, of Vancouver, and A. B. McNeill, of

Victoria. There were eleven churches united in this Convention, reporting an aggregate membership of 1,050, and a grand total raised that year by these churches of \$9,953.22, for all purposes. From year to year the annual reports show steady progress in respect to the perfecting of the organization, the growth of churches and the missionary income. Rev. R. W. Trotter deepened the interest of the Baptists in the older Conventions of Canada by a strong campaign which he carried on as financial agent for the Baptists of British Columbia, in the Eastern Provinces. The first annual report on Home Missions was presented on July 6th, 1898, by Mr. Stackhouse, who was at that time pastor of the First Church, Vancouver. This report provided a most encouraging review of the work being done on the mission fields of the Convention, which were being served by a splendid contingent of missionaries. In the reports of this year, J. B. McArthur, Esq., of Rossland, who had previously been associated with the early development of the Baptist work of the prairies, receives grateful mention. Among other names which appear for the first time in the annals of the Baptists of British Columbia are those of I. G. Matthews and G. R. Welsh.

(7) **Superintendent of Missions.** In 1899 a forward step was taken in the appointment of Rev. J. E. Coombes as Corresponding Secretary and Superintendent of Missions for the Convention. A year later Mr. Coombes was succeeded in this office by Rev. P. H. McEwen, who, for several years thereafter, served the Convention in this important position. During this period he was not only untiring in his efforts within the Province, but served the larger interests of the

Baptist work of the Dominion, in bringing through his pen and by his presence in the East a closer bond of fellowship between the mountain Province and the other Provinces of Canada. To his sane policies, his broad sympathy, his quiet and forceful administration, the progress of the work in these years as well as the foundations of denominational life in the Province are indebted in a very large way.

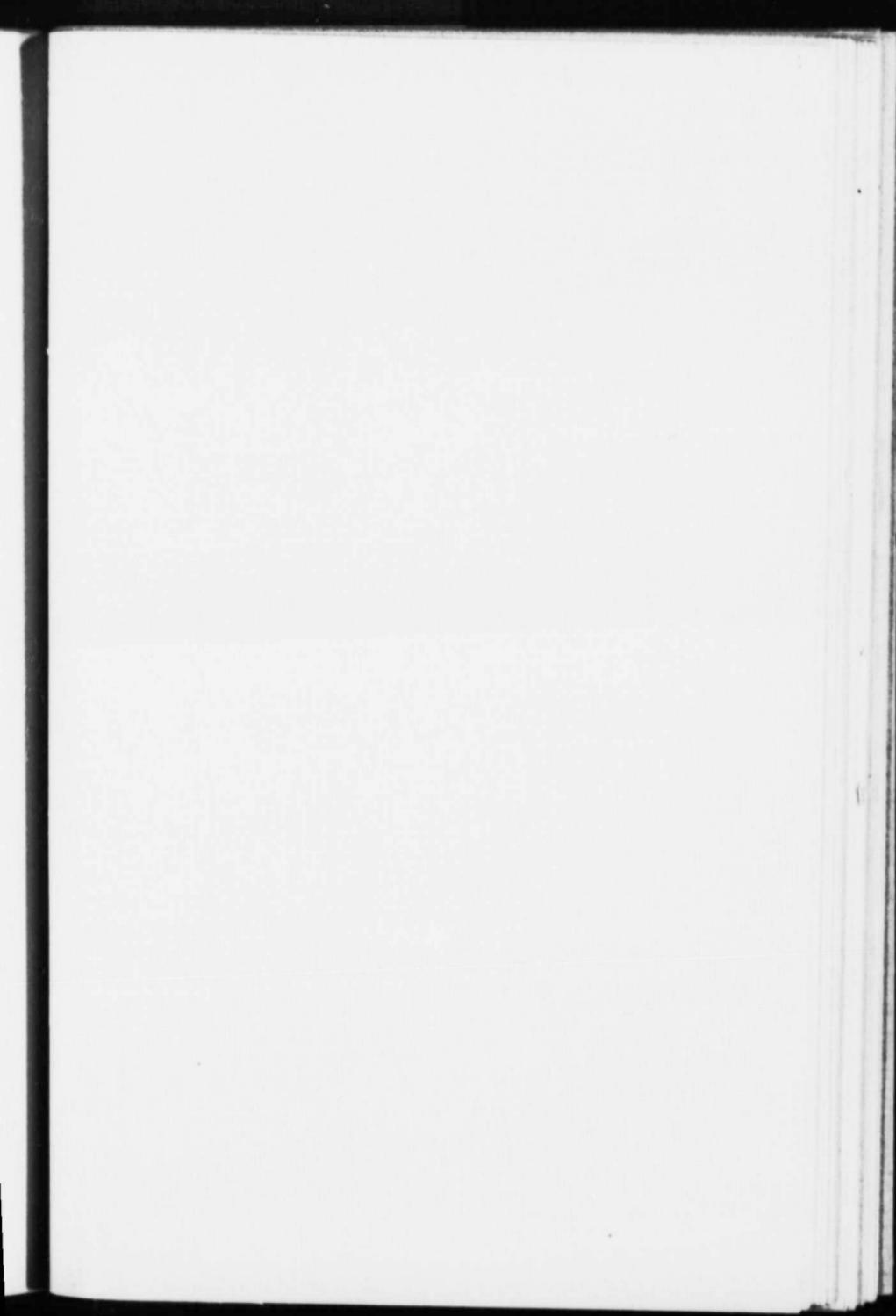
Among those who, during the period of Mr. McEwen's Superintendency came into prominence as members of the Board and counsellors in the work, are Dr. L. N. McKechnie, Rev. J. F. Vickert, Mr. C. S. Stevens, and Rev. F. W. Auvache. The last named, almost from the beginning of his work in British Columbia, has held the office of Secretary. In this capacity he has rendered a most careful and accurate service, fully-deserving of the appreciation which he has received from those among whom he has worked.

**(8) Convention's Enterprise.** In 1899 the Convention decided upon the establishment of a denominational paper, and appointed as editor Rev. W. B. Hinson, who had succeeded Mr. Stackhouse in the pastorate of First Church, Vancouver. The broad horizon of the British Columbia Baptists and their strong efforts to seize every opportunity of service are clearly indicated in the minutes of the Convention, from year to year. The Sunday School work has, from the beginning of the Convention, received strong emphasis. The work of the Baptist Women also has come very close to the heart of the Convention as a whole, and no other Board has been given a more prominent place in the Convention gatherings, than that on women's work. The President of this Board has almost invariably been a

Vice-President of the Convention. This office has been held by Mrs. P. H. McEwen, Mrs. A. E. Postill, Mrs. Wm. Grant, Mrs. W. H. Spofford, Mrs. A. J. Hill, Mrs. J. Templar.

(9) **Changes in Management.** In 1904, Rev. P. H. McEwen closed his work as Superintendent of Missions, and it was decided at the Convention of that year that the office of "General Missionary and Evangelist" be substituted for that previously known as "Superintendent of Missions." Shortly after this time, however, a movement was started, looking toward co-operation between the Convention of British Columbia and that of Manitoba and the Northwest, particularly in respect to a joint Superintendency of Home Mission work. An arrangement had previously been effected by which the interests of both Conventions were presented in Eastern Canada, by the one representative. A like plan has been adopted in respect to joint-representation in Great Britain. In 1905 the arrangement in respect to the joint-superintendency went into effect, with Rev. W. T. Stackhouse as Superintendent of Missions for the two Conventions. This policy was continued for two years, but in 1906 the Board of British Columbia Convention opened negotiations with that of the sister Convention, looking toward full union. The result was "The Baptist Union of Western Canada," described in Section 4.

In this year, also, Scandinavian Mission work was undertaken for the first time in the Province. About the same time a movement was inaugurated, which resulted in the establishment of Okanagan College, at Summerland.





MEN OF THE WEST.

MR. JOHN MORTON.

REV. W. T. STACKHOUSE.

REV. A. McDONALD.

MR. H. E. SHARPE.

(10) **Rev. D. E. Hatt.** In February, of 1907, Rev. D. E. Hatt was appointed to the position of Missionary Evangelist for the Province of British Columbia. He brought to the tasks of this onerous office boundless energy and enthusiasm, which meant much in the expansion of the work in many sections of the Province. At the Convention gathering, held in Summerland, in July, 1907, the organization of five new churches was reported. Twenty-seven churches appeared on the roll, and over ninety delegates represented them in the annual meeting.

Through the union with the Baptists of the Prairie Provinces the Baptists of British Columbia have made, and will continue to make, their own splendid contribution to the life of all. They, with the churches of the plains, will reap in equal measure, the advantages of that reciprocity of thought and inspiration which will increasingly stimulate and dignify the Baptist consciousness in these rapidly developing Provinces.

#### 4. EXPANSION AND UNION WITH BRITISH COLUMBIA CONVENTION.

(1) **Superintendency of Dr. Stackhouse.** The life of no leader among the Baptists of Western Canada is more intimately woven into the warp and woof of their history than is that of W. T. Stackhouse for the years 1901 to 1908. They were growing years for this great new country. During that period the churches prospered and multiplied beyond all past record, the roll of ministers and missionaries more than doubled, and the aggregate membership of the churches in the prairie Provinces increased from 4,700

to over 8,000 persons. Under his leadership also new ideals of stewardship took possession of the churches, resulting in great increase in the funds of the general treasury. But beyond these lines of progress, which can be indicated by numerical and financial tables, perhaps the very greatest contributions made by Mr. Stackhouse to the denomination's life were in the development of a healthy optimism and in the inculcation of a spirit of genial and generous statesmanship. Everywhere throughout the Convention field his deep kindness inspired affection, and his faith in God and men brought courage to the workers.

*Appointment of Rev. C. C. McLaurin as General Missionary.* At the same time that Mr. Stackhouse was called to the Superintendency, Rev. C. C. McLaurin, pastor of the church at Brandon, was called to the work of General Missionary. The choice proved a wise one, for no two men ever worked together in happier or more healthful relations than did these two. For the work laid upon him, Mr. McLaurin showed a peculiar fitness. No tasks were too onerous, no journeys so taxing as to cause him hesitation. Many a struggling church and many lonely homesteaders have had occasion to be grateful for the sympathetic and unbargaining ministry of the years spent in this office.

*Appointment of Rev. D. B. Harkness.* In the summer of 1904 a new departure was made in the creation of a department of non-English Missions, and Rev. D. B. Harkness was called to take charge under the general supervision of Mr. Stackhouse. In a very short time it became evident that the services of this latest addition to the staff could be of greatest value as an assistant to Mr. Stackhouse in the work as a whole.

In the spring of 1906, therefore, the title was changed from Superintendent of Non-English Missions, to Assistant Superintendent, which relation continued during the remainder of Mr. Stackhouse's term of office.

*Broadened Relations.* During these years also many advances were made in respect to relations existing between the Baptists of Western Canada and Baptist organizations elsewhere. Rev. A. J. Vining became representative in Great Britain, to be followed after two and a half years by Rev. J. B. Warnicker. Both of these brethren rendered splendid service in bringing about a better understanding between the mother country and this new land. A Board of Western Missions was brought into being in the Ontario and Quebec Convention and later in that of the Maritime Provinces. In Ontario and Quebec, Rev. Walter Daniel was appointed Field Secretary, and has contributed greatly to the deepened interest in those Provinces toward the newer part of the Dominion. The German Baptist and Swedish Baptist organizations in United States came into a co-operative fellowship in the work in Western Canada. These advances all indicate the deepening sense of responsibility toward Western Canada among Baptists, both at home and abroad.

(2) *Joint Superintendency.* The years 1906 and 1907 stand out prominently in the history of Baptists in the Western Provinces, by reason of a number of movements which developed or culminated during these years. Early in this period a degree of union was effected between the Baptist Convention of Manitoba and the Northwest, and the Baptist Convention of British Columbia, by the arrangement of a joint Super-

intendency. Rev. W. T. Stackhouse was appointed by each Convention as joint Superintendent, although the organizations remained distinct.

*"Big Four Mission Fund."* In the Fall of the same year (1906), a missionary campaign was launched at Calgary, which gave promise of providing for a very great extension in the work. Many business men subscribed in large amounts to what was called the "Big Four Mission Fund," in deference to the four great Provinces of the West. This movement among the Baptists of Western Canada was contemporary with the Laymen's Missionary Movement in the Eastern part of the United States, and was shortly afterward linked with the latter so far as organization was concerned. The new conceptions of missionary giving then implanted have been, and will continue to be, of increasing value to the work of the churches in respect to both local endeavor and general missions.

*Changes in Organization.* The following spring provision was made for more effective field work by the appointment of Rev. C. K. Morse as General Missionary in Manitoba, Rev. C. B. Freeman in Saskatchewan, and Rev. C. C. McLaurin in Alberta. About the same time Mr. Stackhouse was relieved of detail field supervision in British Columbia, by the appointment of Rev. D. E. Hatt as General Missionary there.

(3) **The Baptist Convention of Western Canada.** The annual meeting of the Convention of Manitoba and the Northwest, for 1907, was held in June, at Edmonton. At this time negotiations which had been under way looking toward union with the Baptist Convention in British Columbia took definite form, when the Convention entrusted the General Board

with full power to act, in arranging the details of such a union. The following month the Convention of British Columbia, in session at Summerland, took similar action, and as a result a union meeting of the Conventions concerned, was called at Calgary for November 19th and 20th, 1907. Here the union of the two Conventions was consummated under the name of "The Baptist Convention of Western Canada." At the time of Union there were in the four Provinces, 185 organized churches, with an aggregate of more than 10,000 Baptist church members.

In such a record as is here given, it is impossible to indicate in any adequate way the development of these seven years. While the figures will give some idea of the multiplication of the churches, the true progress of the work is better indicated in the deepened sense of denominational unity and of mutual interest throughout the entire area.

#### 5. ORGANIZATION AND INTER-PROVINCIAL RELATIONS.

(1) **Conditions.** *Financial Crisis.* Just about the time that the Union spoken of in the last section was effected, the severe financial depression so keenly felt in this newer section of the Dominion multiplied the problems of Home Missionary endeavor. This was particularly true of Baptists in Western Canada who, while receiving contributions from Eastern Baptists toward their work, lacked the strong moral support as well as direct financial responsibility enjoyed by other denominations whose organization is Dominion-wide. The closing meetings of the two former Conventions had

committed the new organization to many undertakings involving very large increases in expenditure. The sudden and very great shrinkage in income brought the general Board of the Convention face to face with the severest financial struggle in the history of the denomination. In the midst of the crisis the decision of the Board was that the honor of the denomination must be sustained at all hazards. To this end arrangements were made for the carrying of such indebtedness as would be necessary to sustain the work without serious sacrifice. It was such a time as brings the severest tests of loyalty and self-sacrifice, but the wisdom of the Board's action has been amply sustained, in the experiences of the years that have followed and the present standing of the work.

*The first annual meeting* of the larger Convention was held in November, 1908, with the First Baptist Church, Vancouver. The reports then presented covered a period of fifteen months, and showed a total of 201 churches, with a membership of over 11,000. The baptisms for the year reached 1,150, this being the largest annual total in the history of the churches.

*Withdrawal of Dr. Stackhouse.* This was the last annual meeting during the Superintendency of Mr. Stackhouse. In February following, he resigned his office to take up the work as General Secretary of the Baptist Laymen's Missionary Movement of Canada. Rev. D. B. Harkness, who for five years had been closely associated with Mr. Stackhouse as an assistant in the work, was appointed his successor, entering upon the office in the middle of February, 1909. The withdrawal of Dr. Stackhouse from the direct leadership of the work in Western Canada was very keenly

deplored by all, although it was recognized that he was so eminently fitted by qualities of mind and by his years of training, for the new work upon which he entered. No words of appreciation of his work could truly indicate the affectionate esteem in which this man was held by those for whom, and among whom, he served in Western Canada. To him, more than to any other, is attributable the kindly code of missionary diplomacy which has meant so much to the cementing of the Baptist interests in this great new land.

(2) **Principles of Organization.** The period covered by this section was not only characterized by the loss of Dr. Stackhouse and a keen financial struggle, but also by great progress in the matter of organization. The system now in vogue among Baptists in Western Canada is by no means of sudden development, but it is the result of patient and persistent effort to secure those agencies which will best provide for the carrying forward of all phases of the work in so large an area. The various steps and retracings need not be detailed, but the organizations as they now stand are deserving of careful consideration. In the Baptist organizations in Western Canada the basal principle is laid in the assertion of the right of the individual to freedom of thought and religious activity. In 1875, seven men and women in Winnipeg found themselves sufficiently akin in spirit and religious ideals to band themselves into a church. In so doing, each agreed to that curtailment of independent action which would make possible a strong co-operation in service. Through their fellowship in service they sought two distinct lines of achievement—their own spiritual culture and the

winning of others to an acceptance of their ideals. To this end they organized as a church, with pastor and deacons to lead in the common endeavors. In the extension of their sphere of influence the time came when, other local churches having in a similar manner come into existence, they began to consider that an organization which would gather up the energies of all the churches could more effectively carry forward certain phases of the extension work devolving upon them. Then was organized the Convention. The unit in church organization is the individual, but in the Convention it is the church. This Convention is simply an agency created by the churches for a more efficient service in certain lines of work for which the churches hold themselves responsible. The business meeting of the church is constituted by a quorum representing its members. The business meeting of the Convention is constituted by delegates appointed by the churches holding membership in the Convention. The Convention appoints a Superintendent and Board of Missions to lead in those particular activities transferred to it by the churches.

(3) **Conventions.** In process of time Conventions multiplied also, and in Western Canada there are to-day four Conventions recognizing Provincial lines. These are the Baptist Conventions of Manitoba, Saskatchewan, Alberta and British Columbia. There are also Conventions defined by nationality. These are the German, the Scandinavian, and the Russian and Galician Conventions.

(4) **The Baptist Union.** *Principles.* These operating in different spheres yet feel that there is much they may well do in common, and that through one central

organization they can carry on more thoroughly and effectively certain features of their denominational work. The Conventions retain control of those phases of the work that are distinctly Provincial. To the Baptist Union of Western Canada they commit the carrying forward of such enterprises as can be more cheaply and efficiently administered through a central agency which gathers up into itself the strength of all. The business meeting of the Union is constituted by representatives appointed by the respective Conventions, for the unit in the organization of the Union is the Convention. To provide for the leadership of the work a General Secretary and an Executive Board are appointed to direct those phases of the denominational work which have been handed on from the Conventions to the Union. The simplicity and the harmony of the Baptist organizations of the West are therefore preserved throughout. No system could be more mobile in its operation or more thoroughly democratic in its basis. The tasks assumed by the Baptist Union are not created by it. These were recognized by the churches before there were Conventions and the sense of the obligation was found in the individual soul before the organization of the first local church. Thus all these organizations are simply agencies adapted to the requirements of the work and of the territory occupied. These organizations therefore came into existence because of the demand of the individual Baptist conscience. The forms which the organizations take are determined on the one hand by the democracy of Baptist thought, and on the other hand by the tasks which must be undertaken.

*Objects of the Union.* In article 3 of the Constitution of the Baptist Union of Western Canada, the

objects of the Union are stated as follows:—"The objects of this Union shall be the promotion and administration of such work and enterprises as are deemed in the interests of the Baptist denomination in Western Canada, and especially all those phases of the work of the body in the direction of which the Provincial Conventions are all equally interested."

*Officers of the Union.* In keeping with the form of organization as above outlined, Rev. D. B. Harkness is the present General Secretary, having held this office since the resignation of Dr. W. T. Stackhouse. During the period, from July 1909 to March 1911, the office of Associate General Secretary was held by Rev. C. W. Jackson, formerly pastor of First Baptist Church, Brandon. During this time, and particularly during the long illness of the General Secretary in 1910, Mr. Jackson rendered devoted and valuable service in the direction of the work of the Union. This was, moreover, during that most trying period when the financial conditions were unenviable and the necessary adjustments of the new forms of organization were being made. In March, 1911, Mr. Jackson resigned to re-enter the pastorate. The Field Superintendent for British Columbia is Rev. H. G. Estabrook, a graduate of Acadia University, and for some years pastor of the Baptist Church at Summerland, British Columbia, where he was closely identified with the founding of Okanagan College. Mr. Estabrook succeeded Rev. D. E. Hatt in the Fall of 1909. In Alberta the office of Field Superintendent is held by Rev. C. C. McLaurin, who has been so long associated with the Baptist work of Western Canada, and has a noble and enviable record of service. The Superintendency of Rev. T. M. Marshall includes the Provinces of Mani-

tooa and Saskatchewan. Mr. Marshall is a truly Western man, being a graduate of Manitoba University, and having had many years of service as a pastor in churches of the Provinces which he now serves in the wider office. Rev. J. P. Sundstrom, in January, 1911, succeeded Rev. F. Palmberg as Superintendent of Scandinavian Baptist Missions in Western Canada, having come to Canada from the United States. After being vacant for more than a year following the resignation of Rev. Wm. Schunke, the office of Superintendent of German Baptist Missions has been filled by the appointment of Rev. F. A. Bloedow, a graduate of Rochester Theological Seminary, who has been for several years pastor of the German Baptist Church at Yorkton, Saskatchewan, and Secretary of the Committee on German Baptist Missions. Each of the above mentioned Superintendents is thus the Executive officer of the Convention with which his name is associated. In the case of Mr. Marshall, he is Superintendent at the present time of two Conventions. Similarly the General Secretary is the Executive officer of the Baptist Union of Western Canada, through whose office are co-ordinated the various lines of denominational activity in which the Conventions have common interest. The Union have also appointed an Educational Secretary, who works in conjunction with the Board of Education, whose sphere is described in Chapter IX. At the time of the meeting of the Baptist Union, held in Winnipeg, November, 1910, Rev. J. C. Bowen was appointed to this very important office. Under his leadership splendid progress is already being shown, in the shaping of educational policies which will give symmetry to this department of Baptist work throughout the West.

## CHAPTER IX.

### SPECIAL FEATURES.

#### I. BAPTIST WOMEN OF WESTERN CANADA.

(1) **Organization.** From the beginning of Baptist work in Western Canada, the Baptist women have been prominent in all its progress. As the work grew and the opportunities multiplied it was inevitable that they should seek those spheres of service in which they could labor most efficiently. As a result there came quietly into existence here and there the Baptist Mission Circles which sought to supplement the more general work of the churches. The records of the Mission Circle of First Baptist Church, Winnipeg, go back as far as 1883, where there is reported a gift of \$40.00 toward one mission. In 1885, the few Circles then in existence contributed to the general treasury \$237.95 for Home Mission work. In 1887 the Baptist Women's Home and Foreign Missionary Society of Manitoba and the Northwest was organized. At the meeting of the following year, four Mission Circles reported.

(2) **Activities.** As the energies of the general Convention were heavily taxed by the general Home Mission problems, the Women's Society became the pioneer in many of the allied activities for which the denomination is now responsible. The first service undertaken

by them as a distinct task was that of providing aid in the building of mission churches, and for some years they rendered the chief assistance given to this Church Edifice work. Shortly after the organization of the Society, the appeal of the German communities in Manitoba found a response, and \$200 was granted toward the salary of the first German missionary. The same year \$80.00 was contributed toward the Foreign Mission work carried on by the Ontario and Quebec Board in India. In the Convention year, 1888-1889, the grants toward the German Mission work and Foreign Missions were continued, while increased grants were made toward the Church Edifice Fund.

In 1888 the claims of the Indian settlements of Manitoba began to press themselves upon the minds of the women, and as a result the Society shortly afterward became responsible for opening mission work among the Indians, when Miss Phoebe Parsons, now Mrs. H. C. Howard, of Winnipeg, was appointed the first missionary. In the year 1891 the work took on a new form, when Mr. William Henry Prince, son of an Indian Chief, was ordained Missionary, and appointed to St. Peter's and Little Saskatchewan Indian Reserves. A chapel was provided on the former Reserve, and the work strongly supported. The interest in this work has remained unabated through the years. In this same year, in order that the Women's Society might give larger attention to the Church Edifice work, the General Board of the Convention became responsible for the support of the German Missionaries already on the field. For a number of years following, the Women's Society made the assisting of churches in the erection of buildings their chief object, and

during this period made grants to Hartney, Winnipeg (German), Regina, Medicine Hat, Rosemount, Boissevain, Melita, Carman, Moosomin, Morden, Neepawa, Griswold, Edmonton, and Shoal Lake.

From the time of the first organization of Mission Circles, the women had been deeply interested in the Foreign Mission work, and individual Circles had sent contributions to India. In 1890 Miss Booker offered her services. Several large contributions were given for her support, and thus was opened up the larger undertakings of the Women's Society on the Foreign Mission field. This was for a number of years the only channel through which Foreign Mission work was supported by the Western churches. All appeals for this purpose were issued by the Women's Society. The work of Grande-Ligne Mission was also presented through the Women's Society, and collections made in its interest.

With the formation of an Edifice Board of the General Convention, in 1894, the women again put more emphasis upon the Non-English departments. They had hoped, in conjunction with the Women's Society of Ontario, to undertake work for the Icelanders, but failing to find a suitable Missionary, they turned their attention to the Scandinavian people. This department has proved to be one of the most encouraging to which they gave their sympathies. For a number of years the Scandinavian missionaries were directly under the supervision of the Women's Society. Fields were opened by them in Scandinavia, Manitoba, Rat Portage, Ontario, and at a number of points in the vicinity of Wetaskiwin, Alberta. After some years the Society, recognizing the need of field

visitation, placed the supervision of this department under the General Board of the Convention, but continued their support toward it as strongly as ever. In the latter part of 1898 another department of Non-English work was opened up by the Women's Society, when Rev. George Burgdorff was appointed missionary to the Russian and Ruthenian peoples. This work was carried on under the supervision of the Women's Board for one year only, when it also was transferred to the care of the General Board, while the Women's Society continued their contribution toward its support.

In addition to these various activities, they found time also to devote to the interests of the denominational paper. For a number of years they contributed towards its support and held themselves responsible for the business management of it.

(3) **Transfer of Administration Work.** In what has been said respecting the work of the Women's Society in Manitoba and the Northwest it has been indicated that in the early years of its activity large responsibilities in the way of administration devolved upon the Board. Little by little it became evident that in order to properly supervise the various missionary interests it was necessary to have the services of a travelling Superintendent. In view of this the administrative phases of the work were from time to time transferred to the General Board until in 1906 the only point at which the Women's Society retained administrative power was in respect to the Indian work, which continued in part under their control. At the Convention meeting of this year, however, the Society decided to leave all detail administration in the hands of the General Board and the Executive

officers of the Convention, while the Women's Society and the Mission Circles would confine themselves to the functions of inspirational, knowledge-spreading, and money-raising organizations. During the recent years, therefore, the Society has become responsible to the General Convention for definite appropriations toward the various branches of the Non-English work.

(4) **Leaders.** It is not possible in a record such as this chapter contains to give the names of the many devoted Baptist women who have given of their time and thought to the furtherance of the mission work of this country. Mrs. Alexander McDonald has already been named. In addition to her, two ladies have been for many years leaders in the executive work of the Society. These are Mrs. C. W. Clark, Treasurer of the Society, and Mrs. J. F. McIntyre, for a long period Corresponding Secretary of the Society. Both of these ladies are prominent members of First Church, Winnipeg.

(5) **In British Columbia and Saskatchewan.** What has been said in the preceding paragraphs of this section in respect to the work of the Women's Mission Circles in Manitoba and the northwest will apply in large part to those of British Columbia also. In the Coast Province the form of central organization adopted by the Circles was different from that which has been discussed, but the aims and achievements were very much the same. The Circles in British Columbia were from the beginning leaders in the support of Foreign Mission work, but also contributed regularly and generously toward the Home Mission work in the Province. In the general councils of the Convention, the women of the churches and of the

Circles took a very prominent part. The form of their organization contributed to this, for instead of having a distinct Society representing the work of the Circles they had as the unifying agency for the direction of Women's work in the Province a Board allied with the General Convention. This form of organization they still retain and the women of Saskatchewan have adopted this as the form of organization best fitted for their great Province. The determining factor in the choice in both of these Provinces was doubtless the great distances separating the Circles and the difficulty of securing adequate representation by any other means. In favor of this form of organization it may be stated that in the Province of British Columbia it has abundantly justified itself by the influential place in the denomination's life which has been held by the Mission Circles and their Central Board.

(6) **Leaders in British Columbia.** Among the names of the women who have been prominent in the Baptist work of this Province none stand higher than those of Mrs. W. H. Spofford, of Victoria, and Mrs. A. E. Postill, of New Westminster. The former belongs to the family in whose home the beginnings of Baptist work in British Columbia were made. Associated with these names is that of Miss Bella Gross, well known as the efficient treasurer of the Women's Board.

(7) **Influence.** Beyond all that has been written, it would be impossible to outline the vast amount of service these Mission Circles have rendered in awakening interest in all phases of missionary endeavor. Every Mission Circle has been a centre of information and

of enthusiasm. The missionary spirit of many a church is largely traceable to the influence exerted by the Mission Circle upon its membership. This is, perhaps, likely to be the case in a new country such as Western Canada, rather more than in the older and more settled communities. No agencies, aside from the churches themselves, have contributed so greatly to the success and devout spirit of the Baptist work in Western Canada as have these little groups of women, scattered throughout the length and breadth of these Provinces, in the eighty-eight Mission Circles now in existence.

(8) **Changes in Organization.** Changes wrought in the organization of the general work have had their effect upon the Women's Society also. There is now an organization in each Province. In Manitoba and Alberta there are Conventions representing the Mission Circles. In British Columbia and Saskatchewan the central Provincial agency is a Board of Women's Work associated with the general Provincial Convention. Heretofore the representation to the annual meeting of the Society came direct from the Mission Circles. At the last annual meeting, however, the following basis of representation was decided upon: "Each Provincial organization of Women's Mission Circles shall have the right to send to the annual meeting of this Society one delegate for every one hundred or major fraction of one hundred members on the rolls of Mission Circles in the Province." The annual meeting of the Society is held each year at the time of the meeting of The Baptist Union of Western Canada. The Baptist women of the West are therefore strongly organized for the tasks that devolve upon them, and





OKANAGAN COLLEGE.



THE FIRST GALICIAN CHURCH.

may be expected to continue the splendid record of service and contribute yet more strongly to the development of the religious life of the Canadian West.

## 2. NON-ENGLISH WORK.

One of the greatest problems of Western Missions has been the caring for the incoming non-English peoples. The city of Winnipeg alone is said to have within its bounds people who speak sixty-three different languages. The same is true of the country at large. Settlements are founded that are made up exclusively of people of foreign birth, while all the larger places have a goodly proportion of the non-English tongues.

(1) *German.* The first attempt of Western Baptists in looking after these people was made by the Women's Society. One of their first appropriations was \$200 a year toward the salary of Rev. F. A. Peterreit, the first German missionary in Manitoba. This was in 1887. This work among the German people was undertaken in conjunction with the General Missionary Society of the German Baptist Churches of America, who have ever since co-operated with the Baptists of the West in furthering the interest of our churches among the Germans. This Society is composed of all the German Baptist churches on the continent, irrespective of the international boundary, and works in co-operation with the American Baptist Home Mission Society in the same way as the work is done in Canada.

*Churches.* The first German church to be organized in Western Canada was at Ederwald in 1886. Rev.

C. Poehlman, who is still doing missionary work in the West, was the first pastor, and Rev. R. Fenske, still in active service, his successor. In 1889 the First German Baptist Church of Winnipeg was organized, and has ever since been a great distributing centre, sending out German families all over the West. A small building was erected but soon outgrown. In 1908 the present building was dedicated free of debt and is a great credit to the congregation worshipping there. From Winnipeg the work spread rapidly over all the country. Churches were organized in Saskatchewan and Alberta, until at the present time they number twenty-four, twelve of which are self-supporting. German Baptist work is carried on in connection with these churches in fifty-six different localities. The membership is approximately two thousand. There are fourteen ordained ministers on the field, while some of the vacant pulpits are soon to be filled. The church properties held by these German churches are valued at \$76,625.00. As yet there is no German work undertaken in British Columbia. From 1887 to 1890 the Women's Board cared for this department exclusively, the missionaries reporting directly to them. From 1890 to the present, the work has been under the administration of the General Board of the Convention, in conjunction with the Executive Committee of the German Baptist Conference of Western Canada.

*General Missionary.* Rev. Wm. Schunke, for a number of years pastor of the First German Church, Winnipeg, as the General Missionary, did a large work in organizing churches throughout the Provinces of Saskatchewan and Alberta, and conducting evangel-

istic services over the whole territory. As elsewhere stated, his successor is Rev. F. A. Bloedow, who, by training and temperament, is splendidly fitted to take up the arduous tasks of this service.

*Quality.* The majority of the Germans who compose the membership of these Western Churches are from Provinces of the German Empire, bordering on Russia, or from Russia itself. As many of them live on homesteads, they are not yet sufficiently established to give largely in support of their church work. With increasing prosperity these German churches will become more and more nearly self-supporting and will give themselves more largely to the work of education and evangelization.

*Lack of Ministers.* One great difficulty in carrying on the work is the impossibility, through the lack of ordained ministers, of supplying all the churches. It is thought that only through an educational institution established in the West can this need be met. Plans are under way for the accomplishment of this end. Some of the most evangelical pastors in all the Western territory are found in the German churches, where constant revival services are held throughout the winter months. No work of greater national value can be performed than the evangelization of the German people of this great West.

(2) **Indian Work.** The next department of non-English work to be undertaken was that among the Indians, which was begun in real earnest in 1891. Visits had been made to the Reserves, and a lady missionary had been appointed to undertake some work, but the difficulty of language was almost insuperable, and evangelistic work would be useless without the

free use of the Indian tongue. In 1891 Mr. W. H. Prince presented himself without solicitation for baptism and membership in a Baptist church. After due examination Mr. Prince was ordained and given charge of the work at St. Peter's and the Reserves to the North. He made numerous trips with trains of dogs among the people of the Northern Reserves, preaching and holding evangelistic services at many posts. His efforts met with considerable acceptance among his people, and the conversion of many who have since proved their faithfulness gives evidence of the sincerity of purpose of the evangelist. His work was supplemented by white missionaries on the Reserves near Portage la Prairie, and as far north as Fairford, on Lake Manitoba. The work at St. Peter's was superintended for a time by Rev. and Mrs. B. Davis, and later by Rev. and Mrs. R. W. Sharpe, who were succeeded by Rev. and Mrs. H. G. Mellick, and now the work is in charge of Rev. F. C. Every, who, with his sister, is doing effective service under the changed conditions on this Reserve. Two years ago the Reserve at St. Peter's was broken up and the people given an opportunity to sell or move to the Fisher River Reserve farther north. Quite a number of the faithful members of St. Peter's Church have moved to Fisher River, and a number of white people moving into St. Peter's have changed somewhat the character of the work at this station.

*Rev. J. S. Clark, M.D.*, offered his services for work among the Indians in 1903. Dr. Clark was familiar with Indian traditions and the Indian language, through his work for the Government in completing the Mic-Mac Dictionary begun by Dr. S. T. Rand.

At the time of his first offer of service, Dr. Clark had only begun his medical course. This he completed at his own expense, getting his diploma in 1909, and in the same year he took up his permanent residence at Fairford. He is preparing to erect a hospital at his own charges, to facilitate the medical work of the Mission. The influence of the self-sacrificing lives of Dr. and Mrs. Clark among these simple people must be incalculable, and, while the lifting of the Indian peoples to a high plane of spiritual thought is a slow process, the patience of these devoted workers has already had a large reward.

(3) *Scandinavian, Evangelistic.* As in the other non-English departments, the women were the pioneers in Scandinavian work. In 1894, when Rev. Martin Bergh was invited to hold evangelistic services in Winnipeg among his people, he was about to leave the city, owing to the fact that funds had failed. Having told his audience his intentions, and having given them the reason, a number of the devoted women present gathered amongst themselves a sufficient sum to defray his expenses for another month. Mr. Bergh remained, and during this month so many were converted that a Scandinavian church was organized and his services retained as pastor. He continued in the work during the rest of the year, caring for the interest in Winnipeg and reaching out among the Scandinavian settlements as far east as Rat Portage (Kenora) and as far west as the Calgary and Edmonton districts. He was succeeded by a student, Mr. N. E. Johnson, who was able to care for the church in Winnipeg until the appointment of Rev. L. M. Stolberg, who took up the work of the Winnipeg church and exercised a general

supervision of the country at large. The cost of his support was shared equally by the Women's Society and by the American Baptist Home Mission Society. In 1895 a suitable site was selected in Winnipeg, for a Scandinavian Baptist church, at a cost of \$1,000. On this lot the Alexander Grant Memorial Scandinavian Church was afterwards built by money contributed in Ontario. During this year two new Scandinavian missionaries were added to the work in the country. In 1898 Rev. N. J. L. Bergen, now Missionary Evangelist in Alberta, came to take charge of the church at Scandinavia, Manitoba.

*Educational.* In addition to the general Mission work throughout the West, the Board of the Convention has been instrumental in opening, in connection with Brandon College, a Swedish department. This undertaking was thought to be one of the best methods of service for the Scandinavian people of the West. Here several of the best young people of the churches are brought under the influences of Christian education. A number of young men are being trained for the ministry of the Scandinavian Baptist churches. The opening year of this department proved the wisdom of the enterprise. The number of students enrolled has not been less than eighteen for any one year, and has exceeded that number. Many of these young people take the English course as well as the course provided in Swedish literature. One effect of this work is found in the fact that the Swedish language has been added as an option to the curriculum of Manitoba University. Those who are studying for the ministry receive special Bible instruction in their own language from Professor Emil Lundkvist, who

at present holds the chair in the Swedish department of Brandon College.

*Progress.* There are at present twenty Swedish churches in Western Canada, with a membership of 540, while there are estimated to be 85,000 Scandinavians in Western Canada. The work that has been accomplished in the seventeen years since the first efforts of Rev. Martin Bergh in Winnipeg seems considerable, but the fields yet untouched are numerous. More than twenty thousand Scandinavian people are settled in Saskatchewan, and only three Baptist churches have as yet been organized among them. The Swedish Baptist General Conference of America grants \$200.00 per month toward the work. Including this amount, The Baptist Union of Western Canada has agreed to spend \$6,500 on these fields this year. Already the applications made by the various fields call for more funds than have been provided, and the needs of the work are great indeed. To evangelize a people of strong characteristics, such as the Scandinavians, will tell not only on the religious history of the nation, but also on its political welfare. Many from among the eighty-five thousand Scandinavians in Western Canada will, in the days to come, be the chosen rulers of the nation. The attitude of these men in the future, on the great social problems confronting them, will largely depend upon the ministry of these Scandinavian Baptist churches of Western Canada.

(4) **Icelandic Work.** This work was considered for some time by the Women's Society of the West, and the Women's Home Mission Society of Ontario and Quebec made an appropriation toward it.

Owing to the inability to find a suitable missionary this grant was transferred to the work among the Scandinavians, with the consent of the Ontario Board. A Mission among the Icelandic people was opened in Winnipeg in 1896, and for several years considerable success attended the evangelistic efforts thus made, although the work was done almost wholly in the English language.

The Icelanders, having become largely Canadianized, and the second generation falling readily into the use of English, the necessity of services conducted in Icelandic has largely passed away. Most of the Icelandic people who were connected with this early mission are now identified with English churches. This will not be the case with the other non-English peoples who are here in larger numbers, which are being continuously augmented by immigration. In these cases the national consciousness is thus kept alive and the mother-tongue kept fresh on the lips of these new Canadians.

(5) **Russian and Ruthenian.** *Mr. Burgdorff.* In 1898 work was begun among the Galician people, or, as they prefer to be called, the Ruthenians. Mr. Burgdorff, who had come from Russia, and had been engaged by the Convention Board to work among the German Mennonites in Southern Manitoba, was called later to work among the Ruthenians. He visited the colonies at Stuartburn, near Emerson, which then numbered nearly two thousand, and afterward labored at Dauphin, where he was able to reach four thousand Ruthenians. He also opened up work at Selkirk, where his message was received with great appreciation by his people.

*Sylvester Muscho and Myketo Kriewetzki.* The second missionary engaged was Sylvester Muscho, who had suffered great persecution in the Russian prisons, and came to this country as a refugee. Mr. Burgdorff operated with Dauphin as his centre, and Mr. Muscho from Stuartburn. The first important convert in this mission was Myketo Kriewetzki, who had been a student for the Greek priesthood. Mr. Kriewetzki has ever since his conversion been preaching as our Missionary and has proved himself a most faithful minister.

*Progress.* Thus the work has grown among the Ruthenian people. There are at present seven Russian and Ruthenian churches, with six missionaries, in our Convention territory. Rev. M. N. Kriewetzki acts as pastor at large in Manitoba, while Rev. Ivan Shakotko, a most faithful missionary, covers the Province of Saskatchewan. The other missionaries are William Boobis, John Artemenko, Tom Tvardovski and Maxim Berezynski. Statistics will hardly measure the labors of these men. They are speaking constantly to their people, whose minds are open to receive the Gospel message, and the seed sown does not always come to maturity quickly enough to be reported in figures. The missionaries are admitted to Greek Orthodox and even Roman Catholic churches, where they fearlessly preach an evangelical message. They are often followed to their homes by the people, and there spend long hours explaining their religious conceptions. They are thus slowly but persistently breaking down the superstitious and narrow prejudices which have been transplanted from Russia and Russian-Austria into the West.

## 3. THE CONFERENCES.

(1) **German.** The work among the non-English peoples has for the most part been carried on in co-operation with the larger bodies of these same peoples across the border in the United States. The German Baptist General Conference of all America made the first advances in work among their people in this territory, and their General Secretary, Rev. G. A. Schulte; and the committees of the Conference are as interested in the prosperity of the German-Canadian churches as in those of the United States. As soon as there were sufficient churches organized, a Conference was formed, known as "The Northern German Baptist Conference," which is taking its place in the general scheme of organization of the larger body. This Conference has its yearly inspirational gathering, and its Mission Committee which passes upon all grants to be made to the German churches in the same way that the Home Mission Board of each Convention passes upon the grants for the Provinces.

(2) **Scandinavian.** The work has been similarly organized among the Scandinavian peoples. Their churches are divided into two Conferences—one for Alberta and another comprising the churches in Saskatchewan and Manitoba. The Western Conference is known as "The Scandinavian Baptist Conference of Alberta" and the Eastern as "The Scandinavian Baptist Conference of Central Canada." The machinery of these Conferences is much the same as that of the German Conference. They are integral parts of the General Conference of Swedish Baptist Churches of America.

*Relation to Union of Western Canada.* The German Conference and the Scandinavian Conferences hold much the same relation to the Baptist Union of Western Canada as do the Provincial Conventions and send representatives with full power to the annual meeting of the Union. A Superintendent of German Missions and a Superintendent of Scandinavian Missions work under the Baptist Union in the same relations to these Conferences as are held by the Field Superintendents toward the Provincial Conventions.

(3) **Ruthenian and Russian.** Two years ago the Ruthenian and Russian Churches united to form a Russian and Ruthenian Baptist Conference, which will in time exert a good influence in the church life of these the newest additions to the Baptist host in this country.

#### 4. EDUCATIONAL WORK.

We have spoken in the previous chapter of the establishment of Brandon College, in 1899. This was really the first attempt at the establishment of an educational institution by the denomination in the West.

We have also noted an attempt made for one year to gather together Baptist ministerial students who were in attendance at Manitoba University, under the care of a teacher, in one house. The beginnings of history, in connection with Baptist Educational work in the West, date, however, considerably farther back.

(1) **Prairie College.** Prairie College, which was started as early as 1880, in Rapid City, through the efforts of the late Dr. Crawford, assisted by Professor G. B. Davis and others, was operated for three years.

Dr. Crawford and his family, with most heroic self-denial, gave themselves to this noble effort to establish a Christian school in this Western country. Through the work of this school, and many of its students, a great evangelical influence was felt over that section of the country, and many churches were organized through the efforts of the young men.

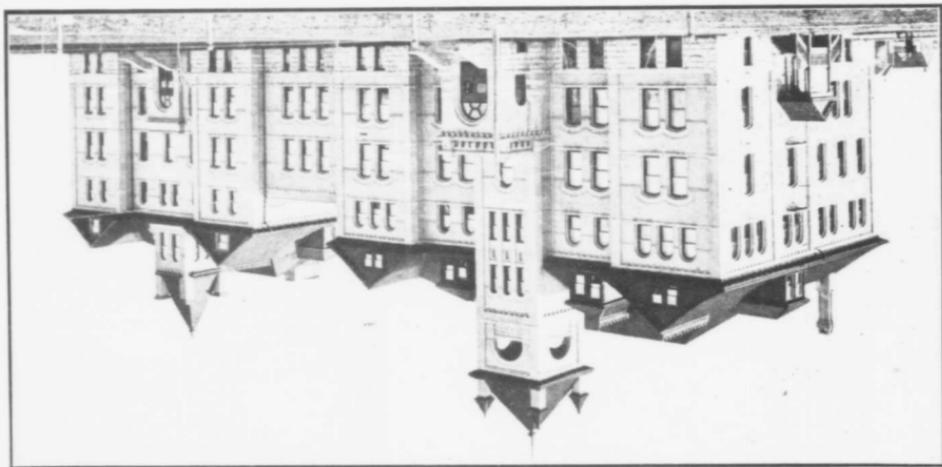
In the summer of 1883 Professor MacVicar visited Prairie College and attended the Baptist denominational gathering at Portage la Prairie. In view of the severe struggle which had attended the life of this little College, and also the effort which was then being made to centralize Baptist Theological work in the city of Toronto, it was decided by those in charge that educational effort should cease at Rapid City.

(2) **Private Academy.** In the meantime another educational effort had been initiated by Rev. G. B. Davis and his brother-in-law, Professor S. J. McKee. In order to meet the needs of students which Prairie College was not prepared to touch, these men, in 1882, resolved to build a private Academy in Rapid City. This was opened in October that same year. The following year, however, Mr. Davis decided to return to the pastorate, and settled at Moose Jaw. After three years' work in Rapid City, Professor McKee decided to move his school to Brandon, and there continued his work until the founding of Brandon College, in 1899, when he entered the staff of this new denominational institution.

The Baptists of Canada would be sadly remiss, should they read the record of this self-sacrificing effort on the part of Dr. Crawford and his coadjutors, without feelings of grateful appreciation and reverence.



BRANDON COLLEGE.



(3) **Brandon College.** *The founding* of Brandon College did not grow out of any sudden impulse, but was the result of a deep-seated conviction in the minds of a large number of the Baptist leaders, that something must be done by the denomination along educational lines. For a number of years the Educational Committee had been active, making investigation, and preparing the constituency to take hold of the problems of establishing a College. Finally, in 1899, the services of Rev. A. P. McDiarmid, D.D., were secured, to lead the movement to fruition. He solicited funds from Baptists in both Eastern and Western Canada, and was successful in securing a small endowment, together with sufficient money to justify the erection of a building. In making this strong beginning in educational work, the denomination was very largely indebted to the generosity of Mr. and Mrs. William Davies, of the City of Toronto. The new building was opened in the Fall of 1901, classes having been held during the previous two years in temporary quarters in the City of Brandon.

*Progress.* The enrolment for the first year was 110. This has increased from year to year, until in the College year, 1909-1910, the roll showed a gratifying total of 364 students. The staff of teachers employed during the first year numbered five. The increase in the number of departments and the growing student body has required an enlargement of the staff from time to time, until now there are twenty-two teachers. The opportunities for such an institution in this Western country have been very great from the beginning, and have multiplied with the years. The numbers of young men and young women who

come within its halls carry forth the higher ideals of a cultured Christian life, in such a way as they could not otherwise be distributed. The efficiency and equipment of the school have been greatly increased by the addition of Clark Hall. This forms the north wing of the College building, and is used as a dormitory for young women. This building was made possible through the gifts of Dr. and Mrs. C. W. Clark, of Winnipeg.

*Standing.* In its brief history of twelve years, Brandon College has taken high rank among Colleges of Western Canada. Judged by the number of students and the quality and scope of its curricula, it stands in the forefront of educational institutions in the Prairie Provinces.

*Service.* It is quite impossible to estimate in any accurate way the contribution which, during these years, the College has made to the denomination's life in Western Canada. In the expansion of Baptist Mission work in the establishment of new causes, it has played, through the ministerial students trained in its class-rooms, no small part. To a very large degree, pioneer Missionary work of Baptists in Western Canada has been done, and is still being done, by student Missionaries from Brandon College, during their vacation months, or in the longer periods between their terms in College. In this respect, therefore, the service rendered by Brandon College has been, to a larger degree than is the case with most Colleges, of a true Home Mission character.

(4) *Okanagan College.* *Early Efforts.* In British Columbia, as in Manitoba, plans were laid, looking toward the establishment of an educational institu-

tion, long before permanent results were attained. Back in the early nineties of last century, men with large vision of the future of this splendid Province entertained hopes that at an early date a Baptist Educational Institution might be established in the City of Vancouver. Before these plans had borne fruitage, however, the Province passed into a severe testing, when many hopes entertained during the period of exceptional prosperity were dashed beyond recall. Mr. John Morton made a grant to the denomination of six acres of land, in what is now one of the finest residential sections of Vancouver. During the crisis of which mention has been made, it was realized that no forward step could be taken, and this splendid gift passed out of the control of the denomination, without contributing any educational advantage. For a number of years thereafter, the Convention of British Columbia had a standing Educational Committee, but it was not until the years 1905-1906 that the first move was made toward securing the Educational Institution now operating in that Province, under the name of Okanagan College.

*Founding.* In January, 1906, a joint committee from the Educational Board and the Board of Missions of the Baptist Convention of British Columbia decided that something should be done along the line of education. Rev. A. J. Saunders was appointed to look into an offer which had come from some interested Baptist men in the town of Summerland, on the Okanagan Lake. His report was so satisfactory that the Board approved the undertaking, and presented the matter to the Baptist Convention of British Columbia for their consideration. Subscriptions

were then secured by Mr. Saunders, in behalf of the Board, payable in annual instalments, covering a period of ten years, such payments to be applied on the sustaining account of the College. The total secured in this way exceeded \$30,000. A gift of twenty acres of land was made by Mr. James Ritchie, of Summerland, as a site. The College building, now known as Ritchie Hall, was chiefly provided by members of the Ritchie family.

*Progress.* In the Fall of 1906, work was begun in temporary quarters, with Professor A. G. Campbell, M.A., a graduate of McMaster University, in charge. In 1907, Professor E. W. Sawyer, M.A., D.C.L., of Wolfville, Nova Scotia, was called by the Educational Board to take charge of the new enterprise. The building was completed for the opening term of 1907-1908, and was filled with students the first year. Early in the history of the school the demand for a dormitory for young women was very strongly felt, and steps were taken toward providing a second building. This was completed in 1910, and a new gymnasium was opened about the same time.

*Work.* Okanagan College provides the regular Academic courses and teaching in Arts, up to the second year of the University courses. There are also courses provided in Business, Science, Music and Art. The work already accomplished by this institution amply proves that it is appreciated in its own constituency, and in days to come it will take its place in a yet stronger way in the chain of Baptist Colleges which extends from the Atlantic Coast to that of the Pacific.

(5) **Other Educational Institutions Proposed.** The other Provinces are not behind Manitoba and British Columbia in their desires for educational facilities. Land has been offered in more than one place for the establishment of such institutions. At the recent meeting of the Baptist Union of Western Canada, held in Winnipeg, November, 1910, a proposal for an institution in Alberta was presented for the consideration of the representatives. A large tract of land, beautifully located in the City of Calgary, has been offered by Mr. A. J. McArthur, M.P.P., a member of the First Baptist Church, Calgary, as a most suitable site for the Alberta Baptist College. In addition to this, the same donor is willing to provide a considerable amount toward the equipment of such an institution, while others have intimated their readiness to join with him in providing for the establishment of a strong College in this promising City. Steps have been taken which look toward such a movement in the Province of Saskatchewan. The sphere open to such residential schools in Western Canada is already fraught with large opportunity of service, and will be increasingly important as population increases in those vast areas.

(6) **Supervision.** *Board of Education.* At the last meeting of the Baptist Union of Western Canada, a Board of Education was appointed, which will deal directly with such matters as the establishment of new educational institutions. The By-law of the Constitution of the Baptist Union of Western Canada bearing upon the appointment and powers of this Board of Education is as follows:—"The Union shall vest the general supervision of its educational work in a Board

of Education, which shall have control of all inter-College relations, and regulations. The powers of this Board shall also include control over any forward movement inaugurated in behalf of any existing College, or the establishment of any new institution of the denomination. To this Board the Faculties of the Schools and Colleges belonging to the Union, shall report, as required on curricula, examinations and standard of Diplomas and Certificates, and all matters affecting the same. The Board of Education shall be composed of twelve members, elected at the annual meeting of the Union, for a term of three years, and so arranged at the first election that four shall retire each year. The Principal of the College, the President of the Union and the General Secretary of the Union shall also act as advisory members with the twelve duly elected members."

*Board of Governors.* It will thus appear that the Union is seeking to provide in a strong way for the supervision of educational work throughout the entire West, laying foundations for a system of educational institutions which will serve their wide constituency in an efficient way. The work of this Board will thus conflict in no way with the duties of the Boards of Governors of the Colleges. Each Board of Governors will have full jurisdiction over the details of the College in whose behalf its appointment is made, and will control the detail expenditure of all income accruing to that College.

(7) **Spirit and Leaders.** Behind all this effort is the realization that such educational work is in the truest sense the work of Home Missions. It is being increasingly felt by the Mission Boards that the hope

of the Baptist Churches of Western Canada in the future must lie very largely with the young men in the Baptist Colleges of the West, who are being trained for the pastoral office. It is inevitable that, other things being equal, the young men who have the atmosphere of Western Canada in their blood, and the spirit of the West in their brains, will render more efficient service than is possible by any others. The educational work has, therefore, been undertaken, and is being sustained, in the spirit of loyalty toward those ideals for which the Baptist Churches of Western Canada, as elsewhere throughout the world, are standing. For the intelligent development of this spirit, within its constituency, the denomination is deeply indebted to the strong ministry of President A. P. McDiarmid. Not only has he served efficiently, and unstintingly, in the Principalship of Brandon College, but among the churches he has wielded an influence of untold worth. Outside of the denominational lines also, he has won for himself a high place in the regard of educationalists throughout Canada. Although not so long in the service of Western education as his brother President, Dr. Sawyer, Principal of Okanagan College, has won the affectionate esteem and confidence of his constituency. With such men at the head of its Colleges, the cause of education is not likely to languish within the bounds of the Baptist Union of Western Canada.

##### 5. DENOMINATIONAL JOURNALS.

In the case of publication, as in the earlier history of all other phases of Baptist endeavor in Western Canada, there are two lines of record representing the

two original conventions. As in other enterprises also, these two lines, after various windings, eventually converge.

(1) "The Northwest Baptist." The beginnings, in systematic publication, date back to the annual meeting of the Baptist Convention of Manitoba and the Northwest Territories held at Brandon in July, 1885. At that gathering it was decided that a monthly paper should be established to be known as *The Northwest Baptist*. The first editor was Rev. A. A. Cameron, then pastor of First Baptist Church, Winnipeg, to whose vision and enterprise the initiation of this project was largely due. Mr. J. F. McIntyre was appointed as Business Manager, and for many years afterward gave unstintingly of time and service in the interests of this work. The first issue appeared under date of August 1st, 1885, and contained a full account of the proceedings of the previous convention gathering, together with statistical tables of the churches. The paper found a very cordial reception in its constituency and proved a most satisfactory medium for the spread of missionary intelligence in respect to the Western work. When Mr. Cameron resigned from the pastorate of First Church, the editorial pen was, with the pastorate, passed on to his successor, Rev. Alexander Grant. For a brief period, however, the paper was under the supervision of Rev. W. H. Jenkins, of Brandon. After a time also the business management passed to Mr. H. H. Stovel, who continued to serve in this capacity until his death, after which Mr. F. J. Allan held this office for a number of years.

In April, 1895, publication of *The Northwest Baptist* was suspended by agreement of the Convention

with *The Canadian Baptist*, and the latter sought to serve the Baptists of the Western Provinces as well as those of Ontario and Quebec. Under Mr. Grant, publication was, however, resumed in July, 1897, but the issue of August following contained the obituary of the editor who had left copy ready in the printer's hands when he set out for his fatal trip on the Nepigon. The next editor to be permanently installed was Rev. W. C. Vincent, pastor of Logan Avenue Baptist Church, Winnipeg. The responsible tasks of this office he ably discharged until he closed his work with the above church. It was during Mr. Vincent's regime that the paper became a semi-monthly, and such its successor is at the present time. For a period following the resignation of Mr. Vincent, Mr. J. F. McIntyre took the supervision of the paper, and at this time also, as indeed at many other times as well, Dr. W. A. McIntyre rendered the denomination large service through the editorial columns. At the Convention meeting of 1905 Rev. D. B. Harkness was called to the editorship in conjunction with his office as Superintendent of Non-English Missions. Following upon the terms of office of the business management already mentioned, the Baptist Women's Missionary Society were for some years responsible for the business management of the paper. Their first representative in this office was Mrs. C. W. Clark, who was followed later by Miss M. I. Reekie. For several years after the establishment of a general office of the denomination in Winnipeg, Miss Reekie was connected therewith, and took charge of the business side of the paper, in addition to her other duties.

(2) **Western Baptist.** At the meeting of the Baptist Convention of British Columbia, in 1899, a Publication Board was appointed to publish a paper to be known as *The Western Baptist*, to become the official organ of the British Columbia Baptists. This paper was published monthly at Vancouver, beginning with November, 1899, its first editor being the pastor of First Baptist Church, Vancouver, Rev. W. B. Hinson, while its business manager was Mr. C. L. Brown, who was succeeded by Mr. J. C. Nicholson. In August, 1900, the paper was moved to Victoria, when Rev. I. G. Matthews and Rev. J. F. Vichert became associate editors, and Mr. C. L. Brown again became business manager. In 1902 the paper was published in New Westminster with Mr. E. L. Webber as business manager. In August of 1903, however, it was again removed to Victoria and Mr. R. S. Daggett became business manager. Later in the same year Mr. Daggett resigned and Rev. J. F. Vichert became editor and business manager of the paper. Upon his removal to Chicago, Mr. W. Marchant became editor and Rev. D. Leroy Dakin business manager, but upon Mr. Marchant's resignation in the summer of 1907, Mr. Dakin assumed the double burden, until it was amalgamated with *The Northwest Baptist*, January 1st, 1908. The coming together of these papers was the natural result of the union of the Baptist Convention of British Columbia and the Baptist Convention of Manitoba and the Northwest Territories. The name then chosen for the united paper was *The Western Outlook*.

(3) **The Western Outlook.** *The Western Outlook* has, since its inception, been published in Winnipeg,

with the exception of six months during which it was printed in Brandon, and until February, 1911, under Mr. Harkness and Professor P. G. Mode, as associate editors, and Miss Reekie as business manager. During his term of office as Associate General Secretary of the Baptist Union, Rev. C. W. Jackson was also associate editor of the *Western Outlook*. On his resignation in February, 1911, Mr. Harkness asked the Publication Board to relieve him of the duties of editing the paper, and closed a period of nearly six years in this office with the issue of March 15th, 1911. The work was immediately taken up by Rev. A. M. MacDonald and Rev. J. N. MacLean as associate editors. With their accession to the editorial throne, the paper was enlarged to sixteen pages, instead of twelve, as heretofore, and bids fair under the strong supervision of its able editors to take a yet larger place in the esteem of the denomination and as an influence making for cohesion and efficiency among the churches.

#### 6. WHAT OF THE FUTURE?

In the preceding sections have been brought down to date in brief fashion the records of the Baptist work in Western Canada. Therein may be found some intimation of the progress which is possible in the years of the immediate future. In the organizations now in effect, and with the officers now in the field, or others of like spirit and vision, there seems every reason to hope that the work may be well and efficiently administered in that great area. The Baptist churches of Western Canada have already had some

little share in shaping the religious consciousness of this new land, and contributing to the heightening of those ideals which make for the truest citizenship. More and more, as the years pass, will the value of this work become evident in the cementing of the scores of nationalities which have been contributing their quota to the population of this country, and bringing out of them one true national life permeated by Christian ideals and devoted to the pursuits of an ever advancing Christian civilization,

## APPENDIX

### SUMMARY OF STATISTICS OF BAPTIST CHURCHES THROUGHOUT THE WORLD.

Countries.	Churches.	Pastors and Mission- aries.	Members.	Scholars in Sunday Schools.
EUROPE .....	4,552	3,356	581,734	699,610
ASIA .....	1,719	1,300	189,092	89,524
AFRICA .....	114	107	14,785	9,867
AMERICA .....	58,352	43,764	5,905,006	2,730,588
AUSTRALASIA .....	311	234	27,591	37,627
<b>Grand Totals, 1910 .....</b>	<b>65,048</b>	<b>48,821</b>	<b>6,715,211</b>	<b>3,567,117</b>
.. .. 1907 .....	61,681	46,206	6,135,817	3,226,221
.. .. 1904 .....	60,347	41,306	5,761,945	2,799,056
<b>BRITISH EMPIRE.</b>				
Great Britain, Ireland and Chan- nel Islands .....	3,080	2,132	418,680	575,448
Dominion of Canada .....	1,279	769	138,730	89,725
India and Ceylon .....	1,407	788	157,085	65,443
Australasia .....	311	234	27,594	37,627
South Africa .....	48	39	5,315	4,060
Jamaica, Bahamas, Turk's Island, San Domingo, Caicos, Trinidad, and British Honduras .....	252	129	52,737	38,171
FOREIGN COUNTRIES .....	58,674	44,730	5,925,070	2,755,642
<b>Grand Totals, 1910 .....</b>	<b>65,048</b>	<b>48,821</b>	<b>6,715,211</b>	<b>3,567,116</b>
.. .. 1907 .....	61,681	46,206	6,135,817	3,226,221
.. .. 1904 .....	60,347	41,306	5,761,945	2,799,056

#### NOTE.

This Triennial Summary is corrected to December, 1910. The sources from which it has been compiled are the returns from the Churches in the United Kingdom, collected principally through the Associations and Unions; the statistics supplied by the Colonial and Foreign Unions and Associations, and information contained in the reports of various missionary societies. The figures given above include the approximate number of accredited members in recognized Baptist Churches, but do not include those who, holding the principle that baptism is a profession of faith in the Lord Jesus Christ, are to be found in other denominations. On the other hand, deductions should be made of those who, not being Baptists, are to be found among Baptist Churches having Open Membership.

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