



Baptist Growth in Manitoba
and the North-West,
1869-1884

by

David W. Remus, B.A.

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**BAPTIST GROWTH IN MANITOBA AND THE
NORTH-WEST, 1869 - 1884**

by

David W. Remus, B.A.

A Thesis

**Submitted to the Faculty of the Divinity College
in Partial Fulfilment of the Requirements
for the degree
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Scope and Contents of Thesis:

This thesis traces Baptist beginnings and the growth of Baptist churches and organizations in the Canadian North-West up to 1884. Chapter I traces the effort of the Eastern Baptists of Canada to establish work in the North-West to the time of the founding of the First Baptist Church in Winnipeg in 1875. Chapter II describes the organizational growth of the Baptist churches in the Canadian West up to the time of the formation of the Red River Association of Regular Baptist Churches in 1880. Chapter III depicts continuing Baptist expansion from 1881 to 1884 when growth was influenced by the work of Prairie College founded in 1880, the westward extension of railroads and the economic boom of 1881-1882. The final chapter traces the organizational struggle of Northwestern Baptists from 1880 to 1884 as declining Eastern interest, increasing American support, and issues of Baptist polity strongly affected the formation of the Baptist Convention of Manitoba and the North-West in July, 1884.

PREFACE

Interest in writing a thesis about the beginnings of Baptist life in Western Canada was evoked by the reading of the recent Janssen Report entitled, New Occasions...New Duties For Convention Baptists in Western Canada, Organization For Mission (1965). This report indicated that many sources and documents were available for a study of the history of the former "Baptist Union," since 1966 the "Baptist Convention," of Western Canada. Since the earliest sources were available to me at the Canadian Baptist Historical Collection, I chose to study the factors that led to the formation of the first Baptist Convention of the North-West in 1884.

Rev. Alexander McDonald, the first missionary to Manitoba, wrote many letters to the East describing his pioneer work. In one of these he made a statement to the effect that the seed of truth lies hidden in many places. This thesis portrays some of the early truths that Baptists implanted within their organization as they struggled for existence on the expanding western frontier. This struggle is still with us today. The Janssen Report aptly warns us that there is nothing sacred about the Western Baptist organisations. This thesis affirms that in the early period

of growth Baptists were continually forced by environmental conditions to change their organizational structure in order to meet the expanding needs of the West. The recommendations of Janssen's study have been accepted favourably across Western Canada. In viewing the present scene and glancing back at early Baptist history, it is obvious that the problem of re-organization faced in the Report is not a new one. It is one that Canadian Baptists will continually have to face and solve within each generation if we are to have a meaningful witness in today's world.

I wish to thank all those who have made the writing of this thesis possible. Professor G. P. Albaugh has offered patient and constructive criticism and encouragement throughout the research and writing of this paper. Dr. M. R. Hillmer has served as second reader and made suggestions which have strengthened this paper. Miss Marget Meikelham, Librarian of the Canadian Baptist Historical Collection, and her two assistants--Miss Joan Olifant and Mrs. Donna Tweney--have been most cooperative in making original sources available. Mrs. Kate Donkin of the Map Library of the McMaster Department of Geography spent much time helping me find a usable map for Appendix A; and the Baptist Church at Emerson, Manitoba, kindly consented to loan their early "Minute Book" for the years 1876 - 1890. Finally, I should give special thanks to Mrs. Bonnie Hunter who not only typed the final

copy of this thesis, but also assisted me in the proof reading.

David W. Remus

McMaster Divinity College

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CHAPTER I

MISSION TO CHURCH, 1869 - 1875

Canadians usually associate the month of October, 1869 with the outbreak of the Riel Rebellion in the Red River territory of Manitoba. But another significant event was taking place at the same time in the same territory. Canadian Baptists were sending their first missionaries to the Canadian North-West.

The purpose of this chapter of this thesis is to sketch the rise of Canadian Baptist work in the Canadian North-West from its inception in October, 1869 to the time of its first permanent planting in the founding of the First Baptist Church in Winnipeg, some six years later, in February 7, 1875.

The Baptist Missionary Convention of Ontario took the initiative in establishing the work in the Canadian North-West when at a meeting of its Board held in Aylmer, Ontario, on April 21, 1869 attending members resolved:

That a deputation be appointed to visit and explore the north-west territory, with a view to the commencement of the future missionary operation therein.

.

That the deputation to Red River be Rev. Dr. [Thomas E.] Davidson of Aylmer, Secretary of the Convention, and the Rev. Thomas Baldwin of Ingersoll--their travelling and incidental expenses while engaged in this work to be paid, and that of

their pulpit supplies, during the three months of their absence.

.

That each of our Associations west take up the matter involved in the last resolution, and take up special collections to aid in defraying the expenses of the deputation to the far West, and that in the meanwhile, the Treasurer be, and is hereby authorised to advance the funds necessary to defray the expenses of both the deputations now appointed.¹

Those appointed to this deputation left Ingersoll on June 16, 1869 and arrived in Winnipeg on June 30, at 11:40 a.m., "just two weeks to a minute" from the time they had begun their journey.²

They described their travel experience of nearly a century ago as follows:

On the 16th day of June, ... we left the town of Ingersoll, via the Great Western Railway, en route for Red River Settlement. We travelled day and night, passing through the States of Michigan, Indiana, Illinois and Wisconsin, and, on the fourth day, we reached St. Cloud in the State of Minnesota. The 20th of June, we took a wagon with mules, and by the traders' trail over the prairies of Northern Minnesota and the Territory of Dakota, we pushed on our arduous journey for nearly nine days, camping at nights in our fragile tents--like Abraham removing his tent on the plains of Mamre, and like him, lifting up our hearts to the living God. Never in all our lives did the Lord God appear unto us more fully in His good providence, than during our whole journey. On

¹"Deputation to Red River", the Canadian Baptist, XV (April 29, 1869), 2. The second of these resolutions was moved by Rev. Dr. Robert A. Fyfe, and seconded by Harry Edwards. The third resolution was moved by Rev. Dr. James Cooper and seconded by Rev. William Stewart. Hereafter the Canadian Baptist will be noted as CB.

²Thos. L. Davidson, "Our Journey to Red River," CB, XV (July 22, 1869), 2. Other reports of the deputation may be found in issues of CB for August 12, 26, September 2, 9, 16, and October 14, 1869, as well as in the "Report of the Deputation to the North-West Territories" mentioned in footnote 3, *infra*.

the 29th day of June--to us, ever memorable ninth day of mule driving and tent-pitching life--we reached Pembina, a collecting station on the boundary between the Territory of Dakota and U.S., and the North West Territories. We drove to the Boundary Post, wrote the word 'Canada' on the British side, took off our hats, and sang with full hearts, 'God Save Our Gracious Queen,' and waked the awful stillness of that uncivilized West into echoes of praise to our Sovereign Lord.

Pembina consists of three log houses, thatched with straw and mud, and is 60 miles distant from the town of Winnipeg, which we reached by noon of the following day--thus accomplishing the journey in 14 days from Ingersoll to Winnipeg, a distance of over fourteen hundred miles.

Winnipeg is a small town, consisting of about 30 log buildings, and one small brick building. The town is situated on the west bank of the Red River, about half a mile below the mouth of the Assiniboine--which comes in from the west--and about one hundred rods north of Fort Garry.³

General Background

The deputation team found the climate of the North-West "healthy" and the air "pure and bracing."⁴ At the same time they were warned that if they stayed into the winter that there would be snow and no thawing, but rather a "steady cold from December until March."⁵

Seeking to describe the soil of the Red River Valley they noted:

...[it] contains more of the black, greasy-like clay and differs from anything we have in the soils of Ontario. It has a mixture of sand which is like the fine dust of transparent quartz

³Thos. L. Davidson & Thos. Baldwin, "The Report of the Deputation to the North-West Territories," the Canadian Baptist Register, 1870, p. 46. Hereafter this source will be noted as CBR.

⁴T.L. Davidson and T. Baldwin, "The Great North West," CB, XV (August 12, 1869), 2.

⁵"Deputation Report," CBR, 1870, p. 47.

and of sufficient quantity to keep it from baking into clods if ploughed while wet. It is very adhesive in that state.⁶

This adhesiveness was no help to man, beast or vehicle, as in 1874 it was observed in Winnipeg that:

The roadways were graded, and plank sidewalks were built to afford the pedestrian some footing in the terrible Winnipeg mud, as slippery as grease and as tenacious as glue.

Adhesive or not, the soil was very fertile. Corn, potatoes, wheat, oats, and barley were all being grown with marked success. The wheat crop might yield up to 50 bushels per acre, providing it escaped natural disasters such as the grasshopper plague which had "totally" destroyed the crop in 1868.⁸

The population of Manitoba in 1870 totalled 11,963 persons: 558 Indians; 5,757 métis; 4,083 English half-breeds; and 1,565 whites.⁹

The Indians, although small in number, were the cause of much concern among settlers of the North-West. Near Portage La Prairie they were peaceful and well-behaved; but there were internal tensions among them elsewhere. The Chippewas, who resided near Red Lake in Minnesota, were hereditary enemies of the Sioux in the Canadian North-West

⁶Ibid., pp. 46-47.

⁷W. L. Morton, Manitoba: A History, (Toronto: University of Toronto Press, 1957), p.172.

⁸Thos. L. Davidson, "The North-West Territories," CB, XV (August 26, 1869), 2.

⁹Morton, op. cit., p. 145. These figures are those of a census taken under Lieutenant Governor Archibald in 1870. They are used in this paper rather than those given in CB because these latter are only approximate and not always confined to the territory of Manitoba.

and were on the war path against them. Meanwhile both tribes viewed the white man as an intruder, particularly as an usurper of land. When, in September 1868, the Honourable William McDeugall ordered John A. Snow to begin construction of the Dawson Road from Fort Garry to Lake of the Woods without having officially settled the question of land rights with the Indians, T. E. Davidson of the Baptist deputation team saw trouble and assessed the situation quite accurately when he observed:

Surveyors are now sent out to survey the land before it is brought from the Indians, thus rousing their ire. The mistake [sic, error for mistake] is an unpardonable one.¹⁰

The real threat behind the government's action lay in the fact that the Indians and half-breeds of the whole North-West might unite for mutual defence and drive the whites out. This fear was stressed by Davidson as he asserted with conviction:

In the interest of humanity we have the right to DEMAND that these 41,500 souls shall be honestly dealt with, prudently and speedily; otherwise, we may be scourged by an Indian War.¹¹

The métis, who formed the largest single group of settlers, were mostly descendants of French Voyageurs who had left Lower Canada to serve the North-West Fur Company. They had remained in the Red River country and married Cree squaws, producing half breeds numbering in the thousands.

¹⁰ T. E. Davidson, "The Great North West", CB, XV (September 2, 1869), 2.

¹¹ Ibid., p. 2.

They spoke both the French and Indian languages. Nearly all professed to be Roman Catholics and had French-speaking priests and teachers to minister to their spiritual and educational needs. They were a quiet, easy-going race when not aroused, being by trade hunters, fishermen, and teamsters, set off from the more settled farmers of the region. Most were poor and uneducated and discontented, claiming that the Hudson Bay Company had sold them and their country to the Canadian Government; and that the £300,000 paid to the Company for the territory really belonged to them because they had kept the country free from invaders so that the Company could operate successfully.

A large number of the English-speaking half-breeds were of Scottish descent, children of Orcadian fathers who had also migrated west to serve the Hudson Bay Company at an early date. Most of these Scottish half-breeds were members or adherents of the Episcopalian Church. Those who were not were generally considered to be either Presbyterians or "Nothingarians."¹²

The "white" population of this day consisted mainly of descendants of the early Selkirk Settlers and Free Traders. The latter were merchants who had successfully broken the monopoly of the Hudson Bay Company. Resenting immigration from Upper and Lower Canada to the Red River, they had little or no Canadian or patriotic feeling. They tended to

¹² T. A. Davidson, "The North-West Territories," CB, XV (August 26, 1869), 2.

be loyal to Britain, but not with regard to her desire to Confederate the Canadian provinces into a nation. Some even preferred the annexation of the Red River country to the United States because they feared that if the North-West was drawn into Confederation they would lose much of their profit by being forced to pay custom duties on goods. As Davidson viewed this class of Manitoba's population, he remarked:

A shrewder class of men, it would be hard to find anywhere, in the matter of trade speculation than these same free-traders.¹³

The Baptist deputation team of 1869 was also keenly aware of dangerous political tensions that were brewing within the motley complex of settlers in the North-West. With regard to this situation they reported to the Eastern Convention:

In a political sense, the North West Territories present one of the strangest, if not one of the most complex compounds, in the early history of any country. Without law in any legitimate form in certain districts, and law only in name in any place. The Hudson's Bay Company claim to govern within 50 miles of Fort Garry; they have a council, judge and gaol; but their council and judge are, like their law gaol, rather flexible sources of justice; and when matters in the courts do not result as the mind of the people approve, the half-breeds rise en masse, with cocked rifles, and demand the prisoner, which demands have always resulted in the release of the captives.¹⁴

¹³ T. L. Davidson, "The Great North-West," CB, XV (September 2, 1869), 2.

¹⁴ "Deputation Report," CBR, 1870, p. 48.

As early as 1868 there had been two distinct ruling bodies in the Red River Valley:

...one the moribund government of Assiniboia, the other the native, popular government of Manitobah [sic.], both simple, both elementary, but one of the past and dying, the other of the future and growing.¹⁵

The "moribund government" was that of the Hudson Bay Company which governed the territory through the medium of a Governor and a Council. The "popular government" was that of the "Council of Manitobah" established in High Bluff and Portage settlements of the métis, who were outside of Hudson Bay Company jurisdiction and who later were to join forces with Louis Riel.

In 1869 there seemed to be three possible directions in which government might develop in the Red River and surrounding area. First, this territory could be declared to be a Crown Colony, as had been the case with Vancouver Island in 1858. Second, the North-West could be united with Canada as the Canadian government and the Select Committee were urging. Third, the natural forces could be allowed to work in the area, with the possibility that this country might come under American sovereignty as the new territory of Saskatchewan. The parties advocating these views were to take arms against each other in the Riel Rebellion of 1869.

¹⁵ Morton, op. cit., p. 114.

Religious Setting

The religious milieu of the North-West, like the political, was diversified. The major religious groups to be found in this Red River settlement were Roman Catholics, Anglicans, Presbyterians, and Wesleyan Methodists. In 1869 all were receiving financial support from the Hudson Bay Company, which was paying "the sum of £50 stg. per annum to each clergyman in the territory, Protestant and Papist, and £300 Sterling to the Anglican Bishop of Rupert's land," though it was expected that the help would be withdrawn in the near future.¹⁶

The Roman Catholics, of Manitoba, numbered 6,247 in 1870.¹⁷ Their priests had been the first missionaries to the North-West, or "Rupert's land", as the area was often called. Catholic zeal had been evident as early as 1690 when two priests, having studied the aborigine language, visited the country to teach the Indians. In 1731, Pere Messager, a Jesuit, under La Verandrye's command, conducted further exploration west of Lake Superior. Bishop Taché, the famed reconciler in the Red River Rebellion, arrived in Winnipeg in 1845, where he exercised "episcopal jurisdiction over the various [sic.] Catholic congregations and parishes, in a very vigilant and energetic manner."¹⁸ Well informed concerning political

¹⁶T. L. Davidson, "The Great North West," CB, XV (September 2, 1869), 2.

¹⁷Morton, op. cit., p. 145. Another 5,716 were listed as Protestant.

¹⁸T. L. Davidson, "The North-West Territories," CB, XV (August 26, 1869), 2.

feeling in the Red River Valley, he feared the results of annexation either to Canada or to the United States. Accordingly, in October 1869 while on his way to the Vatican Council in Rome, he had warned Cartier of the inherent dangers within the Red River region. Cartier ignored this early warning, but, when trouble broke out later, the Canadian government requested that Taché quit the Council and return to Ottawa for consultation. There he was asked to use his influence both to quiet the *métis* and to assure them that none of their rights would be infringed upon by the annexation of the Red River country to Canada.¹⁹

The Anglicans (Episcopalians) were the largest group of the 5,716 in Manitoba who professed Protestant attachment (see footnote 17). Their first missionary, Rev. John West, reached the Manitoba area (at York Factory), in October 1820. The Church Missionary Society in England supported his work and between 1822 and 1857 granted about £50,000 for missionary and educational work in Rupert's land.²⁰ By 1869 the Anglicans had a well established work in the Red River area. Impressed at what they saw of this work, the Baptist Deputation of 1869 reported:

We met a number of their ministers and received the most kind and courteous treatment at their hands

¹⁹ Norton, op. cit., p. 139.

²⁰ Robert B. Hill, History of Manitoba (Toronto: William Briggs, 1890), p. 552.

and we would make special mention of the Christian urbanity of the Venerable Arch. Deacon McLean of St. Johns, Rev. Wm. Gardner [of] Little Britain,...²¹

The Presbyterians of the North-West were largely descendants of the early Selkirk settlers. They had worshipped in Saint John's Anglican Church until the Rev. John Black came to the settlement in 1851. Three hundred persons of Scottish extraction then separated from the Anglican congregation and erected another building 14 miles downstream. Here Black was instrumental in forming a Presbyterian Church, a Kirk School and a parish. In 1869 this parish, located at Kildonan, had 500 members and adherents.

The Wesleyan Methodists, of the Red River region, were still in an embryonic stage of growth in 1869. There were two Wesleyan ministers on the field who preached at four or more stations. A parsonage had been built in Winnipeg, but so far no society had received official recognition there as yet. Money was being raised for the building of a chapel in the village, and so far the sum of \$2,000 had been raised. The Baptist Deputation received a cordial welcome from the Methodist minister, Rev. George Young, who invited one of them to speak at the coming Sunday service.

Baptists in North-West, 1869

The intention of the North-West Deputation Team

²¹T.L. Davidson, "The North West Territories," CB, XV (August 26, 1869), 2.

appointed by the Baptist Missionary Convention of Ontario for 1869 was "to spy out the land, with a view to establish missions at some future date".²²

Upon their arrival in Winnipeg, the deputationists found no fellow denominationalists waiting to greet them. In a letter from there, dated July 2, 1869, written only two days after their arrival, they reported: "We have not, as yet, met a single Baptist, but have heard of two or three, on whom we shall call."²³ Unphased by this cool greeting they set to work to provide the basis for future growth of their cause, recording in their letters:

We secured the promise of a chapel lot free in the Town plot of Winnipeg, and as soon as the tide of emigration begins to set in earnest, a missionary must be located there, as it is the future capital of the country, with instructions to work westward, as far as High Bluff, Portage La Prairie and Rat Creek.²⁴

They described the religious situation in which this work would have to be undertaken as follows:

There is more churchianity than Christianity. There is no lack of churches and chapels, priests and parsons, Catholic and Protestant; indeed, the people have abundance of religious means, considering their number; but true vital godliness is at a low ebb.²⁵

The Canadian Baptist followed the exploratory trip

²²"Deputation Report," CBR, 1870, p. 50.

²³T.E. Davidson, "Our Journey to Red River," CB, XV (July 22, 1869), 2.

²⁴T.E. Davidson, "The Great North West," CB, XV (September 2, 1869), 2.

²⁵Ibid., p. 2.

of the Baptist Deputation with great interest. An editorial in the issue for September 16, 1869, expressed the view that it would be injudicious to migrate hastily to Manitoba until a responsible local government could be established and treaties with the Indians ratified. Further, this editorial maintained that when Baptists did migrate to the North-West they should go out in large parties "accompanied by pastors, teachers artisians and labourers."²⁶

When the Baptist Missionary Convention of Ontario met in Woodstock on October 20 and 21, 1869, it received the report of the deputation to the West, but took no immediate action. If action had been taken, plans would scarcely have been implemented, for only ten days later the Riel Rebellion erupted in the Red River Settlement.

The Rebellion, which extended into 1870, evidenced the accumulated tensions which had developed between the Red River inhabitants and the Canadian government. Out of this chaotic situation, the new province of Manitoba was born on July 15, 1870--the territory the Crees had called the "Spirit Strait", and the Assinibolias the "Lake of the Prairies".²⁷

The establishment of civil government in September, 1870, resulted in a renewed wave of Red River settlement. By 1871 an influx of settlers from Ontario had begun and

²⁶"The Red River," CB, XV (September 16, 1869), 2.

²⁷Morton, op. cit., p. 141.

continued until 1874, when a smaller flow of French Canadians came from Massachusetts. As the percentage of English settlers in Manitoba increased, the situation became more favourable to the growth of the Baptists.

Eastern Baptist Action

The Baptist Missionary Convention of Ontario which was held in October 1871, witnessed a renewed attention to the Western mission. Here the Rev. John Torrance of Cheltenham gave notice that at the next annual Convention he would move to amend the first article of the Constitution, so as to add after the words "Missionary Convention of Ontario" the words, "Manitoba and the North-West Territories."²⁸

Sometime between October 1871 and March 1872 the Convention appointed a "Committee on Missions in Manitoba," which consisted of "Dr. [Robert A.] Fyfe, Dr. [T.L.] Davidson, J. Torrence [sic.], R. B. Montgomery, W. Stewart, with brethren T. S. Shenston and W. J. Copp."²⁹

This Committee worked quietly attempting to raise adequate financial support for the missionary work in Manitoba particularly and the North-West generally. An appeal was made to Eastern Baptists through the Canadian Baptist, and a plan proposed "to secure, if possible, one hundred subscribers

²⁸ C.C. McLaurin, Pioneering In Western Canada, (Calgary: Published by the author, 1939), p. 42. W.C. Smalley in "Recalling Our Yesterdays", Western Baptist, XXXVI (November 1943), 2, also has this reference.

²⁹ McLaurin, Pioneering In Western Canada, p. 42.

who will agree to pay \$10 annually for this purpose, for three years ... to send a missionary to the North West," with the plea ending, "Brethern and friends, shall we as Baptists plant the old, old, standard in the young country?"³⁰ The appeal was effective, for by May forty-nine persons had agreed to subscribe to this missionary project.³¹

The Convention of Ontario Baptists sanctioned the work of the Committee on October 24, 1872, when it was announced:

Rev. Dr. Fyfe, Convenar [sic.] of the Committee on the Manitoba Mission reported to the Convention that after earnest endeavors, the Committee has secured the services of Rev. Alexander McDonald of Sparta, who will be ready next spring to proceed to this distant field of labour. Already about 60 or 70 names had been secured, pledging \$10 a year for three years to the support of this mission; and it was believed that the balance of the hundred would speedily be obtained.³²

McDonald's appointment was also endorsed by the Alumni of the Canadian Literary Institute at Woodstock, who assured him of their "warmest sympathy in his work."³³

In addition all Ontario Baptists were urged to give the western work their unified prayer, as it was agreed to recommend to the churches that they "unite in their prayer-meetings in the first week in November in special supplication to Almighty God for his blessings upon this new enterprise."³⁴

³⁰R.A. Fyfe and W. Stewart, "Mission to Manitoba," CB, XVIII (March 21, 1872), 2.

³¹"Mission to Manitoba," CB, XVIII (May 2, 1872), 2.

³²"Missionary to Manitoba Appointed," CB, XVIII (October 24, 1872), 2.

³³Ibid.

³⁴Ibid.

Thus by October 1872 the plan envisioned by the "First Baptist Deputation" of 1869 was at last to be executed. A missionary had been appointed and finances were being raised to send Alexander McDonald to Manitoba as the first Baptist missionary in this promising field of work.

McDonald Sent West, 1872 - 1873

Alexander McDonald was truly a pioneer in Western Canada. His acceptance of his appointment, his early work in Winnipeg, his appeal for eastern help, his trip back to the East, and his return again to Winnipeg all indicated the intensity of his missionary spirit.

McDonald's acceptance of his appointment was thoughtfully and provocatively worded, reading in part:

It has not been without some hesitation, much serious prayerful consideration, and not a little sacrifice to my feelings that I have decided to sever the ties of a pastoral relationship with a people so loving [i.e. the congregation at Sparta], ...to endure the trials perform the toils and bear the enormous responsibility of pioneer work in Manitoba.³⁵

The official designation to this pioneer task took place in a public service held in London, Ontario, on May 20, 1873. Dr. T. L. Davidson delivered the main address and expressed the urgency of Baptist expansion in the West, declaring,

³⁵ Alexander McDonald, "Mission to Manitoba," CB, XVIII (November 7, 1872), 2.

...I am well persuaded that the Regular Baptists of these Provinces are not taking action one day too soon. Now is emphatically the time to be up and doing. In sending forth labourers, our eye is not directed so much to the native inhabitants and former settlers, as to the ingoing population, and those who have recently sought and found homes there.³⁶

Later, in delivering the charge to McDonald, he offered both advice and encouragement, saying:

You go not at men's bidding but at God's command, and you go in his strength. You go, not to gather the gold of the west, that flashes through the waters in the sunlight; but you go to gather jewels to deck the crown of Prince Emmanuel. You go, not as a political demagogue to dabble in the turbid pool of party politics, and to shout yourself hoarse in the attempt to secure for yourself place, pelf and power; but you go to

*Shout the tidings of salvation,
O'er the prairies of the West;
Till each gathering congregation
With the Gospel's sound be blest.'³⁷

McDonald arrived in Manitoba about the middle of June 1873. A week later he visited Springfield where he met "several Baptists and others" who desired that he "might have a stated appointment among them",³⁸ The following day he visited Stony Mountain about 15 or 16 miles northwest of Winnipeg. Here he discovered several more Baptists and adherents. After his second Sunday in Winnipeg he headed

³⁶ T.L. Davidson, "An Address--Manitoba and North-West," CB, XIX (June 12, 1873), 1. The term "Regular Baptist" is here applicable only in its general sense of meaning "Calvinistic." It does not have the more restricted meaning given to the term today by churches that have severed fellowship with the present Baptist Convention of Ontario and Quebec and Western Canada.

³⁷ Ibid.

³⁸ Alex. McDonald, a letter from Winnipeg, Manitoba, CB, XIX (July 24, 1873), 2.

for nearby western settlements, passing through White Horse Plains and continuing on to Poplar Point, some forty miles from Winnipeg. The Wesleyan Methodists were fairly strong here. His next stopover was High Bluff, ten miles from Poplar Point, where he spent the night with a Mr. J. Stewart, who could "talk the language of Eden," and who, still better, seemed to have an "understanding of the language of Canaan."³⁹ Stewart took McDonald to his next point, Portage la Prairie, where it was rumoured a number of Baptists lived; but McDonald discovered, that these people were actually connected with the Disciples of Christ in Ontario.

He resumed his journey westward on Monday, June 16, and spent a day in the vicinity of Rat Creek visiting with immigrants from Ontario. From here he pressed on until he reached the second crossing of the White Mud River where, while taking shelter from a storm, he "caught a man in the very act of receiving and carrying off a copy of 'The Canadian Baptist.'"⁴⁰ When McDonald caught up with, and questioned, him about this "heretical sheet," the culprit "confessed, and denied not, that he was a Baptist;" and "a real live Baptist he proved on closer acquaintance [as those generally are who take the Baptist]..."⁴¹

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

McDonald's journey continued still farther toward the third crossing of the White Mud River, or the rising community of Palestine (now called Gladstone), a settlement of approximately thirty-five homesteads which was almost exclusively composed of both Presbyterians and Methodists and their adherents. Here he met the Rev. John McNab, one of his old schoolmates at Normal School. He preached to a small attentive audience and reported that there was no house of worship in that settlement yet. Finally he started back for Rat Creek on Monday, June 23, and arrived back in Winnipeg on a Saturday morning.

This, the first of McDonald's missionary ventures had proved to his satisfaction the possibility of Baptist expansion in Manitoba and the North-West. But this work could not go ahead without continued Eastern support.

After establishing regular preaching appointments at Winnipeg, Springfield, and Rockland he appealed for this Eastern support. Addressing this appeal to the "Baptists of Ontario and Quebec" in August 1873, he explained:

The prospect of establishing an interest here now has its lights and shades, and will be made clearer or more shady accordingly as the ropes are held in Ontario and Quebec.⁴²

Winnipeg, he added, was "full of people"; its population was "between 2,000 or 3,000" and "more are coming in."⁴³ yet his meeting place for worship was "one

⁴²Alexander McDonald, "An Appeal For Help To The Baptists of Ontario and Quebec," CB, XIX (August 28, 1873), 2.

⁴³Ibid.

of the poorest specimens of a school house, as open as a barn, ...and in a regular swamp, scarcely accessible in wet weather."⁴⁴

Meantime indigenous western support of the Baptist cause was growing for McDonald could report:

Almost every week I meet with persons who are in sympathy with Baptist ~~principles and practices~~--some of them in other communions, and others associated with no body of Christians. The seed of truth lies hidden in many places, in many hearts.⁴⁵

This local interest was expressed visibly by the people donating land free for the erecting of Baptist chapels in settlements around Winnipeg. McDonald depicted the nature of this support in the Canadian Baptist:

Bro. W. R. Dick, ...has offered us in Springfield, about 14 miles from the Capital, an acre of land and a hundred dollars to assist if we will but build a small chapel there, say 20 x 30 feet.

A chapel site is promised us at Rockwood on Stoney Mountain, 15 miles from the city,--a place, on account of its building stone, and the locating of the future penitentiary there, which will before long be of considerable note.

At Portage la Prairie, as your readers were informed some time ago, we have the offer not only of a chapel lot, but also a parsonage lot free, if we but build during the next summer.⁴⁶

In Winnipeg itself McDonald was hopeful that:

...the brethren and sisters in and about the city, with the help of some sympathizers who follow not us in all things, will at least add four hundred

⁴⁴ Ibid.

⁴⁵ A. McDonald, "From Manitoba," CB, XIX (December 4, 1873), 2.

⁴⁶ Ibid.

dollars to the four hundred contributed by Bro. Dick. Several of them have come forward unsolicited with pledges of respectable amounts.⁴⁷

Return East, 1873 - 1874

In the fall of 1873 McDonald decided to return East "mainly to elicit and call into exercise the 'grace of giving' on the part of the brethren in the churches of Ontario and Quebec towards the new interest here [i.e. the North-West]".⁴⁸ He hoped most of all to gain eastern support in the building of chapels at Winnipeg and Portage la Prairie, and beyond this to obtain enough money to finance another missionary in Manitoba. The confidence with which he undertook his journey to the East is expressed in a letter he wrote from Winnipeg, dated December 1, just prior to his departure in which he said:

To-morrow morning (D.V.) I leave for Ontario and Quebec to spend a few months among the churches there, and to 'bring your liberality to this Jerusalem' of the Province of Manitoba."⁴⁹

McDonald gained full support of the Canadian Baptist as he pleaded for aid from the churches in Ontario and Quebec. On his arrival, in Ontario, in December 1873, the Baptist published an editorial announcing that he would be "soliciting funds for chapel-building in the North-West"; indicating that he was doing this, "with the sanction, and under the direction

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ A. McDonald, "The Manitoba Mission," CB, XIX (December 18, 1873), 2.

of the Committee of the Manitoba Mission"; and ending with an emphatic, "We very heartily commend the cause he represents to the liberality of the churches."⁵⁰

The Manitoba Mission Committee of the Convention of Ontario also gave strong support to McDonald's cause, especially through the work of its secretary, T.L. Davidson, who wrote:

Experience has proved that it is essential in any Canadian town, village, or city, to build first, a good church before we can gather and retain a good congregation....

We never in these provinces have been able to lay hold effectually on any town or city till we have built a good chapel, and we need not expect to do in the Province of Manitoba what cannot be done in Ontario and Quebec.

Help then, men and brethren! Help now.⁵¹

The Canadian Baptist cooperated further by regularly carrying the list of churches which McDonald expected to visit in the weeks immediately ahead.

In addition to visiting churches he tried to attend Association meetings hoping that there would be a representative in attendance who would support the Manitoba Mission by collecting money for it. Everywhere he urged: "Let our motto be as we look westward--'Manitoba for Jesus.'"⁵²

On June 9, 1874, just before this Eastern trip came to an end, McDonald married Miss Lucinda E. Yorke who remained at his side in his work until her death in 1907. Of their

⁵⁰ Ibid.

⁵¹ T.L. Davidson, "Our Manitoba Baptist Mission," CB, XX (February 5, 1874), 2.

⁵² A. McDonald, "The Prairie Province Mission," CB, XX (May 28, 1874), 2.

marriage it was said:

They were a great team. All down the years they were pioneers in the new settlements, sharing with their parishioners the hardships of the times, and what mother could not do to carry on without cash nobody could have.⁵³

McDonald was successful in obtaining sufficient funds for building the chapel in Winnipeg. He had also obtained pledges to support a second missionary to Manitoba. But he had not succeeded in obtaining funds to build a chapel in Portage la Prairie.⁵⁴

The time had come, however, for him to return West, so in mid-July he set out over the Dawson Route which Wolseley had traversed in 1870, supposedly to quell the Riel Rebellion. The party consisted of four—McDonald, his wife, his son by a first wife, and the new Mrs. McDonald's niece. In travelling the route from Thunder Bay to Winnipeg, they did not see another white woman.

First Church, Winnipeg, 1874 - 1875

On his return to Winnipeg McDonald found western conditions worse than he had anticipated. Disheartened, he wrote back East: "We cannot realize as much by a great deal from friends here, as we anticipated. It would be a calamity to have the chapel hindered in the finishing now."⁵⁵

⁵³ J. Hamilton McDonald, "The Pioneer's Second Journey to the West," Western Baptist, XXVI (May, 1833), 8.

⁵⁴ A. McDonald, "Our Prairie Province Mission," CB, XX (July 30, 1874), 2.

⁵⁵ Thos. Henderson, "Our Manitoba Mission," CB, XX (September 3, 1874), 2. He quotes from correspondence received from McDonald.

Thomas Henderson, secretary of the Committee of Church Edifice of the Ontario and Quebec Convention, responded by issuing a new call to Eastern Baptists, explaining:

Five hundred dollars is the sum required. The lone missionary (i.e. McDonald) looks at the unfinished edifice at Winnipeg, and feels that if the work is stopped, there will be a heavy blow, and great discouragement in respect to Baptist interests, not only in Winnipeg, but throughout the whole province.⁵⁶

The nature of Eastern action was recorded in the minutes of the next Convention of Baptists of Ontario and Quebec. It authorized the remittance of \$2,700 for the erection of the chapel at Winnipeg, then added:

Bro. McDonald is urgent in his request that a second Missionary should be sent out immediately to Manitoba. It was the decided opinion of the meeting that a second Missionary was really needed, and must be sent.⁵⁷

Meanwhile, progress was being made in the building of the chapel in Winnipeg. By early October it was enclosed and in the process of receiving a third coat of plaster. Eastern Baptists had sent a sum of \$2,363.21 to McDonald, leaving him only \$300 short of the amount required to complete the edifice.⁵⁸

McDonald acknowledged receiving the money from the East, and in November reported to the Canadian Baptist:

We expect to worship in the Sabbath School

⁵⁶ Ibid.

⁵⁷ T. L. Davidson and R. A. Fyfe, "Manitoba Mission," CB, XX (October 29, 1874), 2.

⁵⁸ T. L. Davidson and R. A. Fyfe, "Appeal For Manitoba," CB, XX (November 5, 1874), 2.

Room Sunday the 8th in a week or two we expect the main building to be finished with the exception of the painting. We shall probably worship in the smaller apartment till Spring as the congregation till then can probably be accommodated [sic.] in that place comfortably....We would fain hope that by spring we may be able to complete the house so that we may worship in a finished and paid building.⁵⁹

These expectations were more than fulfilled, for on February 7, 1875 the congregation met in their new sanctuary to form officially, the First Baptist Church of Winnipeg, with a membership of seven.⁶⁰

This memorable event was recorded in the Canadian Baptist as follows;

...the New Hampshire Confession of Faith was read; and universal approval having been signified, the letters of dismission from other churches were placed before the body, and united prayer having been offered up for the approved blessing of the Master, to rest on the Church, we sat down together and, in the Lord's appointed way commemorated the dying love of our blessed Redeemer. Brother [Daniel] McCaul, formerly pastor of the Wellesley Church, who is spending the winter in Winnipeg, assisted in the exercises. Our bark is now launched; to human eyes it seems very frail—it appears but scantily furnished, it is not strongly manned,—it is exposed both by its character and situation to the combined and whirling winds of general opposition and the scathing, biting, deadly gale of particular prejudice. But we trust that He...will protect and pilot us safely.⁶¹

The official organizing of the church was followed

⁵⁹A. McDonald, "Manitoba," CB, XXI (November 19, 1874), 3.

⁶⁰The seven charter members were the Rev. Alexander and Mrs. McDonald, Mr. and Mrs. W. R. Dick, Mr. Andrew Hunter, Mrs. Thomas Scott, Mrs. David Linklater. (McLaurin, Pioneering in Western Canada, p. 78). The new building had been used for worship some weeks previously, but the official organization of the church did not take place until the date mentioned. For further information see the article by McDonald, "From Manitoba—Church Organization," CB, XXI (March 4, 1875), 2.

⁶¹"From Manitoba—Church Organization," CB, XXI (March 4, 1875), 2.

by an official "opening" for public worship on June 20, 1875. The service held on this day was worshipful and community centered. McDonald reported, "the singing was excellent, and congregational, as the tunes selected were old and familiar."⁶² Services were held throughout the day. George Clarke, a Methodist missionary, preached at 11:00 a.m.; McDonald preached at 3:00 p.m.; and Balck, a Presbyterian minister, preached at 6:30 p.m.

The chapel completed, Canadian Baptists now had their first firm foothold in the North-West. From this base they were to spread both southward and westward within the next decade.

⁶²A. McDonald, "Opening The Baptist Place of Worship in Winnipeg," CB, XXI (July 8, 1875), 2.

CHAPTER II

CHURCH TO ASSOCIATION, 1875 - 1880

Favourable social and political conditions coupled with continuing, but limited, Eastern support permitted moderate Baptist growth in Western Canada from 1875 - 1880. This chapter will narrate this growth by tracing Baptist developments in the Canadian North-West from the time of the founding of the First Baptist Church, Winnipeg, in 1875, to the formation of the Red River Association of Regular Baptists, in 1880, composed of churches founded at Winnipeg, Emerson, Stonewall, and High Bluff.

Western Conditions and Eastern Response

Western conditions were favourable to immigration during this period. The year 1876 alone brought 3,000 to 4,000 more people to Red River and Assiniboine Territory than had come in the earlier two-year period of 1873 - 1874.¹

This rapid influx of settlers resulted from a number of factors. First, the Red and Assiniboine Rivers were natural arteries for travel in this newly opening country; and the rainfall of the years 1876 - 1881 was sufficiently plentiful to allow steam navigation along the Assiniboine, so that steamboats chugged regularly between Winnipeg and

¹W. L. Morton, Manitoba—A History (Toronto: University of Toronto Press, 1957), p. 176.

Portage la Prairie to the west. Secondly, neither an economic depression nor a grasshopper plague, both determining factors in Manitoba's past development, exerted a detrimental influence. Thirdly, the survey of the international boundary which took place 1873 - 1874 and the westward march of the Canadian Mounted Police from Fort Dufferin had opened a new trail to the Pembina Mountains, west of the Red River Valley. Finally, Winnipeg and Emerson were key points of entry and dispersal for immigrants who came to settle in the new land, Winnipeg for those who headed west along the Assiniboine, Emerson for settlers who chose to move into the Pembina Mountains.

Eastern Baptists, kept informed by Alexander McDonald, recognized the challenge of the growing North-West. They sought to meet the rising religious needs through the work of the already formed Manitoba Mission Committee, which attempted to furnish both men and finances for the task. This Committee met on the call of the Chairman in 1875 and voted:

...to appoint the Rev. Daniel McCaul of Emerson, as a Missionary, to labor in Emerson, River Murrals (sic., error for Marais) and the regions adjacent, his salary to be \$250 per annum--to be taken from amounts subscribed for the support of the Second Missionary as first proposed--Brother McCaul to be under the oversight of Rev. Alex. McDonald, in the discharge of his duties, his appointment to be for one year.²

²"Manitoba Baptist Mission," Canadian Baptist, XXI (November 4, 1875), 2. Hereafter the Canadian Baptist will be noted as CB.

The new set of missionaries, of which McCaul was the first in line, were to find their work harassed both by illness and wavering eastern financial support. Rev. Alexander Warren, who was appointed at a Semi-Annual Meeting of the Manitoba Mission Committee in April 1878 to be a second missionary in Manitoba, was promised financial support of about \$350 for his first year of service. In August of that same year Alexander McDonald reported:

...our good brother Alex. Warren's health has already succumbed to the unfavourable effect of the climate here on his diseased constitution, and...he has been compelled to return to Winnipeg....We know that our Heavenly Father doeth all things well, but this seems to us here a very heavy loss....Who will step forward into the room of the wounded and disabled?³

In that same year, however, Rev. John Stewart immigrated to Manitoba and settled in the Stonewall area, to remain there for approximately two years. He was one of many who faced difficulties because the mission work did not receive adequate financial support from the Baptists of Ontario and Quebec. McDonald wrote in 1881:

There are some \$57 due our venerable brother John Stewart, who is now doing mission work in Dakota, for services rendered in Stonewall and vicinity during the two years he was there. In all common christian integrity this should be paid.⁴

³Alexander McDonald, "Another Church in Manitoba," CB, XXIV (August 29, 1878), 5.

⁴A. McDonald, "From Winnipeg," CB, XXVII (January 27, 1881), 1. See also reference in "Manitoba Mission," Baptist Year Book for Ontario and Quebec, 1878, p. 117, where the Secretary of the Manitoba Mission Committee was instructed to thank McCaul for the work done and "to inform him that they could not guarantee him any more money, as they were anxious to take steps to have another missionary on the field who would — devote his whole time to the work." Hereafter the Baptist Year Book for Ontario and Quebec, which in 1879 became Baptist Year Book for Ontario, Quebec and Manitoba, will be noted as BYB.

Despite such difficulties Baptists made progress in Western Canada. The Manitoba Mission Committee unanimously re-appointed McDonald for a second three-year term of service, on the condition that his salary would be \$1100 per year for the first year of the new term, with a \$100 increase for each of the succeeding years. But at the same time it was understood that he would be subject to recall on a three-month notice if there were insufficient funds to pay him.⁵

The period running from 1875 to early 1880 was generally one of active interest on the part of the Manitoba Mission Committee of the Ontario and Quebec Convention, and the results were indicative of the effort exerted. Not only did the church at Winnipeg continue to grow, but three more Baptist churches were founded at Emerson, Stonewall and High Bluff.

Continued Growth, First Church, Winnipeg

Winnipeg, about this time, was a typical frontier settlement. Morton, describes life there at this date as follows:

The hotel keepers and saloon proprietors were a large and prosperous group, frequently of Irish or German descent, to judge by their names. The Winnipeg saloons were notorious for their rowdiness, and the police court was crowded with drunks and prostitutes. The influx of immigrants, many of them single men of the roughest kind, the visits of the cartmen and the boatmen, made Winnipeg in these years a 'Wild West' frontier town. In 1876 it was noted that 'Winnipeg and Barrie are the two most evil places in Canada,' and both were prayed for at the

⁵"Minutes of Manitoba Mission Committee," CB, XXII (April 26, 1876), 2.

Y.M.C.A. Convention of that year. This character, as a place for outfitting and returning, the city was never wholly to lose.⁶

Furthermore, there were other adverse missionary conditions on the frontier. On the economic side the price of food was very high. In 1876 flour sold for \$5.50 per 100 pounds, butter for 40 cents a pound, and eggs for 50 cents a dozen.⁷ On the doctrinal side there was quite a strong opposition to the Baptist positions respecting believer's baptism and baptism by immersion.⁸ Competing religious denominations--especially the Presbyterians, Episcopalians, and Methodists--made greater headway because of stronger financial support which enabled them to establish themselves more quickly in rising towns.

Nevertheless, the Baptist church in Winnipeg continued to grow under McDonald's guidance. In August 1876 he acknowledged the gift of Sunday School supplies sent to him from the East and at the same time mentioned that three baptisms had taken place.⁹ The church also progressed financially to the point that in 1877 it agreed to pay \$400 of his salary, thereby reducing the sum that the Eastern Baptists had expected to pay from \$1200 to \$800. But McDonald

⁶Morton, op. cit., p. 171.

⁷"Our Manitoba Mission," Letter from W.R. Dick, M.P.P., CB, XXII (March 2, 1876), 2.

⁸Thomas Welsh, "From the North-West," CB, XXIV (May 9, 1878), 5.

⁹A. McDonald, "From Manitoba," CB, XXII (August 10, 1876), 2.

was quick to plead that funds no longer needed at Winnipeg should be used in other western missionary work, where the need for more workers was pressing. Other denominations, he pointed out, were commissioning many new missionaries while the Baptists were lagging far behind. Urgently he asked:

Are we as Baptists doing justice to the charge committed to us, if we don't have at least five men devoting the whole or part of their time to the work of preaching the glorious gospel to the inhabitants of the great West? Brethren, what say you?¹⁰

Meanwhile, work in Winnipeg was striding ahead, for on July 25, 1878, a "Women's Mission Circle for the cultivation of a missionary spirit among the sisters of the church, and to assist home and foreign missions" was organized, and it proved to be a successful venture when in 1882 it was reported that "during the four years of its existence" it had "done a good work."¹¹

In 1878 the church became concerned over another matter--the growing practice of serving wine instead of grape juice at communion services. At this time McDonald, after failing to receive a response to an inquiry he had addressed to the grape growers of Ontario wrote to the Canadian Baptist:

Who Will Help Us?

Will you kindly allow me a short space for... a matter which concerns us as a church in Winnipeg with respect to the communion wine question. Soon after we formed ourselves into a church we were

¹⁰"Manitoba Mission Committee 1877-78," BYB, 1878, p.118.

¹¹"Winnipeg," CB, XXIII (November 23, 1882), 5.

exercised in mind about the impropriety and sin of commemorating the death of our blessed Lord in the use of such miserable, burning, poisonous trash as the average so called wine to be purchased in our liquor stores here, as elsewhere, is generally admitted by adequate judges to be. We thought the best plan to escape the difficulty in our isolated condition was to write to some of those who cultivated the vine in Ontario, and induce them to send us out the genuine juice of the grape, condensed and unfermented if possible; otherwise if that was not practicable, that we might attend to this expressive and important ordinance without sinning against body and soul, and that we might avoid more than 'the appearance of evil,' and that our good might not be evil spoken of.

That this request received further attention has not been ascertained.

Whatever the solution of the wine question in the celebration of communion, the Winnipeg church continued to grow. Its completed chapel, which could seat 400 persons, usually saw an attendance of 150 to 200 at the Sunday morning service, and 200 to 300 on a Sunday evening.¹³

McDonald's outlook on his work was not narrowly denominational. On such occasions as the "Week of Prayer" he cooperated wholeheartedly with other Protestant groups. In the January 13, 1879, issue of the Canadian Baptist he reported:

In our Western Metropolis this year, as on former occasions, there was a union of all Protestant denominations excepting the Episcopalian, for united prayer and praise, and addresses on the subjects suggested by the Evangelical Alliance.¹⁴

¹² A. McDonald, "Who will Help Us?," CB, XXIV (March 21, 1878), 4-5.

¹³ Thomas Walsh, "From the North-West," CB, XXIV (May 9, 1878), 5.

¹⁴ "From Manitoba," CB, XXV (January 30, 1879), 4.

The Fall of that year evidenced another type of inter-denominational cooperation. McDonald noted a meeting of the Sunday School Convention in which an Episcopalian led a discussion on "The Relation of the Sunday School and Church"¹⁵

Perhaps the most significant event of this year, however, was the Winnipeg church's achievement of self-support. The event was celebrated by the congregation asking McDonald to continue his service as their first fully supported pastor.¹⁶

Emerson Baptist Church, 1876

The second Baptist church founded in the Canadian North-West was that at Emerson, Manitoba, established in 1876, by Rev. Daniel McCaul.

McCaul and his wife had, in 1875, migrated from Bruce County, Ontario, to Aux Marais, a district close to the United States Border, between Emerson and Gretna, Manitoba. They had arrived just after the grasshopper ravages of the years 1873-1875 had placed the countryside in virtual poverty. Whereas in 1873 flour could be purchased for \$2.50 per hundred pounds, in 1874 the price had soared to \$6.00 per hundred pounds. Similarly, the cost of potatoes had risen to \$1.00 per bushel; and that of oats and barley to \$1.50. This high cost of living made it exceedingly difficult for settlers to establish themselves in this new territory. But they persevered despite the many hindrances

¹⁵A. McDonald, "Sunday School Convention," CB, XXV (November 20, 1879), 1.

¹⁶"Manitoba Mission Committee, 1879-80," BYB, 1880, p.32. See also "Winnipeg," CB, XXIII (November 23, 1882), 5.

of the pioneer life. As a later writer said of the group of these pioneers that were to form the nucleus of the Emerson church:

...These people had faith, not only in the new country, and in themselves, but they had faith also in God. With the coming of Rev. Daniel McCaul came public worship in the homes. Most of these services were held in the home of Hugh Copeland and in Mr. McCaul's own home. These were held on alternate Sundays with services held in Emerson, this being the beginning of the Baptist Church in that place.¹⁷

Emerson itself was, by contemporary description, a small but rising village of about

...twelve or fifteen dwelling houses, a store, and a merchant tailor-shop. It [had] no licensed tavern or saloon; but...a very commodious and comfortable Inn or Lodging House free from the accursed drink, so ruinous to society, East as well as West. Its inhabitants, though not numerous, [wer]e a mixture of Americans and Canadians, with a small spicing of very reputable Germans.¹⁸

Here, in the home of Mr. Louis Duensing, a Regular Baptist Church¹⁹ was founded, on October 18, 1876. Rev. Alexander McDonald, "being present by appointment,"²⁰ chaired this meeting, in which under his supervision:

The letters and Testimonials in behalf of the different individuals present wishing to become the Constituent members of the Church about to be organized were presented [sic.] and deemed satisfactory.²¹

¹⁷ G.B. "A Beloved Pioneer," Western Baptist, XXVI (May, 1933), p. 23. This quote is from a brochure used in the above article entitled "Aux Marais Pioneer Settlers."

¹⁸ A. McDonald, "From Manitoba," CB, XXI (August 12, 1875), 2.

¹⁹ For the meaning of the term "Regular Baptist" at this time see Chapter I, footnote 36.

²⁰ Regular Baptist Church, Emerson, "Minute Book," October 18, 1876.

²¹ Ibid.

Following the examination of credentials the New Hampshire Declaration of Faith was adopted, the new congregation agreeing both to its statement of New Testament doctrine and to its statement of the principles of church government. Finally, a Recognition Service was held that evening in the local schoolhouse. Daniel McCaul and Mr. Edwards, a Methodist minister, led the worship. McDonald preached a sermon on Acts 2:47, and, as the representative of the Winnipeg Baptist Church, extended the right hand of fellowship to the newly formed church through their pastor, charging them as a New Testament Church to be faithful in the trust committed to them.

The seven charter members of the Emerson church were: Rev. Daniel McCaul, Mrs. Ambrose Smith, Mrs. Eliza Myrick, Mr. and Mrs. Theodore Jasper, Miss Annie Jasper, and Miss Julia Jasper. Mrs. McCaul was unable to join the church at this time because of illness, but was received as a member after the "divine service" on January 4, 1877.²²

This church received little support from the East apart from the Manitoba Missionary Committee's appointment of McCaul as a second missionary to McDonald in 1875. In 1877 no financial support was received from the East. Again in 1878 the Committee reported that McCaul had received no support from them, but was living on his own resources.²³

²² Ibid., January 4, 1877.

²³ "Manitoba Mission Committee, 1878-79," BYB, 1879, p.40. Also see footnote 4.

All was not bleak, however. The church was able to secure a small house and lot for \$350. By using volunteer labour, the congregation transformed the house into a place of worship capable of seating a hundred persons. This chapel was opened on Sunday, July 30, 1878, with Alexander McDonald preaching in the morning, Daniel McCaul preaching in the afternoon, and Alexander Warren preaching in the evening.²⁴

The church's membership grew steadily. In accordance with customary procedure, Baptists were received into the church through baptism, transfer of letter, or relation of experience. Two members were received into fellowship at Emerson after a church at Morrisburg, Ontario, had dissolved and had no representative authorized to issue letters of dismissal. In this situation McDonald wrote from Winnipeg recommending that they be accepted on the basis of their experience. His letter was read and approved. Each of the two spoke briefly of his experience. Then it was moved and seconded that the pastor extend the right hand of fellowship to both.²⁵

Another memorable event occurred in 1879 when the church called the Rev. James Anderson to be their pastor. The Installation Service was held on April 23, when five Baptist ministers met to commemorate the occasion. Rev. A.

²⁴ Alexander Warren, "From Manitoba," CB, XXIV (August 1, 1878), 4.

²⁵ Regular Baptist Church, Emerson, "Minute Book," August 24, 1879.

McDonald, chosen chairman for the occasion, led the opening exercises. The former pastor, Rev. Daniel McCaul, extended the right hand of fellowship to Anderson. Rev. John Stewart, pastor of Stonewall Church, gave the charge to the pastor, Rev. William Hulbert, a new arrival in Manitoba, gave the charge to the church, "...in [a] neat, orthodox, forcible but kind address full of wise and well chosen words."²⁶ The Rev. John Scott, the Presbyterian minister of Emerson, also extended a welcome to the new pastor. Deacon Theodore Jasper contributed to the evening by addressing the retiring pastor "with a full heart and a swollen hand," and finished his "speech by a jesture [sic.] with the right hand, which made Bro. McCaul some \$80 richer without making the Emerson church any poorer." The donation was a tangible expression of their friendship for McCaul, in "appreciation of his labors among them...for their spiritual good."²⁷ The new pastor closed the meeting by pronouncing the benediction.

Late in 1879 an appeal was made to the Manitoba Mission Committee for \$400 to assist the work at Emerson.²⁸ Apparently the amount required was placed in the budget for the next year, for, in 1880, when the Committee passed out of existence in favour of a newly appointed all western Board of Managers for the Manitoba Mission, it was recommended that the "Baptist Union" of Ontario and Quebec give this budgeted item

²⁶ "Installation at Emerson," CB, XXV (May 8, 1879), 5.

²⁷ Ibid.

²⁸ Regular Baptist Church, Emerson, "Minute Book", November 19, 1879.

due attention.²⁹ But there is no evidence that the sum was ever sent to the Emerson Church.

Early in 1880, plans were set on foot to obtain a new site and to build a new church. A committee was set up to solicit the aid of the ladies in the church to help raise money for the new building. Then plans sailed into stormy waters. On June 9 the pastor requested church members to stay after Prayer Meeting, to find an explanation as to "why some of the ladies had taken money raised at (2) Oyster Suppers to purchase an Organ." The ladies replied that they ...were under the impression that they were authorized to do so having been asked by some of the Church members to raise money to furnish the Church which they were about to build."³⁰

They won their point and a committee was appointed "...after discussion" to purchase an organ with the money from the Oyster Suppers. The building was erected later in 1880, but without the money set aside by the ladies for the organ.

Stonewall Baptist Church, 1878

The third Baptist church in Manitoba was founded at Stonewall, about 30 miles northwest of Winnipeg. Of its

²⁹See "Manitoba Mission Committee, 1879-80" EYE, 1880, p. 32, and "Manitoba Mission--Report of the Committee to the Baptist Union," EYE, 1881, pp. 18-20, and 124. When in 1880, the "Manitoba Mission Committee," passed out of existence, the "Baptist Union" became the channel through which Manitoba mission work was to be directed. It appointed a Board of Managers, Manitoba Mission, composed entirely of western members. This new board was expected to take over the duties formerly performed by the Manitoba Missionary Committee.

³⁰Regular Baptist Church, Emerson, "Minute Book," June 9, 1880.

establishment McDonald wrote in 1878:

On the 9th inst. it was my happy privilege...to witness the organization of a Regular Baptist church to be known as the 'Stonewall Baptist Church,' this being the nearest Post Office and the rising village of that name being the probable location of the church's future place of worship.³¹

This church had eight charter members and it was expected that five or six would soon join. Further McDonald continued in his report:

Immediately after the organization of the church, a unanimous call was extended by it to our well known and venerable and estimable [sic.] Bro. John Stewart, late of Lanark, Ont., to become its pastor and to do mission work in the region round about.³²

Stewart accepted the call.

Already a Sunday School had been formed and lively prayer meetings were being held. The people had just settled in the area and had invested their savings in purchasing farms and homes. Families, as a rule, were young, especially those most likely to associate with the church, McDonald's observation being:

With two exceptions, all that form the constituent membership, and that are likely now to join their numbers, are heads of families, and in the active strength and vigour of life.³³

They needed assistance in building a chapel and pleaded for a gift of \$500 to aid them.

Early in 1879 they were making some progress in planning

³¹A. McDonald, "Another Church in Manitoba," CB, XXIV (August 29, 1878), 4.

³²Ibid.

³³Ibid.

"a stone synagogue." Through subscriptions and aid received from "the mother church"³⁴ in Winnipeg they had raised nearly \$800. Their endeavours continued and by April they were ready to erect a chapel in the village.

The Manitoba Mission Committee aided the church somewhat by attempting to supply \$20 a month in 1878. In 1879, when Stewart was working on a field in which Stonewall was one of four points, the Committee again pledged to support him at the same monthly rate, but obviously was unable to do so because \$150 was still owing on the promised \$240 of the previous year.³⁵

In 1880 local difficulties arose amongst the settlers of the Stonewall area because of restricting government land regulations. As a result many moved south into Dakota. This weakened the church both financially and numerically just at the time when a new chapel had been completed in 1880. The fading Manitoba Mission Committee could not promise to assist Stewart any longer.³⁶ Having little choice, he too moved to Dakota in the United States "at the call of some Baptists there,"³⁷ probably in the summer of 1880. The emigration of other members to Dakota posed further problems for the church about this time; but at least it had succeeded in building its chapel.

³⁴"From Manitoba," CB, XXV (January 30, 1879), 4.

³⁵"Manitoba Mission Committee" BYB, 1879, p.40, and 1880, p. 32.

³⁶"Manitoba Mission---Report of the Committee to the Baptist Union," BYB, 1881, p. 18.

³⁷"From Emerson - Manitoba," CB, XXVI (August 5, 1880), 1.

High Bluff - Portage la Prairie, 1879

The fourth church founded in the Canadian North-West, and the last in the period 1875 - 1880, was situated at High Bluff, west of Winnipeg and north of Portage la Prairie, between the latter and the tip of Lake Manitoba. Here in 1879, in the spring, McDonald met with a very attentive group that was worshipping on its own. He saw the need of establishing a preaching point here, for all factors indicated that a church could be established here soon.

Reportedly, the first baptism in open waters took place in this region, along the shore of the Assiniboine River a few miles from High Bluff, when McDonald baptized a candidate on Tuesday morning, September 30. Although more than sixty professing believers had been baptized by immersion in Baptist churches in Manitoba during the last four years, this was the first one in the province outside of Winnipeg to take place in the open water.³⁸

The church was formed at High Bluff in October, 1879. Nine baptized professing believers met on a Wednesday afternoon, in the house of Joseph Goy, and organized themselves into a "New Testament Church." After a service of prayer and praise, each of the nine related his Christian experience and Letters were presented for those who had them. Satisfied with each other's Christian experience, all agreed as a church to walk together, to maintain the ordinances, and to propagate

³⁸"First Baptism in Open Waters In Manitoba," CB, XXV (October 23, 1879), 1.

the Word. The Rev. A. C. Turner was called as their pastor. He accepted and made a brief statement on behalf of the church regarding doctrine, practice, and church polity. At this point

The church then elected two of their number as deacons who were then solemnly set apart to their work by prayer and the laying on of hands of the eldership, pastors, Stewart and McDonald joining with the pastor of the newly organized church in the ordination exercises.³⁹

That evening the Recognition Service took place in the home of Deacon Henry Wilton. McDonald addressed the church and the pastor concerning their relation to each other and to the world. John Stewart delivered a discourse on Matthew 21:37. Thus the High Bluff Church came into existence with the largest charter membership of any of the Baptist churches formed in Manitoba to 1880.

Apparently the intention at this time was to extend work from High Bluff to Portage la Prairie, for it was recorded by the Manitoba Mission Committee, in 1879, that A.C. Turner was appointed to be the minister at this new preaching point and that \$200 was needed for his support that year. The following year further application was made to the Committee for such aid, but there is not record of support ever having been received.⁴⁰ It was becoming increasingly apparent that Eastern interest in western expansion was

³⁹"High Bluff: Organization," CB, XXV (October 23, 1879), 1.

⁴⁰"Manitoba Mission Committee, 1879-80," BYB, 1880, p. 32; and "Manitoba Mission--Report of the Committee to the Baptist Union," BYB, 1881, pp. 18-20.

on the decline. If their work was to succeed Western Baptists were going to have to find other more certain means of support.

Red River Association, 1880

The western answer to increasing eastern missionary indifference was the formation of the Red River Association of Regular Baptist Churches in 1880, its purpose being to create a bond of fellowship that would rally westerners to the principle of self-support of their expanding work.

McDonald, realizing that the focal point of any rally was the convincing of the people who were to take part that there was a real need for the cause, set about to outline the urgent nature of this western need. Surveying the situation as it existed in August 1879, he outlined what he considered to be the future lines of Baptist expansion in the North-West.

The first area of need, as he saw it, was a field with Portage la Prairie as its focal point, extending from Poplar Point to Totogan. Within this district the people at High Bluff were already well organized. Portage itself, if provided with a capable leader, could form a church of its own as well. Some 16 to 18 miles north of Portage another church could also be established. Burnside, some 8 miles from Portage, could become a preaching point.

The second area of concern centred around Gladstone, located about 40 miles north and west of Portage. A church could soon be constituted in this region if a suitable leader

could be found; and several preaching stations could be established within a 10 to 20 mile radius of the central point of operation.

Westward, about 30 miles, were two other new settlements that could be served by one missionary, preferably a person who was willing to homestead part-time and participate in missionary activity the remainder of the time. Rapid City, still further west, and a little to the south, already had a group of 10 to 12 Baptists who desired to form a church. New Tiverton, where "Brother Hulbert" had settled, was only 30 to 40 miles beyond Rapid City. Some 30 to 40 miles southwest of Portage la Prairie another field could be opened by a man who was willing to work a farm and spend the rest of his time as a missionary.⁴¹

Four months after McDonald had presented this survey of possible avenues of expansion, he received a letter from the Pembina Mountain region of southwestern Manitoba, located about 90 miles west of Emerson in the vicinity of Rock Lake, which further enlarged the geographical scope of his thinking. Here some 25 Baptists had settled and

Thinking they had been overlooked or neglected in the spiritual administration of the missionary service in the province, they met, talked over the situation, and resolved that they would make themselves known and heard as to their wants; and so they authorized one of their number, ...of Preston P.O., to write as to their desire for the services of

⁴¹A. McDonald, "Manitoba Cry," CB, XXV (August 28, 1879), 4. See "Appendix A" for a map to locate specific place names.

a Baptist missionary among them, and throughout that region of country, ...

"Indeed," continued McDonald, "there is field enough in that southern range of country for six active, earnest missionaries."⁴²

It was to meet such a need that the Winnipeg Baptist church, under McDonald's guidance, issued an invitation to the Emerson, Stonewall, and High Bluff churches to send delegates "to attend a meeting in Winnipeg for the formation of an association."⁴³

The attendance may not have been as complete as desired, but it was sufficiently representative, the list of those present being recorded as follows:

Winnipeg - Rev. A. McDonald, and Messrs. Hill,
Sellick and McIntyr.
Emerson - Rev. James Anderson and Mr. R. S.
Chalmers.
Stonewall- Mr. John McMillan.
Portage la Prairie (High Bluff) - Rev. A. C. Turner.⁴⁴

It was decided: "That an association of Baptist churches in this Province now be formed, and that the same be called the ASSOCIATION OF REGULAR BAPTIST CHURCHES."⁴⁵ A committee was set up to draft a constitution and by-laws which would regularize organization. This draft was presented in

⁴² A. McDonald, "Macedonian Cry," CB, XXV (December 4, 1879), 4.

⁴³ Regular Baptist Church, Emerson, "Minute Book," September 22, 1880.

⁴⁴ "Minutes of the First Red River Association of Regular Baptist Churches, held at Winnipeg, September 24, 1880," CB, XXVI (October 21, 1880), 1. It would appear that Rev. A.C. Turner was the official representative of High Bluff rather than Portage la Prairie, as Portage did not have an officially organized church until May 5, 1881 (see Chapter III, footnote 35).

⁴⁵ Ibid.

the afternoon meeting, read a first time, then read a second time, clause by clause, and adopted after slight amendments.

The most significant sections of the approved document were Article IV of the Constitution and the "11th" of the By-Laws. These were worded as follows:

Art. IV (Constitution) - This Association shall recognize the power and independence of the Churches, and in no case exercise any authority or jurisdiction over them. Nevertheless, it shall have a right to drop from its connection any Church which, in the opinion of the Association, may have essentially departed from the faith, either in principle or practice.

.

11th (By-Laws) - Whenever any Member of this body shall be present at a corresponding Association, such Member shall, on presenting a copy of our minutes containing his name, be considered a messenger from us.⁴⁶

Herein were exemplified both the democratic principle of representation and the view that an authorized delegate had power to speak authoritatively for the commissioning body.

The interest of this 1880 meeting at Winnipeg was not solely confined to the question of forming an Association of Baptist churches. McDonald took the opportunity to sum up the nature of the Baptist challenge in Manitoba and the North-West. A.C. Turner delivered a paper on "French Work" and recommended: "that a missionary should be secured to labor among French people in this province."⁴⁷ To be certain that

⁴⁶ Baptist Anniversaries 1883. (Winnipeg: McIntyre Bros., Book and Job Printers, 1883), pp. 8-10. See "Appendix D" for a copy of the Constitution and By-Laws of the Association.

⁴⁷ "Minutes of the First Red River Association of Regular Baptist Churches," CB, XXVI (October 21, 1880), 1.

ties with Ontario and Quebec would be maintained, despite lessening Eastern interest in the West, it was moved and carried "that Rev. Jas. Coutts, be invited to represent the Manitoba and North-West missions at the approaching meeting of the Baptist Union of Canada."⁴⁸

This latter motion signified the continuing interest of Manitoba and North-West Baptists in their Eastern associates; but, as shall be seen, it was also to mark a future point of tension between Eastern and Western Baptists.

Meanwhile, western conditions were to be conducive to continual growth by Baptists in both churches and organization, during the immediate years ahead. The next chapter will relate the rapid expansion of Baptist churches in Manitoba and the North-West; and, the final chapter will trace the growth in Baptist organization in which the tensions between Eastern and Western Baptists became increasingly apparent until settlement was reached in 1834.

CHAPTER III

CONTINUED WESTERN BAPTIST EXPANSION, 1881 - 1884

During the years 1881 to 1884 three events brought rapid change to the pattern of Baptist growth in the Canadian North-West: (1) the founding of Prairie College at Rapid City in 1880 as a Baptist educational enterprise; (2) the extension of the Canadian Pacific Railway west from Winnipeg; and (3) the great economic boom of 1881 - 1882.

This chapter will briefly outline the influence these three factors exerted upon the rising Baptist cause in the North-West.¹

Prairie College, 1880 - 1884

Prairie College, "the denominational College of the Regular Baptists of Manitoba and the North-West Territory," founded in the fall of 1880, "just one mile from the market square of Rapid City, Manitoba,"² was essentially the brain child of one man.

In September 1879, Dr. John Crawford, Professor of Old Testament and Hebrew at Woodstock College in Ontario,

¹For the statistical growth of the early Baptist Churches of the Canadian North-West see "Appendix B" which has photo-duplicated statistics taken from the Baptist Year Book For Ontario and Quebec, 1879, and the Baptist Year Book For Ontario Quebec and Manitoba, 1880 - 1885. Hereafter these Yearbooks will be abbreviated BYB.

²"Prairie College," BYB, 1883, p. 93. See "Appendix F" for a complete set of references to Canadian Baptist and BYB articles on Prairie College.

envisioned the value of establishing a training school in the North-West for furthering the growth of the Baptist work there. He published his thoughts on the subject in the Canadian Baptist; then, at the Baptist Convention of Ontario and Quebec held in October of that year, announced a plan for executing the project. The response was encouraging, the minutes of the Convention reporting:

All seemed very favourably impressed with the necessity of such a work, and an influential committee was appointed to confer with Dr. Crawford and to aid him in bringing his scheme into practical operation. We feel sure a vast amount of good can be accomplished in the manner proposed, and we long to see the work commenced.³

At an evening session of the Convention Crawford detailed his scheme more fully. He wished to abandon the old idea of sending out missionaries who were dependant upon Eastern funds for support. Instead, he proposed to send men West who would be willing to work manually for their own support and to preach part time as their work schedules permitted. He thought this could best be accomplished "by training men upon the soil"⁴

A Prairie College Missionary Society was formed to aid Crawford in soliciting support for this proposed venture, the object of the Society being:

- (1) To educate young men of piety and ability, as pioneer ministers of the gospel in the Regular

³"Manitoba Mission: Minutes of Ontario & Quebec Convention", Canadian Baptist, XXV (October 23, 1879), 5. Hereafter the Canadian Baptist is abbreviated CB.

⁴Ibid.

Baptist denomination, and to assist them in first settling. (2) To give a secular education adapted to the wants of the country, to young persons of both sexes. (3) To supply books to graduating students, and also Bibles and religious tracts for gratuitous distribution.⁵

G. B. Davis, who assumed responsibility for soliciting funds, wrote a letter to the Canadian Baptist pleading that the sum of \$10,000 be raised for Prairie College. He argued that this amount was needed to establish and maintain the institution for a period of three years. If the venture was successful, he believed that within ten years over fifty men could be sent into the North-West to lay the foundations for self-supporting churches.⁶

Somehow sufficient money was raised and the first party of students journeyed with Davis to Rapid City early in the spring of 1880. Ninety acres of land was chosen by the group within a mile radius of the town, and another 960 acres three miles outside of the town. A clear title of ownership was secured for the 90 acres closest to the town; the other 960 acres was made available for homesteading.⁷

By December the first building of the College had been erected. It was no frontier hovel, but a fine stone structure.⁸ Already so many students were asking for admittance that some

⁵"Constitution of Prairie College Missionary Society," CB, XXV (December 4, 1879), 1.

⁶G. B. Davis, "The Financial Outlook For Prairie College," CB, XXV (November 27, 1879), 4.

⁷"From Rapid City, N.W.T.," CB, XXVI (April 15, 1880) 1.

⁸John Crawford, "Prairie College," CB, XXVI (December 16, 1880), 1, a clipping appearing in a scrapbook entitled "Prairie College, Rapid City, Manitoba," p. 12.

applications had to be rejected. As Crawford's daughter observed the students at work on the nearly 1100 acres of land, she reported: "...[they] work like beavers. There is no trouble in getting them to study. In fact we are all busy, and are, I think, enjoying our work very much."⁹

There are no minutes to show that the idea of founding Prairie College was a major factor in calling the Red River Association into being in 1880, but its constituent churches proved to be enthusiastic supporters of the idea. Crawford visited the Emerson church in the fall of that year and noted:

As they had by entirely supporting their pastor, and in the building of their church, been lifting to the utmost of their ability, I did not urge the claims of Prairie College. I had from them, however, the most cordial and earnest expression of their approval and sympathy; and no doubt they will lend an assisting hand at some future date.¹⁰

Encouraged generally by such support, the Red River Association Meeting of 1881, held at Emerson, passed a resolution favouring the College, which read:

Whereas the important mission field opening in the North West calls for immediate labor, and whereas we cannot expect a sufficient supply of missionary laborers from the eastern Provinces to meet that demand, and whereas Prairie College, through its able, zealous and persevering originator and promoters, is making praiseworthy efforts to supply the want-- Resolved, that we, as an Association, record an expression of our sincere and deep sympathy with the work undertaken and pledge ourselves to encourage and help to sustain it to the extent of our ability.¹¹

⁹Ibid.

¹⁰Ibid.

¹¹C.C. McLaurin, Pioneering in Western Canada (Calgary: Published by the author, 1939), pp. 95-96. McLaurin has the only primary reference to the Red River Association Minutes of 1881. At least there are no original sources in the "Western Collection" or the CB in this period.

When, in the following year, the Association met at Winnipeg, Davis, now "Professor Davis", presented three resolutions concerning the College, on behalf of the Committee on Resolutions. The first of these urged financial support of the College. The second urged the sending of a continuous flow of students to it for training. The third urged the actual employing of the students on the mission fields. This third resolution brought home the realization that some who were studying at Prairie College were unable to participate in missionary work for lack of financial support and had to spend their vacation working at secular callings.¹²

In March 1882, the Regular Baptist Missionary Convention of Manitoba and the North-West was formed, and at its second meeting of the ensuing October the following resolution was passed regarding Prairie College:

Having listened with great interest to the able and encouraging report by Dr. Crawford on Prairie College, also to the discussion on the same, resolved that this Convention express its confidence in Dr. Crawford's policy in regard to its management, and that the pastors and officers of this Convention be requested to present the claims of this institution before our various churches so as to secure their sympathy and aid in its support in the shape of an annual collection and subscription, and that the first Lord's Day in November be set apart for this purpose.¹³

While the body of official pronouncements favouring the College grew, internal administration of its affairs was not going so well. Lack of proper communication and rising

¹²"Visit to Red River Association," CB, XXVIII (July 20, 1882), 1.

¹³"Minutes of the Second Meeting, Regular Baptist Missionary Convention of Manitoba and the North-West," BYB, 1883, p. 48. See Chapter IV for detail concerning the formation of this Convention.

financial difficulties had begun to cause conflicting views between Crawford and Davis, especially late in 1881 and early 1882. To settle the differences between the two, the church at Rapid City held an investigation. In July 1882 a letter appeared in the Canadian Baptist indicating that all differences had been "amicably settled" to the satisfaction of both parties; that their actions had in no way stained their moral character; that they both wished "to bury the matter forever"; and that they wished "others to do the same."¹⁴

But, unfortunately, the problems of Prairie College were deeper running than the differences of opinion which Crawford and Davis had agreed to forget, so deep running that in 1883 the Manitoba Missionary Convention held in Portage la Prairie, voted that the College be closed, after it had been open for only three years. Financial problems played a major role in the decision. A change in the proposed route of western extension of the railway was also a determining factor, for by this change the railway was routed through Brandon, instead of Rapid City as originally planned, removing the latter from the main stream of western traffic. Further the Easterners were complicating the situation by requesting that all Baptist theological education in Canada--Maritime, Ontario and Quebec, and Western--be centralized in

¹⁴ John Crawford and G. B. Davis, "Prairie College Difficulty Settled," CB, XXVIII (July 6, 1882), 5. See also "About Prairie College Again," CB, XXVII (December 22, 1881), 1, for a summary of the issues separating them.

Toronto.¹⁵

The role of finance in bringing about the demise of Prairie College bears further scrutiny. The East had supported the College financially until its close in 1883. With the closing, the Easterners felt that their investment in western education had been lost. Quite naturally they severed official financial support, refusing to channel funds designated for Prairie College to general Western missionary work.¹⁶

It was under these conditions that the Fyfe Missionary Society actively entered the missionary enterprise in the North-West in 1883. Composed of students from McMaster Hall, Toronto, its purpose was twofold. First, it strove to realize the implications of Jesus' words, "Go ye into all the world and preach the gospel," both through the study of Scripture and the gaining of practical experience in the actual mission field. Secondly, it strove especially to send workers into destitute areas which the Baptist Home Missionary Society of Ontario and Quebec had not yet been able to reach. In 1883 the Society sent its first student, R. G. Boville, to the North-West, and located him at Portage la Prairie for a short period of summer work.¹⁷ The next year the Society sent out six more missionaries to labour in the North-West--E.F. Jordan

¹⁵"Minutes of the Third Meeting, Regular Baptist Missionary Convention for Manitoba and the North-West," Bye, 1884, pp. 50-52. Also see Chapter IV for influence of this action at the Portage Convention of 1883 and its effects on Eastern support.

¹⁶Ibid., See also "N-W: N-W!" CB, XXX (January 31, 1884), 1.

¹⁷"Fyfe Missionary Society," CB, XXIX (March 8, 1883), 5.

at Birtle, D.J. McGillivray at Grenfel and Wolsely, L.C. Fraser at Troy and Indian Head, Joseph H. Doolittle at Emerson, W.C. Weir at Carman City, and S.H. Cain at Strathclair.¹⁸ The impact of their work was noticeably felt, and gratefully acknowledged by the Manitoba Missionary Convention which resolved in 1884:

That the Convention record its appreciation of the assistance rendered by the Fyfe Missionary Society in sending six of its best young men to occupy fields in this country, which but for their action would now be destitute of gospel privileges.¹⁹

Also tribute should be paid to the missionary function performed by Prairie College during its brief three-year existence. Among its students who served as missionaries were: J.E. Morgan who worked in the Strathclair - Shoal Lake - and Birtle area; John Millard who worked full time in the Rock Lake country where he preached at six stations; M. Vansickle and Albert Haines who operated a saw-mill at Big Bend and conducted services on Sundays; C.H. Phillimore (sometimes spelled Philimore) who built a grist mill at Grand Valley and preached on Sundays; Fred Westwood who shared his time between farming and preaching in the vicinity of the College; and William Travis, A. Chantler, and Charles Lee who remained at the College itself doing church work in the immediate geographical area. All these students, like the workers of the Fyfe Missionary Society, helped lay the

¹⁸"Fyfe Missionary Society," CB, XXX (December 8, 1884), 4-5.

¹⁹"Minutes of the Fourth Meeting of Baptist Home Missionary Convention of Manitoba and the North-West," BYB, 1885, p. 76.

foundation of the future Baptist churches in the West.²⁰

Railroad Expansion and Economic Boom

In the economic sphere the Manitoba of 1881 was quite different than that which Alexander McDonald had faced in his work there in the early 1870's. Morton describes the basic nature of this change as follows:

THE OLD MANITOBA OF 1870 HAD BEEN ENGULFED in the new Manitoba of 1881. In one decade of swift change the province had seen the fur trade give way to the grain trade, the cart brigade to the railway train. The métis had withdrawn to the wooded river lots, or trekked to the plains of the Saskatchewan to shoot down the last bands of buffalo...The wandering trail of Indian and trader was cut by fence and furrow and the rigid road allowance of the surveyor was beginning to grid the face of lowland and upland. At the river crossings towns were rising and bridges springing. The last cart brigade had creaked along the Portage Trail, and no more, as in 1879, would the plains traders come in to Winnipeg, ...²¹

A key factor in bringing about this change was the extension of the railway lines west from Winnipeg. This allowed agricultural products to be shipped out from prairie points independently of the rivers and lakes.

In 1878 the Canadian Pacific Railroad (C.P.R.) laid tracks from St. Boniface southward to Emerson; then from 1881 to 1883 west of Winnipeg for some 600 miles. As far as the

²⁰ Information cited in this paragraph was taken from the following sources: "Location of Prairie College Students For the Summer," CB, XXVII (May 26, 1881), 5; other sources used in this section include: "Prairie College," BYB, 1881, pp. 101-106; BYB, 1882, pp. 108-110; BYB, 1883, pp. 93-94; C.C. McLaurin, "The Beginnings of Christian Education Among Baptists of Western Canada," Western Baptist, XXVI (May 1933), pp. 14-15 and McLaurin's book, Pioneering in Western Canada (Calgary: Published by the author, 1939), pp. 290-293.

²¹ W. L. Morton, Manitoba: A History (Toronto: University of Toronto Press, 1957), p. 199.

track was built, "and scores of miles farther," settlers scattered "north and south."²² The town of Brandon boomed in this period because it was located on the newly extended western tracks. Winnipeg lived in a frenzy of speculation. "Lots on Main Street were exchanged for higher prices than those then commanded on Michigan Avenue in Chicago. Auctioneers chanted day in, day out, and far into the dusk on every street corner."²³ Emerson, now connected with the rail systems of both United States and Canada, applied for a further charter which would connect it with the Turtle Mountain region to its west. The provincial government granted the charter and the "Emerson Northwestern Corporation" was formed to continue the project. But the Dominion government, having given a monopoly to the C.P.R., disallowed the Emerson charter in 1882, leaving the town struggling to pay a large debt it had incurred by building a railway bridge across the Red River. Thus it is claimed: "It was not the flood of '82, as some people will affirm, but the railway and bridge troubles of 1883 that ruined Emerson's hopes for the future."²⁴ The future of another town that had promised to figure prominently in Baptist history was also affected adversely by the western route chosen by the C.P.R. Rapid City, which had been chosen as the site for Prairie College because early surveys had indicated that the

²²A.A. Cameron, "From Manitoba," CB, XXIX (May 17, 1883)

²³Morton, op. cit., p. 200.

²⁴"Railway Facilities", The History of Emerson. (Emerson: The Emerson Journal, 1950). C.C. McLaurin implies that the flood was the strongest factor in crippling the Emerson Church, but Morton affirms that the railroad venture was the dominant factor as suggested by the quote.

railway would pass through there, suffered severely when Brandon was chosen for the main route instead. The College was an early casualty of this change of route.

The effect of the railroad and economic booms on the rising cost of living was reflected in an article appearing in the Canadian Baptist for 1883, in which the clerk of the Emerson church, in advertising for a new minister, reported that the newly erected church had just been completed at the cost of \$3,000, on a lot that was also now valued at \$3,000.²⁵ In general such skyrocketing of prices was to be associated with urban real estate; but at the same time the tendency was to create a sense of increasing wealth in agriculture. Farmers bought more land and equipment. New settlers were driven out of the larger urban centres, where prices and the cost of living were soaring, to purchase cheaper land. This promoted the growth of new towns which tended to inject new vigour into the economy.

The quickening pace of the growth of Baptist church life in the North-West at this time is evidenced in three main developments. The churches established before 1881 continued their work with varying, but generally encouraging, results. In addition, twelve new churches sprang up from 1881 to 1884, to validate Alexander McDonald's contemporary comment that the "boom" in "town and country" was "not without a chapel-building boom."²⁶ Further the work of the new churches was being

²⁵ J.E. Fairchild, "Emerson, Manitoba," CB, XXIX (October 11, 1883), 5.

²⁶ A. McDonald, "Letter From Winnipeg," CB, XXVIII (June 1, 1882), 1.

expanded by the founding of preaching points in outlying areas as they developed.²⁷

Growth of Continuing Churches, 1881 - 1884

The continuing churches of this period--those at Winnipeg, Emerson, Stonewall and High Bluff--all had their ups and downs.

Winnipeg

During the winter months of 1881 the building of the "mother church" at Winnipeg was remodelled to increase its seating capacity from 400 to 1,000. The project cost about \$7,000, exclusive of the new furnishings that had to be added.

McDonald resigned as pastor at the end of May, 1882, completing nine noteworthy years of service in this position. He left not at his own personal desire but rather at the desire of others who felt he was more urgently needed as "Financial Agent" and "General Missionary" for the newly formed Regular Baptist Missionary Convention for Manitoba and the North-West, founded on March 1, 1882.

In seeking a new pastor, the church discarded the practice of "candidating" or "preaching matches" and appointed a pulpit committee to enquire, correspond, and make recommendations concerning who should be called. The name of Rev. A.

²⁷ The names of the newer churches and the preaching points associated with them are listed in the statistical tables of BYB, 1879-1885; also in "Appendix C." As each will be mentioned later in this chapter, none are named here. From the statistical tables it will become apparent that some of the churches were founded a year or more before they joined the Red River Association.

A. Cameron was presented and accepted. By September 24 he was in Winnipeg ready to undertake his new assignment. Membership of the church at this time was about 170. The following year was one of marked growth. A summary of the progress under Cameron's pastorate to September 1883 indicated that Bible Class attendance now averaged 68; that Sunday School attendance had grown to 233; and that over a 100 names had been added to the church roll.²⁸

Emerson

Emerson, at this time, had about 1,500 inhabitants. The bridge which was intended to link the town to the Turtle Mountain region by rail was being built at the cost of \$40,000, a sum that was to lead in 1885 to a declaration of bankruptcy when the C.P.R. monopoly prevented the use of the bridge for the purpose it had been built. Four other churches--Roman Catholic, Episcopalian, Presbyterian, and Methodist--stood as a challenge to the Baptist work.

Under these conditions, the Baptist church at Emerson worked to the best of its ability with its new building, just opened on September 10, 1880, and the 70 active members whose enterprise had made the building possible. Rev. James Anderson who had begun his pastoral duties in 1879 continued in this

²⁸ Sources: Regular Baptist Church, Emerson, "Minute Book," February 15, 1882; "From Winnipeg," CB, XXVIII (April 20, 1882), 4-5; Alex McDonald, "Letter From Winnipeg," CB, XXVIII (June 1, 1882), 1; "Manitoba Mission," CB, XXVIII (June 15, 1882), 4; "Winnipeg," CB, XXVIII (November 23, 1882), 5; "Winnipeg," CB, XXIX (June 14, 1883), 5; and "From Bro. McDonald," CB, XXIX (September 27, 1883), 5.

position until February 15, 1882, when ill health forced his resignation. For the next two years the church was without a regular minister. An article appearing in the Canadian Baptist for October 11, 1883 announced that the congregation was still seeking a pastor, and that though they still owed \$1,000 on the new building they could pay a qualified person \$700 or \$800 per year. It was their preference that such a person should come on a three-month trial basis to evaluate the situation. The following year Joseph H. Doolittle, a student from McMaster Hall in Toronto, came to Emerson upon appointment by the Manitoba Missionary Convention. Arriving in May he was appointed Superintendent of the Sunday School and teacher of the Bible Class, and requested to administer the ordinance of the Lord's Supper; but that October the church was again without a pastor. A letter by Doolittle, which appeared in the October 16 issue of the Canadian Baptist, urged that the church be given liberal financial assistance so that it could support a full-time pastor. Its membership had decreased to 40 during the pastorless period and the collapse of the boom had left the congregation unable to pay the debt of \$1,000 it had acquired in building; yet the field was one of real opportunity if the needed leadership could be provided.²⁹

29

Sources: Regular Baptist Church, Emerson, "Minute Book," September 19, 1880; June 8, 1881; February 15, 1882; August 2, 1883; May 4 and 11, 1884. See also "From Emerson, Manitoba," CB, XXVI (August 5, 1880), 1; "From Emerson, Manitoba," CB, XXVII (June 30, 1881), 1; "Emerson, Manitoba," CB, XXIX (October 11, 1883), 5; "Good News From Emerson," CB, XXX (August 7, 1884), 4; "Emerson," CB, XXX (October 16, 1884), 5; History of Emerson. (Emerson: The Emerson Journal, 1950).

Stonewall

In the early months of 1881 the church at Stonewall worked under a handicap because its first pastor, John Stewart, had left for Dakota in the summer of 1880. But in 1881 it secured the leadership of an unordained minister, S. J. Cummings, who had left the Methodist Bible Christian Church to be baptized by immersion and had joined the Baptists. In December of that year he had to travel by rail to Winnipeg with several candidates for baptism because the Stonewall church was so distant from water that it had no baptistry of its own. On January 25, 1882 Cummings, who had laboured successfully for the past four months, was presented for ordination. All Baptist churches in Manitoba had been invited to send delegates for the occasion. Those actually in attendance were: Dr. John Crawford of Rapid City, Pastor William Murdin of Gladstone, Pastor A. C. Turner of High Bluff and Portage la Prairie, Pastor James Anderson and Deacon Theodore Jasper of Emerson, Pastor A. McDonald and Deacons W. J. Smith and A. Hill from Winnipeg, and Deacon John Gunn and "Brethren" Walsh, Revel, and Underwood of Stonewall. Cummings was asked to give a statement of his conversion, Christian experience and call to the ministry. After two hours of questioning of his views concerning Christian doctrine and New Testament polity, he was unanimously recommended for ordination. The service of ordination took place that evening.

Little more is known about life within the Stonewall church through 1884, except that in 1883 it had called a new

pastor, Rev. William Murdin, and that in 1884 it was receiving financial assistance from the American Baptist Home Missionary Society.³⁰

31a

Glad

High Bluff

The church at High Bluff faced such hard times after 1880 that its function was reduced to that of a preaching point only. The retirement of A.C. Turner as pastor in 1882 forced the congregation to depend upon the leadership of a student for the summer, G.B. Boville of McMaster Hall. Then, when Rev. Jesse Gibson became pastor of the Portage la Prairie church in the fall, High Bluff apparently became only a preaching point of this new church. This is indicated by the dropping of the name of High Bluff from the list of churches of the Red River Association in the succeeding year and its listing as a point where Gibson preached in connection with his Portage la Prairie work.³¹

31b

New Churches, 1881

Of the twelve new churches that arose in the Canadian North-West between 1881 and 1884, five were formed in the year 1881 alone--those at Gladstone, Rapid City, Portage la Prairie, Ridgeville and Strathclair. The Gladstone, Portage

³⁰ Sources: "Stonewall Church - Manitoba," CB, XXVII (December 29, 1881), 4; "Ordination at Stonewall, Manitoba," CB, XXVIII (February 9, 1882), 5; "The Letter of the Manitoba and North-West Convention to the Brethren of the English Baptist Churches," CB, XXX (March 6, 1884), 4; and BYB, 1883, p. 111.

³¹ "Portage la Prairie," CB, XXVIII (August 3, 1882), 5; "Portage la Prairie," CB, XXVIII (October 12, 1882), 5; "Portage la Prairie," CB, XXVIII (December 21, 1882), 5; "Church Statistics," BYB, 1884, p. 149; BYB, 1885, p. 143; and Baptist Anniversaries, 1881 (Winnipeg: McIntyre Bros. 1883), p. 15.

la Prairie and Ridgeville churches joined the Red River Association in 1881, the other two in 1882.³²

Gladstone, 1881

Gladstone, situated about 30 miles northwest of Portage la Prairie on the Canadian Pacific Railway, was the site chosen for the founding of the first new western Baptist church of 1881. It was formed on Saturday, January 1, of that year, under the leadership of Rev. William Murdin. Its thirteen charter members, received either by letter or statement of experience, gathered the next day in a home of one of the group to commemorate the Lord's Supper. A unique baptism of a husband and wife occurred on the third Sunday of the same month, which event Murdin reported in the Canadian Baptist as follows:

On the Saturday evening a large baptistry was cut out of solid ice, which was four feet in thickness, in the White Mud River, with steps to go down into it, and on Sabbath morning a small hole was bored in the bottom for the water to come through.

There was a vast crowd collected to witness the ordinance...The weather was very cold, some thought it would surely kill them; but they were none the worse for their immersion. At 3:30 p.m. it was my privilege to give the right hand of fellowship to five persons, three brethren and two sisters, four of whom I had baptized; after which we commemorated our Lord's death. Many spectators were present at this service, which was held in the school-house.³³

³² See footnote 27 of this chapter.

³³ W. Murdin, "From Gladstone, N.W.T.," CB, XXVIII (March 24, 1881), 1.

In 1882, a church building was erected. Murdin continued to minister to the area until the spring of 1883 when he accepted an invitation to transfer his ministry to the Stonewall Church. During the summer that followed, the Gladstone Church was served by C.M. Phillimore, a student of Prairie College, but from that time through 1884 it was without a stated pastor.³⁴

time. ...
Rapid City, 1881

A church was formed at Rapid City on January 1, 1881. The building of a chapel was begun in the fall of 1882, and in August of the following year it was in use. At this latter date, the membership of the Church was 50 and its minister, George Sale, a student from McMaster Hall. The church experienced hard times during the Prairie College controversy because the main personalities involved in this disturbance, G.B. Davis and John Crawford, had both served there with distinction to this time. In 1884 a Rev. F. Whitcomb became minister of the congregation. Although the Manitoba Missionary Convention contributed support at this time, it was believed that the church could become self-sustaining within another year.³⁵

³⁴W. Murdin, "From Gladstone, N.W.T.," CB, XXVII (March 24, 1881), 1; "Visit to Red River Association," CB, XXVIII (July 20, 1882), 1; "Letter of Manitoba and North-West Convention to the Brethren of the English Baptist Churches," CB, XXX (March 6, 1884), 4-5; Baptist Anniversaries, 1883 (Winnipeg: McIntyre Bros., 1883), pp. 11-15; "Minutes of the Third Meeting of Regular Baptist Missionary Convention for Manitoba and the North-West," MB, 1884, p. 49.

³⁵"Rapid City," CB, XXVIII (September 14, 1882), 3; "From Rapid City, Man.," CB, XXIX (August 30, 1883), 5; "Letter of the Manitoba and North-West Convention to the Brethren of English Baptist Churches," CB, XXX (March 6, 1884), 4-5; "Visit to Red River Association," CB, XXVIII (July 20, 1882), 1.

Portage la Prairie, 1881

On May 5, 1881, five persons gathered in a log house to organize a church at Portage la Prairie. One of them, Rev. A.C. Turner, accepted the call to be pastor. Two months later this group was in a chapel which had cost \$1,000 to build, but was already debt free. Winnipeg had aided the cause substantially by subscribing \$250. Turner retired in 1882. For a short time, G. B. Boville, the student from McMaster Hall, filled the place he had vacated; then in December of that year, Rev. Jesse Gibson became the pastor.

In February 1883, after a baptismal service had taken place, it was reported that:

...Our beloved pastor improved such a grand occasion, not to deliver a learned harangue on 'baptizo,' but to drive home a powerful gospel from the words of the kings and prophets: 'All we like sheep,' etc....³⁶

In 1884 "resident" members numbered 40 to 45, while another 25 adherents were living on farms in the vicinity. The congregation paid \$800 toward the support of their minister. The remainder of his salary was being paid by the American Baptist Home Mission Society.³⁷

Ridgeville, 1881

At Ridgeville, ten miles east of Emerson, on June 12,

³⁶"Portage la Prairie, Manitoba," CB, XXIX (February 15, 1883), 5.

³⁷See footnote 31 and the following sources: "Portage la Prairie," CB, XXIX (February 15, 1883), 5; "Portage la Prairie," CB, XXX (March 6, 1884), 5; "Letter of the Manitoba and North-West Convention to the Brethren of English Baptist Churches," CB, XXX (March 6, 1884), 4.

1881, a group of delegates mostly from the Emerson Baptist Church, met for the purpose of recognizing a new congregation. The fourteen members who formed this church adopted the New Hampshire Confession of Faith as their guide. Without a building, they met in a new school where they were ministered to by James Anderson, who was also pastor at Emerson. When he resigned from the Emerson charge in 1882, he spent some further time at Ridgville, but it is uncertain how long he stayed there, as further data is not available concerning the Ridgville church up to 1884.³⁸

Strathclair, 1881

The Strathclair church was organized in 1881, composed of eleven members. Early in 1880 J. E. Morgan was working there and providing leadership in the building of a chapel. He resigned his duties in 1883 and was succeeded by M. Vansickle, a student of Prairie College who was in turn assisted by John Millard. In 1884 S. H. Cain from McMaster Hall was appointed to this field for the summer months. By this time, despite the rapidly changing leadership, membership had grown to 80 persons. Hopes for the future appeared bright as it was expected that the railroad would reach there within a year.³⁹

³⁸ "Church Statistics," BYB, 1882-1885; "From Emerson, Manitoba," CB, XXVII (June 30, 1881), 1; "Church Organization and Recognition," CB, XXVII (August 11, 1881), 5; History of Emerson, loc. cit.

³⁹ "Visit to Red River Association," CB, XXVIII (July 20, 1883), 1; "Church Statistics," BYB, 1882-1885; "Minutes of Third Meeting of Regular Baptist Missionary Convention for Manitoba and North-West," BYB, 1884, pp. 47-50; "Pyfe Missionary Society," CB, XXX (December 18, 1884), 4-5; "Church Organization and Baptism," CB, XXVII (August 11, 1881), 5.

New Churches, 1882 - 1884

The precise dates of the official organization of the seven new churches formed during the years 1882 to 1884 are difficult to ascertain from available sources. Their most probable dates of organization were: Brandon, Preston, and Oak Burn in 1882; Troy, Birtle, and Moose Jaw in the North-West Territories, in 1883; and Warrington (Roland) in 1884. Of these seven churches those at Brandon, Oak Burn, and Moose Jaw joined the Association in 1883; those at Troy, Birtle, and Preston in 1884; and Warrington not until later.

Alexander McDonald, on the recommendation of the Board of the Manitoba Missionary Convention, began working in Brandon early in 1882. A church was organized there, probably in October of that year, some twenty persons constituting the membership. Moreover, it was expected that ten or fifteen more would become members as soon as they were able to obtain their letters of dismissal from other churches. In 1884, the church was still without a pastor, and without immediate prospect of securing one full time.⁴⁰

The people in the Preston and Rock Lake area had corresponded with Alexander McDonald as early as December 1879 concerning their needs and aspiration. Apparently, a congregation was formed in Preston in 1882, for when McDonald visited

⁴⁰ A. McDonald, "Baptism and Church Organization at Brandon," CB, XXVIII (October 19, 1882), 1; "Church Statistics," BYB, 1883-35; "Minutes of Third Meeting of Regular Baptist Missionary Convention of Manitoba and North-West," BYB, 1884, p. 49.

the field in that year, he baptized seven people and reported:

...After the baptism upwards of forty baptized believers repaired to Deacon Wilson's house, when the hand of fellowship was extended to the seven newly baptized converts, and to fifteen others who united by letter from other churches, and by experience, when a refreshing season was enjoyed by commemorating the Saviour's death in the ordinance of the Lord's Supper.⁴¹

Little is known of the progress made by this group during the remainder of this year, or during the following year of 1883, except that John Millard and Charles Lee, two Prairie College students, were working in this area. In 1884 J. A. Marnie became the pastor of the congregation and worked in the vicinity, receiving his support from the Home Missionary Convention of the Maritime Provinces. The future seemed promising, for it was expected that the town would soon have connections with the Canadian Pacific Railway. In 1884 the Preston congregation was given official recognition by the Red River Association, reporting a membership of 50 at this time.⁴²

An Oak Burn congregation was organized as a church either in the year 1882 or early 1883. No detailed account of its organization has been found, but there is record of its application for membership in the Red River Association in 1883, indicating formation either in that year or the one just preceding. The Association voted that this church be extended

⁴¹A. McDonald, "From Preston, Manitoba," CB, XXVIII (September 7, 1882), 1.

⁴²A. McDonald, "Macedonian Cry," CB, XXV (December 4, 1879), 4; A. McDonald, "From Preston, Manitoba," CB, XXVIII (September 7, 1882), 1; "Letter of Manitoba and North-West Convention to the Brethren of the English Baptist Churches," CB, XXX (March 6, 1884), 4-5; "Church Statistics," BYB, 1885.

the hand of fellowship and invited it to send messengers the next year. Membership was reported to be nine and increased to 60 by 1884 at which time its pastor was S. H. Cain.⁴³

Troy, which was associated with Indian Head on a two point mission field, in the North-West Territories was a young town which had just been established in 1882. On October 27, 1883, seven persons met here under the chairmanship of G.B. Davis to form a Regular Baptist Church. The group asked Davis to be their pastor. He consented to do as much as he could along with his work at Moose Jaw and Regina, which were also located in the North-West Territories. The next summer H.C. Fraser, a student from McMaster Hall, was appointed to the field. The size of the congregation varied from 25 to 40 members. The work was furthered by the starting of two Sunday Schools; the opening of three other preaching stations; and the urging of Baptists of the area to unite in supporting a full time pastor on the field.⁴⁴

The Baptist church at Birtle was probably founded in 1883; if not that, then in 1884, sometime before E.F. Jordan, a student of McMaster Hall, was appointed to assume summer responsibilities there. The town was located about 200 miles west of Winnipeg and about 40 miles north of the Canadian

⁴³"Fyfe Missionary Society," CB, XXX (December 18, 1884), 4-5; "Church Statistics," BYB, 1884-85; "Minutes of Fourth Annual Convention of the Red River Association of Regular Baptist Churches," Baptist Anniversaries, 1883, pp. 11-15.

⁴⁴"Troy, N.W.T.," CB, XXIX (November 15, 1883), 5; "From the North-West," CB, XXX (July 10, 1884), 1; "Fyfe Missionary Society," CB, XXX (December 18, 1884), 4-5.

Pacific Railway. It had a population of about 500. Baptists had gathered there the previous summer, but it had been without a pastor during the winter months. There were two other preaching points associated with the field, total attendance at all three stations averaging 75 persons. Members were of the enterprising sort, as is indicated by a report which told of their venture to raise money in 1884, which occasion gave the editor of the Canadian Baptist opportunity for a moralizing comment. The report and accompanying editorial comment read as follows:

M.F.A. Wilcocks took the chair, and after some excellent singing, reciting and reading, the meeting was kept in a state of uncontrollable laughter with a play entitled 'Women's Rights,' represented by seven or eight young men. The whole proceedings were a great success, and brought the church here \$45, besides paying expenses. It is intended to obtain the services of a student of Toronto College as the Baptists here are not very affluent, this will be quite a help to them.

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(Editor's Note) While we have great sympathy with the cause of Birtle, we have none whatever with the means employed, as above reported, to sustain it. Uncontrollable laughter is out of place in any meeting convened in the name of Jesus Christ, and theatricals and Baptist principle are, or ought to be, removed from each other as far as the poles. We hope the entertainment in aid of the Birtle Baptist Church was not as unseemly as the report makes it appear.⁴⁵

Perhaps this incident accounted for the tenor of Jordan's summary of his summer's work at Birtle: "Sinners have been awakened, Christians have been strengthened, and the little church increased by the addition of ten members by letter."⁴⁶

⁴⁵"Birtle, Manitoba, " CB, XXX (April 10, 1884), 5.

⁴⁶"Fyfe Missionary Society," CB, XXX (December 18, 1884), 4-5.

Rev. G. B. Davis, after leaving Prairie College, had taken up labour jointly at Moose Jaw and Regina during the later months of 1883 and early months of 1884. No record of the establishment of a Baptist Church in this area has been found except the listing of the Moose Jaw church as a member of the Red River Association in the Baptist Year Book statistics of 1883. This was the farthest point west that Baptist work had reached to this time.⁴⁷

The final church to be established in this period under consideration was founded at Warrington (Roland) in the summer of 1884, sometime after the organization of the Baptist Missionary Convention of Manitoba and the North-West in July. W.C. Weir, a student from McMaster Hall, had been appointed to preach in this area, some seventy-five miles southwest of Winnipeg, for the summer. During this time A.A. Cameron of Winnipeg visited the field, and was present for the organization of the church, this action taking place in the house of an Episcopalian. The constitution of the Baptist Convention of Manitoba and the North-West was read during the organization meeting and a call was extended to E.F. Jordan of Birtle to become their pastor. He accepted the invitation in the fall of that year and was guaranteed a salary which included board, a pony, a travelling outfit and at least \$450 in cash. The

⁴⁷"Church Statistics," BYB, 1884 - 1885; "Letter of Manitoba and North-West Convention to Brethren of English Baptist Churches," CB, XXX (March 6, 1884), 4; "Minutes of the Fourth Annual Convention of Red River Association," Baptist Anniversaries, 1883, p. 15.

future appeared promising for the church was so near self-supporting that it was only receiving \$50 in outside aid.⁴⁸

Preaching Points, 1881 - 1884

The location of preaching stations associated with the settled churches of the Red River Association indicated that three main areas of expansion were opening to Western Baptists in 1884.

The first of these new areas of expansion was the Pembina region southwest of Winnipeg. This region included the preaching stations of Campbellville, Carman, and Morden, located in the general vicinity of the Warrington church. Rev. E.F. Jordan was working full time in this vicinity in the fall of 1884.

The second area of challenge was the district surrounding Portage la Prairie. In 1884 there were two preaching stations, High Bluff, still a church but categorized as an outpost of Portage la Prairie; and Wellington, south of Portage, near the Canadian Pacific Railway tracts in the general direction of the Carman branch line. Jesse Gibson was the full time minister in this area in 1884.

The third and greatest area of development was situated along the Canadian Pacific Railway lines in present day Saskatchewan, where H.G. Fraser had served as student pastor in the summer of 1884. This region included the church at Troy,

⁴⁸A.A. Cameron, "Missionary Work in the Prairies," CB, XXC: (November 6, 1884), 1: "Pyfe Missionary Society," CB, XXX (December 18, 1884), pp. 4-5.

already associated with the Red River Association, and the two preaching points of Indian Head and Klepqua. This region was pastorless in the fall when Fraser returned to McMaster Hall for further studying. Prince Albert, in the northern part of Saskatchewan, was a field that was to become a preaching point in the near future.⁴⁹

Thus by 1884 the Red River Association was no longer confined to the narrow banks of the Red and Assiniboine Rivers. Rather its churches had followed the natural lines of settlement and were spread across Manitoba into the vast regions of the North-West Territories.

⁴⁹The following sources were used for this section: H. G. Fraser, "From the North-West," CB, XXX (July 10, 1884), 1; A.A. Cameron, "Missionary Work on The Prairies," CB, XXX (November 6, 1884), 1; "Fyfe Missionary Society," CB, XXX (December 18, 1884), 4-5; and "Church Statistics," BYB, 1885; "Minutes of the Third Meeting, Regular Baptist Missionary Convention for Manitoba and the North-West," BYB, 1884, pp. 49, 55.

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CHAPTER IV

ORGANIZATIONAL CHANGES, 1880 - 1884

This chapter will deal with the organizational changes that took place within Baptist life in the Canadian West during the years 1880 to 1884. The Red River Association formed in 1880 was supplemented by the founding of the Regular Baptist Missionary Convention of Manitoba and the North-West in 1882. The two organizations existed side by side until July 10, 1884, when they amalgamated to create the Baptist Convention of Manitoba and the North-West.

The three main conditions which dictated this situation or organizational flux were: (1) the growing Eastern apathy to the western mission which engendered a constant state of East-West tensions; (2) the complementary reactionary tendency of the West to turn to American Baptists for needed help; and (3) the burning issues of polity which arose as tensions were faced and resolved.

Founding of Missionary Convention, 1880 - 1882

Smoldering East-West tensions broke clearly into the open in 1880. At the First Annual Meeting of the new "Baptist Union of Canada" held in Toronto in October 1880, the Manitoba Mission Committee handed over its responsibility for western missions to the Union, expressing the hope "that the Union

(would) see its way clear to push more vigorously than ever the Mission Work in this great country."¹ Then a "Board of Managers" was designated "to direct the interests of the Manitoba Mission," this board to be constituted entirely of the following western personnel:

Officers: President - Pastor A. McDonald, of Winnipeg.
 Treasurer - W. R. Dick, Esq., Winnipeg.
 Secretary - Pastor James Anderson, of Emerson.

Directors: Dea. R.S. Chalmers, Dea. Whitman, John Fraser and Peter Coutts, Emerson; Dea. J. F. McIntyre, Winnipeg; Pastor A. C. Turner, Portage la Prairie; Thomas Preston, Pembina Mountain; and Pastor W. Mordin, Gladstone.²

Western Baptists, when informed of this action by the Union, were angered. The appointments had been made without any official consultation with western groups. Only Rev. James Coutts had been present at the Union meeting to represent the West and apparently westerners considered he had not followed instructions fully in approving the appointment of the

¹ "Manitoba Mission Report of the Committee to the Baptist Union," Baptist Year Book for Ontario Quebec and Manitoba, 1881, p. 19. See pp. 19-22 of this same issue of BYB, for the Constitution and the By-Laws of the "Baptist Union of Canada," which explain the relationship it held to other Baptist Conventions and organizations in Ontario, Quebec and the North-West. This was the earliest Canadian Baptist attempt to found an organization similar to that of the present day Baptist Federation of Canada. As will be seen in the progress of this thesis, the constitution of this Union was too weak to make its decisions binding, causing Westerners to desire a Union with Greater administrative power. See also Chapter II, Footnote 29.

² "Manitoba, Board of Managers, Manitoba Mission," BYB, 1881, p. 124.

all western Board of Missions.³ It appeared from the complete western constituency of the new Board that the East intended to forsake the western cause completely.

This feeling was clearly voiced at the meeting of the Red River Association held at Emerson the last Friday in June, 1881, when the following resolution was passed:

Whereas the Baptist Union of Canada, by its action in appointing a President and Board of Directors for the Manitoba Mission entirely of residents of Manitoba and neglecting to make any provision for sustaining and prosecuting the work here, intimated its intention of leaving the matter entirely to us, therefore, Resolved: that in view of the importance and magnitude of the work and our inability to provide means properly to sustain the same, we view their action with regret, although we are not disheartened, but trusting in Almighty God to direct and bless our efforts, we proceed to appoint a Board of Directors, whose duty it shall be to control mission work in Manitoba and the North West.⁴

Thereupon a committee of three--Alexander McDonald, R.S. Chalmers, and J. B. Eshelman--was appointed "to nominate a mission board and report forthwith." The Committee retired, then reported back:

...that it found it impossible to appoint a Board until rules were adopted for its government but they would recommend that a committee, consisting of Pastor Jas. Anderson and brethren R.S. Chalmers and J. W. Whitman be appointed to prepare a constitution and draft by-laws for the guidance of the Mission Board and report at next meeting of the Association; also that a mission committee, consisting of Pastor A. McDonald and brethren W. R. Dick

³This reconstruction of the situation is based upon the supposition that "J. Coutts" whose name appears in the Minutes of the Baptist Union Meeting for 1880 is the same Rev. James Coutts who had been appointed by the Red River Association as a delegate to attend the Baptist Union meetings. It appears that he may have agreed with the action or was influential in bringing it about. See BYB, 1881, pp. 14 and 21, where reference is made to Coutts' name and the views he advocated at the Union meeting. See also "First Association In Manitoba," Canadian Baptist, XXVI (October 21, 1880), 1. Hereafter the Canadian Baptist will be noted as CB.

⁴C.C. McLaurin, Pioneering In Western Canada (Calgary: Published by the Author, 1939), p. 95.

and H.S. Wesbrook be appointed to take charge of the mission work until such time as the Mission Board be organized.⁵

The report was adopted and Western Baptists were well on their way to a new independent type of organization that would eventually emancipate them from Eastern control in the carrying out of their missionary endeavour.

Easterners appeared indifferent to the action that the westerners had taken. A. McDougall, an Easterner travelling in the West only six weeks later, described the nature of the developing situation well, saying:

...I ascertained from conversation with many of the Baptists in Manitoba that there is widespread feeling that the Baptists of Ontario and Quebec have but little interest in that Prairie Province--that latterly no special effort was being made to sustain mission effort there; and this appears to me to be a fact. In reading the reports given in the BAPTIST of the sayings and doings at the various Associations held this season, I do not remember reading a single resolution or a single address made on behalf of our 'Manitoba Mission.'...It appears to me the time has come when a Home Mission Convention should be formed for Manitoba and the North-West Territory, with its officers living there, to the treasurer of which contributions should be sent by all who feel an interest in the spiritual welfare of the inhabitants of that land...⁶

A. McDonald himself minced no words in commenting upon this growing eastern disinterest in the western mission, declaring:

...since the dissolution of the 'Manitoba Mission Committee,' the assistance that has been given to Mission work in the North-West, save what was done for Prairie College, has been a poor, miserable, beggarly pittance, which any of us would be ashamed to see in figures. Last year, when the writer travelled for a couple of months, and advocated the claims of the western work in the East at the Associations, and more privately, although meeting

⁵Ibid., p. 96.

⁶A. McDougall, "Impressions of Manitoba," CB, XXVII (August 11, 1881), 1.

with much personal kindness from his brethren, he found a great amount of culpable apathy, and even in some quarters a sort of negative opposition to the work out here that grieved him to the heart. Brethren this ought not to be...

That the crisis might be met without delay the Red River Association was called into a special session on March 1, 1882, to consider the reports of the "Constitution" and "Mission" Committees that had been appointed at the June meeting in 1881. The importance attached to the calling of this special session can be seen in the policy followed in the issuing of invitations to attend. Invitations were sent not only to the officially recognized churches, but also to churches unassociated with the Red River Association, to Prairie College and to selected persons having other connection with Baptist work in the West.

The specially called meeting of the Association resulted in the formation of the Regular Baptist Missionary Convention for Manitoba and the North-West.

Convention Seeks to Set Policy, 1882 - 1883

The reaction of Eastern Baptists to the formation of the new Missionary Convention was somewhat phlegmatic. The editor of the Canadian Baptist expressed a generally worded hope that the establishment of the new body would make it possible to adopt some unified plan for missionary work in the North-West, and would also encourage the churches in Ontario

⁷A. McDonald, "Notes From Manitoba," CB, XXVII (December 8, 1881), 1.

and Quebec to renew their interest in the West. With similar lack of a sense of urgency for the missionary need in Manitoba, a Board meeting of the Ontario Convention, held in April 1882, passed a platitudinous resolution expressing approval of the appointment of A. McDonald as Missionary Superintendent of the new Manitoba Missionary Convention, and recommended both him and his work to the "generous confidence of the churches"⁸

In evaluating the action of Ontario and Quebec Baptists, it should be understood that they were working under some real handicaps themselves. The Act of Corporation under which they operated limited their home missionary activity to the two provinces of Ontario and Quebec. They could not legally support home missions beyond the borders of these provinces except by some extra-Conventional device. This was the reason why they had constituted the special Manitoba Mission Committee in 1871; then, when it had in good faith passed out of existence in 1880, had appointed a Board of Managers composed entirely of westerners to supervise western missionary activity. It should also be remembered that the Baptists of Ontario and Quebec had helped substantially in the founding of Prairie College, perhaps as much as they could considering the heavy financial obligation they faced on their own.⁹ But all this granted, whether unable or unwilling to do so, Eastern Baptists were not offering Westerners either encouragement or concrete aid in 1882. The situation in the North-West was highly critical.

⁸"Minutes of the Board Meeting," CB, XXVIII (April 27, 1882), 5.

⁹"Correspondence With the American Baptist Home Missionary Society," CB, XXVIII (April 27, 1882), pp. 4-5.

The nature of this crisis can best be stressed by the citation of vital statistics appearing in the issue of the Canadian Baptist for June 15.¹⁰ At this time there were ten organized churches within the territory covered by the Red River Association, with a probable membership of 300 to 350. There were eleven ordained ministers serving those churches either full or part time; and some eight or ten students performing various types of church work. There were six churches without pastors and eight Sunday Schools connected with the work in various ways. The new Manitoba Missionary Convention had only about \$2,000 promised or received, with which to launch its new program of expansion and had already employed A. McDonald as Missionary Superintendent and Financial Agent, and agreed to pay half the salary of a colporteur working in the area.¹¹

To remedy this situation the Board of the Manitoba Missionary Convention met and voted to send McDonald East to attend Association meetings in Ontario and Quebec with the purpose of presenting the plight of missions in Western Canada to them, and of soliciting their financial assistance. This venture was not successful. Few funds were raised and McDonald returned West discouraged. He continued his position as Missionary Superintendent and Financial Agent until the second

of the ~~1887~~ "Manitoba Mission," CB, XXVIII (June 15, 1887), 4. The ten churches were: Winnipeg, Emerson, High Bluff, Stonewall, Fortage la Prairie, Gladstone, Strathclair, Rapid City, Preston and Ridgeville.

¹¹ ~~Manitoba~~ Missionary Convention of Manitoba and the
1887, pp. 57-68.

meeting of the Manitoba Missionary Convention held on October 11, 1882, then tendered his resignation. In accepting the resignation the Convention recognized that lack of monetary support had forced this decision upon McDonald against his will," by expressing "sincere regret that our financial circumstances made such a step on his part necessary."¹² In 1883, McDonald left Manitoba to undertake a pastorate in Grafton, Dakota.

Notwithstanding the discouragements encountered in its pursuit of Eastern support, the Manitoba Missionary Convention was making considerable progress in defining policy by which it soon hoped to be able to meet the needs of the rapidly changing western scene.

Its second meeting of 1882 was particularly productive in this regard. Here it was decided, because of the inconvenience and expense of travelling to separate meetings, that the Missionary Convention and Red River Association would, in the future, meet at the same time and the same place, and even consider uniting into a single body. Secondly, the Board of the Convention was authorized to approach Canadian Pacific Railway officials concerning the possibility of securing building sites for new churches in the towns situated along the new railway line. Thirdly, it was voted to accept an offer of the American Baptist Home Missionary Society to supply money for missionary expansion on an equal share basis, the Society

¹²"Minutes of the Second Meeting of the Regular Baptist Missionary Convention of Manitoba and the North-West," BYB, 1883, pp. 47-48.

contributing a dollar for each dollar raised by the Convention. Fourthly, it was agreed to accept a variant type of assistance offered by the Missionary Convention of the Maritime Provinces, the gift of two or three missionaries to occupy designated fields in the West. Emerson, Brandon and Rock Lake were named as the stations to which these Maritime missionaries should be sent. Fifthly, individual churches were requested to appoint committees to solicit funds for mission purposes and to set aside the first Sunday in January for the taking of a special collection to this end. Finally, the educational policy of Prairie College, which was under question in Baptist Union circles in the East, received a strong vote of confidence. The total effect of the firm action of the Manitoba Missionary Convention of 1882 in these various areas was the furthering of a sense of separation between Baptists in the West and those in Ontario and Quebec.

The third meeting of the Manitoba Missionary Convention held at Portage la Prairie in 1883 saw a furthering of western initiative to meet the speedily changing missionary challenge. New fields were opening as rapidly as the Canadian Pacific Railway was moving west. The spreading western Canadian frontier no longer stopped at the western border of Manitoba, but was steadily moving further west. Growing congregations at Regina, Moose Jaw, Troy and Prince Albert needed assistance. In the eyes of Convention delegates the problem in the West was:

Where are we to get the men and money? How are we to centralize our efforts here so as to have harmonious aggressive work? How can we best influence the Baptists [sic.] of the Eastern Provinces to aid us in giving

their sons and daughters gospel privileges and church ordinances.¹³

This Convention took two steps toward solving the problem at hand. First, delegates sanctioned a resolution which gave the Executive Board of the Convention authority to negotiate all missionary arrangements with the Ontario, Quebec, Maritime and American Baptists, the purpose of this resolution being to centralize the missionary thrust in the North-West. Secondly, decisions were made which changed the complexion of the western educational policy completely. It was voted that Prairie College be closed; recommended that its present and prospective students be sent to Toronto Baptist College for their training; and requested that the funds presently received from Ontario and Quebec for the support of Prairie College be channelled in the future to the support of missionaries to serve newly formed western churches not yet sufficiently established to be self-supporting. Professor M. MacVicar, of McMaster Hall, Toronto, was present at the meeting and viewed the proceedings with apparent satisfaction.

In executing the plans made the previous year, the Red River Association was meeting in conjunction with the Convention. At the Association meeting it was moved by A. A. Cameron, seconded by Prof. MacVicar, and carried that the Association approve the educational policy passed by the Convention in the

¹³"Minutes of the Third Meeting of the Regular Baptist Missionary Convention for Manitoba Baptist and the North-West," BYB, 1894, p. 50.

current session.¹⁴ MacVicar's public endorsement of this education policy proved to be unfortunate. It increased rather than lessened the existing tensions between Ontario and Quebec and Western Baptists, for Westerners interpreted his action as an unwelcome Eastern intrusion into their policy-making sessions. On the other hand, Eastern Baptists claimed they could not be held responsible for all of MacVicar's views. He had acted on his own. No Eastern body had given him power to speak in an official capacity.

It was this constant state of East-West friction which was forcing Western Baptists to seek American aid. As early as the fall of 1881 a call had been issued for a meeting to consider the question of making an official approach to American Baptists for missionary assistance. This is indicated by a minute appearing in the early records of the Emerson church, dated September 28, 1881, and reading:

At a meeting called after Prayer Meeting a Communication from Winnipeg was read asking for representation from this Church to attend a meeting to be held in Winnipeg on 5th October to consider the propriety of asking and accepting aid from the A.H.M.M.S.

It was moved by Mr. Jas. Johnston, and Seconded by I.E. Fairchild That - Mess. R. S. Chalmers, J. W. Whitman and Rev. Jas. Anderson be delegates to meeting. Carried.¹⁵

¹⁴"Minutes of Fourth Annual Convention of the Red River Association of Regular Baptist Churches," Baptist Anniversaries 1883 (Winnipeg: McIntyre Bros., 1883), p. 13.

¹⁵Regular Baptist Church Emerson, "Minute Book", September 28, 1881. The abbreviation A.H.M.M.S. is certainly a reference to the American Baptist Home Missionary Society, the clerk making an error in the recording of the initials.

Emerson records of the next month indicated that a decision was made at this meeting to solicit aid, stating:

Delegates sent to Winnipeg reported that the Manitoba Mission Board were authorized to apply to the A.H.M.M.S. for aid.¹⁶

Further evidence of this move is provided in a letter of early 1882 which Rev. William Stewart of the Board of the Ontario Convention received from Rev. W. L. Morehouse, Corresponding Secretary of the American Baptist Home Mission Society, asking if Ontario Baptists would object if the Society offered assistance to the West.

Astor House Business Offices,
New York, Jan. 24th, 1882.

Rev. Wm. Stewart, D.D.,
Toronto, Ont.

My Dear Brother:- The Manitoba Baptists appeal to our Society for assistance to cultivate their field, alleging that they receive little or no attention from Canada brethren. We do not wish to enter a field that you are cultivating or proposing to cultivate: at the same time we do not like to see a growing region like that neglected. I shall be glad to learn from you the plans and intentions of your Board in this matter. I regret that the fact of your meeting on the 18th was overlooked, for I would have been glad to have had the subject considered by your Board. It may be added that Manitoba and Northern Dakota have many interests in common, so that the field is practically one.

Yours most truly,
H. L. Morehouse,
Cor. Sec.¹⁷

Stewart's reply to the letter was:

¹⁶ Ibid., October 12, 1881.

¹⁷ "Correspondence With the American Home Mission Society," CB. XVIII (April 27, 1882), 4.

...the field has not been neglected: at the same time it is not at all cultivated the way it ought to be, and if your Society can see its way clear to enter the wide and effectual doors so rapidly opening in the Prairie Provinces, we will gratefully recognize it as help in a time of need.¹⁸

To the harassed Westerners this appeared to be a further declaration of growing Eastern apathy respecting their plight. This growing tension ballooned into an agry relationship which finally burst in the fury of a polity struggle in 1884.

History of the Polity Struggle, 1884 of the Western Baptists

By 1884 the Western Baptists had established a firm financial alliance with the American Baptist Home Missionary Society. Receiving one dollar from the Society for each dollar they raised on their own, they were expecting to receive \$1,200 for the year to assist missionaries at the designated fields of Stonewall, Portage la Prairie, and Moose Jaw. Furthermore, there was a growing sentiment for cooperation with the Society in its crusade to win "North America for Christ,"¹⁹ by accepting the appointment of a "General Missionary," supported solely by the Society, whose field of service would incorporate Manitoba as well as Dakota and part of Minnesota, with the understanding that Manitoba Baptists could choose the areas in which they required this assistance to be given.

The Board of the Manitoba Missionary Convention began

18. Letter of the Manitoba and North-West Convention to the Brethren of the English Baptist Churches, CB, XXX (March 6, 1884), 4.

to use the American assistance as a lever to arouse Easterners to action. Meeting in December 1883, it made use of the communication privileges granted to it by the Portage la Prairie assembly held earlier in the year, by authorizing a letter to be published in the Canadian Baptist. This letter appeared in the January 3, 1884 issue. It took as point of departure for the comment it wished to make, the action of Prof. M. MacVicar, at the Red River Association Meeting in 1883. It was assumed that MacVicar in seconding the motion which had approved the closing of Prairie College, the sending of its students to study at Toronto Baptist College, and the turning of funds designated to Prairie College to general missionary use in the West, had expressed the official view of Ontario and Quebec Baptists. To Westerners this view, it was explained, seemed to be one of non-concern, an attitude which stood in sharp contrast to that of the American Baptists who were evidencing great interest in the work in the Canadian West. Conceivably, because of this apparent disconcern of Baptists in Eastern Canada, Westerners might be forced into an organizational union with the American Baptists. Regarding this point the letter asserted:

If this [Eastern] indifference to Manitoba Missions is to be lasting the only course left us is to seek an alliance, Educational, Home, and Foreign Missionary, with our American brethren. The largeness of the field, the rapidity of settlement, and the establishment of centres of trade in various parts of this field, and our own inability to cope with the work, force us to adopt some means whereby we may in some measure meet the responsibilities laid upon us. The circumstances as now existing, and if continued, leave us no other

alternative. The work must be done at whatever sacrifice to our personal feelings or denominational ties.²⁰

The immediate result of the publication of this "manifesto," as the Easterners regarded it, was the rise of heated debate on the question of Baptist polity, centering essentially on two questions. The first point at issue was the wisdom of Western Baptists linking their future with American Baptists; the second question concerned the right of delegates to Associations and Conventions to speak authoritatively for the bodies they represented.

The Baptists of the Canadian West advocated the creation of a new type of denominational organization in which the Baptists of Ontario and Quebec, the Fyfe Missionary Society, and the Manitoba Missionary Convention could merge their western activity under the guidance of a centralized body. This could be done by turning supervisory duties over to the Board of the Manitoba Missionary Convention or some similarly approved organ. Failing this, work conducted in southern Manitoba might fall under the jurisdiction of American Baptists working in Dakota, leaving the responsibility for the Baptist cause in northern Manitoba and the North-West generally to the Board of the Manitoba Missionary Convention. Westerners also advocated that a church edifice fund should be established to aid in the building of churches, because at the present time the renting of halls or other places for worship was consuming

²⁰-From Manitoba and North-West Convention," CB, XXX (January 3, 1884), 5. The information in this section is found in the January to July issues of CB for 1884.

all available revenue.

The Eastern reply to these proposals is best expressed in a letter of Rev. Alexander Grant, who only months later was to become Home Mission Superintendent for Ontario, which appeared in the issue of the Canadian Baptist for January 31, 1884. He stated that although he was not a "representative man," he felt that he was voicing the opinion of many people in Ontario and Quebec. Personally, he was greatly interested in the work in the West. That other Easterners felt the same had been shown in the assistance they had given in the founding of Prairie College. The major factor that had prevented the East from helping more was its very heavy commitment of about \$16,000 given jointly to Foreign Missions and Home Missions in Ontario. Moreover, he felt that if Americans were willing to provide help while Baptists in Eastern Canada dallied, then Westerners should break their ties with the East, but in a friendly manner, to join with the Americans.²¹

Western Baptists were not to be placated by this type of reasoning. In February the Executive Board of the Manitoba Missionary Convention issued another communication stating that the purpose of the previous letter that they had published in the Canadian Baptist was to solicit replies from some representative bodies to see if further cooperation among Eastern and Western Baptists was practicable. There had been no intention to charge Prof. MacVicar with responsibility for Eastern action

²¹Alexander Grant, "North-West! North-West!" CB, XXX (January 31, 1884), 1.

if he was not their official representative, as they had been led to believe. Therefore, the Board wished to suggest the following solution to existing differences of opinion before finalizing any decision to sever ties with Baptists in Eastern Canada, viz:

...before making any movement towards severing connection, ...we are prepared to send two delegates to Toronto at our own expense, to meet with such representatives as may be appointed by your several conventions, colleges and corporations, and negotiate for a union to carry on vigorously mission work in Manitoba and the North-West. Our delegates will be fully empowered to bind us, and we must ask you to give equal binding authority to those whom you appoint as your representatives so that every engagement which the negotiating parties may enter into will be binding on you and us. Our delegates are Rev. A. A. Cameron, and Mr. H. S. Westbrook, ...²²

Ontario and Quebec Baptists were not prepared to go this far, but went part way by passing the following resolution at the Executive meeting of their Home Missions Committee held early in March:

...in the opinion of this Committee it has no power to comply to the request made, viz., to appoint representatives with powers to negotiate for a union to carry on mission work in Manitoba and the North-West, and to enter into engagements which shall be binding upon the Baptists of Ontario. Nevertheless, we would express our sympathy with mission work in the North-West; and are pleased to hear that it is proposed to consider the question at the meeting of the Union to be held in Brantford in May next.²³

Both sides began to review their positions in preparation for the Brantford meeting.

²²"To Baptists of Ontario and Quebec," CB, XXX (February 28, 1884), 4.

²³"Home Missions (Manitoba and the North-West)," CB, XXX (March 15, 1884), 5.

To Eastern Canadian Baptists, the new type of organization suggested by Westerners was revolutionary. The whole aspect of the missionary outreach of Baptists in the Dominion would be changed. Prior to this time missionary work had been the responsibility of societies or boards created especially for that task. The membership of these societies or boards was composed of individuals who were only indirectly responsible to the churches which supplied the funds for their work. The new proposal would consolidate and centralize the missionary outreach, for it would constitute a union of churches empowered both to collect and to administer funds. In effect, present individualism in Baptist missionary effort would be superseded by one great authorized denominational thrust. The editor of the Canadian Baptist urged that a large number of representatives should plan to attend the forthcoming Brantford meeting prepared to discuss this revolutionary proposal intelligently.²⁴

Meanwhile Baptists in Western Canada were holding a special meeting of their own Missionary Convention at Winnipeg in May to advocate organic union with the Baptists of Ontario and Quebec for the purpose of advancing both missionary and educational work. At this special meeting, they expressed their desire for cooperation "based on an equitable representation of the pastors and members of all the churches forming the Union." Also, they expressed the wish that there be "delegates from associations of sister churches which are

²⁴"The Baptist Union," CB, XXX (March 27, 1884), 4.

auxiliary to the Union," and that "like privileges of representation be given to our colleges." Further there was accord that "the approved record of the decisions of the Union...be considered morally and practically binding on the local organizations represented."²⁵

That these decisions might be carried to the Brantford meeting with authority, it was voted that representatives to the meeting be invested with plenary powers to act. At the same time, this special meeting of the Manitoba Missionary Convention took pains to thank the American Baptist Home Mission Society for its past assistance and expressed the hope that this would continue in the future. This series of resolutions expounded the current feeling of Western Baptists well. They felt the time had come for them either to join in an organic union with the Eastern Baptists for common denominational effort or else to prepare for a separate existence, even though this might entail temporary dependence on American assistance. They were no longer satisfied to be considered solely a missionary field. The burning question they were proposing was: "Is it not high time that a Canadian Baptist Home Mission Society [was] formed that would embrace as many provinces of our Dominion as would agree to cooperate?"²⁶

When the eagerly anticipated meeting of the weakly constituted eastern "Baptist Union" was convened in Brantford

²⁵"Manitoba and North-West Home Missionary Convention," CB, XXX (May 15, 1884), 1.

²⁶A.A. Cameron, "Baptist Polity--The North-West View," CB, XXX (March 27, 1884), 4.

in May, the Western cause was presented by A. A. Cameron who read a paper on "Manitoba and North-West Claims on Eastern Baptists." He urged cooperation of East and West in western missionary endeavour because of the vastness of the field, the rapid rate of settlement in it, the promising future of the far west, the spiritual affinity that should exist among Baptists everywhere, and of what the cooperative effort could do for the enlargement of denominational life.

A Committee of the existing Baptist Union met to consider the proposals of the paper and recommended that the Baptist Convention of Ontario and Quebec change its constitution so that it would be legally equipped to undertake missionary work actively in the whole of Canada.

This Eastern reaction to the Brantford meeting affirmed the prevailing belief of the East in the policy of independency. Essentially, this reaction represented the old individualism that had marked earlier missionary work. Individuals were urged to cooperate in the missionary cause without making any person or group categorically responsible one to another. Thus the following decisions were made in the East concerning Baptist work in Manitoba and the North-West. First, all Baptist Associations in the East, including those in the Maritimes as well as in Ontario and Quebec, would be asked to cooperate in the Western Canadian missionary enterprise. Secondly, all Associations would be consulted regarding the plan of having a Missionary Supervisor on the field who would report to the Committee. Third, Associations would be encouraged to express

their opinions concerning the best method of raising funds for the support of missionary activity.

Baptist Convention of Manitoba and the
North-West, July, 1884

Westerners could no longer wait for the Easterners to come to an agreement concerning Baptist polity. Accordingly on July 10, 1884, at their joint annual meetings held in Winnipeg, the Red River Association and the Regular Baptist Missionary Convention of Manitoba and the North-West amalgamated into a single body named the Baptist Convention of Manitoba and the North-West. This new body was founded upon the western principles of polity presented, and basically ignored, at the Brantford meeting in May. Article IV of the Constitution of the new body read:

This Convention shall recognize that the organized co-operation of the churches of the 'One Lord, one faith, one baptism,' for the more efficient execution of the Divine Commission of our Great Head is clearly a scriptural obligation, while, at the same time, the supremacy of the churches is strongly adhered to. The approved record of the decisions of the Convention may be considered morally and practically binding on the local organizations represented.²⁷

Although the new Convention was established on the principle of greater centralization of polity, it also expressed satisfaction that Eastern Baptists were indicating a willingness "to amend their constitution so as to embrace our [i.e. the West's] interests." Likewise, appreciation was expressed

²⁷"Minutes of First Meeting, Baptist Convention of Manitoba and the North-West," BYB, 1885, p. 82. See "Appendix X" for the full text of the Constitution.

for "the efforts which...Ontario and Quebec [were] making towards consummating a union under the name of the Baptist Union of Canada... [and trusted] that...the Maritime Provinces [would] meet them in a true spirit of union." It was believed that such an organization would place the Baptist denomination "side by side with the most progressive of other denominations" in the Dominion.²⁸

All factors considered the future outlook for Baptists in Western Canada was the brightest it had been to date. They were being supported financially by the American Baptist Home Mission Society and by the Home Mission Convention of the Maritimes; and the Baptists of Ontario and Quebec were considering the changing of their constitution so that they could render financial assistance in the legal manner they desired.

On the Western scene itself, Baptists had consolidated their organization on a representative basis in an attempt to meet the challenge of evangelization that faced them. In July, 1884, when the new, more centralized Convention was formed, they had 15 organized churches. Only one of these churches was self-supporting; only three had settled with pastors; and the rest were manned by ten temporary labourers.²⁹ New opportunities were opening daily and many workers would be required to fill them.

²⁸Ibid., p. 80.

²⁹"Minutes of the Fourth Meeting of Baptist Missionary Convention of Manitoba and the North-West," ByB, 1885, p. 76. On the basis of growth followed in Chapter III, these 15 churches in order of their founding were: Winnipeg, Emerson, Stonewall, High Bluff, Gladstone, Rapid City, Portage la Prairie, Ridgville, St. Catharines, Brandon, Preston, Oak Burn, Troy, Birtle, and Moose Jaw. Warrington, the sixteenth church to be established through 1884 was not founded until after the July Convention of that year.

Perhaps the newly centralized organization was just what was needed to meet the existing conditions of the West. Even the cautious editor of the Canadian Baptist held hope for the future and voiced encouragement saying: "...we wish them [Western Baptists] God speed, and record our desire to further the interests of the new organization and to be helpful in the work of that great country in every way which lies in our power."³⁰

Conclusion

Thus by 1884 the Baptists in the Canadian West had established a strong centralized organization founded upon a representative basis. - From one church in 1875, the cause had grown to four churches in 1880, now to fifteen by July 1884. Dr. Haigh of Chicago, the General Superintendent for Baptists in the American North-West, had challenged Baptists in the Canadian North-West at their July Convention to "expect great things in the future" and to "lay...plans accordingly."³¹ Certainly Baptists in Western Canada had laid great plans for the future. These plans were to be carried out through the continual growth of Baptist organizations as the Baptists spread throughout the whole of Western Canada in the coming years.

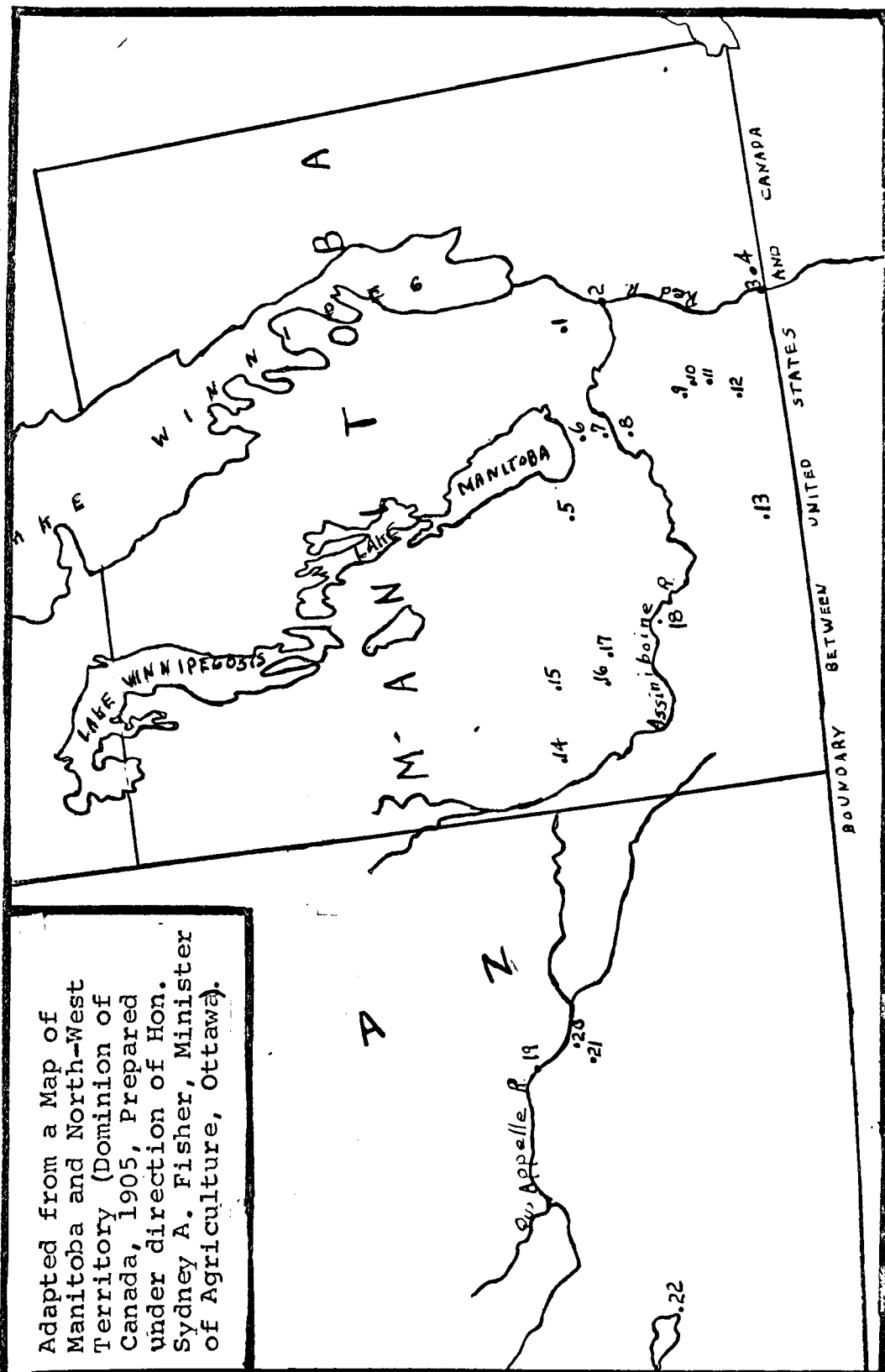
³⁰"The Manitoba and North-West Convention," CB, XII* (July 24, 1884), 4.

³¹"From Manitoba," Christian Messenger, XXIX (July 23, 1884), 1. The Messenger was the Maritime Baptist paper.

APPENDIX A

MAP OF BAPTIST CHURCHES AND PREACHING POINTS IN CANADIAN NORTH-WEST, 1875-84★

Adapted from a Map of Manitoba and North-West Territory (Dominion of Canada, 1905, Prepared under direction of Hon. Sydney A. Fisher, Minister of Agriculture, Ottawa).



★ See next page for legends of name of churches.

Legend of Baptist Churches in Canadian
North-West, 1875 - 1884

| | | |
|----|----------------------|--------|
| 1 | Stonewall | (1878) |
| 2 | Winnipeg | (1875) |
| 3 | Emerson | (1876) |
| 4 | Ridgeville | (1881) |
| 5 | Gladstone | (1881) |
| 6 | * High Bluff | (1879) |
| 7 | Portage la Prairie | (1881) |
| 8 | *Wellington | (-) |
| 9 | *Carman | (-) |
| 10 | *Campbellville | (-) |
| 11 | *Warrington (Roland) | (1884) |
| 12 | *Morden | (-) |
| 13 | Preston | (1882) |
| 14 | Birtle | (1883) |
| 15 | Strathclair | (1881) |
| 16 | Oak Burn | (1882) |
| 17 | Rapid City | (1881) |
| 18 | Brandon | (1882) |
| 19 | Troy | (1883) |
| 20 | *Indian Head | (-) |
| 21 | *Kteepqua | (-) |
| 22 | Moose Jaw | (1883) |

* Indicates a Preaching Point. See "Appendix B," Chart of 1884 for above information.

Dates when given indicate year that Church was officially organized.

APPENDIX B

BAPTIST CHURCH STATISTICS MANITOBA AND NORTH-WEST, 1878 - 1884

Manitoba, 1878

| NAME OF CHURCH. | PASTOR AND P. O. ADDRESS. | CHURCH CLERK AND P. O. ADDRESS. | INCREASE. | | | DECREASE. | | | PRESENT MEMBERSHIP. |
|--------------------------------------------------|-------------------------------|---------------------------------------|----------------|---------|-------------|-----------|------------|--------|------------------------|
| | | | BAPTISM. | LETTER. | EXPERIENCE. | LETTER. | EXCLUSION. | DEATH. | |
| The First Regular Baptist Church, of Winnipeg... | Alex'r McDonald, Winnipeg.... | Malcolm McLellan, Winnipeg.... | 19 | 22 | 2 | 9 | 2 | 1 | 87 |
| The Stonewall Regular Baptist Church..... | John Stewart, Stonewall.... | John McMillan, Stonewall.... | Late ly formed |  |  | .... | .... | .... | 12 |
| Emerson R. Baptist Church. | D. McCaul, West Lynne.. | Theodore Jasper, Emerson..... | .... | 4 | .... | .... | .... | .... | 11 |
| | | | 19 | 26 | 2 | 9 | 2 | 1 | 110 |

(Baptist Year Book, 1879, p. 127).

Manitoba, 1879

| NAME OF CHURCH. | PASTOR AND P. O. ADDRESS. | CHURCH CLERK AND P. O. ADDRESS. | INCREASE. | | | DECREASE. | | | PRESENT MEMBERSHIP. |
|--------------------------------------------------|----------------------------------|---------------------------------------|-----------------|---------|-------------|-----------|----------|--------|------------------------|
| | | | BAPTISM. | LETTER. | EXPERIENCE. | LETTER. | ERASURE. | DEATH. | |
| The First Regular Baptist Church, of Winnipeg... | Alex'r McDonald, Winnipeg..... | Malcolm McLellan, Winnipeg... .. | 16 | 06 | 1 | 06 | .... | 1 | 103 |
| Emerson R. Baptist Church. | James Anderson, Emerson..... | J. E. Fairchild, Emerson..... | .... | 25 | 2 | .... | .... | .... | 38 |
| Stonewall R. Baptist Church. | John Stewart, Stonewall..... | John McMillan, Stonewall..... | .... | .... | .... | .... | .... | .... | 12 |
| High Bluff R. Baptist Church. | A. C. Turner, Portage la Prairie | A. C. Turner, Portage la Prairie | Just form ed... |  |  | .... | .... | .... | 9 |

Note—Under Increase by *Experience*, Restoration is included; and under Decrease by *Erasure* members dropped and excluded are meant.

(Baptist Year Book, 1880, p.123).

Red River Association, 1880

| CHURCH. | Date of Formation. | PASTOR. | CLERK. | Present Membership. |
|-----------------|--------------------|---------------------|--------------------|---------------------|
| Winnipeg..... | Feby. 1875 .. | Rev. A. McDonald.. | M. McLellan.... | 117 |
| Emerson..... | Oct., 1876 ... | Rev. J. Anderson.,, | J. E. Fairchild .. | 47 |
| Stonewall..... | July, 1878... | Vacant..... | J. Dark | 11 |
| High Bluff..... | Sept., 1879 .. | Rev. A. C. Turner.. | H. Wilton..... | 9 |

* Since above date Churches have been formed at Gladstone and Rapid City Jan. 1st, 1881.

(Baptist Year Book, 1881, p. 124).

Red River Association, 1881

| | Pastor. | Clerk. | |
|-------------------------|---------------------|----------------------|-----|
| Winnipeg..... | A. McDonald..... | J. B. Eshleman..... | 133 |
| Emerson | James Anderson..... | J. E. Fairchild..... | 67 |
| Stonewall..... | A. C. Turner..... | J. A. Dark..... | 13 |
| Portage la Prairie..... | " | Festus Chapin.. | 8 |
| High Bluff..... | " | H. Wilton..... | 10 |
| Ridgeville..... | Jas. Anderson..... | E. R. Hill..... | 14 |
| ..... | ..... | Total | 245 |

Churches have been organized at Gladstone, Preston, Rapid City and Strathclair.

(Baptist Year Book, 1882, p. 133).

Red River Association, 1882

| Church. | Pastor. | Clerk. | |
|--------------------------|---------------------------|-----------------------|-------|
| Winnipeg | A. A. Cameron..... | Martin Bacon..... | 157 |
| Emerson ..... | ..... | R. S. Chalmers..... | 60 |
| Stonewall..... | S. J. Cunnings..... | G. Walls..... | 25 |
| Portage la Prairie | Jesse Gibson..... | M. McLellan | 26 |
| High Bluff..... | Jesse Gibson..... | H. Wilton..... | 8 |
| Ridgeville..... | James Anderson..... | E. R. Hill..... | 14 |
| Gladstone..... | W. Murdin..... | G. Alcock..... | 18 |
| Rapid City..... | { John Crawford, D.D..... | { G. W. Gregory | 38 |
| Strathclair, | { G. B. Davis, B.D..... | { Donald McBain | 25 |
| ..... | J. E. Morgan..... | ..... | ..... |
| ..... | ..... | Total... | 371 |

(Baptist Year Book, 1883, p. 110).

Red River Association, 1883

| <i>Church.</i> | <i>Pastor.</i> | <i>Clerk.</i> | <i>Pres't</i> |
|-------------------------|-------------------------------|---------------------|---------------|
| Brandon ..... | ..... | A. Freeland | 22 |
| Emerson ..... | ..... | R. J. Chalmers..... | 53 |
| Gladstone..... | C. H. Philimore | Geo. Alcock | 17 |
| Moose Jaw | G. B. Davis, B. D..... | ..... | ..... |
| Oak Burn..... | ..... | D. Shaver | 10 |
| Portage la Prairie..... | J. Gibson | J. French | 64 |
| Rapid City | G. Sale, <i>pro tem</i> | G. W. Gregory | 88 |
| Ridgeville..... | ..... | ..... | ..... |
| Stonewall | W. Murdin | G. Watts | 17 |
| Strathclair | M. Vansickle..... | D. McBain..... | 25 |
| Winnipeg..... | A. A. Cameron..... | M. Bacon | 255 |
| | | | 501 |

* Statistics not given.

(Baptist Year Book, 1884, p. 139).

Baptist Churches and Preaching Stations, 1884

| <u>Church</u> | <u>Pre- sent</u> | <u>Pastor</u> | <u>Clerk</u> |
|-------------------------|----------------------|----------------------|-----------------------|
| * Birble | 20 | E. F. Jordan..... | F. A. Wilcocks |
| † Brandon ..... | ..... | ..... | A. Freeland |
| * Carman ..... | ..... | W. O. Weir ..... | ..... |
| * Morden | | | |
| * Warrington | | | |
| * Campbellville | | | |
| Emerson | 40 | J. H. Doolittle..... | I. E. Fairchild |
| † Gladstone | 11 | S. H. Cain..... | D. Shaver |
| † Moose Jaw | | | W. H. Hall |
| Oakburn | 73 | J. Gibson ..... | ..... |
| Portage la Prairie..... | ..... |  |  |
| * High Bluff | 44 | J. A. Marnie..... | A. McDougall |
| * Wellington | | | J. B. Cody |
| Preston | 14 | ..... | E. R. Hill |
| † Rapid City ..... | ..... | H. G. Fraser | W. Kurstead |
| † Ridgeville ..... |  |  | ..... |
| Troy | 25 | ..... | L. Underwood |
| * Indian Head | | | D. McBain |
| * Kteppua | 27 | A. A. Cameron..... | H. E. Sharpe |
| Stonewall | 206 |  | ..... |
| Strathclair ..... | ..... | ..... | ..... |
| Winnipeg | 550 | ..... | ..... |

* Preaching Stations.

† Statistics not given.

(Baptist Year Book, 1885, p. 143).

APPENDIX C

BAPTIST CHURCH STATISTICS OF RED RIVER ASSOCIATION OF

REGULAR BAPTIST CHURCHES, JUNE 30, 1883

| CHURCH. | PASTOR. | CLERK. | Membership last Year. | Received during Year by Baptism. | Recd during Year by Experience. | Received during Year by Letter. | Total Received during Year. | Dismissed during Year. | Present Membership. | Average attendance at Public Worship. | Average attendance at Prayer Meeting. | Pastor's Salary. | Church Expenses. | Building Fund. | Home Missions. | Foreign Missions. | Ministerial Education. | Association. | Total Expenditure. |
|-----------------------|---------|-----------------------|-----------------------|----------------------------------|---------------------------------|---------------------------------|-----------------------------|------------------------|---------------------|---------------------------------------|---------------------------------------|------------------|------------------|----------------|----------------|-------------------|------------------------|--------------|--------------------|
| Brandon..... | | A. Freeland..... | 2 | 20 | 22 | 22 | 22 | 22 | 22 | 22 | 22 | | | | | | | | |
| Emerson..... | | R. J. Chalmers..... | 59 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | | | | | | |
| Gladsione..... | | C. H. Philimore..... | 18 | | | | | | | | | | | | | | | | |
| Oak Burn..... | | D. Shaver..... | | | | | | | | | | | | | | | | | |
| Portage la Prairie... | | J. Gibson..... | 26 | 7 | 10 | 23 | 40 | 2 | 64 | 70 | 25 | \$ 800 00 | 231 40 | \$ 12 55 | \$ 10 25 | | \$ 75 00 | 3 00 | 1 162 20 |
| Rapid City..... | | G. Sale, pro tem..... | 35 | 1 | 10 | 11 | 8 | 38 | | | | 200 00 | 226 00 | 500 95 | | | | 2 00 | 937 95 |
| Ridgeville..... | | G. W. Gregory..... | * | | | | | | | | | | | | | | | | |
| Stonewall..... | | W. Murdin..... | 21 | 4 | | | 4 | 8 | 17 | 45 | 8 | 300 00 | 70 00 | 50 00 | 25 75 | | | 2 00 | 447 75 |
| Strathclair..... | | M. Vansickle..... | 18 | 6 | 1 | 7 | 25 | 50 | 12 | | | 225 00 | 150 00 | 10 50 | | | 131 50 | 2 00 | 519 00 |
| Winnipeg..... | | A. A. Cameron..... | 159 | 28 | 2 | 71 | 107 | 11 | 255 | 600 | 75 | 1 800 00 | 684 02 | 1 301 05 | 708 23 | | | 10 00 | 3593 30 |

* Statistics not given.

Baptist Anniversaries 1883 (Winnipeg: McIntyre Bros, Book & Job Printers, 1883), p. 15.

APPENDIX D

CONSTITUTION AND BY-LAWS: RED RIVER ASSOCIATION OF REGULAR BAPTIST CHURCHES, 1880

Constitution

ARTICLE I.—This Association shall be called "THE RED RIVER ASSOCIATION OF REGULAR BAPTIST CHURCHES."

ART. II.—This Association shall be composed of such Churches only as embrace, in substance, the following doctrines:—The being and unity of God; the existence of three equal persons in the God-head; Divine inspiration of the Old and New Testaments, as the complete and infallible rule of faith and practice; the depravity and just condemnation of all mankind by the fall of our first parents; Election by grace according to the foreknowledge of God; the proper divinity of our Lord Jesus Christ; the all-sufficiency of His atonement through which believers are justified freely by grace; perseverance of the saints; the immersion of believers in the name of the Trinity the only Christian baptism; the Lord's Supper, a privilege of baptized believers regularly admitted into fellowship, and who continue in good standing in our Churches; the resurrection of the body and general judgment; the final happiness of the saints, and misery of the wicked, alike interminable; the obligation of every intelligent creature to love God supremely, to believe what God says, and to practice what God commands; and religious observance of the first day of the week.

ART. III.—The object of this Association shall be to promote, by correspondence and personal intercourse, unity of faith and practice, fellowship, cordiality of feeling, and union of effort in promoting the interest of the Churches, and the furtherance of the cause of Christ throughout the world.

ART. IV.—This Association shall recognize the power and independence of the Churches, and in no case exercise any authority or jurisdiction over them. Nevertheless, it shall have a right to drop from its connection any Church which, in the opinion of the Association, may have essentially departed from the faith, either in principle or practice.

ART. V.—The meetings of this Association shall be held annually at such places as the body may direct, beginning its sessions on the first Tuesday of the first week in July, at 10 o'clock.

ART. VI.—The Churches shall be represented in the Association by messengers in the following ratio; three for the first fifty or fraction of fifty, and one for each additional fifty or fraction of fifty of their membership.

ART. VII.—The Churches composing this Association are required to send letters to all its meetings, addressed to the Association, giving the names of their messengers, the state of the Churches, with their alterations and present numbers, also the statistics of their Sabbath Schools.

ART. VIII.—Churches shall be received into this Association by letter, setting forth their desire to be admitted, their faith, order, willingness to conform to the rules of the Association; and on satisfaction and reception, the moderator shall extend the right hand of fellowship through one of their messengers.

ART. IX.—Any Church that shall not report for two successive years shall be visited by a Committee upon whose report the Association shall take action.

ART. X.—*Moderator*.—At each annual meeting of this Association a Moderator will be chosen whose duty it shall be to preside during the Session.

Secretary-Treasurer.—There shall also be chosen a Secretary-Treasurer whose duty it shall be to record the doings of the Association during the Session, superintend the printing and distribution of the minutes, safely keep all moneys belonging to the Association, and pay them out only as ordered by the Association; and transmit to his successor his books and papers, with the moneys that may remain in his hands at the expiration of his term of service.

ART. XI.—This Constitution may be amended or altered at any annual meeting by a vote of two-thirds of the Churches composing the Association; provided said amendment or alteration shall have been proposed at a preceeding annual meeting of this Association.

By-Laws

1st.—This Association shall be opened by a sermon from some minister previously appointed for that duty, (D.V.)

2nd.—Immediately after the delivery of the introductory sermon it shall be the duty of the minister who has preached to call the Association to order, and to the choice of a Moderator; after which the Moderator shall preside and call the Association to the election of a Secretary-Treasurer.

3rd.—The Moderator shall then invite visiting brethren to take a seat with us, and then read the Constitution and By-laws from the Chair.

4th.—The following Committees shall then be appointed, viz.:—(1.) A Managing Committee of five, whose duty it shall be to arrange all the religious exercises of the Session, and recommend what societies and agents shall present their claims before the Association. (2.) A Committee of Examination of three persons, whose duty it shall be to examine all applications of churches to join the Association, all minutes of corresponding Associations, and the Circular Letter to be read before the Association. (3.) A Committee of three to draw up resolutions on all the general subjects to be brought before the Association, and to select speakers to move and second each resolution.

5th.—The letters from the Churches to the Association shall then be read; each letter to be accompanied with a proper proportion of funds for the printing and distribution of the minutes. The proportion to be as follows: Churches numbering less than fifty members to pay \$2.00; over fifty and less than one hundred, \$3.00; over one hundred and less than two hundred, \$4.00; over two hundred, \$5.00, and so on.

6th.—Each speaker shall rise and address the Moderator. In discussion, no speaker shall speak more than twice on any one subject, nor more than ten minutes at each time, except by special leave from the Chairman.

7th.—Visiting brethren may speak on all subjects before the Association, but not vote on any.

8th.—No motion shall be entertained or discussed until presented and regularly moved and seconded. The Moderator may require the same to be in writing.

9th.—All questions of order shall be decided by the Moderator.

10th.—Motions which are lost shall not be recorded, except by special direction of the body.

11th.—Whenever any Member of this body shall be present at a corresponding Association, such Member shall, on presenting a copy of our minutes containing his name, be considered a messenger from us.

12th.—The Secretary-Treasurer shall receive as a remuneration for the performance of his duties the sum of \$5.00 annually.

13th.—The collections of the Association shall be confined to the evening meetings, and the amounts raised shall be disposed of as the Association may deem proper.

14th.—The minutes shall be leisurely read and corrected before the rising of the Association.

15th.—The meetings shall always be opened and closed by prayer, under the direction of the Moderator.

16th.—These By-laws may be altered at any meeting of this Association, provided two-thirds of the members present vote in favor of the alteration.

Baptist Anniversaries, 1883 (Winnipeg: McIntyre Bros., Book & Job Printers, 1883), pp. 8-10.

APPENDIX E

CONSTITUTION OF BAPTIST CONVENTION OF MANITOBA AND THE NORTH-WEST, 1884

ARTICLE I.—This Convention shall be called "The Baptist Convention of Manitoba and the North-West."

ART. II.—This convention shall be composed of such churches only as embrace, in substance, the following doctrines:—The Being and Unity of God; the existence of three Equal Persons in the Godhead; Divine inspiration of the Old and New Testaments, as the complete and infallible rule of faith and practice; the depravity and just condemnation of all mankind through the fall of our first parents; election by grace according to the fore-knowledge of God; the proper Divinity of our Lord Jesus Christ; the all-sufficiency of His atonement through which believers are justified freely by grace; perseverance of the saints; the immersion of believers in the Name of the Trinity the only Christian baptism; the Lord's Supper, a privilege of baptized believers regularly admitted into fellowship, and who continue in good standing in our churches; the resurrection of the body and general judgment; the final happiness of the saints, and misery of the wicked, alike interminable; the obligation of every intelligent creature to love God supremely, to believe what God says, and to practise what God commands; and religious observance of the first day in the week.

ART. III.—The object of this Convention shall be to promote the general efficiency of our churches; preserve a watch-care over them; receive annual reports and present the same. Also to promote and maintain Home Missions throughout Manitoba and the North-West, as well as any other department of denominational work that will tend to the furtherance of the cause of Christ throughout the world.

ART. IV.—This Convention shall recognize that the organized co-operation of the churches of the "One Lord, one faith, one baptism," for the more efficient execution of the Divine Commission of our Great Head is clearly a scriptural obligation, while, at the same time, the supremacy of the churches is strongly adhered to. The approved record of the decisions of the Convention may be considered morally and practically binding on the local organizations represented.

ART. V.—The meetings of this Convention shall be held annually at such time in the month of July and at such place as the Board may direct.

ART. VI.—The churches shall be represented in this Convention by delegates in the following ratio:—Two for the first fifty or fraction of fifty, and one for each additional fifty or fraction of fifty of their membership; pastors in charge, *ex-officio*; professors in theology, college professors, and editors of denominational papers, who are members of Baptist Churches; also all life-members of the late Red River Association and the Home Mission Convention of Manitoba and the North-West.

ART. VII.—The churches composing this Convention are required to send letters to all its meetings, addressed to the Convention, giving the names of their delegates, the state of the churches, with their alterations and present numbers, also the statistics of their Sabbath-schools, and any other information which the Executive Board may require.

ART. VIII.—Churches shall be received into this Convention by letter, setting forth their desire to be admitted, their faith, order, willingness to conform to the rules of the Convention; and on approval the presiding officer shall extend the right hand of fellowship through one of their delegates.

ART. IX.—Any church failing to report for *one* year, it shall be the duty of the Corresponding Secretary to ascertain the cause of such failure, and report the same to the Board for action; and any church that shall not report for *two* successive years shall be visited by a committee upon whose report the Convention shall take action.

ART. X.—The officers or Executive Board of this Convention shall be a President, *two* Vice-Presidents, a Treasurer, Corresponding Secretary, Recording Secretary, Statistical Secretary, two Auditors, and twenty Directors, five of whom may constitute a *quorum*.

ART. XI.—The Board shall meet every three months, or oftener if required, to receive reports of missionaries on the field; to order cheques on the treasury for the quarterly appropriation; to make appointments to new fields; to decide on grants given to missionaries who have the approbation of the General Superintendent and have been otherwise certified, and any other business that belongs to the interest of our Home Mission work; and to appoint committees for the purposes of carrying out the programme of the annual meeting.

ART. XII.—All churches connected with the Convention shall, if possible, send to the Statistical-Secretary a list of its delegates, *at least* a fortnight previous to the annual meeting. The Executive Board shall meet *at least* one month before the annual meeting, and arrange a programme for the annual meeting of the Convention and forward the same to the clerks of the various churches, and shall also appoint the various committees, which shall have their reports prepared previous to ten a.m. of the first day of the Convention. All resolutions shall, if possible, be handed in to the Executive Board *at least* a fortnight previous to the annual meeting, such Board forming the Committee on Resolutions.

ART. XIII.—This Constitution may be amended or altered at any meeting by a vote of two-thirds of the delegates present at the Convention; provided said amendment or alteration shall have been proposed at a preceding sitting of this Convention.

Baptist Year Book Ontario, Quebec and Manitoba
(Toronto: Published under Direction of
Denominational Society, 1885), pp. 81-83.

APPENDIX F

ARTICLES ON PRAIRIE COLLEGE IN CANADIAN

BAPTIST AND YEAR BOOKS

Canadian Baptist

| <u>Volume</u> | <u>Issue</u> | <u>Pages</u> |
|---------------|--------------------|--------------|
| XXV | October 9, 1879 | 1 |
| XXV | October 16, 1879 | 1 |
| XXV | October 30, 1879 | 1 |
| XXV | November 6, 1879 | 1 |
| XXV | November 13, 1879 | 1 |
| XXV | November 27, 1879 | 1 |
| XXV | December 4, 1879 | 1 |
| XXVI | January 1, 1880 | 1 |
| XXVI | January 15, 1880 | 1 |
| XXVI | April 15, 1880 | 1 |
| XXVI | May 6, 1880 | 4-5 |
| XXVI | June 17, 1880 | 1 |
| XXVII | January 20, 1881 | 4-5 |
| XXVII | January 27, 1881 | 1 |
| XXVII | December 1, 1881 | 4-5 |
| XXVIII | July 6, 1882 | 5 |
| XXVIII | September 28, 1882 | 1 |
| XXVIII | December 7, 1882 | 1 |
| XXVIII | December 28, 1882 | 1 |
| XXIX | February 8, 1883 | 1 |
| XXIX | February 15, 1883 | 4-5 |
| XXIX | March 8, 1883 | 4-5 |
| XXIX | March 29, 1883 | 4 |
| XXIX | April 5, 1883 | 4 |
| XXIX | April 26, 1883 | 5 |
| XXIX | June 7, 1883 | 4, 5 |
| XXIX | June 14, 1883 | 5 |
| XXIX | June 28, 1883 | 5 |
| XXIX | July 5, 1883 | 5 |
| XXIX | July 12, 1883 | 1 |
| XXIX | October 4, 1883 | 1 |

| <u>Volume</u> | <u>Issue</u> | <u>Pages</u> |
|---------------|-------------------|--------------|
| XXX | January 3, 1884 | 1, 5, 9 |
| XXX | February 14, 1884 | 5 |
| XXX | February 21, 1884 | 1 |
| XXX | March 13, 1884 | 1 |
| XXX | October 16, 1884 | 4 |

"Prairie College, Rapid City Manitoba," composed of clippings from Canadian Baptist (deposited in Canadian Baptist Historical Collection).

II Year Books for Baptist Convention of Ontario and Quebec and Manitoba

| <u>Year</u> | <u>Pages</u> |
|-------------|--------------|
| 1881 | 101 - 106 |
| 1882 | 108 - 110 |
| 1883 | 93 - 94 |
| 1884 | 50 - 52 |

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