

THE BREADALBANE

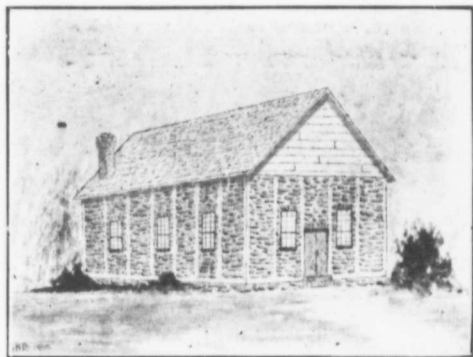
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BAPTIST CHURCH

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1816 :: 1916



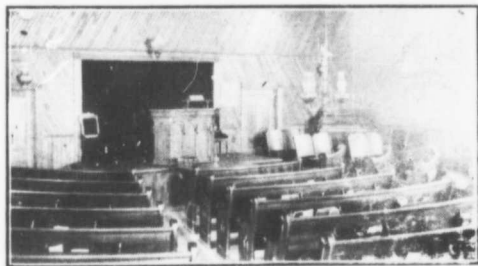
**First Church Building 1835-1864**



**Present Church Building**



**The Manse**



**Church Auditorium**

The Baptist Church at Breadalbane owes its origin to a number of Scottish emigrants who came to Canada a little over one hundred years ago. Their former home was in Breadalbane, in the Loeh Tay district of Perthshire, a region widely celebrated for its natural beauty. Though loving the land of their birth with the fidelity so characteristic of the Scot, conditions of life were so harsh, the outlook so discouraging, that they were impelled to seek elsewhere those wider opportunities denied them in their present situation.

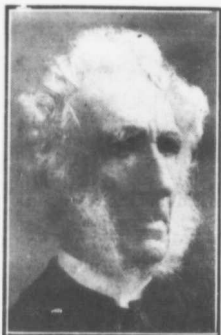
Thus it happened that, in June 1815, they bade a last farewell to the home of their fathers and, embarking at Greenock, set out for the western world. The ship on which they travelled was named the Dorothy, commanded by Captain Dent.

The religious character of the party is indicated by the fact that, during the voyage, they, with the captain's permission, conducted public worship. The captain also issued instructions to his seamen that they should behave decorously during the service, though it was held in Gaelic, a language unintelligible to them.

After a tedious voyage of many weeks they landed at Montreal, thence proceeding up the St. Lawrence as far as Glengarry. As summer was now well advanced they remained for the winter of 1815-1816 in the southern portion of the county, where some of the new-comers possessed friends who had settled there a number of years earlier. In the spring



Rev. Wm. Fraser 1831-1850



Rev. W. K. Anderson D, D,  
1850-1855. 1866-1878

spot associated with this historic incident is situated on the farm now occupied by James C. McLaurin.

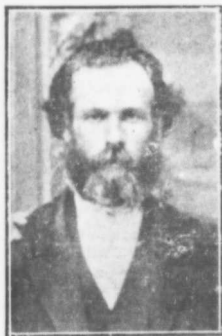
These early settlers were a hardy race, strong of arm and brave of heart. Though for the most part, their educational advantages had not been great, they were by no means uncultured, being well accustomed to thought and speech on subjects of far reaching import. Their religious experiences formed a vital part of their daily life. The Scriptures furnished them with an endless series of topics for conversation, the more so, perhaps, that in those days of slow communication and few periodicals they were, to a great extent, isolated from contact with the outside world. As they gathered about the fire-sides of those pioneer homes in Breadalbane



Rev. Duncan Cameron 1857-1860.

of 1816 they resumed their journey to the place selected as the site for the new settlement. To this they gave the name of Breadalbane, perpetuating thereby in the new land the memory of the old.

Immediately following their arrival they took steps to provide for the public worship of God. Living as yet in the roughest of temporary structures, fit only for habitation during the summer, they had no building in which they might assemble. Undeterred by this obstacle, they selected an open place amid the unbroken woods and gathering there, the blue sky overhead, the ruins of the forest at their feet, raised their voices in praise and prayer to the great Creator and Ruler of the Universe. Such were the conditions which witnessed the inauguration of Divine Service in Breadalbane. The



Mr. F. F. McNab 1861

their discussions usually centered on disputed religious questions and lengthy and vigorous were the arguments that frequently ensued. Rev. John King, a frequent visitor to the district in later years, says of them - "They were a noble race; men who loved the truth for its own sake, and women whose adorning was of more value and more beautiful than silver and gold".

Though for the first few years of their residence here they were forced to endure all the privations incident to pioneer life, they remembered that "Man shall not live by bread alone", and, while engaged in what was actually a struggle for existence, they did not neglect to make provision for the "things which are not seen but are eternal" and establish on a firm basis those features of civilized life which minister to the needs of man's spiritual nature. Broad and deep they laid the foundation upon which depended the future well-being and ideals of the settlement of which it was their fortune to be the founders. The debt succeeding generations owe to these men and women can scarcely be estimated, but it may safely be said that, to their appreciation of the relative values of the things of life, and their faithfulness to their convictions, is largely due the moral and religious tone of the life of the community.

As soon as practicable they took steps toward the formation of a church and on August 2nd 1816, was organized the first Baptist Church in the Ottawa Valley. For some nine years it remained the only one



Rev. William McKee 1862-186

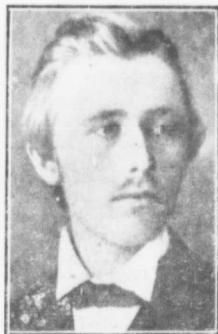


Rev. G. L. Oliver 1878-1880

and hell, and future rewards and punishments. They believed that baptism belongs only to those who profess faith in Christ and that an immersion of the whole body in water in the name of the Trinity is the only mode.

"They maintained that a New Testament church is an assembly of believers met in one place in the name of Christ, and that such a church is empowered to celebrate worship, administer ordinances, and execute discipline according to its own understanding. They rejected all creeds, confessions of faith and books of discipline, deeming the Scriptures an all sufficient rule for their practice as well as their faith. They hated state churches and vigorously opposed them. They loved their Bibles, and believed that everything necessary for faith and duty

in that region. Of the constitution of this church there is no record extant but, to an article by Rev. Daniel McPhail on "The Principles and Practices of the Early Baptists in the Ottawa Region", we are indebted for the following information--"The first Baptists were sound in doctrine and in their daily practice. They believed in one only living and true God, the Father Almighty, Creator of Heaven and Earth, and in the Supreme Divinity of our Lord Jesus Christ. They also believed in the divinity and agency of the Holy Spirit, the authority and inspiration of the Holy Scriptures, the total depravity and lost condition of man by nature, salvation by grace through the sufferings, death and resurrection of Christ, regeneration by the Spirit, justification by faith alone, the resurrection of the dead, a judgment to come, heaven



Mr. R. G. Boville M. A. 1881



Rev. D. McDiarmid 1882-1886

In case of difference the minority was exhorted to repentance by the majority and if they still persisted, after lapse of sufficient time, were excommunicated. For several years all the ministers were in favour of open communion and most of the churches were open in practice. As time passed however the tendency toward strict communion became more pronounced until eventually it was practiced by all the Churches.

"The generation gathered into the church in 1835 differed materially from their fathers. They were more liberal in their views, made greater efforts for the advancement of their Redeemer's Kingdom, cared less for church order and discipline, and in some things were more conformed to the world."

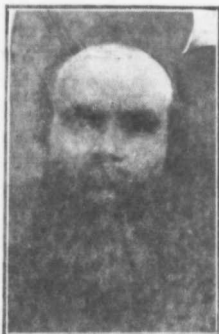
Breadalbane Church at its formation was composed of thirteen members as follows:- Allan McDiarmid, Janet McDiarmid, Margaret McDiarmid, Peter McDougal, Mrs. McDougal, John McDougal, Mrs. McDougal, Duncan Campbell, Mrs. Campbell, Donald R. McLaurin, Mrs. McLaurin, Peter Stewart and Mrs. J. McLaurin. Of these, eight were from the church at Killin, Perthshire, and five from the church at Lawers.

There being no minister available, two of their number, Allan McDiarmid and Peter McDougal, were chosen elders. Though untrained for pastoral work they appear to have possessed considerable natural talent, to which was added a thorough knowledge of the Scriptures. Though receiving no financial reward for their services they laboured earnestly for the strengthening and rebuilding of the infant church, and were rewarded by seeing a number of conversions under their ministry. United on the most essential points of doctrine they unfortunately differed on that of election, Mr. McDougal being a Calvinist while Mr. McDiarmid was an Armenian. Each leader had his

was clearly revealed in the Scriptures, and that they needed no man, or body of men, to lay down rules for them.

"The minister had no official power, and was regarded in the light of a speaking brother. They believed that evangelists ought to be sustained when preaching the Gospel to the world, but pastors of churches ought to labour with their hands. They believed in the plurality of elders and in the weekly celebration of the Lord's Supper. Ordination was considered merely an appointment to office and they never hesitated to administer ordinances without ordination. Every brother capable of taking part in exhortation was expected to do so. Unanimity was required in all decisions.





Rev. James Stewart 1887-1889

Mr. (later Rev.) John Edwards of Clarence, who had preached in Breadalbane on several occasions, being deeply impressed by the opportunity for missionary work among the rapidly increasing population of Eastern Ontario, was at that time about to visit Scotland, in an attempt to induce properly qualified ministers to come to Canada. To him was intrusted the task of finding a suitable man for Breadalbane. About the same time Rev. William Fraser, then pastor of a church in Invernessshire, Scotland, consequent to hearing an appeal for missionaries to Canada, had been considering the question of offering himself for the work. When in this frame of mind he met Mr. Edwards and the latter placed the situation, its needs and opportunities, so effectively before Mr. Fraser that he responded to the call. Coming to Canada, he entered upon the pastorate of Breadalbane Church in the summer of 1831, preaching his first sermon there, from the text - "Escape for thy life", Gen. 19: 17. He was about thirty years of age, a man of imposing stature, vigorous of body and mind, and deeply conscious of the importance of his mission.

The first few years after Mr. Fraser's arrival were not without their difficulties. The financial condition of the people forbade adequate support on their part. He bought a farm (that on which the present church stands) but being in an unteared condition, it added little to his income for some years. He taught school for a year but the salary was small and the work required more time than he cared to take from his ministerial duties. For a few years he received some assistance from the American Baptist Home Missionary Society of New York.

followers, and so pronounced did the division become, that there were actually two churches in existence for a time. However, in 1826, thanks apparently to the good offices of Mr. McEwan of Drummond, the opposing factions were happily and permanently re-united.

By 1829 the church had attained a membership of about sixty, and it was considered that the field demanded the services of a man able to devote his whole time to ministering to the spiritual needs of Breadalbane and the surrounding district. A day of fasting and prayer was appointed, whereon they might hold conference and seek Divine guidance. At that time there was no qualified Baptist minister in the Ottawa Valley.

Pecuniary troubles however were not those that weighed heaviest on Mr. Fraser, but rather, the fact that his pastoral work seemed to be without result. He became discouraged and thought of leaving. About this time, Rev. John Gilmour (grandfather of Prof. Gilmour of McMaster University) of Montreal, visited Breadalbane, and to him Mr. Fraser confided his perplexities. Mr. Gilmour encouraged him, and told him however that if people were to be converted, sermons and private conversations should be adapted to that object, that a revival "began in the pulpit, spread to the pew and thence to the world". The idea was somewhat new to Mr. Fraser, whose opinion seems to have been that God in his own time, would stir the hearts of the people independent of human effort. Evidently the new thought took hold of Mr. Fraser, for from that time a new note was present in his sermons. Before long he wrote to Mr. Gilmour saying "come and help us, all the country is in a move" Mr. Gilmour responded as did also Mr. Safford of Fort Covington N. Y., and for weeks the work went on. As a result more than one hundred persons were baptized and added to the church. This religious awakening, which extended throughout various sections of the Ottawa Valley in 1834 and 1835, is known as the Great Revival.

The first chapel was erected about the year 1835. It stood on the site now occupied by the horse sheds. Previous to this time the services had been held in the homes of the various members.

In 1835 a deputation was sent out from England to visit the Baptists of America. One of the party, Rev. F. A. Cox, D. D., L. L. D., who came to Breadalbane, writes thus of his experiences.

"Our next object was Breadalbane, in the forest region of Glengarry, which had been distinguished as another scene of the revival of religion. In general the country through which we passed was thinly peopled, and places of worship were distant. In fact the whole presented an aspect both of moral and natural desolation. After considerable toil, we had the satisfaction of reaching our destination. Measures were taken as before to collect the people. It is a Gaelic settlement, and in that language their valued minister, Mr. Fraser, always preaches to them, though both he and they are acquainted with English. This happily facilitated our intercourse, while it was occasionally necessary to refer, through their pastor, to their own modes of expressions, in order to ascertain with accuracy the idea intended to be conveyed. Breadalbane is a place never to be forgotten. My interviews with the



Rev. James Cross 1890-1896.

people were brief, but delightful. Their narratives, their emotions, their simplicity, were charming. I conversed with them, prayed with them, wept with them and bade farewell-but no- they followed from the house, they overtook me, the willing captives of a pure and spiritual affection. The horses were preparing at some distance, and though the sun was intense, religion-awakened into exercise by converse as we walked along, was "as the shadow of a great rock in a weary land". The horses were not ready. They paused; and forming themselves into a semicircle, of which I was accidentally the centre, I remarked "Instead of parting, you seem to collect as if a sermon were to be preached". "And may we not have one?" they asked. The appeal was irresistible; and while I discoursed for a short time on the words "I if I be lifted up, will draw all men unto me" they listened, wept, and welcomed a doctrine, ever old, yet ever new,-the attractive efficacy of the cross. We parted again perhaps forever, in this life, but with the blessed and oft-expressed expectation of finally associating in the perfect and blessed state".

In January 1838 the Ottawa Association, organized two years previously, held its annual meeting in Breadalbane. At that time the church reported a membership of one hundred and eighty-four. Immediately following the association the first anniversary meeting of the Canada Baptist Missionary Society was held.

Mr. Fraser remained in charge of the church until the summer of 1850, but his labours were not confined to Breadalbane. He preached in different parts of Glengarry and on occasions, travelled as far as Osgoode, Clarence and Chatham, doing evangelistic work. In Breadalbane he preached in both Gaelic and English, the service often occupying three hours, and on special occasions, even more. There were frequent revivals, and when he resigned, he left a prosperous church behind him. His influence over the religious life of the Baptists of Eastern Ontario was probably greater than that of any other man of his time.

In the summer of 1850 the pulpit was supplied by W. K. Anderson, a student of Canada Baptist College Montreal, to whom a call to the pastorate was extended. Mr. Anderson accepted and was ordained to the ministry in Breadalbane in January 1851. Though handicapped by his youth and inexperience, and particularly by his lack of knowledge of the Gaelic

language, so dear to the hearts of the older members, he proved equal to the occasion and succeeded in winning the heartfelt respect and affection of his people.

From this time church services were conducted entirely in English. In 1851 the church voted in favour of the use of the "Selection of Hymns for Baptist Churches", as well as the Psalms, in the service of song. Thus were the ancient prejudices being gradually broken down.

In 1854 there was a large revival, an account of which, from the pen of Dr Anderson is here inserted:

"After the congregation was dismissed, the church met for the purpose of considering the propriety of having a protracted meeting. After some consultation on the subject, July 7th was appointed as a day to be spent in fasting and prayer to God for the outpouring of his Spirit upon the church and congregation. The day appointed for fasting and prayer was observed by the church and many of the congregation. During the exercises of the day many souls felt that God was present of a truth.

"Upon the sabbath following, Brother King of Chatham preached twice, and continued with us for about ten days, during which time we had Divine Service twice a day. The Lord abundantly poured out His spirit upon us. As a church we were much revived and many sinners were converted from the error of their ways. Brother Dempsey also visited us and, though in feeble health, exerted himself in advancing the work for a number of days. He was followed by Brother Rainboth late student of Rochester College, who remained with us for a month, labouring in the pulpit and from house to house. Brother McLaurin also of Vankleek Hill, took a lively interest in the movement, often taking part in the exercises even when his health seemed too feeble to admit of such exertion. In connection with these exercises the Lord hath greatly revived his cause among us, and to him we would ascribe the Glory".

Mr. Anderson resigned in 1855, and for about two years the pulpit was vacant. In 1857 Rev. Duncan Cameron of Lawers, Scotland, was written to. He arrived in July and entered upon the charge of the church in September following. For a period of three years he faithfully fulfilled the duties of his position, resigning in 1860. That the relationship existing between pastor and people was a happy one is indicated by the fact that, in 1864, a scholarship in Woodstock Literary Institute, in the gift of Bredalbane Baptist Church



Rev. James Fraser 1901—1905



Rev. Hugh Shaw 1906--1910

was granted to Mr. Cameron's son, who was then studying for the Baptist ministry. This student is now the well known Baptist leader, Dr. A. A. Cameron of Ottawa.

In 1857 a site for a manse was purchased, and soon after the present building was erected thereon.

For a few months in the summer of 1831 the pulpit was filled by Mr. F. F. McNab, a student of Queen's College, Kingston.

In April, 1862, Rev. William McKee, then pastor of the Haldimand Church, Northumberland County Ontario, visited Breadalbane and preached so acceptably that he was invited to become their minister. This call he accepted and beginning in June, 1832, he continued in charge until the autumn of 1865. In 1862 and 1865 special evangelistic services were held at which Rev. John Dempsey, Rev. John King, and Rev. W. K. Anderson assisted. As a result over seventy persons professed conversion.

In 1862 the need of a new chapel became evident, and in 1864 work on the present building was begun. The committee in charge of the work was as follows: John Stewart, Colin McLaurin, Donald McLaurin, John R. McLaurin and Robert McKenzie. The chapel was completed in 1865, and the dedicatory services held in October of that year. Rev. William Fraser, former pastor, preached the opening sermon, while among those who took part were Rev. John King, Rev. W. K. Anderson, Rev. D. Cameron, Lochiel; Rev. P. Currie, VanFleek Hill, Presbyterian (Free Church); Rev. J. Darroch, Presbyterian, (Old Kirk); Rev. Richard Lewis, VanFleek Hill, Congregational and Rev. McNally, Methodist.

In November 1865 Rev. W. K. Anderson was invited to again assume the pastorate of Breadalbane Church. The invitation was accepted and in March 1866 he took charge continuing until 1878. During this time the church prospered greatly, there being frequent revivals, and the membership was increased to two hundred and twenty or more, the largest in the history of the church. In all Mr. Anderson spent nearly seventeen years in Breadalbane, and his ministry may be truthfully described as having been eminently successful. His faithful work, his kindly manner, and noble qualities of heart and mind left an influence behind that will be felt for many years throughout Breadalbane, where the name of Dr. Anderson shall long be held in honoured remembrance.

Between the years 1878 and 1880 the present building was erected on the old church site, for the accommodation of horses.

The Ottawa Association met in Breadalbane in 1868 and again in 1875.

On November 22, 1873, Mrs. Duncan Campbell, the last survivor of the original thirteen members died, age ninety-four years.

From July 1878, to November 1880, Rev. G. L. Oliver was pastor of the church and for the summer of 1881 the church was under the Leadership of R. G. Boville, M. A., a graduate of Aberdeen University, Scotland. At this period the members resident at Vankleek Hill were encouraged to take steps which resulted in the erection of a chapel the next year, and later the organization of a separate church.

In 1882 Rev. D. McDiarmid of Kenmore assumed the pastoral oversight of the church and remained until the fall of 1886. During Mr. McDiarmid's pastorate the utterances of the pulpit were characterized by a vigorous and lucid presentation of the truth, and a number of conversions are recorded.

In 1883 twenty two members were dismissed to form the Vankleek Hill church. Until 1890 the same minister served both churches.

Rev. Jas. Stewart of Blair Athol, Scotland was the next pastor. His term of office extended from June 1887 to December 1889.

For the summer of 1890 James Cross a student of McMaster University, was appointed to the field, and so acceptable were his services, that in January 1891, a call to the pastorate was extended to him. He accepted and at the close of the college year he entered the work, and was ordained to the ministry in Breadalbane June 1891. Mr. Cross remained until the summer of 1896. As a result of his labours nearly fifty persons were baptized.

From 1896 to the autumn of 1900 Rev. J. L. Gardiner ministered to the church, his efforts resulting in some twenty-five members being received by baptism.

In 1900 the annual meeting of the Ottawa Association was held in Breadalbane.

In December 1900 a call was extended to Rev. Jas. Fraser, of Fenlon Falls, Ont., who accepted, and coming to Breadalbane in January 1901, continued to efficiently and acceptably discharge his duties to the church until July 1905.



Rev. L. S. Steedman 1910-1914



Mr. Fred W. Field 1915

University took charge for the summer. During the present summer of 1916 the church is under the leadership of Mr. A. H. Richardson M. A. of McMaster University.

In all, since 1851 not far from four hundred persons have been added to the church by baptism. Previous to that date accurate figures are not obtainable, but they would very considerably augment the number.

In addition to Vankleek Hill, the churches at Notfield (now Dominionville) and Cote St. George (now North Lancaster) may be considered as offshoots of Breadalbane.

In 1816 the first deacons appointed were Donald R. McLaurin (grandfather of John McLaurin, missionary to India) and Duncan Campbell. Mr. McLaurin was also the first school teacher in the settlement. Their successors in office have been James Lothian, John McIntosh, Duncan McArthur, Allan McKay, Peter A. McLaurin, John A. McLaurin, Dougald McDougall, Donald McLaurin, Arthur McArthur, Henry Carey, P. A. Stewart, Kenneth McLennan, Peter McIntosh and William Rankin. At present the board of deacons is composed of D. P. L. Campbell, George Campbell, S. Burwash, John A. Campbell, James C. McLaurin and Duncan A. McLaurin.

Previous to 1862 the church records were kept by the minister in charge, since then the position of church clerk has been held by P. A. Stewart, Robert McKenzie, D. P. L. Campbell, A. G. Campbell and Albert J. McLaurin.

The church treasurers have been John Stewart, Donald Campbell, Wm. Danskine, J. C. McLaurin and A. G. Campbell.

From Breadalbane a number have gone to study for the Ministry - John McLaurin, G. W. M. Carey, Adam Burwash, D. D. McArthur, Judson McIntosh and Douglas C. Merntosh.

We might name many, both men and women, who have gone from Breadalbane to lead useful, honoured lives elsewhere. How much the Christian

After a vacancy of nearly a year, Rev. Hugh Shaw, of Colborne, Ont., became pastor for the period between April 1906 and May 1910, when, much to the regret of the church and congregation, he resigned.

He was followed by Rev. L. S. Steedman, who served faithfully from October 1910 to May 1914. In 1911 the interior of the chapel was remodelled and new seating installed. Special reopening services were held on November 12th, when Dr. A. A. Cameron preached, and on the following evening lectured to a large and appreciative audience.

Following Mr. Steedman's resignation the pulpit remained vacant until May 1915, when student-pastor F. W. Field of McMaster

atmosphere of the community in which they received their early training contributed to their formation of a character equipped to encounter the difficulties of life, eternity must tell.

At the present time the church has ninety members, the decrease being largely due to the removal of Baptist families from the neighbourhood.

In August of this year 1916, the church purposes holding special anniversary services, to celebrate its one hundredth birthday.

In reviewing the past century, there is much for which Breadalbane must be grateful. That God's blessing has been poured out abundantly on church and community is clearly evident. That Breadalbane may continue to receive favor at His hand, and to be in future, as in the past, a centre of spiritual life and light, is the earnest prayer of the church of 1916.



Mr. A. H. Richardson, M. A. 1916



The names of the pew holders in the new church building were as follows:-

Rev. Wm. McKee	Peter Lothian
James Forbes	John R. McLaurin
John Stewart	Wm. Danskine
Duncan McCallum	Colin McLaurin
Donald McIntosh (V.K.H.)	Archibald McLaurin (E. H.)
Hugh McIntosh	Jonathan McLennan
John McIntosh	Duncan Irvine
Allan Campbell	James R. McLaurin
Peter Campbell	(V. K. H.)
Archibald Lothian	John Kirconnell
Finlay McCallum	Finlay McIntyre
Donald McArthur	D. J. Jamieson (V. K. H.)
Donald Campbell	John Jamieson (V. K. H.)
Wm. McLaurin	James Houston
John McTavish	Duncan McIntosh
Wm. Stewart	Archibald McLaurin (Lot 5
Alex Campbell	Con. 8)
Duncan McTavish	Dougald Cameron
Hugh McTavish	D. J. McDougall
John Lothian	Dougald McCallum
Jas. S. McKenzie (V.K.H.)	John D. Campbell
Donald McLaurin	John A. McLaurin
John P. McLaurin	Arthur McArthur
Wm. Rankin	Robert McKenzie
Jas. Lothian	Wm. McKenzie
Robert Campbell	Peter McLaurin
Dougald McDougall	Allan Campbell (V. K. H.)
(5th Con.)	Archibald McLaurin
	(V. K. H.)

The  
following  
committee is  
responsible for  
the arranging of the  
centenary services and  
the publication of this booklet.

Mr. D. P. L. Campbell, Chairman.  
Mr. Albert G. Campbell, Historian  
Miss Magaret McLaurin  
Mr. J. E. McIntosh  
Mr. Albert J. McLaurin  
Mr. A. H. Richardson



**Breadalbane Cemetery**