The History of Presbyterianism in,
British Columbia, 1861 -- 1935.

by

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PREFACE

The following pages were written in an attempt to record the most important events and processes which took place in the Presbyterian Church within the boundaries of British Columbia, during the latter half of the nineteenth century and first quarter of the twentieth century. The revelations showed work that well deserved to be recorded.

The task was rendered infinitely easier by the kindly aid received from the Reverend John C. Goodfellow of Princeton, British Columbia. Chapter Two is based on his manuscript of the life of John Hall. Some of his historical accounts of individual congregations in British Columbia were used for part of the work in Chapters Seven and Eight. Hearty acknowledgements are also due to Mr. Goodfellow for his criticisms and corrections.

To Dr. W. N. Sage and the other members of the staff of the Department of History, special acknowledgements are due for their constructive and able criticisms, which were eagerly incorporated.

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I also extend gratitude to the various other people who willingly gave information and advice that has been very valuable to me in writing this thesis.

M.E.K.

Vancouver, British Columbia, October, 1938
CONTENTS

Preface

CHAPTER I
Introduction .............................................. 1

CHAPTER II
The Need .................................................. 9

CHAPTER III
The Response from Ireland ............................. 16

CHAPTER IV
Reverend Robert Jamieson B.A. from Canada .... 23

CHAPTER V
The Response from Scotland ........................... 29

CHAPTER VI
The Response from the Presbyterian Church in Canada ... 43

CHAPTER VII
Expansion of Presbyterianism in British Columbia
1884 - 1925 .............................................. 53

CHAPTER VIII
Missions .................................................. 69

CHAPTER IX
The Contribution of the Women ..................... 87

CHAPTER X
Westminster Hall ........................................ 95
APPENDIX F

A List of the Ministers in Some of the Pastorates, the Story of which is told in Chapter VII ...............181

Rev. John MacKay - Life Sketch - 101
LIST OF ILLUSTRATIONS

Following page

First Presbyterian Church, Victoria, B.C., and Ministers, 1861 - 1865 ........................................ 22
Rev. John Hall, 1861 - 1865 ........................................ 22
Rev. Thomas Somerville, D.D., 1865 - 1867 ............... 22
Rev. John Reid, 1876 - 1881 ........................................ 22
Rev. R.H. Smith, 1881 - 1882 ........................................ 22
Rev. David Gamble, 1882 - 1884 ........................................ 22
Rev. Donald Fraser, M.A., 1884 - 1892 ....................... 22
Rev. John Campbell, M.A., Ph.D., 1892 - 1912 ........... 22
Rev. John Hall .......................................................... 28
Rev. Robert Jamieson, B.A. ........................................... 28
Rev. Alexander Dunn, D.D. ............................................. 28
Rev. George Murray, M.A. ............................................. 28
Rev. William Clyde ...................................................... 28
Rev. Donald MacRae, D.D. ............................................. 28
Rev. John Goodfellow .................................................. 28
St. Andrew's Church, New Westminster ....................... 42
First Presbyterian Church built in Nicola 1877 .......... 42
Richmond Presbyterian Church on Sea Island ............... 42
St. Andrew's, Fort Langley .......................................... 42
Alexander Wilson, ..................................................... 52
Alexander Leslie Fortune ............................................. 52
LIST OF ILLUSTRATIONS

Following page

Rev. George C.F. Pringle ........................................... 68
Rev. James Robertson, D.D. ........................................ 68
Westminster Hall ..................................................... 94
First Presbyterian Church, Vancouver, B.C. ................. 94
St. Andrew's Church, Vancouver, B.C. ......................... 94
Rev. John MacKay D.D. + Life Sketch ....................... 101
Rev. Wm. H. Smith, M.A., Ph.D., D.D. ....................... 101
British Columbia Members of the First General Council
of the United Church of Canada ............................. 130
CHAPTER I

INTRODUCTION

The name Presbyterian was derived from the Greek word signifying government by presbyters or elders. This distinguished Presbyterianism from other forms of church government such as the papal, the episcopal, and the congregational. The Presbyterian Church in common with all the reformed churches accepted the principle expressed by the battle cry of Luther, "Every man his own priest". It did not accept the priestly function of any class to reserve the right of approach to God for themselves and for all others through them. The priesthood of all believers gathered together in one great body made for a democratic church, each member having the same relationship to God. Ministers were leaders, not mediums through which men might approach the Father or through whom they might receive forgiveness for sins. In a church so conceived there was no room for an ecclesiastical hierarchy, and the basis of government must necessarily be democratic, whilst insisting on the parity of ministers. This did not exclude men of exceptional influence from achieving positions
This democratic system of church government was illustrated in the various courts of the church -- the session, presbytery, synod, and general assembly all decreed by the constitution of the church. To begin with there were the members of the congregation, whose names were on the church roll and who partook of the sacrament or the Lord's supper. Members of the church who presented certificates of good standing from other congregations, were received by the session unless good cause could be shown for refusing such privileges. Within the local congregation, there were two governing bodies, the board of managers who were responsible for the financial or temporal affairs of the congregation and the session which had oversight of the spiritual welfare including such a matter as the calling of the pastor. The members of these two bodies were elected by the congregation, the members of the session consisting of the elders and the minister.

Under such a system of government, no important decisions concerning the congregation, were made by the individual but responsibility was shared by all concerned. This assured that decisions were arrived by the process of debate and discussion, and implied that all must weigh and give consideration to the judgment of others. In this way the ideals of representative and democratic government were realized long before these were applied to the political life of the nation.
Higher courts of the church were also representative and democratic. The next court above the session was the presbytery whose boundaries included several congregations. Its membership was made up of one elder from each pastoral charge and all the ministers and missionaries. They conducted their business concerning the presbytery according to the rules of the constitution of the church. All the members of the presbyteries within a synod were members of it. These received requests or overtures from the presbyteries and either disposed of them or passed them on for consideration to the highest court known as the general assembly. It consisted of about one sixth of the membership of each presbytery. It was the national church court and in Canada was known as the General Assembly of the Presbyterian Church in Canada.

It was the duty of the general assembly to receive and dispose of petitions, overtures, references, complaints, and appeals from inferior courts, and all other matters brought regularly before it which are far too numerous to be mentioned here, but are outlined in, "The Constitution and Procedure of the Presbyterian Church in Canada".

The power of the general assembly was limited by what was known as the "Barrier Act". This limitation only referred to matters of doctrine, discipline, government, or worship. Rulings made in these fields, could not become permanent unless they were submitted to and approved by a majority of the presbyteries. However in
other matters the decisions of the general assembly were final.

From the foregoing, it can be seen that the general assembly and presbyteries were responsible for the creed of the church. This creed was the Westminster Confession of Faith. It was approved by the General Assembly of the Church of Scotland in 1647 and adopted by the Presbyterian Church in Canada in 1875. Through the various Presbyterian churches it was introduced into British Columbia, first in 1861 by the Presbyterian Church in Ireland, and in 1862 by the Canada Presbyterian Church, then in 1865 by the Church of Scotland, and finally by gradual absorption into the Presbyterian Church in Canada after 1880.

The Westminster Confession of Faith was Calvinistic. It emphasized the supremacy of God and the scripture as above the church in matters of belief and behavior. Calvin's interpretation of the Bible showed that man was condemned as a sinner and doomed to eternal punishment because of the fall of Adam. If, however, the man was a favorite of God, one of the elect, he would repent and receive forgiveness. This entailed the acceptance by faith of the sacrifice of Jesus Christ. One view of this doctrine held that only a certain elect number were predestined by God to receive salvation, since God's plan fore-ordained everything before the foundation of the world.

According to the doctrines of predestination and
fore-ordination, men had no more power to change the course
of events than a figure in a moving picture after it had
been filmed. The course of nature and the lives of men
were really a presentation of what had already been con­
ceived in the mind of God when in the beginning He said,
"Let us make man".

Consequently, the Presbyterian believed all he re­
ceived came through the grace of God. By the grace of
God the Holy Spirit convicted him of guilt and he repented
of his sin. By the grace of God he was justified in re­
ceiving salvation or eternal life because God accepted the
sacrifice of Christ on behalf of the sinner. By the grace
of God he was adopted as a son of God and was to receive
all the privileges that accompanied that state. By the
grace of God he was sanctified and enabled more and more
to live a life of righteousness and less and less a life
of sin. The receiving of these gifts of the grace of God
entailed faith which again was from God. All this result­
ed in and involved complete submission to the will of God

Such a theology excluded all systems of philosophy
as formulated and elaborated by the human reason. It
therefore came into conflict with the rationalism of the
18th, 19th, and 20th centuries. One of the prime reasons
for this dispute was the Christian view that salvation or
redemption of man depended entirely upon Christ and not

1 This section is based on, The Shorter Catechism.
upon the efforts of man. Man's wisdom was foolishness before God and his understanding was as nothing in the sight of the Most High. Such a fundamental conception left no opening for solutions of a purely human and intellectual order.

This theology was taught in the Shorter Catechism which was adopted by the General Assembly of the Church of Scotland in 1648, from whence it came to Canada and British Columbia. Its method of teaching was by questions and answers. These answers revealed the principles of the Westminster Confession of Faith, and throughout the world it was the task of every Presbyterian child to memorize the Shorter Catechism. In this way, Presbyterians became well grounded in their faith; capable of intricate reasoning, and with an appreciation of education.

This conception of faith and training developed a sect of very marked character. Conduct and doctrine went hand in hand. Presbyterians of the time of John Knox were very observant of the Ten Commandments and believed implicitly in the doctrines of the Church. There can be no doubt that John Knox exercised a prominent influence on the life and work of Scotland and the Presbyterian Church. His thinking gave color and doctrine to the whole church and his emphasis on the value of education remained as an important trait in Scottish disposition.

This describes the original Presbyterian and the foundation of Presbyterian belief. These doctrines were
believed and unchanged until late in the nineteenth century. But gradually, after 1875, more liberal theology found exponents in the churches and universities of Canada, Rationalism, higher criticism, and evolution were cautiously recognized by the theologians. The old doctrine lost its spiritual fervor and the emphasis changed from justification by faith to a doctrine of the efficacy of works. During the earlier period the relation of the soul to God was the most important thing. The individual soul was eager and anxious about itself. It was anxious about getting right with God, and working out its own salvation through the grace of God. At a later stage, it was in doing rather than the actual present relationship to God that the Presbyterian believer found the purpose of his existence. The Covenanters and Presbyterians of the Puritan period in England sought the salvation of their souls, that eternal life might be enjoyed. The foundation of their hope came through their belief in the grace of God. The modern Presbyterian became more an active worker in the church and endeavored to be a laborer worthy of his hire.

The people that held these concepts were mostly of the Scottish nation and that has had a great influence upon the movement and formation of the church in other lands. Although geographical conditions may have moulded their character to a great extent yet Presbyterianism has wrought a great trait in them. They were specially adapted to
pioneer throughout the British Empire and it owes its existence in no small degree to their resourcefulness and integrity. Perhaps none owes more to them than that part known as British Columbia.
CHAPTER II

THE NEED

As one travels by the luxurious steamers of to-day, along the coast of British Columbia, gazing at the dark green, forest clad slopes of the mountains, which dip into the waters of the countless inlets one can imagine the feeling of wonder and awe of those earliest Spanish explorers who ventured this far north in their pinnaces carrying the symbol of the dominion and might of Spain to this last great unexplored part of the New World. With the regal power went the representatives of the Roman Catholic Church. The propagation of the gospel was considered by this nation quite as important as the conquest of the new land itself.

The first to appear in these waters was Juan Perez in June 1774 and with him Father Peña and Father Crispi but they never actually set foot on the shores of this province. The next group came in 1789. They were Don Estevan José Lopez di Nava and Don José Maria Diaz with four Franciscan friars, who held the first Christian service in what is now British Columbia territory. The

friars stayed at Friendly Cove for some six years (1789-1795), where they built a church and village alongside the fort, all of which has long ago disappeared. Father Brabant, years later told Judge Howay, of how some of the Indians could count to ten in a very indistinct form of Spanish, and an old Indian woman could sing Spanish hymns, and another could describe accurately the old fashioned Franciscan friars.  

The Roman Catholics made their next appearance at Fort Vancouver in 1839, when two Jesuits, Father Demers and Father Blanchet from Saint Boniface arrived and were successful in converting many Indians. Father Demers visited Fort Langley in 1841 and Reverend Jean Baptiste Bolduc accompanied James Douglas at the founding of Fort Camosun in 1843, while Father Peter de Smet founded a church at Kamloops in 1842-3. These were the beginnings of Roman Catholicism in British Columbia.

The next church to make its appearance on the coast was the Anglican Church and it had a great advantage. It was the official denomination of the Hudson's Bay Company, which fur trading company dominated the whole new country at this time. The Company, however, was not interested in


4 Howay and Scholefield, op. cit., 605.
missionary work, the basic motive of its efforts being to secure profits from the fur trade. Outside of that the employees or partners and factors exercised a code of morals which showed them to be honest at least. Excesses were indulged in along other lines, an example being the treatment received by the Reverend Herbert Beaver, who came out to Fort Vancouver on the Columbia River in 1836. The Chief Factor, Dr. John McLoughlin cared little for the regulations of the Church of England regarding marriage. McLoughlin picked and chose Indian women at his own pleasure. When Beaver reprimanded him for such conduct, McLoughlin gave Beaver a sound thrashing and it was not long before Beaver returned to England, ever to be a severe critic of the Hudson's Bay Company. Consequently there was no minister to function for the Company after 1837.

Not until 1855, when the Reverend Edward Cridge arrived did the colony have an official clergyman. Mention should also be made of William Duncan, who was sent out to Esquimault in 1857 by the Church Missionary Society, an organization of the Church of England. His great and memorable work for the Indians of the northern coast was begun at Metlakatlah in 1862.

Before Reverend Herbert Beaver arrived at Fort Van-

6 ibid., 44 n.
7 Howay and Scholefield, op. cit., 616.
couver in 1836, a group of Methodists of United States had established a mission to the Indians on the Willamette River in 1834, 10 miles below the present city of Salem, Oregon. The establishment of this mission was largely due to the efforts of Jason and Daniel Lee and the generosity of Dr. John McLoughlin, although those helped by him showed little gratitude towards McLoughlin years later when he needed help.

Later in 1836, a group of Presbyterians from United States, namely, Doctor Marcus Whitman, Reverend H.H. Spalding and W.H.Gray established missions to the Indians in what is now the eastern part of the State of Washington. But these were abandoned when Whitman, his wife and 12 others lost their lives in the massacre by the Indians on the 29 November 1847.

Turning to the territory now enclosed within the boundaries of British Columbia, there was little change in the way of population. The Indians lived on in their tribal ways, the only influence of western civilization coming by way of the fur traders and one or two Catholic missions. Year after year passed, with the coming and the going of the fur brigades, and later the arrival of the S.S. Beaver, inaugurating a new method of regular visits

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to take the place of the maritime fur traders and coastal forts which were being abandoned by the Hudson's Bay Company. Into this vast, silent, forest and mountainous region came a sudden penetration of thousands of people flocking from all parts of the world.

Gold had been discovered in various parts of British Columbia, but it was found in most paying quantities on the Fraser River and its tributaries. The gold rush began in the early spring of 1858, and the tide of population steadily rose until it was estimated at thirty thousand. Such an influx meant the necessity of many of the amenities of civilization in very short order. But these were difficult and expensive to secure on account of the great distance and the great barrier of the Cordilleras. Among these amenities could be considered religion. As might well be supposed, religion was the last thing thought of by the vast majority of that motley population. But there were always the few odd people interested enough in their God to want to have Him worshipped and who wanted the facilities to carry out their cherished wish.

With this in view calls were sent to eastern Canada, United States, and Great Britain, for ministers or missionaries to serve the needs of the members of the churches in the new land. It was known that conveniences were not to be had as they were in the homelands. Anyone volunteering for this work would encounter many hardships as well as much difficult travelling. The first denomination to res-
pond that had not workers already in the country, were the Wesleyan Methodists. Four of them arrived in Victoria on 10 February 1859. They were Reverend Ephraim Evans, Reverend Edward White, Reverend Ebenezer Robson, and Reverend Arthur Browning, all from Ontario. They immediately branched out to the various sections of the colony and pushed their work forward vigorously to supply their services to their numerous brethren throughout the camps and settlements. Nor did they stop there, they carried the gospel on to the Indians on every opportunity that they possibly could. A name to be remembered in this regard was that of Reverend Thomas Crosby.

But what of the Presbyterians? They had members in the new country as early as any other denomination. In fact, most of the employees or partners and factors of the Hudson's Bay Company were Scottish or of Scottish descent. But their religion had become a matter of secondary importance and they submitted meekly to the official religion of the Company, a far cry from the days of the Covenanters and of John Knox. Surely it speaks loudly of the mercenary in-

10 Hacker, G.C., History of the Methodist Church in British Columbia 1859-1900, MS. in U.B.C. Library, Ch. I-VI. Reverend Wm. F. Clarke from Washington Territory worked on Vancouver Island for the Congregationalists as early as 1859. (Howay and Scholefield, op. cit., 642.) The Baptists were first represented by Reverend William Carnes at Victoria in May 1876. (Howay and Scholefield, op. cit., 650).
fluence of the Company upon all who were within its system. Nevertheless some of the new immigrants had a desire for the religion of the Church of Scotland and they asked for ministers from the homeland and from Ontario and from the Maritime colonies. But Ontario and the North-West absorbed many new missionaries available from Great Britain and her own colleges. Some missionaries left the Maritime colonies for New Hebrides Islands in 1846 but no missionaries could be spared for British Columbia. Ontario and Nova Scotia had another difficulty which was the lack of union among the Presbyterian organizations, of which there were several. Until these were united Canada could not put forth a concerted effort to supply what was to become Western Canada.¹¹

¹¹ McNeill, J.T., The Presbyterian Church in Canada, 1875-1925, Toronto, General Board of the Presbyterian Church in Canada, 1925, 32.
CHAPTER III

THE RESPONSE FROM IRELAND

The mission committees of the Presbyterian Churches in the old country received calls for ministers from British Columbia as well as from other parts of the Empire. Although they made strong appeals, ministers who chose to fill the calls, always avoided British Columbia. The uncertainty of the population of a gold rush country did not appeal to them. It was not until 1861 that anyone responded to the call from British Columbia, and he was not a Scotchman but an Irishman who responded to the appeal of the mission board of the Presbyterian Church in Ireland. John Hall, for that was his name, at that time had organized a new charge and built a church at Athy, County of Kildare and had preached there for ten years. He was somewhat of a moody and melancholy disposition at times but as the occasion needed could arise and do his duty in a very capable manner during his five years in British Columbia.

Accordingly on 16 January 1861, Hall resigned his charge at Athy and on 6 February following, the Presbytery of Dublin designated him as a missionary of the Presbyterian Church in Ireland.  

ian Church in British Columbia. He was guaranteed a salary of 200 pounds annually for three years, his salary to commence on the day he took ship for departure. After a stormy passage Hall came at length to the end of his journey arriving at Victoria, Sunday, 14 April 1861. Apparently the mission committee of the Presbyterian Church in Ireland had not notified anyone in Victoria of the departure of Reverend John Hall for British Columbia. As a consequence, his landing was not noticed. He had to search for the Presbyterians and inform them that a minister had arrived for them. The first Presbyterian that he found was Alexander Wilson, and a good find it proved to be, for Wilson was one of the pillars of Presbyterianism for many a long year until his death in 1917.

After having his credentials examined by a group of Presbyterians of Victoria it was decided to commence the holding of meetings on the following Sunday, in Moore's Hall. This was in a building near the Bank of Montreal on Yates Street just below Government Street. Services were held here for a time and in various other halls in the town including the Court Room which was granted by permission of Chief Justice David Cameron. But to Moore's Hall goes the distinction of having the first Presbyterian service in British Columbia on Sunday, 21 April 1861 with an attendance of about 30 people.

Very shortly after his first service Hall made a tour

2 The Daily British Colonist, Victoria, 15 April 1861.
of the settlements of the colony and after visiting several points on Vancouver Island, he set off on a missionary journey to the mainland. This took him first of all to the islands which form the delta of the Fraser River. It was while on Sea Island that he held the first Presbyterian service ever held on the mainland. The Richmond Presbyterian Church claimed that this meeting held in the house of Hugh McRoberts in about May 1861 was the beginning of their church. This place now belongs to Mr. Thomas Laing, and is situated on the north side of Sea Island about midway between the eastern and western extremities of the island. From here Hall proceeded to New Westminster and holding services there he visited points in the interior as far east as Lytton.3

On returning to Victoria, Hall was very disheartened, because he felt that there was no immediate future for the Presbyterian Church on the coast. He even suggested the idea of leaving and proceeding to New Zealand, a mission field which for years had occupied his thoughts. But his friends were able to show that the needs of his present field demanded his presence and his ministry, and finally he directed his energies to the cultivation of that field.

The first step in this proposal was the organization of the congregation on 3 February 1862 in Smith's Hall. Those present, 14 in all, were: Honorable David Cameron, 3 The British Columbian, New Westminster, 20 July 1861, 25 July 1861.

After the purpose of the meeting had been stated, David Cameron was elected chairman. Then after some discussion a resolution was passed "which brought Presbyterianism into visibility in British Columbia". It was "Moved by Alexander Loury, and seconded by Alexander Wilson, that this meeting do organize itself into a congregation to be called the First Presbyterian Church of Vancouver Island, and that the Reverend John Hall be requested to act in the meantime as our minister". A committee on "sites" and a Board of Trustees was also appointed at this meeting.

The committee chose a lot on the corner of Blanchard Street and Pandora Avenue and paid $1100 for it. With due ceremony Chief Justice Cameron laid the corner stone of the church on the 9 April 1863. The church was completed at a cost of $3120 by November 1863 and was formally opened for divine service on Sunday November 15. At the first service there were two Presbyterian ministers, Reverend John Hall and Reverend James Nimmo of Nanaimo who had shortly before been sent out by the Church of Scotland. In the evening service of that day John Hall was assisted by
the Reverend Ephraim Evans of the Methodist Church.\textsuperscript{4}

Various ways of securing money to pay for the church were promulgated. A tea was given by the ladies with entertainment and musical numbers on the programme which raised $647.50. At this time it was the custom of some churches to rent the seats of the church, but it was a custom which has long since died out and it is doubtful if any other Church in British Columbia resorted to this practise. The price for a whole seat on the side of the church was $25.00, and there was accommodation for four people on it. The seats of the centre section were rented at 30 dollars with accommodation for six people and single seats were let at six dollars per annum. By these methods and liberal contributions the church was rapidly becoming free of debt. Families were moving into town and it was found necessary to establish a Sabbath School in 1864. This Sabbath School, the Presbyterians of First Church claim, was the first one in the colony of Vancouver Island. In this way John Hall with the splendid co-operation of his congregation had succeeded in establishing the church.

He now felt that his work was complete in Vancouver Island, and desired to carry out his wish to go to New Zealand. Accordingly he resigned in the early part of 1865. But he was not allowed to leave without many ex-

\textsuperscript{4} Souvenir 1861-1911, Jubilee of the Introduction of Presbyterianism into British Columbia and the Organization of the First Presbyterian Church, Victoria, B.C., (Victoria, June 25, 1911) 12.
pressions of appreciation. He told Dr. J.A. Logan on a return trip through Vancouver in 1905 that the Victoria congregation in 1865 gave him a watch and 100 pounds as tokens of their regard.

John Hall was a man of no great outstanding ability as a preacher, but he had the peculiar trait of being able to fit in as a stranger in a land where nearly everyone else was a stranger. He could visit a lonely tent and confide and chat with the homesick occupant and say the right word to encourage when the heart inside longed for voices and scenes that were thousands of miles away. Another characteristic was the moodiness and melancholic spells that came over him at times, but overcome when friends encouraged. He was willing to lay aside his own personal desires for the benefit of a community in need of church services, a type of person that the Church of Scotland seemed to lack in these years of the beginning of the colony.

In New Zealand Hall carried on organization work from 1865 to 1869, much the same type of work as he had done in British Columbia. From 1869 to 1891 he was again in Ireland doing pastoral work and organizing. He returned to New Zealand in 1891 and stayed there until 1905, doing pastoral work at Westport. In 1905 he returned to Ireland via Canada and visited many of his old friends. It was at this time that Dr. John A. Logan conversed with him and learned something of those early days. On 7 October
1907 he passed away at the age of 81 years in Corwillis, near Baillieborough, Ireland. He had spent 57 years in the ministry.  

5 These facts concerning the life of John Hall are based upon Goodfellow, J.C., John Hall, MS.
FIRST PRESBYTERIAN CHURCH, VICTORIA, B.C.,

AND MINISTERS 1861 - 1913.

Rev. John Hall
1861 - 1863

Rev. Thomas Somerville, P.P.
1865 - 1867

Rev. John Reid
1870 - 1881

Rev. R.H. Smith
1881 - 1882

Rev. David Gamble
1882 - 1884

Rev. Donald Fraser, M.A.
1884 - 1892

Rev. John Campbell, M.A., Ph.D.
1892 - 1912

FIRST PRESBYTERIAN CHURCH, VICTORIA

FOUNDED 1861. BUILT 1863. VACATED 1913.
CHAPTER IV

REVEREND ROBERT JAMIESON B.A. FROM CANADA

About one year after John Hall landed in Victoria, another Irish Presbyterian minister by the name of Robert Jamieson landed in New Westminster. This was on 12 March 1862.1 Jamieson proved to be an earnest and self-sacrificing worker during all his years in British Columbia. He joined the ministry under the Presbyterian Church in Ireland and having a desire for missionary work came to Canada in 1856. There he was pastor at Dunnville and York Mills combined for some six years under the Free Presbyterian Church of Canada.

The missionary field which this church chose to operate in and supply with funds and missionaries was Bancoorah, India. Three thousand six hundred dollars had been collected to send a missionary there when the Indian Mutiny of 1857 broke out and at once all this church's missionary activities in this region ceased.2 In fact the

1 Brown, J.C., to Logan, J.A., Feb.23, 1916, papers. These are answers of J.C. Brown to questions sent by J.A. Logan. Brown got his information from the records of St. Andrew's Church, New Westminster, and letters.

2 Gregg, William, Short History of the Presbyterian Church in the Dominion of Canada from the earliest to the present time, Toronto, Printed for the Author, 1893, second edition, 144.
Free Presbyterian Church of Canada abandoned that field entirely. It was not until 1861, when the Free Presbyterian Church of Canada joined with the United Presbyterian Church in Canada to form the Canada Presbyterian Church that foreign missionary work was resumed.³ The united church chose British Columbia as its first foreign missionary field.⁴

Although the call for a missionary to British Columbia stood for some time no one accepted it, until Robert Jamieson signified his willingness to go. He was asked why he relinquished his pastorate and the reply was, "Because no other offered. He thought a single man would have been better fit for the field."⁵ This was characteristic of Jamieson throughout his life. There were altogether too many in the ministry who would not sacrifice themselves for the missionary field.

On his arrival in New Westminster Jamieson lost no time in gathering a congregation.⁶ The first place of worship was in the old court house which faced Clarkson Street. On the first communion roll of January 1863, there

³ McNeill, J.T., The Presbyterian Church in Canada 1875-1925, Toronto, General Board of the Presbyterian Church in Canada, 1925, 32.
⁴ Gregg, op. cit., 174.
were 15 names? In February 1863 the manse was built and one room in it was reserved by Jamieson for a schoolroom, because there was no school in the town as yet. In the next year the Provincial Government supplied a teacher. In this way Jamieson proved himself willing to sacrifice for the community, but he did not stop there.

Although well established in New Westminster, he left that city in 1865 temporarily for four years in order that Nanaimo might be supplied with services. Nanaimo was a coal mining town and there were many miners there of Scottish extraction. Fortunately, Reverend Daniel Duff of Ontario, who had wintered in the Cariboo, arrived in New Westminster in time to supply the pulpit for some two years of Jamieson's absence. Having established St. Andrew's Presbyterian Church in Nanaimo, Jamieson found himself still further taxed to keep First Church, Victoria, supplied on alternate Sundays with Duff supplying the other Sundays. In 1867 Duff returned to Ontario because of poor health, leaving Jamieson in charge of three churches, First Church, Victoria, St. Andrew's, Nanaimo, and St. Andrew's, New Westminster. Although his time was divided between each church, he was successful in keeping interest alive so that there was a congregation waiting for the new pastor. Reverend W. Aitken from Ontario, in 1869, took over Nanaimo.

7 The names were: Mrs. A. Rogerson, Mrs. Ann Watt, Robert Jamieson, Mrs. Robert Jamieson, John Robson, Robert Craney, Thomas McMicking, Beth Beaton, David Edmond, Malcolm Nicholson, Mrs. Nicholson, James Dickson, John Lynn, Mrs. Lynn, and Donald Sinclair. (ibid., 4)
and Jamieson returned to New Westminster. But he was not content to confine all his efforts to St. Andrew's. He visited and organized mission stations or built churches at Richmond, Langley, Maple Ridge, and Moodyville. One trip of exploration on horseback was made into the interior as far as Kamloops. Several of the churches in the Fraser Valley of to-day, owe their beginning to the efforts of Robert Jamieson, efforts that were made with a sincere desire to help his people not to forget the Church or the Word of God.

Jamieson had come out to British Columbia under the Canada Presbyterian Church with an annual grant of 1200 dollars paid to his congregation for his salary. But he had long felt the need of some local organization besides that of the congregation. The presbytery would be more able to cope with the needs of the other settlements in the province where no pastor or missionary worked. In his first years he did the best he could single handed. But now several ministers had arrived under the Church of Scotland and formed the Presbytery of British Columbia in 1875. They urged Jamieson to join them, but he held back, feeling that a Canadian Presbyterian organization would be established but none was forthcoming owing to the scarcity of ministers from Canada. So Jamieson joined the Scottish ministers in 1876, on condition that the Presbyter-
ian Church in Canada would continue his salary grant, which they did.\(^9\) In the next year Jamieson secured permission from the Presbytery to organize St. Andrew's congregation into a session with three elected elders. The three elders were Fitzgerald McLeery, Warren DeBeck, and James Halliday. John Robson became an elder in the following year. The session was a considerable help to the pastor in the performance of the various duties of the church.

St. Andrew's and its pastor maintained connections with the Presbytery of British Columbia until 1882 when they severed their relations, largely owing to the decline of the Church of Scotland interest. It was very difficult to supply British Columbia with ministers from Scotland and those that did come were not satisfied with conditions of life. The Presbyterian Church in Canada was becoming stronger and was supplying the north-west with missionaries so St. Andrew's and Jamieson became members of the Presbytery of Toronto in 1884.\(^10\)

However Jamieson felt that he could no longer carry on his duties as pastor because of failing health. Years of strenuous labor in a pioneer district had at last worn down his sturdy constitution. With great regret the Ses-

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9 The Acts and Proceedings of the Second General Assembly of The Presbyterian Church in Canada, Toronto, June 8th-23rd 1876, 57. This series of minutes and reports will be cited hereafter as General Assembly Minutes or G.A.M. See also, G.A.M., 1877, 33, appendix V, XIX, XLII, and G.A.M., 1878, 30, appendix III, XX, XLIV.

10 G.A.M., 1884, appendix XIV, CCXXXVIII.
sion of St. Andrew's, New Westminster accepted his resigna-
tion but not without tokens of their appreciation of his
earnest and whole-hearted efforts. He was allowed to
live in the manse until 1888 when the church desired the
property to sell, that funds could be raised for the build-
ing of the new brick church. When two years later the
Presbytery of Columbia was formed in connection with the
Presbyterian Church in Canada, Jamieson was honored by
being elected the first moderator. The remaining years of
his life were occupied as Chaplain of the Penitentiary
near New Westminster. He died in September 1893, at the
age of 64 years.

Jamieson like John Hall, had stepped in to fill a
breach in the ranks of the ministers. It was a time in
the history of British Columbia, when thousands were mov-
ing through New Westminster up the Fraser. Jamieson
wrought with all his might in the crucial years, doing
work that others should have been doing, and this was a
fault of the church. But such as Jamieson are the salt of
any organization. He stayed with it until he saw Presby-
terianism well established in British Columbia.

11 G.A.M., 1884, appendix XIV.
REV. ROBERT DAMIESON, B.A.

REV. JOHN HALL

REV. ALEXANDER DUNN, D.D.

REV. GEORGE MURRAY, M.A.

REV. CLYDE

REV. D. MACRAE
First Moderator of the First Presbyterian Synod of B.C., 1892

REV. JOHN GOODFELLOW
Archivist for the B.C. Conference of the United Church of Canada.
In response to the call from British Columbia, the Church of Scotland made a standing offer of £300 a year to the support of any missionary while he was in service,¹ in the colony. It was several years before anyone accepted the proposal. Finally James Nimmo signified his desire to go and arrived in Victoria just in time to assist John Hall dedicate the new First Presbyterian Church. It would seem that the Colonial Committee of the Church of Scotland did not know anything about the work of the Presbyterian Church in Ireland in Victoria. So Nimmo informed the Colonial Committee that his salary would have to be raised by £150 for two years and that £1500 would be necessary to build a new church. While in this quandary the Colonial Committee was notified that John Hall was about to resign and that the congregation wanted a Scotsman.

¹ Most of this chapter is based on Dr. J.A.Logan's MS., "Early Presbyterianism in British Columbia". This in turn was based on the "Church of Scotland Home and Foreign Missionary Record" magazine numbers covering period from 1863 to 1875. Unfortunately they had to be returned to the Colonial Committee as they were only loaned. References to The Church of Scotland Home and Foreign Missionary Record, New Series, Edinburgh and London, William Blackwood and Sons, will be cited as C.S.M.R.
To this situation the Colonial committee responded by recalling Nimmo and sending out a young probationer by the name of Thomas Somerville. Somerville arrived in Victoria to take over First Church and proved himself to be a very capable pastor. He opened a station at Craigflower and held fortnightly services there. His Sunday School had an attendance of 90 and a children's choir and a staff of 14 teachers. He visited other outlying districts and gathered congregations for occasional services. In this way he occupied his first year in a very creditable manner, with the congregation of First Church increasing steadily.

But trouble was brewing in the congregation. Some felt that the Church of Scotland was too prominent in the affairs of the church while they wanted a more cosmopolitan view taken, which they carried out to their own satisfaction. Secretly they had the trust deed of the church building and lot made over to themselves with full rights of possession. They felt that by so doing the church would remain more cosmopolitan. People that were of other branches of Presbyterianism would feel more at home. However such a procedure was entirely at variance with the accustomed procedure of the Established Church of Scotland.

2 The three trustees concerned were: David Cameron, John Wright, and John Martin. It was done by an indenture dated 19 January 1866. (Logan, J.A., Introduction of Presbyterianism into British Columbia, MS., 49.)

3 First Presbyterian Church, Victoria, was definitely connected with the Presbyterian Church in Ireland during the four year ministry of John Hall, 1861-65. (Goodfellow, J.C., letter.)
Their method would insist upon ownership by the session and all business being done by a regularly called meeting of the session. The minister, being from the Church of Scotland, naturally supported the regular Presbyterian system. This rendered it impossible for him to work harmoniously with the section of the congregation which concurred with the three men who held such wide powers.

Seeing that he could not alter anything, Somerville resigned and a great many members withdrew from First Church. They immediately reorganized themselves into a congregation and chose Thomas Somerville as their pastor. The new assembly was called St. Andrew's Presbyterian Church, Victoria. The Colonial Committee of the Church of Scotland was acquainted with the whole unseemly event and approved of Somerville's actions and attitude in the matter. It further granted considerable funds to assist St. Andrew's in the erection of a new church. Somerville again went into action and the erection of the church was agreed to, the corner stone being laid on 20 August 1868, and the building completed and dedicated on 4 April 1869. The six Masonic Lodges of the colony had representatives at the laying of the corner stone, Somerville being a Grand Chaplain in the order.4

After the completion of the building Somerville continued his visits to outlying points and added some others to

his circuit. The mission at Esquimalt was opened at the
request of Presbyterians dwelling there, in addition to
Cowichan where Somerville preached on alternate Sundays
and Reverend William Aitken of Nanaimo preached on the
Sundays between. Somerville reported his progress to the
Colonial Committee in Edinburgh, Scotland, and he sounded
full of hope, but felt that the materialistic spirit of
the coast alienated many a former good Presbyterian from
attending church.

In 1870 with the permission of the Managers and Ses­sion of St. Andrew's, Somerville returned to Scotland for
the purpose of raising funds to pay off the debt of the
church building. He had not been there for long when he
succumbed to the temptation of accepting a position at
St. David's, Kirkintilloch in 1871 instead of returning
to British Columbia where he was much needed. Then again
in 1873 he accepted a charge in Glasgow called College
Church or later known as Blackfriar's Church where he
served 42 years until his death in September 1915.

He had served five years in Victoria and the sur­rounding district in a very ardent manner. But his term
was unfortunate in having trouble in First Church. It
was a real problem to avoid such a situation and very
difficult to solve it happily. But a committee that man­aged the affairs of a Presbyterian congregation in this
way certainly did not bring credit to itself or help the
cause of Presbyterianism in a colony like British Columbia,
already rampant with skepticism.

First Church had been built almost independently of outside help and required the best efforts of many noble men and women. To have the congregation depleted and the church left without a pastor and with no outside connection to a larger organization, meant that a pastor would be difficult to secure. If greater vision and toleration had been used by both sides the incident might have been avoided.

Before Somerville left Victoria he had a young colleague by the name of Simon McGregor assisting him in St. Andrew's. McGregor came from West Branch, Nova Scotia, and arrived at Victoria in December 1869. He had studied for the ministry in Scotland, and spent ten years in ministerial work in Nova Scotia. When Somerville decided not to return McGregor was selected as minister for St. Andrew's, Victoria. He proved to be a very energetic worker looking forward to serving all the settlements with adequate missionary service. This was indicated by his letters and reports to the Colonial Committee of the Church of Scotland. But he found it very difficult to keep appointments with the various places around Victoria which Somerville used to supply. Furthermore many of the people were leaving the country and the congregations were dwindling. That the people were very desultory in their observation of the Sabbath and the Sabbath ordinances was another note in his reports. He also appealed to the Church in Canada and in
the Maritime Provinces for aid to revive a stronger loyalty to Presbyterianism in British Columbia. But the branches of the Presbyterian Church in the eastern provinces were not united until 1875 and it was some time after that before they were in a position to aid the West. Since his efforts by writing of letters were fruitless, he resolved in 1874 to go to Scotland and interview face to face men who might be available for the missionary field.

He was very successful in his mission, for he secured four young men for the missionary work. They all arrived in Victoria by the end of August 1875 and with McGregor they organized themselves into the Presbytery of British Columbia in connection with the Church of Scotland. The moderator of the new Presbytery was Simon McGregor, M.A., the clerk, Reverend William Clyde, and the other members were Reverend Alexander Dunn, Reverend George Murray, M.A., and Reverend Alexander B. Nicholson, A.M. The meeting then proceeded to allot the fields of work to the newly arrived ministers. Clyde was appointed to Nanaimo, Dunn to Langley, Murray to Nicola and Nicholson to the outlying districts of Victoria. Each man was introduced to the people of his field by McGregor. The Church of Scotland had at last in 1875 responded in a generous manner towards supplying British Columbia with missionaries, and once in the field the men could always rely upon having a sympathetic ear to communicate their trials to in the Colonial Committee of the Established Church of Scotland.
in Edinburgh.

Very shortly reports of the missionaries appeared in the Church of Scotland Home and Foreign Missionary Record. McGregor carried on in St. Andrew's while Nicholson visited Craigflower, Cedar Hill and Colwood on Sundays. Sabbath-schools were in operation at the first two places. The services were held in school rooms for there were no churches.

Clyde in Nanaimo found a very prosperous community, depending upon the several coal mines, which paid good wages. The church had been built ten years before by Jamieson but had fallen into disrepair but now it was thoroughly renovated and an organ had been bought for leading the Psalmody. However as time went on the enthusiasm of Clyde was tested to a much greater degree. Although the miners were interested, yet they were transitory, and the membership and officials of the church were changed. Some of the new officials did not cherish the same ideals as Clyde but were interested in more frivolous things than the Law and the Gospel. However during his stay Clyde had a good attendance.

Nanaimo depended at this time for most of its agricultural commodities on Comox, 70 miles to the north. The people of Comox, on Bayne's Sound, welcomed McGregor when

he visited them in 1877 and resolved there and then to es­

establish a church. Two acres of land in the best possible

place were promptly offered as a site for a church and

cemetery, and about $350 subscribed by those present for

church erection. McGregor was able to send B.K. McElmon

and his bride to Comox by September of that year, to sup­

ply not only Comox but other points on Bayne's Sound also.

It was a beautiful district, with a large block of land

for farmers, almost free of heavy timber. The roads of the

community were good but did not connect with Nanaimo. Com­

munication with outside points depended entirely upon

water transportation.

Another agricultural district of equal if not greater

promise was that of Langley in the Fraser Valley, also

served for the most part by water transportation. To this

area Alexander Dunn was appointed as missionary. In

writing of his trip up the Fraser he seemed taken aback at

the wild and unbroken primeval forest which stretched

away on either side of the river. Here and there a set­
tler had hewed out a plot for his meagre crop. No one

would risk farming in the flat unforested lands near the

river because of the frequent floods. So Dunn found his

6 McGregor, Simon, C.S.M.R., August 1, 1877, 440. See also,

C.S.M.R., May 1, 1878, 45 and Duncan, Eric, Fifty-Seven

Years in the Comox Valley, Comox, The Comox Argus Co. Ltd.,

1934, 59-61.

7 Much of the information on the work in the Fraser Valley

and in Comox is based on Dunn, Alexander, Presbyterianism

in British Columbia in Early Days, New Westminster, Colum­

bian Company Ltd., 1905, 12-14. There was a revised ed­

ition in 1913.
audiences widely scattered but kindly and rejoiced in a
glad welcome at every home throughout his large district
which reached from 20 miles east of Langley to the mouth
of the river. Fortunately Jamieson had already worked in
the district and placed a little church near Fort Langley
at the disposal of Dunn.

However there were many other things about Langley
which commended themselves to Dunn. He liked the rich
black soil compared to the rocky and gravelly soil of
Victoria. The country had a good foundation for a greater
population and thereby a bright future. Settlements were
springing up each year which increased the number of
places on his itinerary. In each settlement there was a
nucleus of Presbyterians. By the end of 11 years he called
at Upper Sumas (York Settlement), Matsqui (Maclure Settle-
ment), Mud Bay (McDougall Settlement), Ladner (South Arm),
Richmond (North Arm), Maple Ridge, Fort Langley, and Lang-
ley Prairie. There were also new settlements in the
course of formation at Aldergrove, seven miles east of
Langley Prairie on the Yale Road; also on the Fraser River,
at Jone's Landing, Mount Lehman, St. Mary's Mission, and
Johnson's Landing, all eastwards from Fort Langley, 9, 12,
15 and 20 miles respectively. The roads that led to these
places were not so long as those George Murray travelled
over in the Interior. But if they were not so long the
mud in them was deeper. 8

8 Dunn, op. cit., 22.
George Murray found his field to be the most extensive of all. The country, having a light rainfall did not produce a heavy growth but only enough for livestock scattered over wide ranges which of course meant a thinly populated country. He found a greater number of Presbyterian families in the Nicola Valley and there made his headquarters at Nicola Lake. But the homesteads were far apart even in the valley. As for the other preaching stations he had to travel as far as 100 miles between some of them. This made it impossible to form congregations. His circuit was 600 miles and extended from Yale to Clinton, touching Ashcroft and Lillooet, with periodic visits to Quesnel and intervening points, covered at this time entirely on horseback. Such a routine was tiring and wore down his health. Miss J. Macdonald Murray, his daughter remarked: "Many a time he has lain down to sleep under a tree with his saddle for a pillow, so weary that all he was conscious of was the wish that he might never wake." To the south of Nicola he visited Princeton and intervening points.

Such efforts as these were truly appreciated by the people of the country. The Church of Scotland was highly esteemed for its generosity towards the construction of church buildings and towards the ministers' salaries. But a depression of business and trade had come over the land.
after the output of gold had decreased and thousands of the population had departed. The people of the Fraser Valley could not secure cash for their produce but had to barter in New Westminster for necessities. As a consequence the people were in a very unsettled state of mind. They wanted to sell their land and leave the country but there were none to buy land. So in this way a considerable portion of the population was retained. It was one of the most trying times through which the country passed and lasted from the decline of the gold rush to the coming of the Canadian Pacific Railway in 1885-6.\textsuperscript{12}

During this period the ministers felt the effect of uncertainty in more ways than one. It was difficult to expect contributions towards their upkeep from poverty stricken members. The numbers attending church varied and many former children of the church did not attend at all, while some remained with the Episcopalians which they had joined before the advent of Presbyterianism. As a consequence of such conditions the ministers began to resign from their charges. In a short while after commencing to labor in the outskirts of Victoria, A.B.Nicholson took up the teaching profession. Simon McGregor, in 1881 after 12 years of unflagging enterprise in St. Andrew's, gave up and returned to Scotland.\textsuperscript{13} He was called to a charge in Appin, Argyllshire, but retired from the active ministry in 1902. Clyde

\textsuperscript{12} Dunn, A., op. cit., 7, 8, 21.

\textsuperscript{13} For dates of ministers of the earliest churches see Appendix C, Some Data on the Earliest Presbyterian Churches in British Columbia.
stayed until 1882 in Nanaimo. Dunn worked manfully in the Fraser Valley until 1886 when he transferred to Port Alberni under the Presbyterian Church in Canada. He was one that stayed with it to the end. George Murray remained in the interior until 1879 when he moved to Nova Scotia but returned in 1887 to Nicola and joined the Presbyterian Church in Canada. Other ministers of the Church of Scotland succeeded in Nanaimo and St. Andrew's, Victoria. But it was difficult for Scotland to supply a field of such a nature at so great a distance.

Gradually with the coming of the Canadian Pacific Railway in 1885 the tide of immigration began to rise, and with that tide came the Presbyterian Church in Canada, and consequently reaped the advantages accruing from such a circumstance. Although many of the members were loath to see the disappearance of representatives of the Church of Scotland, yet they acquiesced in the inevitable. Toronto was the headquarters of the Canadian Church and was in a better position to supply the need for ministers in western Canada. These men were also more adapted to the field than most of the men who came out from Scotland. Toronto was nearer than Edinburgh and the majority of the newcomers were Canadian.¹⁴ Conditions such as these led in only one direction and that was ultimate control by the Presbyterian Church in Canada.

¹⁴ Dunn, op. cit., 7,8.
Happily the transfer of allegiance was made without friction. It began with Robert Jamieson, and St. Andrew's, New Westminster. Soon after First Presbyterian Church of Victoria which was frequently without a minister sought admittance. The Presbyterian Church in Canada granted admittance to both in 1884. Langley, under Dunn entered in 1886 and Mud Bay followed. Comox and St. Andrew's, Victoria, joined in 1887, and St. Andrew's, Nanaimo in 1889. Nicola, under George Murray also joined in 1889. James Christie, the last of the Church of Scotland men, retained the connection until his death in Victoria in 1902. He was minister in Comox when it joined the Presbyterian Church in Canada in 1887 and after that he was minister in Wellington until 1889 when it also joined the Presbyterian Church in Canada.

The Church of Scotland had contributed liberally to both buildings and salaries during a period when the Canadian Church was consolidating and just beginning to realize the needs of the North-West. The place of the Church of Scotland is an honorable one in the history of British Columbia, for it sustained Presbyterianism at a reasonable level amid discouraging conditions. If the work had begun earlier, the incident of First Church, Victoria, might have been avoided. More sympathy and a message of more fitting portent to the miners of Nanaimo might have increased their loyalty to the Church. However it is to their credit that

15 For dates of ministers in the earliest churches see App.G.
they gracefully retired in view of the events that had taken place in the country up to 1885. By doing this they left the field open for the Presbyterian Church in Canada.
Above is the first Presbyterian church built at Nicola during the ministry of Rev. George Murray. (Photograph by courtesy of Rev. W. R. Brown).

First at Nicola

St. Andrew’s, New Westminster
Dedicated 20 December 1863.
Remodelled 1922.

First Presbyterian Church on Sea Island
Opened for worship Sunday, July 4, 1866
By Rev. Robert Jamieson

Vacated 1911.

St. Andrew’s, Langley Fort
Dedicated 27 September 1885.
CHAPTER VI

THE RESPONSE FROM THE PRESBYTERIAN CHURCH IN CANADA

Canada had responded to the call for ministers to British Columbia as early if not earlier than the Church of Scotland. Robert Jamieson, B.A., who had arrived in 1862 was a worthy representative of the Canada Presbyterian Church, and as has already been outlined, he did yeoman service for a great many years.¹ In 1864 Daniel Duff landed in British Columbia and although he stayed for only three years, he was the first Presbyterian to winter in the Cariboo district and none followed for many a year. While Jamieson established St. Andrew's in Nanaimo, Duff supplied for him in St. Andrew's, New Westminster and on alternate Sundays preached in First Church, Victoria, from 1865 to 1867, when he returned to North Brant and West Bentinck, Ontario, because of ill health.²

William Aitken arrived from Canada in 1869 to take over St. Andrew's Church, Nanaimo, while Jamieson returned to St. Andrew's, New Westminster. He served in Nanaimo

¹ supra, 23.
² Vert, A.E., St. Andrew's Presbyterian Church 1862-1922, New Westminster, An Historical Sketch, 6. See also, Gregg, William, Short History of the Presbyterian Church in the Dominion of Canada from the Earliest to the Present Time, Toronto, Printed for the Author, 1893, second edition, 174.
and other places in the province until 1872, when he also
returned to Ontario.³

The money expended by the Canada Presbyterian Church
on missions in British Columbia during the ten years 1861-
71 was $22,248. This was more than half the amount con-
tributed to the Foreign Mission Fund, and as it was thought
that the province might, after these ten years, be regarded
rather as a home mission than a foreign mission field, its
management was transferred by the General Assembly from the
Foreign to the Home Mission Committee.⁴

Such a beginning was a humble one, but as has been
stated before, the eastern British North American provin-
ces were not united.⁵ Previous to 1860 there were no less
than eight different organizations that held up the ban-
ner of Presbyterianism in the aforementioned provinces.
By 1868 mergers brought the number of separate organiza-
tions down to four. Finally in 1875, complete union of
all the Presbyterian organizations in Canada was achieved.⁶

However the missionary efforts from Canada were not
progressive for many years. Even after union in 1875 it
seemed as though the Home Mission Committee of the Presby-
terian Church in Canada, knew very little of the needs of
the West. The North-West was filling up and far outstripp-
ing the facilities already provided. It was not until the

³ Gregg, op. cit., 174.
⁴ ibid., 174.
⁵ supra, 15, 28.
⁶ McNeill, J.T., The Presbyterian Church in Canada, 1875-
1925, Toronto, General Board of the Presbyterian Church
in Canada, 1925, 32.
Home Mission Committee report for Manitoba Presbytery of 1881 was presented, that the General Assembly for the first time seemed to become aware of what had happened during the past ten years. Then, on 15 June 1881, they appointed James Robertson, B.D., as Superintendent of Missions in Manitoba and the North-West, at a salary of 1800 dollars per annum and travelling expenses.

In the summer of 1882, Dr. William Cochrane, who had been convener of the General Assembly's Home Mission Committee since 1875, visited British Columbia by appointment of the General Assembly. After his return a more vigorous policy was adopted in reference to the work in British Columbia. Four ministers were sent out in 1884 and 1885: Donald Fraser, M.A., to First Church, Victoria; John Sutherland McKay, M.A., to St. Andrew's, New Westminster; Thomas G. Thomson, to the North Arm of the Fraser River and Burrard Inlet; and John Chisholm, B.A., to the area in British Columbia from Yale on the Fraser River, to the Rocky Mountains.

Chisholm writes as follows:

7 G.A.M., 1881, appendix XII - XXI.
8 ibid., 19-22.
9 G.A.M., 1883, 39, appendix XXIII, XXIV, XXV.
10 G.A.M., 1885, appendix,XXXV.
See also, Grant, R.N., Life of Rev. William Cochrane, D.D., Toronto, 1899, 126-128.
11 The following quotation from John Chisholm may be found in, McKellar, Rev. Hugh, Presbyterian Pioneer Missionaries, Toronto, Murray Printing Co. Ltd., 1924, 231-233.
I had to go inland, in the old Cariboo stage from Yale. In Nicola Valley, there was a small wooden church erected by the Church of Scotland, but for some time unoccupied. For two years I was the only missionary in this unknown region. Whilst making Nicola Valley my headquarters, and where I preached occasionally at seven centres, I itinerated and explored every part of the interior.

I conducted services in private houses, school houses, court houses, and along the Fraser River from Yale to Cariboo, in seven different centres; along the Thompson River, from Spence's Bridge to Kamloops, in six centres; up the North Thompson and South Thompson Rivers from Kamloops to Shuswap, in eight centres; up the Spallamachene Valley, from Sicamous to Vernon, in seven centres; along the Okanagan Valley, from Vernon to the international boundary, east through Grand Prairie and Kettle River Valley, six places, and east from Sicamous along the C.P.R. as far as Golden, in ten centres or places; altogether 57 places.

In 1886, Reverend J.A. Jaffrey (sic) took charge of Spallamachene Valley. A.H. Cameron came into Donald, and other centres in the Kootenay Valley.

When the Canadian Pacific Railway was completed through to the coast in 1886, I made my headquarters in Kamloops. It must not be taken for granted that I conducted Sunday services in all those 57 places. The most of them were conducted on week evenings. I owned two or three horses, and invariably went from place to place on horseback. I frequently slept outside, and in Indian camps. When in Kamloops, from 1887 to 1890, I usually had a student to do the work in Kamloops, while I went off exploring and laying foundations for missions. In winter, when the weather was severe, I remained constantly in Kamloops, preaching twice on Sunday, and on Sunday afternoons riding 13 miles up the North Thompson and preaching in the school house.

In 1887, the first substantial church and manse of the interior was built in Kamloops. The same church is still used for this prosperous

(sic), This should be "Jaffary".

12 The Kamloops church was much larger than the Nicola church which was built in 1877 by George Murray of the Church of Scotland.
generation. In 1890, after six years strenuous and effective work, I accepted a call from Scarboro, Ont.

As seen from this letter the time was an epoch making period in the history of British Columbia. The gold rush had brought the first wave of prosperity, and then a low ebb of depression followed. But everyone looked forward to the coming of the Canadian Pacific Railway and the better times as a result of its completion. The time had come in 1885, when that long cherished hope was realized. And, as mentioned before, the population increased enormously, immediately from then on.

In order to cope with these new conditions, it was felt that there must be a reorganization of the Presbyterian Church in British Columbia. To investigate the situation, Dr. Daniel Miner Gordon was sent out by the General Assembly in 1886. Among other recommendations he advised the formation of the several congregations and missions in the province into a presbytery. Accordingly on the 10 June 1886, the General Assembly of the Presbyterian Church in Canada, created the Presbytery of Columbia.

13 This quotation was originally written in 1917.
14 G.A.M., 1885, 24, appendix XXXVI.
15 G.A.M., 1886, appendix XII. Reverend Dr. Daniel Miner Gordon was afterwards Principal of Queen's University, Kingston, Ontario, 1902-1917.
16 G.A.M., 1886, appendix XIV.
17 G.A.M., 1886, 15, 16.
Therefore on the 3 August 1886 the Presbytery of Columbia in connection with the Presbyterian Church in Canada was constituted and convened in St. Andrew's Church, New Westminster. In the Statistical and Financial Returns of the Presbytery of Columbia for the year ending 31 December 1886, the following ministers are represented: Robert Jamieson, B.A., Donald Fraser, M.A., Thomas G. Thomson, Alexander Dunn, Donald MacRae, Alexander Tait, Thomas Scouler, John A. Chisholm, B.A., and J.A. Jaffary, B.A. The following elders also held positions: Alexander McDougall, Fitzgerald McCleery, and Walter Clark. This made nine ministers and three elders. Further examination of the statistics reveals that there were 45 churches and mission stations, 245 communicants (regular members), and $11,024 raised for all purposes.

For the time being, the new presbytery was connected with the Synod of Manitoba and the North-West Territories. With the opening up of southern Alberta and south-eastern British Columbia, the General Assembly deemed it advisable to erect a new presbytery, the Presbytery of Calgary, at the prayer of an overture from the Presbytery of Regina. In the minutes of that General Assembly was found the following very significant paragraph:

On the motion of Mr. James Robertson, seconded by Mr. James Herdman, the following resolution was adopted: "That the prayer of the Presbytery of Regina be granted, that the General Assembly

18 Minutes of the Synod of British Columbia, 1893, 18.
19 G.A.M., 1887, App. no. 28, LXXXII, LXXXIII, LXXXIV.
20 G.A.M., 1887, appendix no. 29, XXIII.
hereby erects a new Presbytery to be bounded as follows ....... the eastern limit of said Presbytery shall be the one hundred and ninth degree of longitude; the southern limit the forty-ninth parallel of latitude; the western limit, a line passing north and south through the western crossing of the Columbia River by the Canadian Pacific Railway; the northern limit, the Arctic Sea". 22

Such a vast expanse of territory revealed the vision of men like Robertson who devoted all they had to the development of the West. He was the Superintendent of Home missions for the Synod of Manitoba and the North-West Territories, had a hand in many projects of the Church and his great influence was felt throughout the activities of the Home Mission Committee. 23 He paid a visit to British Columbia in 1890, and from his letters it appears that he was disappointed with the moral conditions and religious observance. The interior districts of the province showed evidence of great neglect. As a result of this visit the Columbia Presbytery made a request that his constituency should be extended to include British Columbia. 24 At the General Assembly of the same year this was done, and with such good results that two years later the Assembly was called upon to erect the Synod of British Columbia, consisting of the Presbyteries of Vancouver Island, Westminster, and Kootenay, together with the Presbytery of Calgary.

His mission territory then extended from White River, Ontario, to the Pacific.

22 G.A.M., 1887, 61, 62.
23 Gordon, op. cit., 239.
24 The above paragraph is based on Gordon, op. cit., 332. See also, McNeill, op. cit., 109.
The Presbytery of Vancouver Island was to include the adjacent islands; the other two presbyteries shared the remainder of the province. The dividing line between the Presbytery of Westminster and the Presbytery of Kamloops was a line drawn from north to south and passing one mile east of the town of Yale. 25

Later changes appeared in the presbyteries. In 1893 the name Victoria was substituted for Vancouver Island. 26 In 1896 Edmonton Presbytery appears as an offshoot of Calgary, and in 1899, the Presbytery of Kamloops was divided to form the Presbyteries of Kamloops and Kootenay. 27 In 1904 the name of the Synod was changed to Synod of British Columbia and Alberta to conform to the increasing influence of the prairie province, and so continued until 1906, when the Synod of Alberta was formed. 28 Another change of note came in 1914 when the Cariboo Presbytery was erected mainly from the Presbytery of Kamloops. 29 The Synod of British Columbia from 1914 to 1925 then consisted of five

25 G.A.M., 1892, 18, 19, 51, 52, 53.
See also, G.A.M., 1899, 44, 45.
28 As early as 1898 the Presbytery of Westminster had the Yukon Territory within its boundaries. (Minutes of the Synod of B.C., 1898, 5.) "The Synod of British Columbia includes not only the province from which the Synod takes its name, but also the Yukon, Alberta, and part of Assiniboia." (G.A.M., 1904, appendix, 4.)
29 G.A.M., 1914, 70.
presbyteries, Victoria, Westminster, Kamloops, Kootenay, and Cariboo. It might be added here that after 1906 the Synod of British Columbia included the Yukon Territory within its boundaries.  

Dr. Robertson made several trips into British Columbia, most of them concerning the Kootenay Presbytery. It was his task to keep the mission fields supplied with missionaries and money for their salaries and grants for the church buildings and manses. It was a case of getting "men and money". For these he made journeys throughout eastern Canada, the eastern States, and the British Isles appealing for funds and men to supply the great new country. He was quite successful in securing funds from the British Isles and of course the General Assembly contributed and borrowed a great deal for the work. A number of the undergraduates of the theological colleges used to spend their summers in the interior of British Columbia doing missionary work under the direction of Robertson. It was at his instigation that men were sent up to the Yukon to minister to the miners. George A. Wilson made his first trip of investigation of the Cariboo for Robertson in 1894. The Church and Manse Building Fund was established by the General Assembly on his advice that money could be loaned at low rates to the congregations for their churches and manses. This is what Robertson called bringing Presbyterianism in Canada into "visibility and permanence".

30 The information on James Robertson is based on Gordon, op. cit., chapters XXII and XXVI.
But he was never sufficiently supplied, with men or money. The graduates preferred Ontario. They disliked the climate of the North-West and the uncertain remuneration. Robertson felt that the professors of the theological colleges did not co-operate with him enough in persuading graduates to go to the new fields. Nevertheless he carried on year after year with what he had and he could point to great changes throughout the vast country when he laid down the reins of office after 21 years.

He was aided by loyal committees in securing men and money, but he did the major portion of the work himself, and it involved a great deal of correspondence and continual travelling over trying roads. Such a life of hardship and worry wore down his health and resulted in his death on 4 January 1902. 32

31 Gordon, op. cit., 270.
CHAPTER VII

EXPANSION OF PRESBYTERIANISM IN BRITISH COLUMBIA

1884 - 1925

One of the first moves of the Presbyterian Church in Canada, in response to the call from British Columbia was to send out four ministers in 1884 and 1885: "Donald Fraser, M.A., to First Church, Victoria; John Sutherland McKay, M.A., to St. Andrew's, New Westminster; Thomas G. Thomson, to the North Arm of the Fraser River and Burrard Inlet; and John Chisholm, B.A., to the area in British Columbia from Yale on the Fraser River, to the Rocky Mountains".¹

Thomas G. Thomson was able to celebrate the opening of a new church on Sea Island on Sunday 4 July 1886.²

Reverend Robert Jamieson and Alexander Dunn had visited

¹ supra, 45, 46.

² The whole account of Richmond Presbyterian Church is based on: Session of the Richmond Presbyterian Church, An Historical Sketch of the Richmond Presbyterian Church, Vancouver, Lionel Ward and Co., Ltd., 1925, 8-11;

   G.A.M., Home Mission, Western Section, reports.
this place regularly as one of their points of call in years previous to this. Very shortly after this on 8 August of the same year, the Presbyterian Church in Vancouver was dedicated. Both churches were formed into a single charge and ministered by Thomson. The Richmond congregation of this year was made up of 18 families and the total membership was 26. The Vancouver congregation had 50 families and a total membership of 63, but of the two congregations the Richmond was much older since it had been a mission station under Jamieson and Dunn for years before. But the Vancouver congregation outgrew its sister congregation in numbers and in new congregations very shortly.

In Richmond two more Presbyterian congregations were inaugurated, one at Steveston in 1902 and one on South Arm in 1906. In Vancouver the first congregation had its church on Cordova Street, burned by the fire of 1886, but very soon had a larger building on the same street but nearer to Main. The present First Presbyterian Church on Gore Avenue and Hastings Street was built during the ministry of Reverend George R. Maxwell who succeeded Thomson.

This church was unique in that most of its membership moved to other residential districts of the city, while their places were taken by foreigners. Some elements of the population were French-Canadian, American, Dutch, Belgian, Jewish, Ruthenian, Colored, Lettish, Finnish, Polish, Serbian, Spanish, Syrian, Icelandic, Chinese, and Japanese.

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3 The accounts of First Church, Vancouver, to Kerriesdale Church are based on Goodfellow, op. cit., 277-305.
These people did not attend the church as a matter of course. It was the problem of the officials of the church to make it beneficial to the new residents. In the realization of this task several ministers occupied the pulpit, among them being Dr. J.S. Henderson, Reverend A.D. Archibald and Reverend J. Richmond Craig. Special classes were held for the children such as kindergartens and clubs. To accommodate these classes a Community House was provided on Campbell Avenue and Georgia Street. A fresh air camp was also established at Fircom Point on Gambier Island where some 300 people enjoyed a holiday each year. The money to finance this project was collected by the minister and his staff. On the whole it was a very uplifting work and proved a very material aid to many a poverty-stricken family.

Turning again to early Vancouver, it will be noticed that the population was increasing by leaps and bounds. The Presbyterians of First Church, feeling the need of another organization held a meeting on 20 September 1888 with Thomson in the chair and organized a new congregation called St. Andrew's. Early in 1889 the Reverend E.D. McLaren was inducted as pastor and the building was completed in May, 1890. The Sunday School was built and opened in September 1904. This building was very modern with special rooms for Sunday School classes and an auditorium. Reverend E.D. McLaren resigned on 1 September 1902 to become Secretary to the Home Mission Committee of the General Assembly, which position he held for many years.
The third Presbyterian church in Vancouver known then as Zion Church was begun by a group of Presbyterians from Prince Edward Island who lived in the Mount Pleasant district. In spite of opposition from Westminster Presbytery they called their former minister, Reverend J.M. McLeod from Prince Edward Island and established a congregation in 1889. The Westminster Presbytery was opposed to this action for they felt that the membership was not sufficient to organize a new congregation. However in the next year Zion Church joined the Presbytery and selected a site for a church. On February 19, 1892 they opened their new church which was situated near the Mount Pleasant Undertaking Parlors. So rapidly did this district grow that a larger church was necessary and by May 1909 Mount Pleasant Presbyterian Church was erected and completed on the corner of Tenth Avenue and Quebec Street. After church union the name of the church was changed to that of St. Gile's United Church.

The west end was also growing rapidly and desired a separate congregation. Accordingly in 1902 the congregation of St. Andrew's sanctioned a division of itself to form what was to be St. John's. St. John's Church was a magnificent stone church completed in 1906.

A fourth district was on the south side of False Creek and had been built up rapidly with residential houses and St. Andrew's sought to supply it with some services. Work began with the establishment of a small
Sunday School in a vacant store. During this time a small congregation was also commenced and operated until 1898 when it became a mission station. It was one of three stations of: Fairview, Central Park, and Port Moody. By 1899 the district had grown so in population that a regular church congregation was formed. The site was secured and a small church was erected on Seventh Avenue near Granville Street. The first name was Fairview Presbyterian Church but in 1901 the name was changed to Chalmers Church. The church and congregation continued to grow until 1911, when it was decided to erect a larger and modern church. This included, a fine auditorium, swimming pool, and other features of a community centre. It is considered now as one of the most up to date churches in the west and is situated on 12th Avenue and Hemlock Street.

Still farther west Vancouver’s population spread until it reached the Kitsilano Beach. Here on Cornwall and Yew Streets a vacant store was rented in 1906 to accommodate the nucleus of a congregation. Now the church is situated on Fourth Avenue opposite the Kitsilano Public School.

To the south in Kerrisdale the real estate boom continued. The Presbyterian congregation began as a mission, in 1910, preached to by a student, but rapidly became a full fledged congregation with a completed church in 1911.4

In the Fraser Valley, at the eastern end where the Chilliwack district is situated, the Presbyterians attended Methodist services. Some loyal ones made persistent calls to the Presbyterian Church in Canada, but not until after the Canadian Pacific Railway was completed did any minister attempt to come. The people were anxious to have a Presbyterian minister and a congregation formed, so lost no time in erecting a church on 14 acres of property donated by J.C. Henderson. The minister with one catechist supplied Chilliwack, Rosedale, Island, and Agassiz.

In 1889 the Reverend Alexander Dunn returned from Alberni where he had established a mission during the previous three years. This time Dunn returned to the Fraser Valley not to take over the whole field, but only that on the north side of the river from Whonnock to Agassiz inclusive. This was known as the Mount Lehmann Field.

The fourth missionary of the first group of four from the Presbyterian Church in Canada was John Chisholm. He made his first headquarters in Nicola during the vacancy of George Murray. As mentioned in his letter,

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5 The account of Chilliwack is based on G.A.M., 1889, appendix I, XXIV and following yearly Home Mission reports.
6 G.A.M., 1891, appendix I, XXXVII, XXXVIII.
7 This account is based on The Western Recorder, October, 1935, 12.
quoted on pages 46, 47, he made exploratory trips into the interior including trips down the Okanagan and in the Boundary country. Later he established his headquarters in Kamloops and there built the first Presbyterian Church, St. Andrew's on two lots obtained from the Canadian Pacific Railway. Chisholm stayed until 1890, but before leaving recommended a missionary for the Spallumcheen River valley. This district lay between Lake Okanagan and Lake Shuswap. It was the home of Alexander Leslie Fortune who was the first settler in the district and came to British Columbia in the gold rush days with the Overland Party. Fortune arrived on the banks of the Spallumcheen in 1866. Here he settled, cleared his land, and engaged in stock farming. Another important occupation of his was having a Sabbath School with the children of the Indian tribe nearby. This was the first form of Presbyterianism ever held in the interior of British Columbia.

Just 20 years after the arrival of Fortune, the Reverend J.A. Jaffary came out as the first permanent representative of the Presbyterians. In the meantime settlers had come into the country. Jaffary made his headquarters at a place called Landsdowne, about two miles from the present railroad town of Armstrong. Landsdowne was moved over to the Canadian Pacific branch line connecting Sicamous to Okanagan Landing when the railroad was built in 1891-2. The new town was called Armstrong. Other places preached in regularly by Jaffary were Enderby, Vernon,
Kelowna and nearer points. Jaffary stayed until 1890 during which time he covered the country by horseback. His successor was John Knox Wright and Reverend Paul F. Langill was chosen for Vernon. Langill undertook to supply Benvoulin, Postill's Ranch and Vernon. The town of Vernon grew rapidly as a result of the new railroad. In four years the population increased to some 600. Reverend George A. Wilson served Vernon, Lumby and Caledonian Valley from 1894-99 during which time St. Andrew's Church was built free of debt.

At Benvoulin, Bethel Church was built in 1892, and was contributed to by the Presbyterians of Guelph, Ontario. It was christened by Lady Aberdeen who attended the church during her stay in the country. This took place during the ministry of Reverend Langill.

Knox Church was built in Kelowna in 1897 during the ministry of Reverend R. Boyle. Under Reverend A.W.K. Herdman a new Knox Church was built in 1910. Kelowna became a union congregation in 1916 because of the efforts of Reverend Alexander Dunn who believed in it deeply. He resigned to let the Methodist minister be pastor of the united congregation.

In 1911 Armstrong and Enderby became separate charges and in the same year under the ministry of Reverend Duncan Campbell, St. Andrew's brick church was built. It was also in Enderby where Alexander Fortune resided and where he died in 1915 at the age of 85. To commemorate such a fam-
ous life a stone monument was erected to his honor in 1924 by the old timers of the Valley in co-operation with the Presbytery of Kamloops.

Farther to the east Presbyterianism had taken root in another beautiful valley known as the Columbia, situated between the Rocky Mountains and the Selkirk Range. The Columbia Valley was first visited by organized Presbyterianism in 1887 when Dr. J.C. Herdman, Superintendent of Missions, and Reverend A.H. Cameron of Donald, B.C., took a trip through the upper Columbia region. They travelled by boat from Golden on the main line of the Canadian Pacific Railway to Boat Landing, now known as Windermere. They then took ponies to Cranbrook and Galbraith's Crossing. From here they made their way across the Rocky Mountains to MacLeod and Lethbridge in Alberta. This trip was made long before the Crow's Nest Pass Railway was put through the mountains. The services held during this trip through the East Kootenay were the first of any Protestant denomination. In 1888 A.H. Cameron made another trip down the Columbia from Revelstoke in a rowboat. Missions and preaching stations soon followed, served and ministered by men under the guiding and resourceful hand of James Robertson the great Superintendent. By 1899 he had the cooperation of the congregations to form the Pres-

9 Presbyterian Record, December, 1903.
One of the very first Presbyterian missionaries in the Kootenay country was Reverend A.H. Cameron who was in charge of a field along the newly built main line of the Canadian Pacific Railway in 1886. He had charge of all points between and including Donald and Golden. A small church was erected at Donald but later the headquarters were moved to Revelstoke. Reverend D. Oliver had a roving commission along the Crowsnest railway when it was built in 1898 and Reverend A. Dunn, B.A., was stationed at Fernie.

At this time Fort Steele was a prosperous mining town but it soon was overtaken in size and importance by Cranbrook. This town had hardly begun when the first Presbyterian services were held in a hotel there in July 1898. In 1906 a new church was dedicated by Dr. C.W. Gordon (Ralph Connor) and the former church built in 1898-9 was used for the Sabbath School.

In 1925 the majority of the congregation voted to continue Presbyterian and the minority joined the Methodists. The United Church then built one of the finest and best equipped churches in the interior for the sum of 40,000 dollars.

The southern part of the Kootenay region developed because of several factors. One of the first of these was the completion of the Northern Pacific Railway in the United States in 1883. In order to gain access to this

11 Minutes of the Synod of British Columbia, 1892 and 1899.
line for the district a port of entry was established at Rykerts. Agriculture was developed after 1893 when some 8000 acres of flat lands were dyked. This was near what is now called Creston. Further impetus was given to development when the Crow's Nest line was completed in 1898 and a Great Northern Branch line finished by 1900. Lumbering and fruit growing soon became important industries of the Kootenay and Moyie valleys of British Columbia. With the population growing Methodist and Presbyterian services were started at Moyie. Reverend Alexander Dunn represented the Presbyterian Church at Moyie in 1900. Other points including Sandon and Creston were in the charge. A church was completed in Moyie in 1908 and Creston was made a separate charge. Under Reverend T.G. McLeod, St. Stephen's Church was built in Creston. Numerous other settlements sprang up and became mission stations throughout these valleys of the Kootenay and Boundary country. But it was difficult to keep them supplied for reasons given previously. (See pages 51, 52.)

The next great region to be reorganized under the Presbyterian Church in Canada was the Cariboo. Actually it was included within the bounds of Westminster and Kamloops Presbytery but no missionaries from the Presbyterian Church, The Western Recorder, Vancouver, B.C., February, 1937, 12.


ian Church had visited it since the days of Daniel Duff in 1865. Reverend George Murray travelled as far as Clinton in the 1870's. But it was not until 1892 that definite action was taken towards supplying this needy field.

This was undertaken by James Robertson who appointed George A. Wilson to investigate the field and find out its needs in 1894. He spent three months in the country, going as far north as Barkerville, as far west as Hazle-ville in the Chilcotin country, and as far east as Horsefly. Wilson found a church already built by the people of Quesnel, who were supplied first. Barkerville was included in this charge until 1902.

The next great event in this country was the arrival of the Grand Trunk Railway. New centres of population sprang up. Some of them were growing and speculating before the railroad was built near them such as the rival towns of Fort George and South Fort George. Gambling, drunkenness and prostitution were rife until the railroad avoided them both and Prince George was established as its station. Two ministers, C.M.Wright and A.C.Justice were settled at these points to supply the population.

There were then between 1910 and 1914 some four ministers in the Cariboo: Reverend W. Stott at Quesnel, P.T.Pilkey at Fort Fraser, 170 miles away and the two men at Fort George. Stott, on the east side of the Fraser attended the meetings of the Kamloops Presbytery at great expense to the treasury for the long trip. The others on
the west side of the Fraser attended the meetings of Westminster Presbytery, also at great expense to the treasury of the Presbytery. To overcome these great distances a new Presbytery of the Cariboo was created for the convenience of the missionaries in this district in 1914 by the General Assembly. It consisted of the congregations of Quesnel, Fort Fraser, Fort George and the mission fields of South Fort George, McBride, Tete Jaune Cache, and Barkerville. It also included the Peace River land district. The ministers and missionaries could hold presbytery meetings at less travelling expense. It was expected that as the population grew many new congregations would be established and thus make the attendance at the Presbytery approach that of the other presbyteries.

But in this year of 1914 the Great War broke out in Europe, causing a tremendous upset in the economic conditions of the world. As a result all building and development in the Cariboo stopped and business declined for many years.

Soon after Reverend G.A. Wilson explored the Cariboo in 1894 gold was discovered in the gravel bottoms of the creeks flowing into the Yukon River. It was in the summer of 1897 that the eyes of the civilized world were turned in this direction. Very soon thousands migrated from their countries towards the gold fields of the north. Many embarked for the new land from Seattle and Vancouver.

14 The account of the Yukon is based on Pringle, G.C.F., The Western Recorder, April 1937, 12.
While watching the traffic on the wharves of the Port of Vancouver, James Robertson, the Superintendent of Western Missions for Canada determined that something else for the soul besides rum and gambling should be provided.

Four missionaries were sent to the Yukon before the end of 1898. R.M.Dickey set out in the fall of 1897 and commenced work at Skagway. Dr. A.S.Grant followed, leaving Vancouver on the 17 January 1898, and by February was at work at Lake Bennett where he built a church -- "A wooden frame covered with tenting." He then made his way down the Yukon River to Dawson. John Pringle left in March 1898 for Fort Wrangell, drawing his sleigh with 400 pounds of supplies up the Stikine River to Glenora, 150 miles, and began to work at Glenora and Telegraph Creek.

Dr. Grant's medical training was a great help in the north, where there was so much sickness. Nurses from the newly organized Victorian Order of Nurses were also sent north by the women of the Presbyterian Church. The first wing of the Good Samaritan hospital was opened in June 1898, with Miss Smith as first matron.

The first services in Dawson were held in a sawmill until St. Andrew's log church and manse were completed. After Dr. Grant withdrew in 1900, he was succeeded by Reverend J.J.Wright under whose ministry a hall and reading room were provided. In 1901 Dr. Grant again became pastor for seven years as well as physician and public benefactor. Under his leadership, a fine church was erected in 1901,
which seated 600 people. Later a pipe organ was installed and a large manse was built.

The brothers John and George Pringle did splendid work in the busy communities where the mining camps were located. Reverend George Pringle had his headquarters in a 10 by 12 foot log cabin at Gold Bottom, 20 miles up the river from Dawson, from 1901 to 1910. During the first few years of his mission six creek churches were built.

John Pringle spent the first few years of his ministry in northern British Columbia in Atlin and other points. Here were located 1200 miners in 1898 and there was much need of medical and hospital aid. By his letters the women of St. Andrew's Church, Toronto were aroused to form the Atlin Nurse Committee. Through their efforts the need was supplied while Pringle and the miners provided the buildings. (See Chapter on Women's Work). John Pringle left this field in 1901 and travelled by boat down the Yukon River to Dawson. Twelve miles up the Yukon from Dawson he established his mission at the Forks. In this field were two of the richest gold-bearing creeks in the Klondyke — Bonanza and Eldorado. In 1902 he built a frame church at the Forks, where he remained until 1908.

After 1910 the population of the Yukon gold fields quickly declined. The gravels did not contain enough gold

15 George C.F. Pringle was ordained at Dawson on the 13 August 1902, which was the most northerly ordination of any minister.
to make it pay by the pick and shovel method of mining. Only hydraulic and dredging methods requiring large capital mining companies could operate profitably and these did not require a large population. This resulted in the disappearance of the glorious old Stampede days.

The Presbyterian Church in Canada had provided something worthwhile in the lives of the men who during this period were cut off from the civilized world. They were exposed in the Yukon to very degrading influences. The church offered an avenue of escape and companionship with likeminded people who were interested in uplifting the community rather than destroying its morale.

With the decline of population missionary efforts of the Presbyterian Church in Canada were turned to other places. These soon appeared in the form of the camps along the coast of British Columbia. The story of the coast is told in the next chapter.
CHAPTER VIII

MISSIONS

Many of the regular congregations in British Columbia at first were mission stations, points of call for some itinerant missionary. With the increase of population at these points a mission station graduated into what was called an "augmented" congregation, which meant that they were nearly self-supporting, while a mission station might be partly or non-self-supporting. The fully grown-up stage, which every missionary strove for was the self-supporting congregation. It fell upon the Home Mission Committee of the Presbyterian Church in Canada to provide the funds for the remainder of the expenses. The needs of the Home Mission fields in a young and sparsely settled province were always greater than the funds of the church could supply, therefore it was necessary that a mission field become self-supporting as soon as possible.¹

Conditions prevented the missionary charges on the Coast from ever entering the self-supporting class. The stations were for the most part logging camps and canner-

ies made up of men speaking different languages and believ-
ing in different religions. Labor not being continu-
ous they were constantly on the move to different camps
or to the prairies and back again to some new place near
or on the coast. In those years before the Great War
there must have been some 6000 men near the tide-waters
of the coast. With such circumstances as this a perma-
ment self-supporting congregation with permanent officials
and members could not be expected. Exceptions to this
might be made where the industry had become permanent as
in Powell River or Ocean Falls where the populations grew
and the congregations were settled. But the other camps
were missionary charges and therefore continued to lean
on the support of the Church missionary funds.

Missionary work on the coast began in 1903, when
Reverend W.J.Kidd was appointed to visit the logging camps
and hold preaching services and converse with the men.
The biggest difficulty in a work of this kind was to se-
cure regular transportation. The first year's work was
done by using the old S.S.Cassiar, but it proved too ir-
regular. The next year an Indian dug-out was used but it
was too hazardous so a large row boat was bought and by
it all the camps of Jervis Inlet were visited in the year
1904. After a year spent in Atlin, Kidd resumed the coast
work, but this time he had a gasoline launch and his bro-
ther to assist him with the result that much more efficient
work was accomplished and at greater comfort. Kidd was
then called upon to establish a Presbyterian charge in Prince Rupert and others took up the coast work.

Alexander MacAulay, from Pictou County, Nova Scotia took up this task in 1907 and pushed forward in a most effective manner. This was due in great part to his personality and his reminiscences. Every last man in camp would gather into the bunk-house or cook-house to hear him. Another great attraction about him was his singing ability especially when accompanied by his wife and daughter. This type of thing was greatly appreciated by the men who were so isolated and cut off from many of the ordinary comforts of civilization. MacAulay was succeeded by Burgess in 1912 who was assisted by a young medical student. Then Dr. James Wallace took it over in 1914, supplied with a large new boat, but he abandoned the work to go overseas in the autumn of the same year. During the years of the Great War, 1914-1918, there was no one in the field.

After the War was over the Home Mission Committee searched for a suitable man to prosecute the work of the coast again. The best man that could be found was Reverend George C.F. Pringle. His past experience in the Yukon and as a chaplain in the army qualified him splendidly for the task. At the time of the call, Mr. Pringle was in Edinburgh, with satisfactory prospects in Scotland, but he remembered the West and the Klondike trails which lured him back to Canada by September 1920 with his wife
and children. His territory on the coast was, "forty miles out from Vancouver, commencing at Welcome Pass, along the mainland and inlets upcoast in salt water as far as you think it wise to go". His means of travel were in a very unseaworthy motor boat and as the first trip was made in storms, fog, and snow it was never forgotten. During the years that followed he proved himself a most apt and cooperative worker. Besides the camps he visited the settlers of the coast, whose lives were filled with hardships. They worked a lifetime of strenuous labor to clear a few acres of the primeval woodland. Being so far from the larger centres of population, medical help was also difficult to secure. These conditions made it very hard to raise a family properly.

To these people he brought a cheering message and such material comforts as he could urge those in better circumstances to contribute. It was not long before he had lending libraries of books and magazines circulating. He placed a library of 75 books in each of the 14 one-roomed schools of his territory. Ordinary magazines and general literature were placed at the disposal of the men in the camps. Amongst this was placed a plentiful supply of religious literature. The purpose of this literature was to

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2 Pringle, G.C.F., In Great Waters, Wesley Buildings, Toronto, Issued for the Board of Home Missions of the United Church of Canada, by the Committee on Literature, General Publicity and Missionary Education of the United Church of Canada, F.C. Stephenson, Secretary Young People's Missionary Education, 1928, 36. All the work on Coast missions is based on G.C.F. Pringle's articles.
combat the half-truths and embittered propaganda which was very prevalent at this time in the camps.

The work was greatly assisted when a new boat, built specially for mission work was provided in 1922 by the Home Mission Committee. The name of the boat was "Sky Pilot" and its home port was Vananda on Texada Island. Conditions were greatly improved as a result of this provision.

INDIAN MISSIONS

The work of the Presbyterian Church among the Indians of British Columbia was confined practically to the west coast of Vancouver Island. In 1891 Reverend John A. MacDonald, B.A., was sent to British Columbia. After some weeks of exploration in 1892, he decided that the most suitable place at which to establish a mission was Alberni; beautifully situated at the head of Alberni Canal, which penetrated to the heart of the Island.  

Here work was begun among two neighboring tribes, the Seshahats and Opitchesahts. A day school was begun and taught by the missionary's sister Minnie MacDonald. Failing health soon compelled her to abandon the work.

It was soon found that boarding schools were far better for Indian children than day schools. This was because of the frequent roving of the Indian bands, which depended upon seasonal occupations. Their occupations varied greatly. Some of them were whale and seal hunting, fishing, and hop

3 G.A.M., 1892, appendix 11, XXXII, XXXIII, XXXIV.
picking in Oregon and Washington. As a consequence the children could not attend regularly. Boarding schools overcame most of this difficulty since the children stayed for several months in the school and the teachers had more opportunity to train and teach. It meant that the children had continual surveillance and closer contact with modern civilization and better morals.

The beginning of the second year witnessed the opening of a school for girls, which was soon enlarged to include boys also. Under the direction of Alexander McKee boys were taught the rudiments of farming and building.\(^4\)

Owing to ill health MacDonald retired in 1893. He was succeeded by Melvin Swartout, who with his wife and two children arrived at Alberni on 17 February 1894.\(^5\) Swartout became proficient in the native languages, and early in 1895 settled at Ucluelet, where McKee had preceded him.\(^6\) A day school was opened, conducted first by the missionary, then J.W.Russell and afterwards by Elizabeth May Armstrong. In 1896 Swartout opened a mission at Dodger's Cove, among the Ohiats, and continued there until 1899, when the arrival of McKee left him free to begin work at other points.

His work consisted in holding services in all the villages on both sides of Barclay Sound and Alberni Canal, which services were well attended and much appreciated by

\(^4\) G.A.M., 1895, appendix 13; LXXV.
\(^5\) G.A.M., 1894, appendix 11; LXXXVI, LXXVII, LXXVIII.
\(^6\) G.A.M., 1895, appendix 13; LXXVI.
the Indians. Many obstacles had to be contended with such as illicit liquor traffic, heathen customs, licentiousness, gambling and potlatches. The missionary often found himself opposing whites, who considered themselves respectable, in his fight for the Indians against the traffic. Against all these Swartout made considerable headway.

On 10 July 1904, he started out alone in his little sail boat to visit a village along the coast. There was a strong head wind blowing against which he had to tack, and the waves were increasing. It was his last voyage. Three months afterwards his body was discovered among the driftwood and the kelp. The boat was also found broken to pieces on the rocks. A big comber or specially fierce gust of wind had swamped the boat and caused him to lose his life. With heroic devoted spirit Mrs. Swartout and Miss Swartout, his daughter, carried on the work at Ucluelet until 1908.

The first matron of the Alberni home was Elizabeth Lister, who died after a few months of devoted service. Thereafter Miss McGregor and Maggie Minnes "held the fort" until the appointment in 1893 of Miss Bella Isola Johnston. In this way others continued to build upon the foundations already laid until August 1899, when J.R. and Mrs. Motion were appointed principal and matron with Miss Smith and

7 G.A.M., 1896, appendix 6; LXXXIV, LXXXV, LXXXVI.
10 G.A.M., 1893, appendix 13, XC, XCI, XCII, XCIII, XCIV.
Mrs. K. Cameron as teachers.  

In 1905 Motion was able to report 48 pupils, and that a small church had been erected near the school, to which additions had been made. The Assembly Minutes for 1910 and following years make frequent reference to the scourge of tuberculosis; and during the war years to "influenza".

J. Hendry was in charge in 1910, and succeeding him H.B. Currie, 1911-14; A. Russell, 1915-19; H.B. Currie, 1919-25. In 1918 the school was burned down, and rebuilt the following year. Since 1928 Reverend and Mrs. F.E. Pitts were in charge. Women's Missionary Society reports reveal splendid progress since Union. But unfortunately the school was again burned at the beginning of 1937.

Another branch of the Indian missionary work was carried on at Ahousat. This was a fishing village on the southeast coast of Flores Island, Clayoquot Sound, with a population in 1934 of 250.

Although the Ahousahts were visited by the Catholic Fathers, J. Seghers and A.J. Brabant, in 1874, the work of the Presbyterian Church was not begun until 1895. In May of that year J.W. Russell went to Ucluelet to relieve Swartout for seven months. During his stay there Russell began building a school house. Just before its completion in December Russell and his wife were appointed to Ahousat. Indians still living there remember the visit of Swartout,

11 G.A.M., 1900, appendix 154, 155, 156.
13 G.A.M., 1896, appendix 6; LXXXIV, LXXXV, LXXXVI.
and the arrival of Russell and his wife in 1895. In spite of many difficulties encountered, drinking, gambling, immorality, potlatches, superstitions and medicine men, and the frequent movings of a fishing population -- a home was built, the lower part of which was reserved for a school. By 1901 progress in several directions was reported. 14 A new house had been built, the school remodelled, Miss J. McNeill added to the staff, and Reverend Thomas Oswald appointed to Nootka, where 450 Indians had long desired an appointment. 15

The Reverend and Mrs. J. C. Butchart succeeded in 1903. With the aid of a Government grant, a new boarding school was built by John T. Ross, missionary at Dodger's Creek. 16 This was in 1904. He was a practical builder and completed the work with local help. The Reverend J. L. Millar took charge in 1906, his sister acting as assistant matron. John T. Ross followed in 1910 to 1917. He was succeeded by Hugh Vanderveen, formerly of Ucluelet, in October 1917, and in April of the following year the school was burned. 17 It is supposed that the Indian children burned the schools. Their mentality is very low and possibly a different type of discipline or more frequent vacations would have avoided such an incident. Ross was again in charge of building the new school that same year, 1918. 18 It was built under the auspices of the Women's Missionary Society. When the school was reopened, Reverend J. L. Millar was re-appointed as principal with Mrs.

14 G.A.M., 1901, appendix 163, 164.  
15 G.A.M., 1901, appendix 163, 164.  
17 G.A.M., 1918, appendix 41, 50.  
18 G.A.M., 1919, appendix 42, 52.
Millar as teacher. He continued in charge until 1928, when Reverend and Mrs. W.R. Wood took over the work. Reverend and Mrs. J. Jones were appointed in 1929 and are still in charge.

In the schools for the Indians along the Alberni Canal and Ahousat a very practical education was given. Reading and writing of English were given special attention. Much time was given to Bible study and the Catechism. The boys learned the rudiments of woodworking and farming while the girls were taught in the home to do housework. They could also make bread, can fruit, and care for milk and butter. During the recent years there was an improvement in the health of the Indians due to better observation of the health rules.

During the years a large number of white people, settlers and fishermen mostly, came into the district and scattered along the coast. These were ministered to along with the aborigines. In 1920, the church recognizing the need of a special man for whites, appointed C. E. Motte, then a student giving part time. Shortly before union Motte was presented with a 36 foot gasoline launch called the "Broadcaster" for use in that part of the coast. And so it came about that the Presbyterians were enabled to present two boats to the Marine Missions at the Union of 1925. The Marine Missions is the name under which the coast work acts for the United Church of Canada.

20 G.A.M., 1902, 188, 189.
CHINESE MISSIONS

Mission work of the Presbyterian Church in Canada, also extended to the Chinese of the province. The Chinese came with the earliest gold-seekers, in 1858. For a time, they were unnoticed, as they clung to the poor and discarded workings, being content with small but irregular returns. In 1864, about 2000 were in the two colonies. Ten years later, there were over 900 Chinese mining in the Cariboo. Already the agitation against them had commenced. Nevertheless, their numbers continued to increase. The Legislature stated, in 1879, that the Chinese population was then about 6000. The contractors for the building of the Canadian Pacific Railway, after they had exhausted every reasonably available source of white labour, imported more than 6000 Chinese for the work.

After the completion of railway construction, the competition of these people was severely felt.21 The city of Victoria seemed to be their rendezvous in the early years. So, it is in Victoria, that the first efforts were made by the Presbyterian Church to reach them. Upon a request from the Synod of British Columbia, the Foreign Mission Committee, Western Division, of the Presbyterian Church in Canada, in 1892, sent out the Reverend A.B. Winchester, B.A., of Berlin, Ontario, a former missionary to China, to Victoria, British Columbia. He was instructed

to investigate on his way to Victoria, the Chinese mission work as carried on at San Francisco, that he might profit thereby in the prosecution of his work in Victoria.  

He reported of his findings in San Francisco and Portland, Oregon, that the one difficulty in the implanting of the gospel in the hearts of these Orientals, was their itinerating and nomadic habits, caused by their necessity to depend on seasonal work. Victoria was no exception. He found that no fixed congregation could be maintained, because of the majority of the Chinese pursuing their occupation in the numerous salmon canneries. Further difficulty was met with in his being unable to converse or preach to them in the Cantonese colloquial, which all of them spoke and understood.

Consequently, the Foreign Mission Committee appointed C.A. Colman as a helper to Winchester. Colman could speak Cantonese, and steps were taken to hold a campaign. A theatre was rented in China town, but after the first few services the audiences soon dwindled. A boy's day school was attempted but ended in failure. The only thing that was a success, was the Chinese evening school. This was largely due to the fact that English was taught there, and the Chinese found it greatly to their advantage to learn English, even though they must listen to the white man's gospel, his hymns, and his catechism. Teachers were secured

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22 G.A.M., 1892, appendix 11, LXI.
23 G.A.M., 1894, appendix 11, LXXI.
from volunteer members of the city congregations and it was upon their somewhat unsteady cooperation that the missionary depended.\(^\text{24}\)

It was the Christian Endeavor Societies, which supplied the teachers, and in 1894, Winchester reported, four of these in Vancouver operating four Chinese schools, five nights a week. In New Westminster there were three, and one each in Victoria,\(^\text{25}\) Union (Cumberland), Nelson and Kaslo.\(^\text{26}\)

In 1894 Winchester embarked for Canton, there to study Cantonese at the American Chinese Presbyterian College. He also was looking for a Christian Chinese worker. This he found in the person of Ng Mon Hing, who returned to Victoria with Winchester on 27 March 1895.\(^\text{27}\)

Mon Hing's duties were to preach and evangelize as directed and to assist the missionary to learn the language. Ng. Mon Hing continued in the Chinese Presbyterian work in British Columbia for many years. His name appears for the last time as Chinese missionary in Vancouver in the 1918 report. He was with Winchester in Victoria until 1902. He then spent a few years in Toronto. In 1910 he was back in Vancouver and stayed at the work there until 1917. He made frequent trips to other points in British Columbia, bringing the gospel to the Chinese. One of the points visited annually were the canneries along the Fraser. In

\(^{24}\) G.A.M., 1894, appendix 11, LXXII, LXXIII.
\(^{25}\) G.A.M., 1894, appendix 11, LXXII, LXXIII.
\(^{26}\) G.A.M., 1894, appendix 11, LXXII, LXXIII.
\(^{27}\) G.A.M., 1895, appendix 13, LXXII.
1895 Winchester reports as follows:

From New Westminster to the mouth of the river there are about thirty canneries. About 3000 Chinese stay here during the canning season. If anyone would like to see what the world would be like without religion to restrain, refine and soften human hearts, he might get a hint of it along the banks of the Fraser in the summer months. Here is a world in miniature. British, French, German, American, Swede, Russian, Indian, Japanese, Chinese, are all there -- a heterogeneous mass gangrened by vice of every name. We visited daily from house to house, i.e., boarding houses, gambling dens, opium joints, stores, etc., and addressed groups of men wherever we could reach them. Even here we found some evidently glad to hear the gospel, and some whom, we believe, the Lord had quickened. Two brothers -- storekeepers -- are Christian at heart, but dare not speak their faith lest they be persecuted and lose all. One keeper of a gambling den was fairly mad with rage against us and abused Mr. Ng by vilest invective. He went in and brought out a shot-gun as if he meant to use it on us. Then the two brothers already referred to stepped forward and said there must be no more of this. "These honoured teachers", said they, "have come only for our good and we will not hear them insulted after this manner." One man pulled out of his bosom a well-thumbed New Testament and reverently handled and spoke of it as his inviolable treasure. On the whole, this department of our work seems most difficult and fruitless. 28

It was the same in all parts of the province -- an unbroken wall of opposition. Winchester in his report of 1897 attributes it to anti-Chinese propaganda of the Pacific Slope. This was carried on in the public press, and in the labor union meetings, even the Provincial Legislature could hardly pass a bill without an anti-Chinese clause. Cases in large numbers came to his notice of Chinese brutally and in some cases seriously injured, and that

28 G.A.M., 1896, appendix 6, LXXXII, LXXXIII.
absolutely without cause.

Furthermore Christianity **forbid** the worship of ancestors, which excluded many of the virtuous and patriotic Chinese. Also opposition came from Chinese Highbinders, gamblers, opium dealers and brothel-managers because the missionary was against their wicked ways.

For the first three years there were no baptisms to report, the fourth year only one, the fifth year eleven baptisms. On 22 January 1899 the First Presbyterian Chinese Church of Victoria was authorized by the Presbytery of Victoria. The work in this city continued apace.

In 1910 a new Chinese Public School was opened for day and night work. A hall had been used for the Chinese meetings for many years but in the 1922 report, a new church had been erected, with auditorium, gymnasium, dressing rooms, kitchen, class rooms, and a home for young men. Over $1200 was subscribed by the Chinese for its erection. 12 families and 27 young men constituted the membership and at a communion, 46 members were present. The Sunday School had 7 teachers and officers and 30 pupils; the night school 3 teachers and 57 pupils; the kindergarten, 2 teachers and 30 pupils, and the Music Class, 8 pupils. There was also a Women's Missionary Society and a Young Men's Christian Association.

29 G.A.M., 1897, appendix 187.
31 G.A.M., 1910, appendix 139.
32 G.A.M., 1922, appendix 125.
The Chinese of Vancouver provided a hall rent free for Chinese Presbyterian services in 1921. In the 1925 report, the enrollment was 58 members in the church and 70 in the Sunday School.

Work was also carried on at Cumberland since 1895, but progress could not be reported because of continuous opposition from Chinese secret societies. Nevertheless L.W. Hall who labored there among their sick from 1895 to 1909 could report some appreciation.

The work for the most part was carried on by many volunteer workers at different points throughout the province. But some mention should be made of outstanding leaders in the work.

Reverend A.B. Winchester, B.A. worked in Victoria until 1900. He was succeeded by the Reverend Archibald Ewing in 1902, and assisted by Caroline Gunn and Naa Seung. In 1910 L.W. Hall of Cumberland took over the work in Victoria, assisted by Leung Mooi Fong. Alice Cronkhite began at Victoria in 1918, on the retirement of Hall and with Reverend Leung in charge. Mrs. K. McQueen assisted from 1918 to 1924.

C.A. Colman, who could speak Cantonese fluently, commenced the Chinese work in Vancouver in 1893. He was connected with this work until 1910. Mr. Ng Mon Hing was used in Victoria, Vancouver, Toronto and Cumberland, but spent his later years in Vancouver (1910-1917).
The Foreign Mission Committee was also able to send missionaries among the East Indians or Sikhs of the Province. These missionaries were men who had spent the most of their lives in India or Trinidad and knew Punjabi, which was the language of the East Indians dwelling in the Province of British Columbia.

Some of the missionaries who worked among the Indians were Dr. K.J. Grant, of Trinidad, who began in 1914, Reverend W.L. McRae, of Trinidad who began in Victoria in 1915. He spent many years working among them. In 1916, Grant was joined by Jagat Singh. Others who assisted during the years were Reverend A.P. Ledingham of India, Philip Buttam Singh, and in 1922 Dr. W.A. Wilson.

This work consisted mainly in visiting the East Indians and conversing with them in Punjabi on topics of religion. This required much travelling as they were widely scattered over the province. The night school in Victoria, taught English and was an attraction.

But they did not respond. They based their judgment of Christianity, upon the treatment they had received from the white man. They wanted full privileges of a British subject in Canada and no restrictions upon immigration, since they were also British Subjects. They were

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33 G.A.M., 1914, appendix 49.
See also, G.A.M., 1915, appendix 52.
34 G.A.M., 1918, appendix 41.
embittered over the Komagata Maru affair of May 1914. 36 This shipload of Hindu would-be immigrants were not allowed to land. This among other things prejudiced them, and in a few years they raised their Sikh temple in Vancouver. But the missionaries continued and persevered.

The Japanese Christians were for the most part in the fold of the Methodist church. So the non-Anglo-Saxon missionary work of the Presbyterian Church in Canada was mostly to the Indians, Chinese, and Hindus. Some attention was also paid to the Italians in Vancouver.

It would be unfair to close this chapter, without reference to the valuable and continuous aid rendered to the Indian mission work of Canada by the Women's Missionary Society. This society carried on an aggressive campaign for years to supply the missions with many of the necessities needed.

36 G.A.M., 1918, appendix 41.

See also a good account of Komagata Maru incident in Vancouver Daily Province Magazine Section June 11, 1938, p. 7.
CHAPTER IX

THE CONTRIBUTION OF THE WOMEN

During the last 50 years a group of women's organizations for church work grew up in all congregations.

The Ladies' Aid was one category of these organizations which never extended farther than the congregation. There was no nation wide constitution to govern them, as they were locally directed and limited only by working and assisting the sessions and boards of management. Formerly they were known as Ladies' Aid Societies but during the Twentieth Century they were more frequently called the "Women's Associations", nevertheless their purpose remained the same. This was largely to supply the church with any necessities and comforts which it lacked.

A list of such things supplied or accomplished might include: cleaning and painting the basement, building fund, carpet, clock, hymn books, piano for Sunday School, flowers for"shut-ins", assumption of debt on installation of heating plant, Christmas baskets, groceries for relief, etc, etc. During the war period (1914-1918) many of the societies devoted their efforts to Red Cross Work. Financial burdens of the congregations were often shouldered by the Ladies' Aid societies to a greater or lesser degree.
as the dignity of the men of the church would allow. Money for these various expenses was raised mostly from membership fees or from socials, concerts, teas or bazaars, at which women's handwork was sold.

A noteworthy example of this kind of work was that done on the lower mainland of British Columbia during the years 1908 to 1925. "The Women's Auxiliary of Westminster Hall", was formed in 1908 and was representative in Vancouver of St. John's, St. Andrew's, First, Mount Pleasant, Chalmers, Kitsilano, Robertson, and St. Paul's congregations. Other congregations it represented were: St. Stephen's, New Westminster, St. Andrew's, New Westminster, North Vancouver, Ladner, Eburne, Central Park, and Sapperton. By its contributions and efforts, the theological college was supplied with furniture and accommodation for the rooms of the students. It also looked after the annual banquets, opening and closing exercises, receptions and luncheons.1

During later years the women's organizations began to take on a national aspect due largely to the demands and needs of the church. One of the most pressing needs was the mission work, home and foreign, conducted by the Home Missionary Committee and the Foreign Missionary Committee

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1 This account of the Women's Auxiliary of Westminster Hall, is based upon an article by the editor: The Right Arm of Westminster Hall, Westminster Hall Magazine, Vancouver, B.C., Published by the Students of Westminster Hall, February 1912, I, 9, 34.
both directly under the General Assembly. Certain fields were supported exclusively by the women, through their national organization, the Women's Missionary Society (Western Division). This organization was the result of a union in 1914 of three bodies, the Montreal Woman's Missionary Society, which developed from a society founded in 1864, the Woman's Foreign Missionary Society, established in 1876, and the Women's Home Missionary Society created in 1903. Since the Montreal Society operated mostly in Montreal and towns near there, its work will not be described.

The Woman's Foreign Missionary Society was promoted in Toronto on 21 March 1876. The aims and purposes of this society were: "to aid the Foreign Missions Committee in support of its work among heathen women and children, to interest the women and children of the Church in this work, and to call forth in a systematic way their prayers and free-will offerings in its behalf". ²

It began in Toronto with only Toronto residents in its membership. But its influence spread outside of the city and brought forth "Auxiliaries" in many congregations. When there were enough auxiliaries in any presbytery they formed a presbyterial, the annual meetings of which revived great interest in foreign missionary work. By 1886

² The work of women's organizations of Canada in general is based upon McNeill, J.T., The Presbyterian Church in Canada 1875 - 1925, Toronto, General Board of the Presbyterian Church in Canada, 1925, 137 - 148. The quotation is from page 143.
there were 16 presbyterials and in 1906, 29. In 1914
there were 45, with 1,084 auxiliaries and 36,367 members.
This Society was maintained mainly by systematic contri-
butions of its members. ³

The Society grew until its activities were almost as
extensive as those of the Foreign Mission Committee of the
General Assembly. There were 60 single women missionaries
abroad supported by this organization in 1914. Besides
this it supported in Central India five medical mission-
aries, a women's hospital, and a girl's boarding school.
In Formosa, it had another girl's school. The Indians of
Western Canada including those at Alberni also benefited
from this hospitality and whole hearted sacrifice. This
was usually considered as the most important of the women's
organizations although the Women's Home Mission Committee
ranked closely to it for top place.

The Women's Home Mission Committee of the Presbyter-
ian Church in Canada had its birth in the necessity of
hospital services for the miners at Atlin, British Colum-
bia in 1897-1898. This was when the Klondyke gold rush to
the Yukon River took place and thousands of men and a few
women rushed into a country that was nearly bare of nurs-
ing aids. As has been mentioned previously (pages 66-68)
four missionaries were sent up by Dr. James Robertson.
Their letters were soon depicting the terrible conditions
of those needing medical help. The letters of Reverend

³ McNeill, J.T., op. cit., 144.
R.M. Dickey and Reverend John Pringle sent a special challenge to the women of the Church. 4

With a view to coping with the conditions at Atlin, British Columbia, where John Pringle was situated, some Presbyterian women in St. Andrew's, King Street, Toronto, held a meeting. They had learned that there were 1200 miners in Atlin and men were dying there for lack of care. This was in the year 1898. They then enlarged their former committee and named it the Atlin Nurse Committee. By their efforts 1500 dollars were raised towards the project. Two nurses were hired at a salary of 25 dollars per month for a period of two years. Their names were Miss E.H. Mitchell and Miss Helen Bone and they left Toronto for Atlin, 1000 miles north of Vancouver on July 1, 1899. Letters of appreciation for their services soon reached the Toronto women.

The crying need of Atlin was a hospital to house the nurses and patients. To provide for this John Pringle aroused the community, doctors, lawyers, and ministers to construct a hospital in the town. With the help of so many a very respectable building was erected. It was known as St. Andrew's Hospital and was the first Presbyterian hospital in Canada. 5

For 30 years the Women's Missionary Society supplied

4 G.A.M., 1898, appendix 18, 19, 20, 21, 22, 23.
medical service to St. Andrew's Hospital. At the end of that time, 1929, the community was able to assume full support of the hospital. In 1903 the Atlin Nurse Committee had changed its name to the Women's Home Missionary Society. Its object then became: "to aid the Assembly's Home Mission Committee by undertaking nursing and hospital work at such points in the newer districts of the country as the Committee may select, by engaging in any work of a kindred nature that the Committee may deem it advisable to have taken up; and by co-operating with the Committee in raising funds for the general Home Mission Work of the Church". The fact that it was a Canadian work appealed to the women of the church and sub-committees were organized soon in Winnipeg, Regina, Edmonton, and Vancouver.

The Society continued to carry out its aims for the next 11 years as a separate organization and expended during that time 275,000 dollars and distributed clothing and supplies in large quantities. By 1914 it was supporting 7 hospitals, 11 mission fields, 7 school homes, 8 deaconesses, 3 workers in the Department of the Stranger, 3 in the Jewish Department, and giving aid to six other departments of the Home Mission Work. In 1914 there was a staff of 66 workers in all, and the organization included

6 Year Book, The United Church of Canada, General Offices, 1930, Toronto, 212.
7 G.A.M., 1903, appendix 7.
8 Kipp, op. cit., 72, 73.
46 presbyterials, 1,019 auxiliaries and bands, and
25,077 members.9

The three societies which have just been described
found it difficult to avoid overlapping in their functions,
and in many congregations it was hard to get officers for
the different organizations. Some auxiliaries and presby-
terials in the West combined the duties of the Women's
Home Missionary and the Woman's Foreign Missionary Society
into one organization. Many requests came to the General
Assembly for an amalgamation of the two societies and in
1907 a committee was set up to investigate the matter.
Finally the three societies of the Western Section formed
a basis of union which had been drawn up jointly and under
this the Montreal Woman's Missionary Society, the Woman's
Foreign Missionary Society, and the Women's Home Mission-
ary Society became the Women's Missionary Society in 1914.10

The new Society assumed all of the obligations and
duties of the former three and agreed to submit its annual
budget to the Home and Foreign Mission Boards of the Gen-
eral Assembly. Most of the work following the year 1914
had to do with the Great War services instead of the re-
gular missionary programme which was to be its normal
field. However, considerable social service work was done
among women, girls, and students during these years. The

9 McNeill, J. T., op. cit., 146, 147.
See also, Kipp, H.M., op. cit., 88

See also, G.A.M., 1915, appendix 7, 8, 9, 10, 11, 12, 13.
staff of the reorganized societies numbered about 250.

"In December 1924, it had 101 women missionaries in the foreign field: 12 in Formosa, 31 in Honan, 35 in India, 11 in Korea, 11 in South China and 1 in Japan. The remainder were divided among home fields, including seven boarding schools for Indian children, ten school homes mainly for foreign-born children in the West, and four for French work in Quebec, 14 hospitals or hospital units, and a varied programme of work, with a staff of 32, in departments of Social Service and of the Stranger." 11

From the foregoing description of the work of Presbyterian women in the Church, it will be realized, that they had their share of giving and of work. The auxiliaries, and that was the position that they maintained throughout, were responsible for much progress and many times showed themselves to be the right arm of the various congregations which they served. It further showed that the women of the Church were capable of effective organization and executive power, thus placing them on the threshold of the entry into the offices of the Church, which they had done so much for.

The mission stations of British Columbia were served by students from eastern theological colleges in many cases during the summer months. These students returned to the colleges to resume their courses in the winter months. This left the mission stations without anybody to minister to them until the next summer. To overcome this difficulty, a group of ministers of the church in British Columbia suggested that a college in British Columbia which held summer sessions only, would allow its students to do missionary work in the winter time and thus fill the gap heretofore experienced by the missionary fields.

Accordingly in 1906 several of the presbyteries passed resolutions or overtures requesting the Synod of British Columbia and Alberta to place the matter before the General Assembly. This was done and the General Assembly appointed a committee to investigate the needs of

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British Columbia. This committee found that it would be advantageous to establish a theological college in British Columbia having sessions in the summer time. It reported that there were 14 young men within the boundaries of the Synod who wished to enter the ministry, and further the Presbytery of Westminster pledged itself to give financial support towards the project. The General Assembly then adopted the report of its committee and agreed to establish the theological college in Vancouver, to begin work in April 1908. A board of management and a senate were appointed by the Assembly, and were given power to nominate a principal, and to make arrangements for the term of 1908. The first joint meeting of the board and senate was held on 24 September 1907, by the Reverend A.J. MacGillivray, who was afterwards appointed permanent chairman, and the Reverend John A. Logan, secretary.

At this meeting the board took steps towards finding a principal for the new institution. Later on 14 January 1908, the decision was made to appoint Reverend John MacKay, B.D., of Crescent Street Church, Montreal, as principal. After his arrival in British Columbia he was inducted into the office on 10 July 1908 by the Presbytery of Westminster. At another meeting of the joint board it was decided to call the new college "Westminster Hall" and the form of the crest

3 G.A.M., 1907, 74, 75, appendix 323, 324.
4 G.A.M., 1908, appendix 245, 246.
and motto were also adopted. Plans for a building with a
library and three classrooms, and professor's rooms, and
other equipment were also under consideration.

For the first month of the session beginning on 4
April 1908, classes met in McGill University College
Building by the kind permission of the college authorities.
Fortunately the need of erecting a new building was avoided
when a private school building on the corner of Cardero
and Barclay Streets (1600 Barclay) was offered for sale.
The Board purchased it and the faculty and students moved
into the new quarters on the 10 May 1908. It was adequate­
ly furnished by the College Ladies' Auxiliary and they
kept it in fine form from then until the day of union in
1925.

The new college was fortunate in receiving two endow­
ments for its library. The first one came from the Vipond's
family of Montreal in memory of their son and amounted to
300 dollars the first year with a 200 dollar annual grant
to follow. It was known as the "Frederick Cameron Vipond
Memorial Library". About 2500 volumes were secured for the
library by this fund. Another gift came from Mrs. Florence
Archibald, who gave the library of her late husband, Re‐
erend W.F.Archibald, Ph.D., a native of Truro, Nova Scotia,
for the use of the students of the Hall and the ministers

5 G.A.M., 1908, appendix 246.
6 G.A.M., 1908, appendix 246.
7 G.A.M., 1908, appendix 246.
of the Synod of British Columbia. This library was made up of 400 volumes. The endowment also included a cash sum of 5000 dollars, the interest of which was to be used for purchasing books for the "Archibald Circulating Library". An annual scholarship of one hundred dollars came from Dr. Alexander MacDougall and family of Montreal to be known as, "The James Sinclair MacDougall Scholarship".

During its 17 sessions the college enjoyed the services of many of the most notable theological professors. These men were available from other colleges because Westminster Hall held its sessions in the summer while other colleges were not in operation. The attendance, never very great, was less during the Great War because several students joined the army. Compared with the other Presbyterian theological colleges in Canada, Westminster Hall, had a fair enrolment and a reasonable cost. After holding the position in Westminster Hall for 11 years, Principal John MacKay resigned in 1919 to accept the principalship of Manitoba College.

He was succeeded by the Reverend W.H. Smith, M.A., Ph.D., D.D., of St. John's Church, Vancouver. Dr. Smith was appointed by the Board on 2 October 1919 as Principal and Professor of Practical Theology. In the next year Dr. John A. Logan was appointed as Registrar and Treasurer in addition to his duties as Librarian.

8 G.A.M., 1908, appendix 246.
9 G.A.M., 1908, appendix 246.
10 G.A.M., 1921, appendix 198.
11 For a list of the staffs for each year see Appendix.
A new movement towards economy was in process at this time. It was thought by many that expense could be avoided if the three colleges, Methodist, Anglican, and Presbyterian combined or exchanged their professors for certain courses and thus eliminate duplication of courses by different colleges. To discuss their views on this subject a joint meeting of representatives from the three colleges was held in Wesley Church, Vancouver, in 1922. They unanimously came to the conclusion that it could be done and each group presented the finding to its governing denominational body. These bodies also voted in favor of co-operation of the colleges in offering courses and services of professors.\textsuperscript{12} From then on, 1923 to 1925 the three colleges worked under the new system.\textsuperscript{13} But to Westminster Hall it meant, that the session took place in winter instead of in summer time as had been the case up to that time.\textsuperscript{14} It further meant that the services from visiting professors of the older colleges would be impracticable since the older colleges were in session during the winter time also.\textsuperscript{15} However compensations in the way of economy were received.

From the beginning it was found necessary to prepare young men for entering college. A special tutorial department was organized for this work under Reverend John A.

\textsuperscript{12} G.A.M., 1922, 81, 82.
\textsuperscript{13} G.A.M., 1923, appendix 219.
\textsuperscript{14} G.A.M., 1922, appendix 208, 209.
\textsuperscript{15} G.A.M., 1922, appendix 208, 209.
Logan, D.D., With him at different times were associated Reverend J.D. Gillam, W.D. Maxwell, B.A. (Oxon), H.T. Logan, M.A. (Oxon), J.T. McNeill, B.D., S.T. Galbraith, B.D., and others. The work was discontinued when the University of British Columbia was organized as it supplied instruction in the courses necessary for theological preparation.

During the 17 years that the college was in session over 100 students received part or all of their theological training there: 19 having received the degree of Doctor of Divinity and seven the degree of Bachelor of Divinity. The college filled a place in the religious life of the province but like all institutions of this nature, the tendency was for a student to advance himself educationally and to seek the better paid positions. The former aim is very commendable but the latter aim was based on personal ambition which ran counter to the teaching of the Gospel. This teaching was: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me". 16 Too many college graduates refused to go to the mission stations. They would rather wait for a more lucrative position. It thus appears that the ministry for some graduates was merely an occupation rather than an answer to the command: "Go ye into all the world, and preach the gospel to every creature". 17

16 Matthew 16:24.

17 Mark 16:15.
STATISTICS OF WESTMINSTER HALL

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Dr. Mackay Mourned Here

Former Principal of Westminster Hall

Widely Known.

Dr. John A. Mackay, former principal of Manitoba College, who died in Winnipeg on Monday, was well known in Vancouver as a preacher and former principal of Westminster Hall College.

He remained here until 1920, when he was appointed principal of Manitoba College. While in Vancouver, Dr. Mackay was first president of the Pacific Coast Theological Conference, president of the Canadian Club, a delegate to the Institute of Pacific Relations in Honolulu in 1927, and a popular public speaker.

Frequent Visitor.

He was gold medalist in his class at Toronto, and soon won a reputation as a scholar and writer. He was author of a number of books and was a frequent contributor to learned reviews.

As principal of Manitoba College, he revolutionized the policy by introducing a correspondence course in theology for graduate students, a course that attracted many ministers of other denominations.

He was a frequent visitor to Vancouver and, often preached here as guest minister. Less than two years ago, First United Church was filled to overflowing for his two sermons.

Conference Tribute.

He was born in Kintore, Oxford County, Ontario, in 1870. His wife, the former Julie Sampson of Woodstock, predeceased him in 1922. A son and a daughter survive.

Delegates to British Columbia Conference of the United Church of Canada, many of whom knew Dr. MacKay for many years, rose in silent tribute to his memory.

The conference passed a resolution concerning the profound regret with which it learned of the death of Dr. MacKay.

"Throughout the term of his occupancy in Westminster Hall," it read, "he gave of himself and his splendid gifts of intellect and character unspingly to the task of equipping and training young men for the ministry of Jesus Christ, and likewise made a great contribution to the religious and educational life and thought of this province; and in this expression of sorrow and regret we seek to voice with the utmost appreciation and gratitude in our memories of him."

(Vancouver Daily Province
May 18, 1938)

(P. 9)
CHAPTER XI

THE ATTITUDE OF THE PRESBYTERIAN CHURCH
IN SOCIAL QUESTIONS

It is generally the case where large numbers of single men are employed in industries and concentrated in camps about the industries, that the religious and moral standards of such a population are at a low ebb. British Columbia in the days of the gold rush was no exception to this rule. Religion was very much in the background of the minds of most of those searching for gold. Men became reckless in this country of hardships and isolation and such a disposition seems always to cause individuals to become equally reckless of their standards of behavior. This is the case today under similar conditions as it was then 75 years ago. Leisure time was spent in dissipation and forms of amusement which degraded the character. Young men from Eastern Canada brought up in religious homes seemed to shed all of the religious observances.¹

The influence of such practices left their mark upon the life of the province in later years. Ministers travelling across Canada, and working in the Prairies and then coming over into British Columbia remarked how the people of

¹ G.A.M., 1896, appendix 1, XXXIII, XXXIV.
this province failed to observe the Sabbath.\textsuperscript{2}

The people did respect the law of the country as far as rights of property were concerned and in regard to marriage between whites. But where whites and Indians were united in marriage or just came into contact with one another the moral standards of both races were forgotten. This with the heavy consumption of liquor caused a deplorable condition to exist in some districts and sectors of communities. Such conditions might have been avoided if the missionaries of the church had been on the scene earlier.

Ralph Connor while supervising in the Kootenay district found gambling, drinking and Sabbath desecration very rampant in 1897. The only place in one town where a service could be held was the saloon amidst very disturbing conditions.\textsuperscript{3} To such conditions the students were loath to go. But there was in many cases a nucleus of members of some denomination to build upon and it fell upon James Robertson to have these camp towns supplied with missionaries and churches. But for many years the funds were entirely inadequate. Some advancement in the building of churches and manse was made during 1897, 1898 and 1899 because of a wave of prosperity which the province experienced. But with the fall in the price of silver and lead and the increase of American import duties mining again had a hard time of it in 1900 and missionary work as a result found

\textsuperscript{2} G.A.M., 1894, appendix 1, XVII.

\textsuperscript{3} G.A.M., 1897, appendix 19.
the going difficult.

The people could not contribute towards the salary of the missionary and when vacancies occurred it was practically impossible to secure men to fill them. To overcome the situation a few men were secured from Scotland and Ireland in 1900, and James Robertson toured the British Isles, from where he secured great sums for the work. Certain congregations in and about Toronto also undertook the support of special missionaries and missions in British Columbia during these years.

Financial conditions improved considerably again by 1907. This was due to the number of branch railroads being constructed in the interior. Instead of the Cariboo, Kootenay or Klondike, which had mineral wealth it was now the Okanagan, Similkameen, and the Slocan which offered a beautiful climate and great agricultural possibilities especially for fruit growing. The building of the Grand Trunk Railway opened up another group of agricultural valleys in the north, viz. the Nechako, Bulkley and Skeena. Besides opening up the country and increasing industrial and commercial activity the railroads granted many church sites at stations along their lines throughout the North-West.

Church sites without cost to a congregation were a great benefit. But free site or not the pioneer members of a congregation found the initial burden quite heavy.

5 G.A.M., 1901, appendix 18, 19.
The superintendent might assist a congregation to elect its board of managers and set the church well on its way but when the funds ran low promises and budgets were hard to keep. As ever the women helped by various schemes such as concerts, lantern lectures, basket socials, and dances to clear off any unpaid accounts.

But several conditions contributed to an unsettled attitude in many points of British Columbia. One was the general strike about the year 1911, when the railroad workers throughout the province and the miners of Ladysmith and Crow's Nest participated at different times. Riots resulted in the case of the miners and they were put down by the militia and many persons were convicted. As a result of such treatment feeling ran high and embittered opinions remained in the minds of many citizens. According to statements made in the General Assembly Reports many workers withdrew because the Presbyterian Church did not sympathize with them more openly. When one Scottish miner received a subscription sheet from a missionary he wrote, "Never".

In 1915 poverty again stalked through the land. Railroad building had stopped and new immigrants ceased to move into the country. These two had always been sources of much of the money in circulation before. On top of this came the Great War and the consequent stoppage of immigrants.

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6 G.A.M., 1914, appendix 47.
7 G.A.M., 1914, appendix 44, 45.
and trade. It meant that lumbering and mining industries nearly ceased to operate for a time. The use of fuel oil on both steamers and railroads struck a blow at coal mining from which it never recovered resulting in many unemployed. Municipalities had to provide relief for many settlers. Much grief came to some who had made down payments on farms and buildings, but lost them because they could not continue regular payments.

People harassed with troubles of various kinds tended to lose interest in church affairs. Certain features of the church did not encourage doubtful attendants. A new scale of salaries was introduced which made it impossible for some congregations to pay all their bills if they were to remain self-sustaining. Many self-sustaining congregations became augmented charges as a result of this and augmented charges became mission stations in which remuneration was low. Discouraging to any work was the constant change of missionary or preacher. It led to unsatisfactory results. Places that had the same minister for years reaped great benefits from it and could easily show the results. Coupled with this was the sorrow of those whose husbands, sons, or brothers were killed in the Great War. Already in their absence the load for many was too great but when death took away the only hope it was then that a comforter should be near.\footnote{G.A.M., 1919, appendix 41.} Such circumstances in the province forced the General Assembly to treat British
Columbia as a vast missionary field out of which only a few charges in the cities and prosperous rural districts would ever retain their rank as a self-sustaining charge.  

After the war industries began to operate again and everyone hoped for normal times. The lumber industry of the province made especially good progress. As a result of this upturn it was thought by the churches in general that many of the needy could be helped and missionary work resumed by funds raised in a campaign known as the Forward Movement of 1921. Some increase of membership was reported in 1922 but circumstances and attitudes had changed since the beginning of the war.

The people never regained their former interest in religion. More interest was taken in building community halls and in the all night dances. Theatres and motion pictures captivated the population and filled them with thoughts that were not designed to improve the general character of those who observed them. Besides this gambling, immorality, and intemperance became more common habits of the community life.

To combat some of these vices certain movements were organized. The sale of liquor in saloons was fought against by the People's Prohibition Movement in 1915 and later years. Many ministers and missionaries of the Protestant denominations worked hard to have saloons abolished in British Columbia. A majority of the voters in the province, Yukon,

and throughout Canada except in Quebec wanted the saloons abolished. However due to some adverse court decisions British Columbia did not enforce the prohibition laws very satisfactorily. Many people were dissatisfied with prohibition because of the great amount of illicit and dangerous home made brew that was sold and drunk.

Another election put the question before the people again in 1920. This time it was prohibition or government control of sale of liquor that the voter had to decide upon. The people voted overwhelmingly in favor of government control of sale of liquor.\(^{10}\)

The attitude of the Presbyterian Church of Canada at this time was very much opposed to the sale of liquor by the government or anybody.\(^{11}\) Although the Presbyterian Church courts expressed their disapproval at the results of the referendum of 20 October 1920, it is doubtful if the masses of Presbyterians were at all disappointed especially when their Scottish traditions and customs were considered.

At this time the Presbyterian Church in Canada identified itself with several simultaneous campaigns against certain very outstanding evils which existed in Canada and particularly in British Columbia. One of the first evils to which the church addressed itself was the lack of observation of the Sabbath day. As a result of its efforts the Federal Parliament passed the Lord's Day Act on 1 March

\(^{10}\) G.A.M., 1921, appendix 40.
\(^{11}\) G.A.M., 1922, appendix 39, 40.
1907. Most of the provincial governments co-operated with the Dominion Government in the enforcement of this legislation. But in British Columbia it was regarded by the attorney-general as a violation of the provincial rights, and since the Act did not allow of prosecution without the consent of the provincial attorney-general the enforcement of this Act in British Columbia was withheld for several years. However in 1910 the Attorney-General in British Columbia did prosecute a certain number of petty traders in the coast cities. The Act was on the whole a benefit to the working people who were often imposed upon by being forced to work on a Sunday, a day which all are entitled to for recreation.

To facilitate better the campaign for amendment and enforcement of legislation the various religious bodies of Canada formed a Moral and Social Reform Council of Canada, which did much in the way of altering the criminal laws. Another of these grave frauds was horse racing and race-track gambling. The Criminal Code was amended to confine race-track betting, gambling and book making to the race track. The number of days of horse racing that an association might have was also limited. But in British Columbia the effectiveness of the new amendments were lessened by the adverse decisions of the Chief Justice of the Supreme Court in 1913. However in later years the number of consecutive racing days was diminished greatly. To abolish horse racing and race track betting was found impossible, since it
was a favorite pastime of the socially elite, but it nevertheless had a disastrous effect upon the masses who lost great quantities in money savings through this costly form of excitement. Perhaps much of its persistence in British Columbia harked back to the old mining camps. The amount of good that could be done by reform laws that were not appreciated by the public was very limited if not harmful. However betting needed limitation by laws because of the decided losses suffered by those who needed their money for necessities.

Perhaps the most dreaded of all atrocities sustained by the public from criminals was the much talked of white slave traffic and public prostitution. In the reports of 1909 and 1910 first mention of it was made. Several works were written to acquaint the public of the alarming proportions to which it had reached. The General Assembly of the Presbyterian Church in Canada also recommended that ministers of the gospel campaign against the evil from the pulpit. Literature was published and distributed amongst the members of the church that they and their children might be acquainted with the penalties of ignorance and folly.

In British Columbia the vice appeared to be more prevalent in proportion to the population, than in any other province of Canada. This was accounted for by the tremendous proportion of single men in the employ of the various industries and also due to the presence of unattached Orientals. Opinions as to how it should be dealt with varied.
Some favored segregation with regulation while others favored toleration with regulation. Since conditions of the population were peculiar it was regarded by many as an evil which should be tolerated rather than a greater evil which might exist if the vice were unduly suppressed. However, the Presbyterian Church took the stand that there should be persistent repression by enforcement of all the law against public prostitution. In support of their contention they pointed to the cities of Victoria and New Westminster. But such immunity from the crime cannot be guaranteed today. It is very doubtful if it could be suppressed permanently anywhere with conditions as they were in British Columbia.

In Vancouver the officials were not sympathetic towards the idea. But the Police Commissioners were prevailed upon to order a "clean-up" by the police. Some 200 of this type of criminal were arrested and convicted, but Attorney-General W.J. Bowser refused to admit them to prison because of inadequate and unsuitable accommodation. Several other towns and cities of British Columbia endeavored to follow the policy advocated by the Church with varying degrees of success, but they were somewhat hindered by the lack of cooperation from the provincial government.

The Presbyterian Church in Canada also carried on a programme of rescue work for fallen girls and women. Under the supervision of Reverend James S. Henderson, who had been appointed as field secretary of the Presbyterian Board of

12 G.A.M., 1911, appendix 258, 259.
Social Service and Evangelism for British Columbia in June 1913, a redemptive home was established in September 1913 in Burnaby. This home proved to be of great assistance to any one who had fallen. In 1913 there were 30 girls reported resident in the home. In 1916 there were reported an average of 14 girls and two infants per month, for the year, and in 1921 Dr. George A. Wilson reported 25 lonely girls taken care of with a plea for greater accommodation. In 1923 a redemptive home was purchased with a view to establishing the work more permanently.

Another source of degradation attacked by the Church was the publishing of obscene literature and pictures. It was through the Social Service Reform Council of Canada that the Criminal Code was amended that Post Office authorities and Customs officials might stop this nefarious traffic.

The same organization began the study and investigation of industrial and city problems. As a result of such

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15 The Moral and Social Reform Council of Canada consisted of representatives of:
1. The Church of England in Canada,
2. The Methodist Church in Canada,
3. The Presbyterian Church in Canada,
4. The Baptists of Canada,
5. The Congregationalists of Canada,
6. The Trades and Labor Congress of Canada,
7. The Dominion Grange and Farmers' Association,
8. The Salvation Army,
9. The Canadian Purity Association,
10. The Evangelical Association of North America.
(G.A.M., 1912, appendix 322.)
investigations the church stood behind such objects as the Workmen's Compensation Act. From the pulpits, the preachers were urged to acquaint their congregations of the dire necessity of alleviating the pressure upon the laboring classes. A more equitable distribution of wealth was recommended, and protection of women and children in industry. The church also favored the reclamation of the criminal and the imposition of indeterminate sentences, that reclamation might be facilitated.  

It was in no small way due to the efforts of the Social Reform Councils that the Boards of Censors were appointed by the provincial governments. The Boards of Censors eliminated or barred motion pictures which were morally degrading to the children. Reform of politics and elections was another tenet of the Council. Investigations were carried on throughout the Dominion. These showed a deplorable condition of graft and patronage in high places. Although politicians were blamed, yet it was found that a large percentage of the electorate were very corrupt and in some cases demanded bribes for their votes. The report desired ministers and members to do all in their power to awaken public conscience, in regard to the importance of the franchise and the selection of candidates.  

Part of the same movement of reform involved evangelistic work. In 1909 a report of a campaign throughout South Kootenay, East Kootenay and points on the Canadian

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G.A.M., 1914, appendix 323.
Pacific Railway was mentioned. In 1911 a campaign was held in the Fraser Valley. Glowing testimonies of benefit received fill several pages of the report on Evangelism. In later years such evangelists as Gypsy Smith and Campbell Morgan conducted campaigns throughout Canada and the people were stirred to a deeper fervor for the gospel.

Widespread as some of these reforms may have been it is difficult to estimate accurately what has been achieved. But it is possible to use a few statistics in regard to British Columbia to show the proportion of Presbyterians to other denominations in the Province and to compare the populations of nationalities. To begin with the population showed an increase of 34 per cent. in the decade covered by the 1921 census. In spite of the large Oriental and foreign population, about 75 per cent. of it was British and in this respect ranked with Prince Edward Island, Nova Scotia, and Ontario. The population was made up as follows: 42 per cent. English, 20 per cent. Scotch, and 10 per cent. Irish, the remainder being made up of other nationalities. In 1901 the British people were 59 per cent. of the total population, while in 1921 they were 74 per cent. of the population. But in spite of this growth, the statistics revealed that 60,000 young men and women had left the province. Consequently British Columbia as well as the other western provinces was no longer the young man's country that it was

20 G.A.M., 1912, appendix 293.
In 1907 the population of the province was approximately 200,000, while according to the 1921 census it was 525,000. Of this population the Anglicans had increased in the 1911 to 1921 decennial period, from 100,952 to 160,978, Presbyterians from 82,121 to 123,022 and Methodists from 52,132 to 64,810. Thus the Presbyterians held second place in the ranks of the Protestant denominations. Comparing these figures with the Presbyterian Church statistics, it was quite evident that many Presbyterians in British Columbia did not attend any Presbyterian Church. 22 According to church statistics, including families and single persons, the Presbyterian advance in 1911 to 1921 was 30,000. 23

In 1907 the Presbyterians had thirty charges which were self-sustaining, 16 augmented with settled pastors and 32 missions, a total of 78. In 1925 there were 55 self-sustaining charges, 60 augmented (class A and B) and 51 missions, a total of 166. During the 18 years preceding 1925, 96 new missions were opened. Of this number 18 were in 1925 self-sustaining charges, an average of one for each of the 18 years. Eighteen others had been closed on account of industrial decline, while the remaining 60 found a place either as separate missions, or by re-group-

21 G.A.M., 1924, appendix 36.
22 G.A.M., 1925, appendix 41, 42.
23 For full statistics see table following the end of this chapter.
ing were included in the list of augmented charges. During this period also 53 were added to the list of augmented charges and 33 became self-supporting. All, however, had not maintained the position thus gained, owing partly to the fixing of a new minimum in salary which in many cases necessitated a reduction of status, but more particularly to great fluctuations in trade and industry, which compelled a large proportion of the population to migrate to other localities or perhaps leave the province altogether in order that their families might be provided for.

It required a considerable amount of adjustment and reorganization on the part of the Presbyterian Church to meet all the exigencies caused by these movements. New settlements required preaching places or a new church built. If it was a new church then considerable money had to be raised which needed more or less stimulation of the members towards giving by the missionary, pastor, or superintendent. Added to this were factional divisions in some of the congregations which required conciliation. Much of this fell upon the shoulders of the Superintendent of Missions, Dr. George A. Wilson, who performed his numerous tasks with a great measure of success.

24 G.A.M., 1925, appendix 42.
The following tables of statistics concerning the work in British Columbia of the Presbyterian Church in Canada have been gleaned from the Minutes of the annual meetings of the General Assembly. It is well nigh impossible to tabulate the results of church work since they are spiritual, which only God himself can evaluate and secondly because some of the statistics do not agree. For example the total Sabbath School returns rarely agree with the total Sabbath School returns tabulated in the summary for the Synod returns. In this case the returns for Religious Education were taken. Another difficulty in composing such a tabulation as follows is the variety of forms used in the years from 1887 to 1924. However some information showing the growth was tabulated and set down as follows.
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<tr>
<td>1894 #26</td>
<td>1893</td>
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<tr>
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<td>1896</td>
<td>138</td>
<td>409</td>
<td>3,763</td>
<td>2,957</td>
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<tr>
<td>1898, 488</td>
<td>1897</td>
<td>129</td>
<td>536</td>
<td>3,903</td>
<td>3,158</td>
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<td>1899, 484</td>
<td>1898</td>
<td>133</td>
<td>570</td>
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<tr>
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<td>139</td>
<td>48</td>
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<td>1901, 449</td>
<td>1900</td>
<td>77</td>
<td>58</td>
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<td>1902, 471</td>
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<td>85</td>
<td>59</td>
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<td>1903, 441</td>
<td>1902</td>
<td>90</td>
<td>68</td>
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<td>6,167</td>
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<td>92</td>
<td>716</td>
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<td>1906, 570</td>
<td>1905</td>
<td>92</td>
<td>728</td>
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<td>1906</td>
<td>248</td>
<td>787</td>
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<td>6,033</td>
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</table>

118
A Summary of Statistics Gathered from the Minutes of the General Assembly of the Presbyterian Church in Canada 1885 - 1925

<table>
<thead>
<tr>
<th>Year</th>
<th>Preaching Places</th>
<th>Teachers</th>
<th>Sunday Schools</th>
<th>School: icants</th>
<th>Total Raised</th>
<th>Purposes</th>
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<tbody>
<tr>
<td>1908, passim</td>
<td>206</td>
<td>805</td>
<td>7,934</td>
<td>6,482</td>
<td>$164,491</td>
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<tr>
<td>1909, passim</td>
<td>162</td>
<td>914</td>
<td>8,846</td>
<td>7,210</td>
<td>187,941</td>
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<tr>
<td>1910, passim</td>
<td>316</td>
<td>990</td>
<td>9,353</td>
<td>8,221</td>
<td>220,648</td>
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<tr>
<td>1911, passim</td>
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<td>1,054</td>
<td>10,610</td>
<td>9,834</td>
<td>278,796</td>
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<tr>
<td>1912, passim</td>
<td>308</td>
<td>1,270</td>
<td>12,479</td>
<td>11,467</td>
<td>298,682</td>
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<tr>
<td>1913, passim</td>
<td>320</td>
<td>1,342</td>
<td>13,762</td>
<td>12,894</td>
<td>380,939</td>
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<tr>
<td>1914, passim</td>
<td>319</td>
<td>1,493</td>
<td>15,420</td>
<td>15,328</td>
<td>388,794</td>
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<tr>
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<td>1,779</td>
<td>16,086</td>
<td>16,305</td>
<td>363,769</td>
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<tr>
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<td>17,676</td>
<td>15,935</td>
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<td>296</td>
<td>1,813</td>
<td>17,132</td>
<td>282,519</td>
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<tr>
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<td>269</td>
<td>1,806</td>
<td>17,758</td>
<td>302,214</td>
<td></td>
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<tr>
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<td>101</td>
<td>281</td>
<td>2,162</td>
<td>19,717</td>
<td>316,141</td>
<td></td>
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<tr>
<td>1920, passim</td>
<td>107</td>
<td>302</td>
<td>2,238</td>
<td>20,328</td>
<td>410,070</td>
<td></td>
</tr>
<tr>
<td>1921, passim</td>
<td>111</td>
<td>337</td>
<td>1,957</td>
<td>19,796</td>
<td>458,912</td>
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<tr>
<td>1922, passim</td>
<td>120</td>
<td>330</td>
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<td>20,473</td>
<td>476,767</td>
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</tr>
<tr>
<td>1923, passim</td>
<td>121</td>
<td>334</td>
<td>2,230</td>
<td>21,789</td>
<td>484,547</td>
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<tr>
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<td>130</td>
<td>389</td>
<td>2,182</td>
<td>21,681</td>
<td>479,494</td>
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</tr>
<tr>
<td>1925, passim</td>
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<td>387</td>
<td>2,311</td>
<td>22,844</td>
<td>483,145</td>
<td></td>
</tr>
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</table>
CHAPTER XII

UNION

The idea of church union in Canada was not new. The Presbyterian Church in Canada itself was formed by the union of several organizations in 1875. At this time the moderator of its first General Assembly, Dr. John Cook, in his first speech as moderator expressed himself as looking forward to a far larger union, even such as that union expressed in the Lord's intercessory prayer. The exclusiveness of the denominations was also broken down from other sources as well as the appeal from the Holy Scriptures. Several of these could be mentioned. One might be the attendance of theological students of different denominations at the universities where an exchange of ideas caused a greater flux of theological doctrine. Then in many towns, community efforts were undertaken and put over by members of all congregations. If they could work together in secular matters, then the thought of worshipping together should not be so remote in their minds.

To the leaders of the churches came another pressing

1 John 17:21, "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."
reality in the growing Canadian West. The people were out there and increasing quickly in numbers every year and in many of the places there was no church or missionary to bring the gospel to the people or their children. If such a condition prevailed for long many members would be lost to the Church or join some other denomination. The last alternative was not considered so disastrous. To keep the new settlements provided with services was overtaxing the resources of the church. At the same time that this condition existed in many of the frontier villages there were too many churches in numerous other towns where two or more denominations had established churches.

This led the Methodists and Presbyterians into a closer co-operation to cope with the situation as early as 1899. Districts were reserved for certain denominations in the newly settled parts while many congregations united in other places. This co-operative movement grew, especially in the prairies until in 1924 it had taken place in more than 3100 places of worship out of a total of some 9000 in the three uniting churches in Canada.² Those participating in such unions had done so with the expectation of it being done on a national scale in the very near future. Great amounts of money had been invested in union churches. The leaders and many supporters of the movement felt that money saved by co-operation would make

² Wilson, R.J., Church Union in Canada after Three Years, Toronto, The Ryerson Press, 1929, 16.
much more money available for other projects of the churches. The social service departments of the larger cities needed considerable sums to carry on their work in the city slums. Foreigners needed teachers and workers to help in their adaptation to Canadian life. Then again, if competition in the foreign mission field were relieved the work could be carried on more efficiently. Consequently union appeared to have great advantages.

The Church of England had considered union with other denominations and laid down as a basis in the Lambeth Conference of 1905 what came to be known as the Lambeth Quadrilateral. From these four conditions they would not change to conform with any other proposals for union. They were as follows: (a) Holy Scriptures as the rule of faith, (b) The Apostle's and Nicene Creeds, (c) the Two Sacraments, (d) Episcopacy. It was the demand for Episcopal ordination that proved an insurmountable barrier to union for all non-conformist or free churches such as Presbyterian or Methodist. The Historic Episcopacy view, as it was known, placed all ecclesiastical authority in any given district in the hands of the bishop. The bishop in turn had received his authority and power from officials of the church who in their turn had the authority given to them by their predecessors and in this way the power had descended from bishop to bishop down through the ages from the original apostles of Christ. This was directly at variance to the democratic idea of government of the church
by elected elders and presbyters.  

The Baptists were also approached on the subject of union but they could not accept infant baptism in their creed. This reduced the number concerned in union to three, Presbyterians, Methodists and Congregationalists, but they were never averse to other denominations discussing union with them.

The negotiations towards the union of these three denominations began with discussions on general considerations. Then representatives of each church met separately, then jointly, then separately again, to prepare data and conclusions for their own church assemblies. As the discussions made progress sub-committees were appointed on doctrine, polity or government, and legislation. These met jointly, separately at appointed periods for over five years. As a result of their conferences and committees a basis of union was produced in 1915.

According to the newly proposed creed of the three denominations they believed in the New Testament and interpreted it from an Evangelical and Trinitarian point of view. The rest of the basis included the tenets of the three denominational creeds. As for church government Presbyterian influence was strongly in evidence, except that some parts were given different names. The members of the three churches were to form the ground work of the

new organization as they did in their former churches. The membership was to be divided into congregations or pastoral charges with sessions in charge of the spiritual side and a committee of stewards handling the finances and secular matters. Over a group of pastoral charges was the presbytery with much the same position as under Presbyterianism. Above this was the Conference which took the place of the Synod, or was the provincial court, and the General Council took over the duties of the General Assembly which was the national court of the Presbyterian Church in Canada. It met every two years instead of annually as under Presbyterianism.  

The conference had some powers not associated with the Presbyterian Synod, and it was this that many Presbyterians objected to and gave as a reason for refusing to join the United Church. Under the Presbyterian system the session or congregation appointed or called a minister. Then the Presbytery if satisfied with everything concerning the appointment would select someone, usually a minister, to preside or moderate at the meeting of the congregation and session which officially called or appointed the new minister to the congregation.  

The change was made in the powers of the Conference,

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4 The United Church of Canada Year Book 1926, 393, 396.
5 The Constitution and Procedure of the Presbyterian Church in Canada, Toronto, Presbyterian News Co. (Limited), 26 and 28 Front Street, West, 1887, 56, 57.
which could now appoint ministers to any congregation through its settlement committee. It acted with a view to satisfying the wishes of the congregation, but in the event of the congregation failing to agree upon whom they wished as pastor, which was often the case under Presbyterianism, the settlement committee could place or settle a pastor without further delay. This overcame a great weakness in the Presbyterian system, where many congregations suffered because of a deadlock over the choice of a pastor and nothing could be done to break it. It was then the duty of the Conference to see that every congregation should have a pastor without interruption.

With such a proposition as outlined the committees faced their respective governing bodies. The General Assembly submitted the basis of union to the synods, and they to the presbyteries and they to the sessions and congregations where it was to be discussed and voted upon. There were two questions concerning union to be voted upon. On the question, "Are you in favor of organic union with the Methodist and Congregational Churches?", the recorded returns of the elders and members are as follows:

<table>
<thead>
<tr>
<th></th>
<th>For</th>
<th>Against</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presbyterian Elders</td>
<td>6,245</td>
<td>2,745</td>
<td>9,675</td>
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<tr>
<td>Presbyterian Communicants</td>
<td>106,755</td>
<td>48,278</td>
<td>287,944</td>
</tr>
<tr>
<td>Presbyterian Adherents</td>
<td>37,175</td>
<td>14,174</td>
<td></td>
</tr>
</tbody>
</table>

The answers for the question, "Do you approve of the proposed Basis of Union?", were:

6 The United Church of Canada Year Book 1926, 393, 396, 398.
126

<table>
<thead>
<tr>
<th></th>
<th>For</th>
<th>Against</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presbyterian Elders</td>
<td>5,104</td>
<td>2,192</td>
</tr>
<tr>
<td>Presbyterian Communiants</td>
<td>77,993</td>
<td>27,197</td>
</tr>
<tr>
<td>Presbyterian Adherents</td>
<td>27,756</td>
<td>10,316</td>
</tr>
</tbody>
</table>

The General Conference Special Committee of the Methodist Church declared itself "satisfied that the Methodist Church is now prepared to proceed toward the Union of the three negotiating Churches on the Basis of Union heretofore agreed upon". (Minutes of Conference, July 16-17, 1912).

After some alterations to the Basis of Union, the matter was again sent down to the sessions and congregations for their opinion. They were asked to answer a question: "Are you in favor of Union with the Methodist and Congregational Churches of Canada on the Basis approved by the General Assembly of 1915?" The returns showed that 53 presbyteries were favorable, 13 unfavorable, three ties, two were irrelevant, one was rejected and four made no return. The elders were slightly less than two to one in favor of union, and among the numbers 60 per cent. of the communicants were in favor and 63 per cent. of the adherents were in favor.

As a result of these referendums, the General Assembly in 1916 resolved by a vote of 406 to 90 to unite with the Methodist and Congregational Churches. To bring it about they appointed a committee to plan in conjunction with the other committees of the Methodists and Congregationalists,

8 Wilson, R.J., op. cit., 21.
9 McNeill, J.T., The Presbyterian Church in Canada 1875-1925, Toronto, General Board of the Presbyterian Church in Canada, 1925, 256.
10 McNeill, J.T., op. cit., 256.
See also, Wilson, R.J., op. cit., 21.
the necessary legislation for the Dominion and Provincial parliaments to pass. But due to the stress of the times it was decided to postpone the adoption of this committee's report until after the War. No further progress was made until 1921, except when in 1917 both sides agreed to cease propaganda, for an opposition to union had been set up. In 1921 the General Assembly again decided to bring about union as soon as possible.

Meanwhile hopes for unanimity in the Presbyterian Church were blasted by the determined opposition of the minority. Literature began to circulate which gave arguments for rejecting union. Then the unionists sent out literature favoring union. The anti-unionists claimed that union would seriously disrupt many congregations because they would not all go 100 per cent. one way or 100 per cent. the other. They interpreted the oneness mentioned in the intercessory prayer of Christ in John 17:21 as not forbidding different administrations. They believed that there should be diversity of organization and administration to comply with (1 Corinthians 12:4) which speaks of the church having "diversities of gifts by the same spirit".

They then referred to the history of church movements where according to them formal and outward union caused disruption, oppression and spiritual decay. Another serious objection in the basis of union was the extra power of appointment given to the conference. This they claimed was
very undemocratic and anti-Presbyterian. If union were not hastened, the anti-unionists believed that their numbers would soon grow enough to reject union. The fact that a parliamentary bill was necessary seemed to them a measure of force which should not be tolerated by loyal Presbyterians. Underneath all the opposition to union, might possibly be found the unwillingness to lose the name and the Scottish connection. Presbyterianism had a long history and a proud tradition which would now be cut off if union were to triumph. The disposal of the property of the Presbyterian Church in Canada was also a trying transaction for the anti-unionists. Legislation by Parliament was necessary to carry out anything of this nature. Then they claimed that the Presbyterian Church had no right to make a new doctrine which differed in the least respect from the Westminster Confession of Faith. This they believed with such firm conviction that they issued a writ to prevent the passage of the Union Bill through parliament on these grounds. In defending themselves the unionists claimed that the standards had been altered in 1860 to form a basis of intended union and they had been again altered in 1887 by the assembly and there

11 The Presbyterian Church Association, A Statement of the case of the Presbyterian Church Association in opposition to the proposed union of Presbyterian, Congregational, and Methodist Churches, 1923, 11-19.

12 Scott, Ephraim, "Church Union" and the Presbyterian Church in Canada, Montreal, John Lovell and Son, Limited, Publisher, 1928, 104-107.
was no division in the church. Therefore the Assembly voted by an overwhelming majority for union and maintained that it was the duty of all members to obey the supreme court of the church.

Legislation was then prepared in the form of a draft bill, to be presented to parliament. It was sanctioned in the General Assembly in 1923, by a vote of 427 to 129. During the following winter the approved legislation was sought in the Dominion and Provincial parliaments. The 1924 Assembly, by a decisive vote of 426 to 96 urged the Federal Parliament to enact the legislation presented. In a notable debate the principle of corporate freedom of churches was admirably set forth by the leader of the opposition in parliament and with slight amendment the Commons passed the bill by an overwhelming vote on July 19, 1924. In British Columbia, the bill was very ably supported before the Private Bills Committee of the Legislature by Principal W.H. Smith, M.A., Ph.D., D.D., on 20 November 1924, and in December 1924 the bill was passed.

The purpose of the United Church of Canada Act was primarily to secure a fair adjustment of property and to prevent future litigation. It recognized the union of the three churches as taking effect on 10 June 1925, and incorporated The United Church of Canada as a property holding body. It provided for a commission to settle property issues, consisting of nine members, three each from the

non-concurrents and the United Church and three others appointed by these six, or if they failed to agree, by the Chief Justice of Canada. Any congregation could leave the United Church of Canada, if a majority of the members voted accordingly, sometime between 10 December 1924 and 10 June 1925, and retain the church property. The non-concurrents could also participate in their full share of the general property of the church as decided by the commission. Out of the total of 4,512 congregations within the Presbyterian Church in Canada, 784 chose to continue as congregations of the Presbyterian Church in Canada.

By the award of the Dominion Commission the trustees of the non-concurring congregations received 22.04 per cent. of the total assets of the pension funds of the Presbyterian Church in Canada; two colleges, representing almost 50 per cent. of the college assets; about 23.3 per cent. of the Home Mission properties and assets, and about 25 per cent. of the Foreign Mission properties. That is to say: out of assets totalling approximately $10,000,000 the non-concurrents received upwards of $3,250,000, or about 31 per cent. of the whole. This corresponds generally with the proportion of the membership of the Presbyterian Church in Canada which did not see fit to enter the United Church of Canada.\textsuperscript{14}

\textsuperscript{14} Wilson, R.J., op. cit., 29, 30.
BRITISH COLUMBIA MEMBERS OF THE FIRST GENERAL COUNCIL OF THE UNITED CHURCH OF CANADA

HELD IN THE CITY OF TORONTO, JUNE 10TH TO 18TH, 1925

READING FROM LEFT TO RIGHT:

BACK ROW: C. E. MAHON, VANCOUVER; G. Mcgregor, VICTORIA; JUDGE GRANT, VANCOUVER; R. H. CAIRNS, GEORGE BELL, REV. DR. S. S. OSTERHOUT, REV. J. G. BROWN, VANCOUVER; JUDGE J. D. SWANSON, KAMLOOPS; REV. F. W. HARDY, VICTORIA.


ONLY ABSENTEE: GEORGE DEARING, VANCOUVER.
CHAPTER XIII

THE UNITED CHURCH OF CANADA IN BRITISH COLUMBIA SINCE 1925

This table compares statistics of the Presbyterian Church in Canada for British Columbia in the years 1925 and 1928, which is before and after union, and with those of the United Church of Canada for British Columbia in 1928.

<table>
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<th>References: Year</th>
<th>No. of Pastor</th>
<th>No. of Personnel</th>
<th>Total Member</th>
<th>Tabernacle</th>
<th>Raised</th>
<th>Revenue</th>
<th>Minutes</th>
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<td>1924</td>
<td>142</td>
<td>387</td>
<td>133</td>
<td>18,608</td>
<td>22,844: $483,145</td>
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<tr>
<td>Minutes 1925</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>General Assembly</td>
<td>1927</td>
<td>45</td>
<td>61</td>
<td>47</td>
<td>5,785</td>
<td>5,082: $164,540</td>
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<td>Minutes 1928</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>United Church</td>
<td>1927</td>
<td>204</td>
<td>529</td>
<td></td>
<td>32,593</td>
<td>37,641: $1,020,319</td>
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<tr>
<td>Year Book 1928</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*For the year 1928.*
From the foregoing table, it is possible to compare the numerical strength of the United Church of Canada in British Columbia with that of the Presbyterian Church in Canada in 1924. It will be noted that the membership was nearly doubled and that the revenue raised was far more than doubled. There were also two organizations now where formerly there had been three organizations. For these reasons the strength of the United Church was much greater to accomplish that which had been the aim of many for years.

Accordingly, survey committees were appointed in a number of presbyteries, which committees gathered information and made recommendations, that resulted in consolidating the work at many points. Neglected districts were ministered with slight additional cost to the Home Mission Committee. For example, in Victoria Presbytery, only one man was required. One field, through the labors of the missionary and increased liberality of the people became self-supporting, two others became self-sustaining on account of local union and three others were removed from the aid-receiving list. As a result of these

1 1926 Year Book, 326.
2 1927 Year Book, 110.
findings the British Columbia Conference was divided into presbyteries as indicated in the following table:

<table>
<thead>
<tr>
<th>Presbyteries</th>
<th>Pastoral Charges</th>
<th>Preaching Places</th>
<th>Membership</th>
<th>Sunday Schools</th>
<th>Sunday School Membership</th>
</tr>
</thead>
<tbody>
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<td>Cariboo</td>
<td>9</td>
<td>68</td>
<td>498</td>
<td>29</td>
<td>1,017</td>
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<tr>
<td>Kamloops-Okanagan</td>
<td>31</td>
<td>96</td>
<td>3,862</td>
<td>60</td>
<td>4,872</td>
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<tr>
<td>Kootenay United</td>
<td>19</td>
<td>56</td>
<td>1,911</td>
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<td>3,160</td>
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<td>Prince Rupert</td>
<td>21</td>
<td>47</td>
<td>931</td>
<td>28</td>
<td>1,351</td>
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<tr>
<td>Vancouver</td>
<td>58</td>
<td>124</td>
<td>15,518</td>
<td>80</td>
<td>17,361</td>
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<td>33</td>
<td>58</td>
<td>4,825</td>
<td>51</td>
<td>5,519</td>
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<td>33</td>
<td>80</td>
<td>3,907</td>
<td>61</td>
<td>5,935</td>
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<tr>
<td>United Church of</td>
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<td></td>
</tr>
<tr>
<td>Canada in B.C. 1927</td>
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</tr>
<tr>
<td>Totals</td>
<td>204</td>
<td>529</td>
<td>31,452</td>
<td>348</td>
<td>39,215</td>
</tr>
<tr>
<td>United Presbyterian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church in Canada</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1925 Totals</td>
<td>52</td>
<td>387</td>
<td>18,608</td>
<td>235</td>
<td>25,155</td>
</tr>
</tbody>
</table>

\(^7\) 1928 Year Book 543.
From the above table it can be seen what a tremendous increase in membership each presbytery had compared with the membership of the Presbyterian Church in Canada in 1925. It was therefore much more economic and effective to work through practically one denomination of greater numbers than where two or three denominations had been competing formerly with each other and having much fewer members each.

Much of the work in British Columbia was under the Home Mission Committee, because of the nature and circumstances of the work. For the first three years the Superintendent of Home Missions for the Conference of British Columbia was the Reverend Oliver Darwin, D.D. On June 30, 1928, he was succeeded by the Reverend George A. Wilson as Superintendent of Home Missions for all of British Columbia, except Kootenay United Presbytery, he having been formerly the Home Mission Superintendent for the Synod of British Columbia under the Presbyterian Church in Canada. At the same time the Reverend S.S. Osterhout was also made Superintendent for Kootenay United Presbytery and the Oriental work west of the Great Lakes, and the Reverend Arthur Barner was made Superintendent of Indian Missions. 4

The missionary work in the province was affected greatly by the tremendous material prosperity enjoyed by industry. This really increased the liability of the Home Mission department since so many of the workers lived in camps in out of the way places. Here the men were sub-

4 1928 Year Book, 326.
jected to the constant harangue of the communist whom missionaries of the church regarded as parasites. Under such conditions the Reverend George A. Wilson felt it necessary to report, that instead of a spiritual gospel, an appeal along the lines of humanitarian interests must be preached.

To meet the needs of the coast camps, the United Church of Canada had five mission boats available on Pacific Coast waters. The "Thomas Crosby", manned by the Reverend Robert C. Scott, B.A. and Captain Wm. Oliver, was stationed at Queen Charlotte Islands. The "William Oliver", was operated by Reverend S.V.H.Redman with headquarters at Alert Bay. The "Sky Pilot", under Reverend George C.F. Pringle, B.A., worked with headquarters at Vananda. The "Edward White", was operated by the Reverend George Knox, a missionary who was located at Cape Mudge; while the "Broadcaster" had its field of operation on the west coast of Vancouver Island, chiefly on Barclay Sound.

Of these five boats, three were formerly Methodist, the "Thomas Crosby", "William Oliver", and "Edward White". The two Presbyterian boats were the, "Sky Pilot" and the "Broadcaster". There were also two boats for the hospitals at Port Simpson and Bella Bella, both from the Methodist Church.

The coast marine work was carried on from year to year amid storms and peace. For two years 1932 and 1933

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5 1929 Year Book, 147.
+ 1929 Year Book, 147.
no boat was on the west coast of Vancouver Island. However
from July 17 to December 31, 1934 the Reverend G.R.B. Kinney,
B.A., F.R.G.S., in charge of the "Melvin Swartout" called
at 213 places and visited 485 families and 2,627 single
persons on the west coast. He gives an illustration of his
work in a report as follows:

On November 24th, while seas were thrashed
with gales and wrecks strewed the shores, we tra­
velled 30 miles to Ucluelet. With us were two
Packers -- it is safer in storm to travel with
company. Our congregation that night consisted
of Japanese and Whites, 72 in all. Almost every
night of that trip we were in a new port and
held services day after day. The gales persist­
ed, with only now and then a brief pause. Some­
times we put out to sea only to be driven back
again, but almost always we would be able to
hold a service somewhere that night. I announced
I would hold a picture service at 9:00 o'clock.
Despite the lateness of the hour there were 73
people in attendance. I suggested singing, and
to my amazement the young Japanese ladies sang
beautifully. Then they themselves proposed the
singing of hymns and we had a wonderful service.
I learned later that these girls learned their
hymns at the United Church Japanese Missions in
Vancouver. A number of times we had hurried
calls, and we had to drop our regular work and
take people to the hospital. Four such trips
of several hundred miles, and the skipper and I
were up night and day, but service like this is
very much appreciated by the people along the
coast.

A famous man who should not be overlooked in this
work is Captain William Oliver, a Methodist layman who
dedicated his life to the missionary work in 1884 when he
completed "The Glad Tidings", a mission boat which he ran
for the Methodist Church. He built or helped build other
boats and worked in missionary work on the Pacific Coast,

6 Year Book 1935, 160.
with the Methodists and United Church for a total of 53 years. During the latter part of his life he lived in the Queen Charlotte Islands. Two months before reaching the ripe old age of 89, he died in New Westminster on 3 January 1937.\(^7\)

Another branch of the United Church Missionary effort was that within the City of Vancouver. The Reverend J.R. Craig who had been the minister for several years was succeeded in January 1930 by the Reverend Andrew Roddan of Port Arthur. Under Reverend Roddan and his staff of community house workers, the church was taxed to its greatest capacity during the years of the depression. Speaking from personal observation, one member reports:

> We have seen 1200 men lined up at one time waiting to receive meals or rations. This work was carried on month after month. We thank God that our minister was able to help thousands also who came to his study with their domestic problems and difficulties. No one was ever turned away. Our minister spent much of his time also in the "Jungles" of this great city, where the hobo, the tramp, the drifter and thousands of homeless men of all races and creeds lived in the open or in rude huts built from refuse found in the city dump. Here with generous contributions by friends of food, clothing and money, he was able to minister to the needs of thousands who had been forced by circumstances into the depths of poverty and despair.\(^8\)

There were 74 other activities of the church. At the Fresh Air Camp 540 persons were cared for and 229 were provided for without charge; 53,785 meals were given and 8,311 parcels distributed; 389 people were given some em-

\(^7\) Vancouver Daily Province, January 4, 1937, 2.
\(^8\) 1932 Year Book, 166.
ployment, and wages amounting to $800 were paid for services rendered. This was in 1931. In 1932 through the generosity of congregations and interested individuals, they were able to distribute to needy persons 73 tons of vegetables, 2,300 pounds of beef hearts, 3000 pounds of flour, 6 tons of apples, 10,000 loaves of bread, while 25,545 people were assisted in some way through the Good Will Industries. A Scandinavian mission was built on Cordova Street, Vancouver, and a large section of these people were reached by R.L. Nanthrup who was in charge.

Another foreign section of the population upon which a great deal of energy and money was spent were the Orientals. The Reverend S.S. Osterhout, Ph.D., D.D., supervised this branch of the work since 1928. To date this work had seven Japanese missions. These were situated at Kelowna, Ocean Falls, Vancouver, Cumberland, Victoria, Mission City and New Westminster with some having other preaching places to visit. The total membership at Kelowna and environs was 76, at Ocean Falls 20, Vancouver 289, Cumberland 48, Victoria 93, Fraser Valley 135, and New Westminster 138.

There was also a Japanese Church in Steveston, B.C.

Chinese work was carried on in the Interior with Kamloops as the centre and a membership of 18. In the southeastern part of British Columbia, the work was propagated from Cranbrook to the other towns, the membership being 8.

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9 1928 Year Book, 326.
10 1936 Year Book, 499-519.
11 1936 Year Book, 499-519.
In Victoria a thriving mission with a membership of 66 had been flourishing for 50 years, begun by the Methodists. There was also the First Presbyterian Chinese Church in Victoria first organized in 1899 but it did not unite. Nanaimo and New Westminster also had Chinese missions, each with a membership of nine including outlying towns. Vancouver had a Chinese mission with a membership of 85.12

The Chinese work was mostly itinerant and progressed very slowly. This was accounted for by the international situation that existed between Great Britain and China when protection was not given against the aggressiveness of Japan in Manchuria. Similarly Japanese and East Indians reflected the effect of international events as they took place in the Orient. This often resulted in the revival of Buddhism among the Japanese, who built at least eight temples in the last eight years. On the other hand the East Indians turned to their Sikh religion.13

However some names should not be forgotten of those who labored for their people. Among several might be mentioned Reverend Chan Sing Kai, first missionary to the Chinese in Canada who spoke at the Golden Jubilee celebration of the Victoria Chinese Mission in 1935. Another Chinese name was that of Reverend D.T. Lowe also of Victoria who sought to cement the friendship of Japanese and Chinese Christians in Canada.14 There were also some Chinese names

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12 1936 Year Book, 499-519.
13 1936 Year Book, 126.
14 1936 Year Book, 127.
in connection with the Presbyterian work. (see pages 79-84).

A Japanese name that cannot be overlooked, is that of Reverend Y. Akagawa, whose thriving work in the Fraser Valley testifies to his intrepidity.

The work among the East Indians was carried on by Reverend W.L. Macrae and later by the Reverend and Mrs. J.S. McKay, experienced missionaries of India, but to little avail. It seemed that these people were prejudiced as a result of immigration rulings and the treatment received by many of them in their contacts with people of Canada.

Interspersed with the Orientals on the coast, especially with the Japanese in the fishing industry, were the native Indians of British Columbia. To aid the United Church of Canada in administering to the needs of these people, were the schools, churches, missions and missionaries of the Methodist Church along with those at Alberni and Ahousat, which were granted to the United Church at the time of union.

The 1930 Year Book of the United Church of Canada reports the following in operation:

<table>
<thead>
<tr>
<th>Pastoral Charge</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bella Coola</td>
<td>P.R. Kelly</td>
</tr>
<tr>
<td>Hartley Bay</td>
<td>James Oliver</td>
</tr>
<tr>
<td>Kispiox</td>
<td>A.E. Burnett</td>
</tr>
<tr>
<td>Kitamaat</td>
<td>J.E. Rendle</td>
</tr>
<tr>
<td>Kitzeguela</td>
<td></td>
</tr>
<tr>
<td>Klemtu</td>
<td>George Edgar</td>
</tr>
<tr>
<td>Port Essington</td>
<td>W.H. Pierce</td>
</tr>
<tr>
<td>Port Simpson</td>
<td>V.H. Sansum</td>
</tr>
<tr>
<td>Skidegate</td>
<td>J.H. Matthews</td>
</tr>
</tbody>
</table>

15 1930 Year Book, 594-617.
Well known among these is P.R. Kelly, a Haida Indian of the Queen Charlotte Islands and one of the outstanding preachers on the coast. George Edgar was of Scottish and Indian blood and gave his whole life to missionary work, passing away on 7 November 1931. A friend of his was W.H. Pierce of Scottish and Tsimpshean blood whose life story is told in his book, "From Potlatch to Pulpit", edited by Reverend J.P. Hicks of Victoria. Dr. George H. Raley, originally a Methodist, spent many years serving at Port Simpson as superintendent of the hospital and orphanage and later as principal of Coqualeetza Indian Institute at Sardis.

This institute is one of the five residential Indian schools in the province. These schools went in for academic work as well as domestic and technical work. Some of the pupils have made admirable progress as is shown by their work in the Canadian Pacific Exhibitions held in Vancouver every year. Efforts were made to make

16 1932 Year Book, 137-205.
17 1934 Year Book, 138.
See also, 1933 Year Book, 139.
18 1933 Year Book, 139.
See also, 1934 Year Book, 198.
the work as practical as possible. For instance to the boys on the coast boat-building was one of the specialties pursued. The schools were situated at Ahousat, Alberni, Kitamaat, Port Simpson, and Sardis. The Dominion Government built the Indian School at Coqualeetza, British Columbia. The administration of the school was by the United Church of Canada and at present Captain R.C. Scott, B.A., is the principal. The other schools were supported by the Woman's Missionary and the Home Mission Board. The Woman's Missionary Society of the United Church of Canada made it one of their particular tasks. There were also several day schools conducted in connection with the Indian missions by the missionary-teachers.

Hand in hand with the schools and missions and marine service went the work of the nurse and the doctor. One of the first things to be taught was sanitation and health habits, therefore nurses were members of the staffs. But to cope with the appalling conditions hospitals were necessary.

To the United Church of Canada in British Columbia, the Methodists bequeathed four hospitals well staffed and equipped. They were as follows: The R.W. Large Memorial Hospital at Bella Bella, British Columbia, under Reverend

19 The schools at Alberni and Ahousat were burned and rebuilt. The Alberni school was burned in 1917 (G.A.M., 1918, appendix 41, 50), and rebuilt in 1920, (G.A.M., 1921, appendix 42) but burned again 14 February 1937.

20 1936 Year Book, 158.
George E. Darby, M.D. with a nursing staff of seven and a comfortable motor boat for service, the "Kla-quaek"; the Bella Coola Hospital at Bella Coola, British Columbia, under Dr. H.A. McLean with a nursing staff of three; the Hazelton Hospital, Hazelton, British Columbia, under Reverend Horace C. Wrinch, M.D., D.D., M.L.A., with a nursing staff of 13; and the Port Simpson Hospital, Port Simpson, British Columbia, with a nursing staff of seven, and a motor boat for service, the "Sunbeam III", all under Dr. R. Geddes Large. 21

These hospitals were for the benefit of the public as well as the Indians. They were supported by the Home Mission Board, Dominion and Provincial Governments, fees, donations, Woman's Missionary Society and the Woman's Auxiliary. These havens of deliverance have proven their value many times on the coast and in the interior. 22

Not only to the bodily and educational requirements were the services furnished, but also and foremost was the regular membership considered. This required ordained ministers and a college to train them. This was carried out by uniting the three theological colleges into one, viz.: Westminster Hall, Ryerson College, and Congregational College of British Columbia. On 21 May 1927 the British Columbia Conference gathered for the laying of the corner stone of the Union Theological College of British Columbia. The inaugural ceremonies of the new college building took

21 1931 Year Book, 152-153.
See also, 1933 Year Book, 171.
22 1931 Year Book, 152-153.
place on the 19 October 1927 and the Presbytery of Van-
couver inducted the Principal, Reverend J.G. Brown, M.A.,
D.D., and the Honorary Principal and Professor of Church
History, Reverend W.H. Smith, M.A., Ph.D., D.D. The pro-
cess of affiliation of the new college with the University
of British Columbia was begun at the earliest possible
date, and on the 10th day of January, 1928, the final act
of the University Board of Governors completely consummated
the affiliation of Union College of British Columbia with
the Provincial University. Then with the co-operation of
the Anglican College and proximity of the University courses
necessary were provided at a maximum of economy so fulfill-
ing a long felt desire to provide British Columbia more
adequately with ministers.

By 1934 the Library Tower of the College had been com-
pleted in concrete in spite of the world financial depres-
sion, thus greatly adding to the facilities for the the-
ological students. In 1936 the Principal was able to re-
port that 31 candidates for the ministry had been enrolled
and that he looked forward to an increase in the attendance
in the future and that British Columbia homes would furnish
sufficient men for the needs of the province.

The United Church of Canada in British Columbia was in
a better position to provide ministers wherever needed be-

23 1928 Year Book, 241.
24 1934 Year Book, 91.
cause of its increased membership and of having lesser competition. There were greater resources to draw from when the membership was increased. This resulted in a definite trend towards the humanitarian and social aspects of church work. But it also contrasted with the spiritual emphasis which was characteristic of Presbyterian and Methodist programmes of the previous century. The value of either of these aims to those to whom they were applied is a matter of opinion. But as far as can be seen from present conditions the spiritual is lacking and needs to be emphasized.
This table shows the progress of the United Church of Canada in British Columbia for the years 1925 to 1935.

<table>
<thead>
<tr>
<th>Year</th>
<th>Reference</th>
<th>No. of Pastoral Charges, including Home Missions</th>
<th>No. of Preaching Places</th>
<th>Total Membership</th>
<th>Sunday School Members</th>
<th>Total Membership of Women's Organizations</th>
<th>Total Raised for all Purposes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>p. 183: 1926</td>
<td>30,359</td>
<td>38,651</td>
<td>9,909</td>
<td>893,465</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1927</td>
<td>p. 183: 1927</td>
<td>31,452</td>
<td>37,649</td>
<td>11,843</td>
<td>791,842</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td>p. 529: 1927</td>
<td>204</td>
<td>529</td>
<td>32,593</td>
<td>939,215</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1929</td>
<td>p. 189: 1928</td>
<td>213</td>
<td>544</td>
<td>32,489</td>
<td>14,021</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1930</td>
<td>p. 251: 1929</td>
<td>213</td>
<td>590</td>
<td>33,302</td>
<td>14,700</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1931</td>
<td>p. 205: 1930</td>
<td>204</td>
<td>570</td>
<td>33,759</td>
<td>14,432</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1932</td>
<td>p. 211: 1931</td>
<td>200</td>
<td>692</td>
<td>34,200</td>
<td>14,751</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1933</td>
<td>p. 211: 1932</td>
<td>194</td>
<td>585</td>
<td>34,562</td>
<td>14,412</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1934</td>
<td>p. 223: 1933</td>
<td>200</td>
<td>549</td>
<td>35,694</td>
<td>15,015</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1935</td>
<td>p. 199: 1934</td>
<td>204</td>
<td>437</td>
<td>34,885</td>
<td>15,650</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER XIV

THE PRESBYTERIAN CHURCH IN CANADA AFTER UNION, 1925 to 1935

For whatever reasons that the 4325\textsuperscript{1} communicants in British Columbia of the Presbyterian Church in Canada decided not to join the United Church of Canada, they must be admired for acting firmly upon their own convictions in the face of odds that were not very encouraging. With diminished numbers, workers, and financial resources it took courage to continue. They did not wish to see that crest, the "Burning Bush", go into oblivion as far as Canada was concerned. They still wanted to belong to the church of their fathers, a church whose counterpart existed in Scotland.

On taking reconnaissance of their forces after June 10, 1925 they found their ranks greatly depleted. In the Presbytery of Cariboo there was only one minister and one church, in Kootenay Presbytery no minister and three churches, in Kamloops Presbytery no minister and no church, in Westminster Presbytery ten ministers and twelve churches, and in the Presbytery of Victoria six ministers and five

\textsuperscript{1} Estimated by R.J. Douglas, D.D., (General Assembly Minutes, 1935, appendix 12.)
churches. These added together made 17 ministers and 21 churches in the whole Synod of British Columbia with which to begin reorganization. As near as could be ascertained by Reverend R.J. Douglas, D.D., Synodical Missionary, the following figures showed how the church progressed in the last ten years.

<table>
<thead>
<tr>
<th></th>
<th>1925</th>
<th>1935</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers</td>
<td>17</td>
<td>41</td>
</tr>
<tr>
<td>Elders</td>
<td>68</td>
<td>229</td>
</tr>
<tr>
<td>Churches</td>
<td>21</td>
<td>48</td>
</tr>
<tr>
<td>Communicants</td>
<td>4,325</td>
<td>6,284</td>
</tr>
<tr>
<td>Sunday Schools</td>
<td>37</td>
<td>71</td>
</tr>
<tr>
<td>Scholars</td>
<td>374</td>
<td>6,678</td>
</tr>
</tbody>
</table>

From these statistics it can be seen that 28 churches were bought or built. For these congregations the new church was a heavy burden and four groups found it necessary to continue worshipping in rented halls as late as 1935.

In the reorganization of the Synod of British Columbia the General Assembly divided the territory into four presbyteries, viz., Kootenay, Kamloops, Westminster, and Victoria. Since Westminster Presbytery had all of the ministers of the mainland of the province, it was forced to take care of Kootenay and Kamloops Presbyteries which had no ministers. Victoria Presbytery was fairly well supplied. By 1935 the Kootenay Presbytery regained full charge of its own district with five ministers but Kamloops continued to be supplied from Westminster Presbytery.

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3 ibid., 12.
4 ibid., 12.
To supply the scattered members with services was the great difficulty to overcome in British Columbia. There were not enough of them in one place to warrant a regular pastor, and distances were too great to join two or more groups to make a sizeable congregation. This meant a larger supply of men and money to minister to the field in British Columbia and it was improbable that any more than a very few congregations would emerge from the mission status. The conditions during the depression added to the task of carrying on but members might have increased their contributions for missionaries in new fields.

New opportunities awaited in Vancouver, where several points wished Presbyterian services. The possibility of establishing services in the recently opened mining centres was also considered by the Synod.

Under circumstances as before mentioned the Presbyterian Church in Canada was climbing a steep grade to maintain their existence. As to the worth of their efforts, much depended upon the opinion of the observer. To a sincere believer in Presbyterianism and one who had ties with the land of heather it was easily well worth the trouble. But to an outsider looking at the creeds, aims, practised religion, and achievements there would seem little reason for the Presbyterian Church in Canada as far as British Columbia was concerned to continue as a separate entity.
The following is a table of general statistics of the Presbyterian Church in Canada 1925-1935 in British Columbia.

<table>
<thead>
<tr>
<th>Year</th>
<th>Minis.</th>
<th>No. of Cong.</th>
<th>No. of Preachers</th>
<th>School Scholars</th>
<th>Commun. Members on the roll</th>
<th>Grand total raised for all purposes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>app. 471</td>
<td>1924</td>
<td>133</td>
<td>142</td>
<td>387</td>
<td>22,844</td>
</tr>
<tr>
<td>1926</td>
<td>app. 192</td>
<td>1925</td>
<td>36</td>
<td>56</td>
<td>56</td>
<td>4,325</td>
</tr>
<tr>
<td>1927</td>
<td>app. 246</td>
<td>1926</td>
<td>45</td>
<td>64</td>
<td>64</td>
<td>4,962</td>
</tr>
<tr>
<td>1928</td>
<td>app. 288</td>
<td>1927</td>
<td>47</td>
<td>61</td>
<td>61</td>
<td>5,082</td>
</tr>
<tr>
<td>1929</td>
<td>app. 280</td>
<td>1928</td>
<td>50</td>
<td>62</td>
<td>62</td>
<td>5,182</td>
</tr>
<tr>
<td>1930</td>
<td>app. 296</td>
<td>1929</td>
<td>59</td>
<td>62</td>
<td>62</td>
<td>5,275</td>
</tr>
<tr>
<td>1931</td>
<td>app. 290</td>
<td>1930</td>
<td>55</td>
<td>60</td>
<td>60</td>
<td>5,318</td>
</tr>
<tr>
<td>1932</td>
<td>app. 272</td>
<td>1931</td>
<td>54</td>
<td>60</td>
<td>60</td>
<td>5,223</td>
</tr>
<tr>
<td>1933</td>
<td>app. 278</td>
<td>1932</td>
<td>58</td>
<td>58</td>
<td>58</td>
<td>5,469</td>
</tr>
<tr>
<td>1934</td>
<td>app. 264</td>
<td>1933</td>
<td>57</td>
<td>57</td>
<td>57</td>
<td>4,469</td>
</tr>
<tr>
<td>1935</td>
<td>app. 306</td>
<td>1934</td>
<td>55</td>
<td>54</td>
<td>54</td>
<td>4,760</td>
</tr>
<tr>
<td>1936</td>
<td>app. 290</td>
<td>1935</td>
<td>56</td>
<td>54</td>
<td>54</td>
<td>4,414</td>
</tr>
</tbody>
</table>

5 Composed of the sum of:
1 congregations in self-sustaining charges,
2 congregations in augmented charges,
3 congregations in mission fields.
CHAPTER XV

CONCLUSION

Although much praise has been accorded to the Scottish people for their courage and rugged character, yet they lose some of it because they failed to be first in bringing Presbyterianism to British Columbia. British Columbia needed Presbyterian preachers and missionaries during the gold rush years and years preceding this time, to minister to people from Scotland and Canada who adhered to this faith. But no preacher or missionary would venture from Scotland until the work was already established.

To Reverend John Hall, from Ireland and Reverend Robert Jamieson, originally from Ireland but sent out by the Canada Presbyterian Church must go the credit of establishing the first Presbyterian church on Vancouver Island and the mainland in 1862. The Church of Scotland did send out their men but it was a slow process. Reverend Thomas Somerville arrived in 1865, to take over John Hall's church, and Reverend Simon McGregor succeeded Somerville in 1870. It took McGregor another five years to persuade four more to come. However they were the only ones from any Presbyterian organization that did try to cope with the need at this time. Furthermore, the missionaries
sent out by the Church of Scotland were usually well educated. This was also characteristic of missionaries from Canada and the Maritime Provinces. But it also meant that these men of education expected advancement. As soon as the opportunity offered itself some of them left the field. It was then some time before another man could replace them. Such intermittent service had a very detrimental effect upon the progress of missionary work in British Columbia. Students or graduates as a whole were unwilling to supply the mission charges. James Robertson complained bitterly of their lack of sincerity for preaching the gospel in the North-West because of inconveniences and hardships. Herein was found a serious weakness in the Presbyterian organization and system. It showed a certain backsliding on the part of the leaders when the students would not shoulder the responsibilities. If the students needed leadership in the study of theology they also needed it in the mission field. However it might be added here that the men sent out by the Presbyterian Church in Canada seemed better adapted to the work than those who came from Scotland. This was due to the pioneer environment that the men from eastern Canada had been raised in.

Money as well as men was required for the new field and James Robertson was instrumental in having both supplied for a period of years. Under his untiring efforts the "Church and Manse Building Fund" was established and this resulted in many churches and manses being erected through-
out the pioneer settlements. But it seemed as though this feature of Presbyterianism was overstressed for it tended to follow the idea that working and doing things for the church was efficacious for the salvation of the soul. The newer ideas on interpretation of the scriptures caused more dependence on the human reason and efforts instead of the old absolute dependence upon the grace of God and the utter devaluation of all the good works of man. It resulted in increasing and absorbing interest in social and moral reforms. The ministry of the Word became in many places secondary to social service. The humanitarian philosophy was exercised more than the old fundamentals of the Catechism.

These ideals were applied to the situation on the coast of British Columbia, in the camps where the single men were employed. It was felt that the old fashioned doctrine would not appeal to them. Therefore movies, travelling libraries, magazines and other forms of entertainment were provided. The preaching and literature were planned to offset Communism. Communism was gaining large numbers of the working class. Presbyterians could not agree with Communism, since they believed that God ran the universe and planned and fore-ordained everything. Communism on the other hand based the movements and conditions of this world on the economic environment or the situation of the wealth and natural resources of the world.

On the whole there were not many of the laboring class
in the Presbyterian Church in British Columbia unless they were Scottish miners and even these began to withdraw themselves after labor and capital conflicts became sharper. Most of the congregations were made up of the middle class. Several ministers said that their congregations were farmers, artisans, tradesmen, or officials of some kind. The congregations were Scottish and usually they secured good positions wherever they were located.

The absence of the laborers on the church roll might account for the huge disparity between the total number of Presbyterians definitely attending as revealed by the church statistics and the number of Presbyterians in the province as shown by the 1921 Census of Canada. The church statistics for 1922 showed 29,875 individuals under pastoral care and for 1924, 49,040 individuals, while the 1921 census indicated 123,022 Presbyterians in the province. Many reasons might be given for so many who called themselves Presbyterians failing to attend the church. However those who did attend received the satisfaction of culture, doctrine and fellowship. This was also accompanied by the blessing which comes from supporting the extensive social work which benefited so many of those in need.
BIBLIOGRAPHY

Primary sources, official:

The Acts and Proceedings of the First (1875 to the Fifty-first 1925, inclusive, series,) General Assembly of the Presbyterian Church in Canada.

These are the series of annual minutes of the annual General Assembly together with the annual reports of the various committees of the General Assembly. On the average these volumes constituted some 550 pages. The first volume was for 1875 and the last for 1925. The minutes of course, are authentic as well as the information in the committee reports, which was written by the men who often performed what they were writing about. The annual reports of the Home Mission Committee (Western Section) are the most relevant. This reference is always cited in footnotes as G.A.M.


As for the years 1875 to 1925, this series of minutes and reports cover the activities of the Presbyterian Church in Canada from 1926 to 1936 inclusive. In the volume for 1935 the report of R.J. Douglas, (p. 11-13) in the Home Mission report is very relevant.

The United Church of Canada Year Book 1926 (to 1936 series, inclusive,) including Annual Reports of Boards and Committees, Statistics of the Church, List of Pastoral Charges and their Ministers.

This series of reports by the various committees of the United Church of Canada is authentic and is replete with information on all phases of the Church's work.

The Acts and Proceedings of the First (1892 to the Thirty-fourth, 1925) Synod of British Columbia of the Presbyterian Church in Canada.
These annual minutes which are authentic and a primary source were of little value in writing the thesis. The reports of the committees mentioned in the minutes, would no doubt have been a valuable source of information, but were not available. The obituaries of the ministers, although not of primary source, have been of great assistance in some cases. But these are incomplete and some notable men's obituaries have been left out entirely. e.g. George Murray.

The Constitution and Procedure of the Presbyterian Church in Canada, Toronto, Presbyterian News Co. (Limited) 1887, 132.
This is a very useful book for the study of the democratic system of the different church courts.

This book contains some extracts of the General Assembly Minutes, relevant to the establishment of the Presbyterian Church in Canada in 1875. It also contains accounts of the colleges, notes on all the Presbyterian ministers in Canada in 1883, and accounts of the various activities of the church. It is valuable for certain facts that need to be established.

The Calendar of Westminster Hall, Vancouver, B.C., for the academic year 1924 - 1925. Incorporated by the Provincial Parliament as a college of the Presbyterian Church in Canada, co-operating with the Anglican and Methodist Theological Colleges. Affiliated to the University of British Columbia, Seventeenth Session. 23 pages.

Minutes of the meetings of the Board of Management and Senate of the theological college of British Columbia (later known as Westminster Hall) as written by Reverend John A. Logan, Secretary of the Board.
This group of minutes extends from the meeting on the 24 September 1907 to a meeting on 21 May 1908. These minutes are in handwriting in a scribbler and concern the establishment of Westminster Hall. With the scribbler were certain other letters and papers concerning the college. The two most important of which are:
1. Minutes of Meeting of Committee 10 March 1908.
These concern choice of name of theological college, government of college. The committee was composed of Principal McKay, convener, J.A.Logan, J.Knox Wright, and Wm. Burns, Secretary. 2 sheets.

2. Campbell, John to MacGillivray, A.J., 8 April, 1908.
It contained advice as to the name of the theological college. 1 sheet.

Smith, W.H., Address before the Private Bills Committee of the Legislature of British Columbia in support of the Church Union Bill, November 20, 1924. (15 typewritten pages)
This is a very able and lucid rendering of the case for church union, given by a man who had much to do with the transactions of the union of the churches in British Columbia.

Primary Sources, official, but unavailable:

The Minutes of the Presbytery of British Columbia in connection with the Church of Scotland -- beginning in 1875. According to Alexander Dunn, Presbyterianism in British Columbia in Early Days, 1905, preface, these minutes were lost.
Secondary works, general:

This volume contains accounts of the beginnings of religious works in the northwestern United States in the early days. The religious sections begin on page 534. Bancroft's work on the History of British Columbia has very little concerning religious organizations.

Begg, Alexander, History of British Columbia from its earliest discovery to the present time, Toronto, William Briggs, 1894, 568 pages.
This volume contains some interesting passages regarding the religious history of the province, not found elsewhere.

This work is concerned mainly with eastern Canada. Here and there are scattered a few references to British Columbia.

This volume is a brief history of British Columbia and covers the chief factors in an admirable way.

These volumes, on the general history of British Columbia, are considered authoritative. The life of Robert Jamieson in Volume III was very interesting.

McNeill, J.T., The Presbyterian Church in Canada 1875-1925, Toronto, General Board of the Presbyterian Church in Canada, 1925, 276 pages.
This work contains some very relevant chapters and may be considered as authoritative.
Secondary works, special, typewritten MS. and letters:

These papers, some five in all, were in possession of Professor H.T.Logan. They are merely the answers to some questions of J.A.Logan to J.C.Brown. The answers were taken from St. Andrew's, New Westminster, Church records. They are verified by A.E.Vert who assisted J.C.Brown, in compiling the MS. The answers are contained in two hand-written pages and are entirely concerned with the life of Robert Jamieson. Most of the information was later included in, "St. Andrew's Presbyterian Church 1862-1922, A Historical Sketch, New Westminster, B.C.," which appears to have been compiled by Reverend A.E.Vert, one time pastor of St. Andrew's, New Westminster.

This account of the life of John Hall is very valuable and has been drawn up with much careful research. It is the basis of Chapter II. One copy is in the British Columbia Conference Archives of the United Church of Canada, under supervision of J.C.Goodfellow.

This thesis gives a splendid account of the history of Methodism in British Columbia and gives an opportunity for comparison with the Presbyterian Church in British Columbia.

Logan, John A., Sketch of Presbytery of British Columbia, MS., 6 pages.
This is a very brief account of British Columbia for the period it was in connection with the Church of Scotland. One copy is in possession of Dr. W.N.Sage of the University of British Columbia.

It is this account that forms the basis of part of Chapter III, of all Chapter IV, and part of Chapter V. Also, all references of Logan, J.A., MS., are to this particular one. For sources it was based upon Bibliographical notes on: Brown, J.C., to Logan, J.A.,; Low, W.J., to Logan, J.A.,; and The Church of Scotland Home and Foreign Missionary Record.
The other Logan, J.A., MSS. are based upon the same sources and additional ones. Two of these additional sources were the records of First Presbyterian Church and St. Andrew's Church, Victoria, no doubt.

This manuscript covers quite fully the period of John Hall, and the Church of Scotland and contains much information that is very relevant. One copy is in possession of Dr. W.N.Sage. One is also in the B.C. Conference Archives.

These papers, (three in all) were in possession of Professor H.T.Logan. W.J.Lowe, D.D., Clerk of Assembly and General Secretary of the Presbyterian Church in Ireland, Belfast, complied with a request from Dr. J.A.Logan for some extracts of the minutes of the Board of Missions and of the General Assembly. The extracts concern appointment of John Hall as minister to the Athy congregation, and of his appointment later by the Board of Missions to British Columbia.

This letter was in possession of Dr. G.A.Wilson. It contained an interesting account of Reverend W. Stott's experiences and impressions of the Cariboo.

These papers give a very enlightening story of the Cariboo and Presbyterianism by one who had much to do with the efforts of the Presbyterian Church put forth in that region.
Secondary works, special:

Duncan, Eric, *Fifty-seven Years in the Comox Valley*, Comox, The Comox Argus Co., Ltd., 1934, 61 pages. Pages 56-61, of this account deal with church history, pages 59-61, in particular with Presbyterian Church history.

Dunn, Alexander, *Presbyterianism in British Columbia in Early Days*, New Westminster, Columbian Company Ltd., 1905, 38 pages. Revised edition in 1913. This work is based upon the personal experience of Alexander Dunn, who came out to British Columbia in 1875. It is valuable for its portrayal of the feeling and attitude of the people who lived through the years subsequent to 1875.

Gordon, Charles W., *The Life of James Robertson, D.D.*, Toronto, The Westminster Company Limited, 1909, 427 pages. This work, by a renowned author, relates the life of a great man who had much to do with the foundation of the Presbyterian Church in Canada, in the interior and eastern parts of British Columbia.

Grant, R.N., *Life of Reverend William Cochrane, D.D.*, Toronto, William Briggs, 1899, 290 pages. Sub-title, For thirty-six years pastor of Zion Church, Brantford, and for twenty-six years convener of the Home Mission Committee of the Presbyterian Church in Canada. Dr. William Cochrane, Moderator of the General Assembly in 1882, was commissioned to conduct an inquiry in British Columbia regarding the feasibility of the Church of Scotland congregations, in British Columbia, joining the Presbyterian Church in Canada. This was finally consummated, largely due to the diplomacy of Cochrane.

McKellar, Reverend Hugh, *Presbyterian Pioneer Missionaries in Manitoba, Saskatchewan, Alberta and British Columbia*, Toronto, Murray Printing Company Limited, 1924, 249 pages. The particular section of this book relevant to British Columbia is the last four chapters. This part is made up, largely of letters received from persons who were engaged in the activities that they related. Other parts are based purely upon the General Assembly minutes.
McNab, Reverend John, M.A., B.D., They Went Forth, Toronto, McClelland and Stewart Limited, 1933, 207 pages. This book contains some sketches of Canadian Presbyterian missionaries to the foreign and home fields, but none in particular relation to British Columbia except James Robertson. The book also contains an excellent bibliography of literature in this particular subject.

Oliver, Edmund H., His Dominion of Canada, Toronto, The Women's Missionary Society and The Board of Home Missions of The United Church of Canada, 1932, 286 pages. This work gives an account of the mission work of the three denominations in the United Church of Canada. There is also a good account of the Women's Missionary Society achievements. The work deals with Manitoba, Saskatchewan and Alberta.

Pidgeon, Reverend George C., D.D., Sermon on The Church Union Situation in Canada, Toronto, February 9, 1924, Publicity Department of the Joint Union Committee. This pamphlet is an interesting summary by a man in the thick of the fight. Reverend Pidgeon was the last moderator of the Presbyterian Church in Canada before Union.

Pringle, George C.F., In Great Waters, Toronto, Issued for the Board of Home Missions of the United Church of Canada, by the Committee on Literature, General Publicity and Missionary Education of the United Church of Canada, 1928, 178 pages. This is a collection of accounts of the work on the British Columbian coast by the Marine Missions. The articles may be considered authoritative as they are written by the men in the work. The articles by George C.F. Pringle are particularly relevant to the Presbyterian work. Some of the stories related by the various authors are extremely interesting.

Sage, Walter N., Sir James Douglas and British Columbia, Toronto, The University of Toronto Press, 1930, 398 pages. This biography gives a valuable outlook on the conditions of the province in the early years. The footnotes on pages 86 and 87 give an account of Dr. and Mrs. Whitman at Fort Vancouver in 1836. They were about the first Presbyterian missionaries on the Pacific Coast.
Scott, Ephraim, "Church Union" and the Presbyterian Church in Canada, Montreal, John Lovell and Son, Limited, 1928, 173 pages.

This is an argument against the Union, written by a Presbyterian minister, and editor of the Presbyterian Recorder since 1891. Mr. Scott is emphatically opposed to union and gives forth his views in a very clear manner in chapter XXV, as to why the non-concurrents disagreed with union.

Wilson, R.J., Church Union in Canada after Three Years, Toronto, The United Church Publishing House, The Ryerson Press, 1929, 54 pages.

This prize treatise, written by a United Church Minister and formerly a Presbyterian, gives clearly the concurrent Presbyterian views on the subject.


Seventy-Fifth Anniversary, First United Church, 1862-1937, Victoria, B.C., Colonist Presses, Victoria, B.C., 12 pages.

These booklets contain excellent accounts and good pictures of the personalities and buildings.

Souvenir History, "To Commemorate the Sixtieth Anniversary of St. Andrew's Church, Victoria, B.C., 1866-1926". 16 pages.

This booklet is filled with important facts concerning a very important and old congregation in British Columbia and may be considered authentic. It has photographs of the church and ministers who served to the time of Dr. W. L. Clay.
St. Andrew's Presbyterian Church 1862-1922, A Historical Sketch, New Westminster, B.C., 16 pages.
This was compiled from the church records and gives some very interesting and important facts concerning the life of Robert Jamieson in British Columbia, and of the first Presbyterian church on the lower mainland. In the footnotes, I always quoted A.E.Vert as the author, although I was not sure.

Here is contained a wealth of information concerning the religious history of the first settlers around the mouth of the Fraser River. Professor H.T.Logan, who compiled it, was not prepared to vouch for all the information in it, as there was some dispute as to the correctness of various statements.

St. Andrew's Church, Presbyterian, Vancouver, British Columbia, 1888-1913. R.J.Wilson, Moderator of Session, 26 pages.
This sketch gives some very interesting and important facts concerning one of the largest churches in the city.

The story consists of four chapters, written by women whose names are very prominent in the women's work of the church. The whole work may be considered relevant.

Several authors in this work:
Logan, J.A., Historical Sketch of the Presbyterian Church in British Columbia, page 9,
MacRae, A.O., The Philosophy of Presbyterianism, page 41,
Munro, A.P., The Polity of the Presbyterian Church, page 67,
Pringle, Geo. C.F., Home Missions, page 86,
Logan, J.A., History of Westminster Hall, page 251,
Goodfellow, John C., Some Historic Presbyterian Churches in British Columbia, page 261.
Reverend E.A. Davis; 380 pages.

This collection of articles is written by a number of men who knew and were familiar with their topics. The above mentioned articles in it are relevant.

Periodicals:


This monthly magazine contained a few valuable articles dealing with the Church of Scotland missionary work in British Columbia. The issues available in the Library of the Union Theological College, Vancouver, B.C., are in bound form and extend from March 1, 1875 to December 1, 1890. Some very relevant material will be found in the following references: 1875, pp. 460, 533; 1876, pp. 557; 1877, pp. 440; 1885, pp. 123, 306. The issue for January 1, 1876 is missing from volume IX, but a copy is to be found in possession of Professor H.T. Logan. This reference was always cited in footnotes as C.S.M.R.

The Colonial Committee of the Church of Scotland loaned to Dr. John A. Logan 21 copies of monthly issues and a bound volume of issues from April 1866 to March 1868 of the Church of Scotland Home and Foreign Missionary Records. He also received copy extracts from the Report of the Colonial Committee to the General Assembly of the Church of Scotland of 1865. (From letter of 15 October 1915.) It was, as far as I can ascertain, upon this material that Dr. John A. Logan based much of his manuscript, "Early Presbyterianism in British Columbia". (Yellowlees, Alex., Secretary of Church of Scotland Colonial Committee, Edinburgh, to Logan, J.A., 15 October 1915; Letter in possession of Professor H.T. Logan.)


The Presbyterian Record was established by the first General Assembly of the Presbyterian Church in Canada, in June 1875, as its official medium. It was first issued in January 1876 and continues as an organ of the Presbyterian Church in Canada after 1925. Ephraim Scott, D.D., has been its editor since 1891. In the one book, volumes XV - XVI, January 1890 to December 1891, (available in the Union Theological College Library), are some very interesting and
historical articles dealing with British Columbia, Vancouver, and New Westminster.

The Western Recorder, continuing The Western Methodist Recorder, published by The Western Recorder, Printing and Publishing Company, (under the approval of the British Columbia Conference of the United Church of Canada), and issued on the 15th of the month from the office of the Vancouver Bindery, Limited, 650 Richards Street, Vancouver, B.C. Managing editor, Reverend J.P.Hicks, 617 Drake Street, Victoria, B.C.

This is the local organ of the United Church of Canada, and it is of especial value because of, The Conference Historical Page, which appears nearly every month, giving the church history, Methodist, Presbyterian and Congregational, of some community in British Columbia. It is being done in alphabetical order, and is an enormous task. Reverend J.C.Goodfellow, of Princeton, B.C., is the author of the articles. The benefits of such a work as this will be reaped by future generations.

Westminster Hall Magazine, Published by the Students of Westminster Hall, Vancouver, B.C., monthly during the summer session. In 1915 it was called, "Westminster Hall Magazine and Farthest West Review", and in 1916 it was called "Westminster Review".

The articles in this magazine, written by the professors and students, have some very interesting and relevant views and facts contemporaneous to the times in which they were written. The numbers available were: 1911, June, July, August; 1912, February, April, July, October, November, December; 1913, March, April, July; 1915, February, April, October; 1916, August; 1917, September. These belong to Professor H.T.Logan's library.


This is a very interesting article by a man who has lived and worked in the territory spoken of for several years. The article itself is seven and one-half pages long in fine print.

This gives some authoritative information regarding the first appearance of the Methodists on the North-west Pacific Coast in the Willamette Valley. It gives an opportunity for comparison with the Presbyterians.


These articles are excellent in showing what organizations, and the needs for their efforts in providing the Northwestern States with Presbyterian missionaries.


The British Columbia Conference Archives of the United Church of Canada.

The collection, and care of British Columbia Church historical material pertaining to the United Church of Canada, including records of the former Congregational, Methodist, and Presbyterian Churches, (this last to date of Union 1925), is supervised by the Historical Committee of the British Columbia Conference, of the United Church of Canada.

Of this Committee Reverend J.C. Goodfellow has been secretary since 1925; and before that secretary of the Historical Committee of the British Columbia Synod of the Presbyterian Church in Canada. In 1936 he was appointed Archivist of the British Columbia Conference of the United Church of Canada.

The objective of the Historical Committee is to secure and preserve records of church work and church workers. Records of early missions, congregations, and churches have been filed in great quantity, but there are gaps, which are being filled by co-operation of the ministers of the various congregations and former ministers and laymen. Typed copies are made by the secretary of all manuscripts received, and filed. Congregations are listed alphabetically under presbyteries to which they belong. When arrangements are completed at Union Theological College, it is proposed to deposit there in archives all the original documents received, minute books of church courts, etc. In addition to this, copies of some of the
most important documents have been filed with the Provincial Archivist in Victoria. This is a precaution against loss by fire.

In order to make the material available to anyone who might desire it, there will be three channels:

1. Secretary of Conference Committee, who will have typed copies of all material and carbon copies for loan.
2. Union College, where original documents can be consulted.
3. The Western Recorder, in which each month appears a page devoted to the work of the Conference Historical Committee.
APPENDIX A

SOME STATISTICS OF ST. ANDREW'S CHURCH,
NEW WESTMINSTER, 1875 - 1885.

<table>
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<tr>
<th>Year</th>
<th>Name of Pastor</th>
<th>N. of Sittings in Church</th>
<th>N. of Families</th>
<th>N. of Communicants on Roll</th>
<th>N. of Communicants added during the year</th>
<th>N. of Communicants removed during the year</th>
<th>N. of Elders</th>
<th>No. in Sabbath School and Bible Class</th>
<th>No. engaged in Sabbath School Work</th>
<th>Total Raised for Salaries</th>
<th>Grant from Home Mission Fund</th>
<th>Ministers' Salary</th>
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<td>Robert Jamieson</td>
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† Granted by the Canada Presbyterian Church, 1 May 1875 to 30 June 1875.
‡ Granted by the Home Mission Committee, Presbyterian Church in Canada to 30 April 1876.

These are the earliest statistics to be found concerning anything in British Columbia, in the reports of the General Assembly of the Presbyterian Church in Canada.

References are on the next page.

169
Footnote references to Statistics of St. Andrew's Church, New Westminster, 1875 - 1885 (continued):

1. G.A.M., 1876, Appendix 17, 18.
2. G.A.M., 1877, Appendix XIX to 31 March, 1877.

†As near as can be ascertained the salary of the pastor of St. Andrew's, New Westminster, was $2000 per year.
During the first session in 1908, Principal MacKay was assisted by the Reverend D.J. Fraser, D.D., Montreal, Professor of New Testament Literature and Exegesis; Reverend R. Magill, Ph.D., Principal of Pine Hill College, Halifax, Professor of Systematic Theology; Reverend Richard Davidson, Ph.D., Toronto University, Professor of Old Testament Literature and Exegesis; Reverend T. Wordlaw Taylor, Ph.D., Lecturer in Homiletics; Reverend Dr. J.A. Logan and M.P. Talling, Lecturers on Pastoral Theology; Reverend R. Campbell, D.D., Lecturer in Church Law and Procedure; and Reverend J.D. Gillam in the English Bible. In 1909 the Reverend George C. Pidgeon, D.D., of West Toronto, was appointed by the General Assembly to the Chair of Practical Theology, and inducted by the Presbytery of Westminster on July 6. The faculty for the second term, in addition to the permanent staff, had assistance from: Reverend R.G. Welsh, D.D., Montreal College; Reverend A.R. Gordon, Montreal College; Reverend Dr. James Denny, Free Church College, Glasgow; Reverend Dr. George Adam Smith, Free Church College, Glasgow; Reverend Robert Campbell, D.D., Montreal; Principal R.A. King, Indore College, India; Reverend J.C. Robertson, Toronto, and several lectures by local clergymen.

In 1910 the regular staff was assisted by: Professor D.J. Fraser, D.D., L.L.D., Montreal; Professor E.A. Wicher, D.D., San Anselmo, California; Professor W.G. Jordan, D.D., Kingston; Reverend W.R. Taylor, Ph.D., Toronto; Reverend C. Anderson Scott, D.D., Cambridge. In 1911: Reverend W.R. Taylor, Ph.D., was appointed by the General Assembly to the Chair of Old Testament into which he was inducted by the Presbytery of Westminster. The faculty was assisted by Professor James Stalker, D.D., Aberdeen, Scotland; Principal A.E. Garvie, D.D., New College.

2 G.A.M., 1910, 201.
London, England. The college building was also enlarged to make room for the libraries, offices, class rooms, dormitories, etc.  


1913: The faculty was assisted by: Professor R.E. Welsh, D.D., Montreal; Professor C.G.Patterson, D.D., San Francisco Theological Seminary, San Anselmo, California; Professor James Moffat, D.D., Mansfield College, Oxford. Professor W.R.Taylor resigned to accept the Chair of Semitic Languages in Toronto University.  

1914: The faculty was: Systematic Theology and Apologetics, Principal John MacKay, D.D.; Church History, Reverend A.S.Morton, B.D., Halifax; Old Testament Literature and Exegesis, Professor W.R.Taylor, Ph.D.; New Testament Literature and Exegesis, Professor George Milligan, D.D., of Glasgow University; English Bible, Professor George C. Pidgeon, D.D.; Practical Theology, Professor George C. Pidgeon, D.D.; Elocution, Reverend James Carruthers, M.A., D.D.; Professor G.C.Pidgeon, on receiving a call to Bloor Street Church, was transferred to Toronto in 1915 and in 1925 he received the highest honor in the Church as Moderator of the General Assembly.  

1915: Principal J.A.Sharrard of Indore College, India, was appointed lecturer in Old Testament. Besides the staff the college had the assistance of: Professor H.A.Kent, M.A., Pine Hill, Halifax and Principal D.J.Praser, D.D., Montreal. Reverend A.L.Burch resigned his position as financial agent to resume his work in the ministry, and in the following two years former professors were on the staff and in addition the Reverend E.F.Scott, D.D., of Queen's Theological College. Reverend J.A.Sharrard, B.D., and Reverend J.T.McNeill, B.D., were appointed lecturers for three years in Old Testament and Church History respectively.  


3 G.A.M., 1911, 184.  
4 ibid., 1912, 207.  
5 ibid., 1913, 191.  
6 ibid., 1914, 196. Logan adds E.A.Wicher to the list of instructors for this session.  
7 ibid., 1915, 199; 1916, 201; 1917, 172; 1918, 185.

Reverend J.T.McNeill, B.D., was granted leave of absence for one year to pursue his studies in Chicago. This year also completed the work of Principal MacKay at the Westminster Hall. Early in the year 1919, he received an invitation to the Principalship of Manitoba College and after consideration, accepted it, but agreed to remain until he had given his lectures for the term. The Board regretfully acceded to his relinquishing the position which he had held for 11 years, and in which he had directed with marked ability the work of the college.

His successor was the Reverend W.H.Smith, M.A., Ph.D., D.D., who at the time was the pastor of St. John's Church, Vancouver. He was appointed at a meeting of the board, on 2 October, 1919, as Principal and Professor of Practical Theology and inducted by the Presbytery of Westminster on May 7, 1920, and at once entered upon his duties, and opened the college term with an able lecture on "The Ministry and Spiritual Leadership". Later, on October 20, Dr. J.A.Logan was appointed Registrar and Treasurer in addition to the work of the Library.

In the session of 1920-21 the teaching staff was:

1922: The college was affiliated with the University of British Columbia.

1923: For some time there had been conversations looking towards united work, in part at least, with the sister colleges in Vancouver. In 1922 a meeting was held in Wesley Church, at which there were present representatives of the Anglican, Methodist, and Presbyterian colleges, and a resolution favorable to co-operation was unanimously

8 G.A.M., 1919, 188.
9 ibid., 1921, 198.
10 ibid., 1921, 199.
adopted. The matter was brought before the different governing bodies of the several denominations when it was finally agreed to enter into co-operation. A list of the subjects on which they could unite in teaching was drawn up and from 1923 to 1925, the three colleges worked in co-operation, to the satisfaction of all concerned."

# APPENDIX C

## SOME DATA ON THE EARLIEST PRESBYTERIAN CHURCHES IN BRITISH COLUMBIA

<table>
<thead>
<tr>
<th>Name of Church</th>
<th>Date of Organization</th>
<th>Date of Dedication</th>
<th>Entered Presbyterian Church in Canada</th>
<th>Names of Ministers who founded the churches</th>
<th>Dates of Ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Church, Victoria.</td>
<td>3 Feb. 1862</td>
<td>13 Nov. 1863</td>
<td>independent</td>
<td>John Hall &amp; Thomas Somerville</td>
<td>1862 — 1865</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(for later ministers see next page)</td>
<td>1865 — 1866</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1867 — 1868</td>
</tr>
<tr>
<td>St. Andrew's, New Westminster.</td>
<td>7 March 1862</td>
<td>20 Dec. 1863</td>
<td>6 May 1884</td>
<td>Robert Jamieson &amp; Daniel Duff &amp; Robert Jamieson</td>
<td>1862 — 1865</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1865 — 1867</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1867 — 1868</td>
</tr>
<tr>
<td>St. Andrew's, Victoria.</td>
<td>5 Sept. 1866</td>
<td>6 April 1867</td>
<td>7 Sept. 1875</td>
<td>Thomas Somerville &amp; Simon McGregor &amp; Robert Stephens</td>
<td>1866 — 1877</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1870 — 1881</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>1881 — 1882</td>
</tr>
<tr>
<td>St. Andrew's, Nanaimo.</td>
<td>1865</td>
<td>1865</td>
<td>29 Dec. 1887</td>
<td>Robert Jamieson &amp; B.K. McElmin &amp; James Christie</td>
<td>1865 — 1869</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1873 — 1883</td>
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<td></td>
<td></td>
<td></td>
<td>1884 — 1885</td>
</tr>
<tr>
<td>Comox</td>
<td>1877</td>
<td>1871</td>
<td>1877</td>
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<td>1877 — 1879</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1880 — 1887</td>
</tr>
<tr>
<td>Langley</td>
<td>1871</td>
<td>27 Sept. 1875</td>
<td>1875</td>
<td>Robert Jamieson &amp; Alexander Dunn</td>
<td>1875 — 1884</td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>1885</td>
<td>1875</td>
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<td>1885 — 1888</td>
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<td></td>
<td></td>
<td>1875</td>
<td>Alexander Dunn</td>
<td>1875 — 1886</td>
</tr>
<tr>
<td>Nicola</td>
<td>1875</td>
<td>1875</td>
<td>1875</td>
<td>George Murray &amp; John Chisholm</td>
<td>1876 — 1879</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td>1879 — 1891</td>
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<td></td>
<td></td>
<td>1881 — 1882</td>
</tr>
<tr>
<td>Mad Bay</td>
<td>1875</td>
<td>4 Oct. 1885</td>
<td>1875</td>
<td>Alexander Dunn</td>
<td>1875 — 1884</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1875</td>
<td></td>
<td>1886 — 1886</td>
</tr>
<tr>
<td>South Arm or Delta.</td>
<td>1881</td>
<td></td>
<td></td>
<td></td>
<td>1881 — 1886</td>
</tr>
</tbody>
</table>

Missing reference numbers will be found on next page as thus θ

Signs such as x+O & are explained on the next page.

† See next page.178.
Appendix C (continued):

References:

- Ministers belonging to the Church of Scotland.
- Part-time Church of Scotland.
- Ministers of the Presbyterian Church in Ireland.
- Ministers of the Canada Presbyterian Church.

Ministers of First Church, Victoria after Somerville were: R. Jamieson, Daniel Duff; John Reid, D.D., 1876-81; R.H. Smith, 1881-82; David Gamble, 1882-84; Donald Fraser, M.A., 1884-92; John Campbell, M.A., Ph.D., 1892-1912; John Gibson Inkster, M.A., D.D., 1913-1921; W.G. Wilson, M.A., D.D., 1921-38. 32

Ministers of St. Andrew's, Nanaimo, after Jamieson were: Wm. Aitken, 1869-1872; Wm. Clyde, 1875-1882; A.H. Anderson, 1883-1887; J. Miller, 1887-1889.

1 Goodfellow, J.C., MS., John Hall, 10.
2 Souvenir 1861-1911, First Presbyterian Church, Victoria, B.C., 12.
3 Logan, J.A., MS., Presbyterianism in British Columbia, 49 page edition, 29, 45-49. See also, Souvenir 1861-1911, First Presbyterian Church, Victoria, B.C.
4 G.A.M., 1884, appendix XIV, CCCXXVIII.
6 From a picture postcard of the eight ministers of First Presbyterian Church, Victoria, B.C.
7 Logan, J.A., op. cit., 35. See also Minutes of the Synod of B.C., 1907, 16.
8 Gregg, William, Short History of the Presbyterian Church in the Dominion of Canada from the earliest to the present time, Toronto, 1893, 174.
9 St. Andrew's Presbyterian Church 1862-1922, A Historical Sketch, New Westminster, B.C., ed. A.E. Vert, 3.
10 ibid., 6.
11 ibid., 7.
12 ibid., 8.
13 Sixtieth Anniversary of St. Andrew's Church, Victoria, B.C., 1866-1926, 3.
14 Gregg, William, Short History of the Presbyterian Church in the Dominion of Canada, Toronto, 174.
17 G.A.M., 1884, Appendix XIV, CCCXXVIII.
18 G.A.M., 1886, Appendix XIV.
19 G.A.M., 1888, Appendix I, XVII.
20 G.A.M., 1890, Appendix 26, XIV.
22 C.S.M.R., Jan. 1, 1876, 558.
24 C.S.M.R., May 1, 1879, 112.
Appendix C (continued):

26 C.S.M.R., May 1, 1882, 161.
27 C.S.M.R., May 1, 1883, 570.
28 C.S.M.R., May 1, 1884, 130.
29 C.S.M.R., May 1, 1885, 123, 306. (Dec., 1885)
30 C.S.M.R., May 1, 1887, 121.
31 C.S.M.R., May 1, 1888, 424.
32 Synod of B.C. Minutes, 1893, 16, 17. See also, Seventy-fifth Anniversary 1862-1937, First United Church, Victoria.
33 Souvenir History, "To Commemorate the Sixtieth Anniversary of St. Andrew's Church, Victoria, B.C., 1866-1926".
34 C.S.M.R., January 1, 1876, 557-8. See also, Logan, J.A., op. cit., 39.
35 C.S.M.R., May 1, 1890, 431.
37 G.A.M., 1886, 12, 49, 50.
38 C.S.M.R., January 1, 1876, 557-8.
39 C.S.M.R., May 1, 1880, 112.
40 Logan, J.A., Presbyterianism in British Columbia, MS., 42.
41 G.A.M., 1887, Appendix I, XVI.
42 G.A.M., 1885, Appendix XXXV.
43 Information from his daughter, Miss J. Macdonald Murray.

References marked thus refer to names and dates on this page, and page 176.
Appendix C (continued):

James Nimmo, the first representative and missionary of the Church of Scotland arrived at Victoria in 1865, but returned in a few months after preaching at First Church, Victoria and St. Andrew's, Nanaimo.

† James Christie served the Church of Scotland at Comox from 1884 to 1887. He then worked at Wellington until it joined the Presbyterian Church in Canada in 1889. He, himself, retained connection with the Church of Scotland until his death in Victoria in 1902. He was the last official and direct connection of the Church of Scotland with British Columbia. (Dunn, Alexander, Presbyterianism in British Columbia in Early Days, 1905, 16.)

Dunn says that during the 11 years of his ministry (1875-1886), three church buildings were erected -- Fort Langley, Mud Bay, South Arm or Delta. (Dunn, op. cit., 6.)
One congregation after another noiselessly dropped into the Canadian Church until all had come in, beginning with Langley in 1886 and ending with Wellington in 1889. (Dunn, op. cit., 8.)

During the ten years subsequent to 1875 seven church edifices and two manses were erected, all free of debt except one. (Dunn, op. cit., 7.)
APPENDIX D

ABBREVIATIONS


C.S.M.R. -- The Church of Scotland Home and Foreign Missionary Record.

ibid. (ibidem, in the same place), meaning in the same book as the last one cited. It is never used for the first citation on a page, and it refers to books, never to periodicals.

op. cit. (opere citato, in the work cited), meaning the author's work cited in an earlier, but not immediately preceding, footnote in the same chapter. It is always written with the author's surname in front of it, e.g. Kennedy, M.E., op. cit., 112, while ibid. never has the author's name in front of it.

loc. cit. (loco citato, in the place cited), meaning in the author's article in the periodical or review previously cited in the same chapter. The author's surname always precedes this form also.

supra, (above), used to cite passages earlier in the thesis.

infra, (below), used to cite passages later in the thesis.

passim, (scattered), sometimes used instead of exact citations when references to a subject are scattered through a work.

e.g. (exempli gratia, for example).

MS. -- manuscript.

MSS. -- manuscripts.
APPENDIX E

MODERATORS OF SYNOD

1892 Rev. D. McRae, D.D.
1894 Rev. J. C. Herdman, D.D.
1895 Rev. Archibald Lee.
1896 Rev. E.D. MacLaren, D.D.
1897 Rev. John Campbell, Ph.D.
1898 Rev. J. Knox Wright, D.D.
1899 Rev. D.G. McQueen, D.D.
1900 Rev. G.A. Wilson, D.D.
1901 Rev. W. Leslie Clay, D.D.
1902 Rev. Joseph McCoy, D.D.
1903 Rev. J. M. McLeod.
1904 Rev. Alex. Forbes, D.D.
1905 Rev. John A. Logan, D.D.
1906 Rev. Duncan Campbell, B.A.
1907 Rev. D. McRae, D.D.
1908 Rev. J. M. Millar, D.D.
1909 Rev. H. W. Fraser, D.D.
1910 Rev. J. T. Ferguson, D.D.
1911 Rev. J.S. Henderson, D.D.
1912 Rev. R. J. Wilson, D.D.
1913 Rev. H. R. Grant, D.D.
1914 Rev. W. L. Macrae.
1915 Rev. R. J. Douglas, B.A.
1917 Rev. M. D. McKee, M.A.
1919 Rev. J. Ferguson Millar, M.A.
1920 Rev. J. H. Cameron, B.A.
1921 Rev. James Hood.
1922 Rev. J. R. Robertson, B.D.
1923 Rev. C. McDiarmid, B.D.
1924 Rev. J. A. Dow, B.A.
1925 Rev. Principal W. H. Smith, D.D.
APPENDIX F

A LIST OF THE MINISTERS IN SOME OF THE PASTORATES
THE STORY OF WHICH IS TOLD IN CHAPTER VII

First Presbyterian Church, Victoria, B.C.

John Hall........................................ 1862-1865
Thomas Somerville.............................. 1865-1867
Robert Jamieson ................................ 1867-1869
Daniel Duff...................................... 1867-1869
John Reid........................................ 1876-1881
R.H. Smith...................................... 1881-1882
David Gamble................................... 1882-1884
Donald Fraser................................... 1884-1892
John Campbell................................. 1892-1893
John Gibson Inkster............................ 1913-1921
W.G. Wilson.................................... 1921-1938

St. Andrew's, Victoria, B.C.

Thomas Somerville ............................ 1867-1870
Simon McGregor................................ 1870-1881
Robert Stephen................................ 1881-1887
Patrick McFarlane McLeod..................... 1888-1893
W. Leslie Clay.................................. 1894-1928

St. Andrew's Presbyterian Church, Nanaimo, B.C.

Robert Jamieson................................ 1865-1869
William Aitken................................ 1869-1872
William Clyde................................. 1875-1882
A.H. Anderson................................ 1883-1887
J. Miller........................................ 1887-1889
D.A. MacRae.................................... 1891-1896
W.B. Cumming................................. 1896-1903
J.M. Millar..................................... 1903-1909
J.R. Robertson................................. 1909-1914
A.K. McLennan................................ 1914-1917
J.K. Unsworth.................................. 1917-1921
David Lister................................... 1921-
Alberni

Alexander Dunn ........................................ 1886-1889
G. Lockhart (student) ................................ 1889
Pillar (catechist) ......................................
R. Frew (student) ........................................
William Stables Smith ................................. 1892
R. J. Adamson ........................................... 1892
Thomas Morrison (student) ............................ 1893-1894
W. Stell (student) ...................................... 1894
Thomas Menzies (student) ............................. 1895-1896
E. G. Taylor ............................................. 1896-1904
T. S. Glassford ......................................... 1904-
James Carruthers .................................... 1910-
H. A. Bain .............................................. 1917-1925
A. McLean (United Church) ......................... 1925-

Comox

B. K. McElmon ........................................... 1877-1883
James Christie ........................................... 1884-1887
Alex. Fraser ............................................. 1887-1889
A. Tait ................................................... 1893-1899
Thomas Menzies .........................................
James Hyde .............................................. 1900-1921
W. T. Beattie ........................................... 1921-

Cumberland (Union Mines)

A. Fraser ................................................... 1887-1889
J. H. Higgins ............................................ 1892-1895
Alexander Tait ......................................... 1895
J. A. Logan .............................................. 1896-1898
W. C. Dodds ............................................. 1898-
T. S. Glassford ....................................... 1901
J. R. Elmhurst ........................................... 1903
J. D. McGillivray ..................................... 1906
James Hood .............................................. 1911-1925

St. Andrew's Presbyterian Church, New Westminster, B.C.

Robert Jamieson ........................................ 1862-1865
Daniel Duff (supply) .................................. 1865-1867
Robert Jamieson ........................................ 1869-1884
John Sutherland McKay ............................... 1884-1886
Thomas Scouler ....................................... 1886-1897
A. E. Vert .............................................. 1897-1903
J. S. Henderson ....................................... 1903-1913
F. W. Kerr .............................................. 1914-1920
T. H. Mitchell ......................................... 1920-1924
Richmond Presbyterian Church, Vancouver, B.C.

<table>
<thead>
<tr>
<th>Minister</th>
<th>Years</th>
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<tbody>
<tr>
<td>Thomas G. Thomson</td>
<td>1885-1887</td>
</tr>
<tr>
<td>David Reid (lay preacher)</td>
<td>1887</td>
</tr>
<tr>
<td>James Cormack</td>
<td>1887-1888</td>
</tr>
<tr>
<td>J.A. Jaffery</td>
<td>1889-1892</td>
</tr>
<tr>
<td>James Buchanan</td>
<td>1893-1896</td>
</tr>
<tr>
<td>A.E. Camp</td>
<td>1896-1897</td>
</tr>
<tr>
<td>J.A. Logan</td>
<td>1897-1909</td>
</tr>
<tr>
<td>J.H. White</td>
<td>1909-1915</td>
</tr>
<tr>
<td>E.G. Thompson</td>
<td>1917-1925</td>
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First Presbyterian Church, Vancouver, B.C.

<table>
<thead>
<tr>
<th>Minister</th>
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<tbody>
<tr>
<td>T.G. Thomson</td>
<td>1885-1889</td>
</tr>
<tr>
<td>E.D. McLaren</td>
<td>1889</td>
</tr>
<tr>
<td>G.B. Maxwell</td>
<td>1890-1896</td>
</tr>
<tr>
<td>Wm. Meikle</td>
<td>1896-1898</td>
</tr>
<tr>
<td>John Reid</td>
<td>one year</td>
</tr>
<tr>
<td>R.G. MacBeth</td>
<td>1900-1903</td>
</tr>
<tr>
<td>Hugh W. Fraser</td>
<td>1904-1917</td>
</tr>
<tr>
<td>J.S. Henderson</td>
<td>1917-1918</td>
</tr>
<tr>
<td>A.D. Archibald</td>
<td>1918-1921</td>
</tr>
<tr>
<td>J. Richmond Craig</td>
<td>1921-1930</td>
</tr>
<tr>
<td>Andrew Roddan</td>
<td>1930-1934</td>
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St. Andrew's Church, Vancouver, B.C.

<table>
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<tr>
<th>Minister</th>
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<tbody>
<tr>
<td>Thomas G. Thomson</td>
<td>1888-1889</td>
</tr>
<tr>
<td>E.D. McLaren</td>
<td>1889-1902</td>
</tr>
<tr>
<td>George A. Wilson</td>
<td>1902-1903</td>
</tr>
<tr>
<td>R.J. Wilson</td>
<td>1903-1918</td>
</tr>
<tr>
<td>J.S. Henderson</td>
<td>1918-1924</td>
</tr>
<tr>
<td>A.E. Kerr</td>
<td>1924-1925</td>
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</table>

After Union known as St. Andrew's Wesley Church.

<table>
<thead>
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<th>Minister</th>
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<tbody>
<tr>
<td>Willard Brewing</td>
<td>1925-1938</td>
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Mount Pleasant Presbyterian Church, Vancouver, B.C.

<table>
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<tr>
<th>Minister</th>
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<tbody>
<tr>
<td>J.W. McMillan</td>
<td>1891-1895</td>
</tr>
<tr>
<td>J.S. Gordon</td>
<td>1896-1898</td>
</tr>
<tr>
<td>M.H. McIntosh</td>
<td>1898-1899</td>
</tr>
<tr>
<td>George A. Wilson</td>
<td>1899-1907</td>
</tr>
<tr>
<td>J.W. Woodside</td>
<td>1908-1914</td>
</tr>
<tr>
<td>A.E. Mitchell</td>
<td>1915-1927</td>
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After Union it was named St. Giles United Church.

<table>
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<tr>
<td>A.W. McIntosh</td>
<td>1927-1937</td>
</tr>
<tr>
<td>W.R. Brown</td>
<td>1937-1938</td>
</tr>
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</table>
St. John's Presbyterian Church, Vancouver, B.C.

Robert Laird. 1903-1905
A.J.McMillivray 1905-1911
E. Leslie Pidgeon 1911-1915
W.H.Smith 1915-1919
A.D.Mackenzie 1919-1925

Chalmers Church, Vancouver, B.C.

John Knox Wright 1901-1910
E.A.Henry 1910-1920
Edward G.McGougan 1920-1925

Kitsilano Presbyterian Church, Vancouver, B.C.

Peter Wright 1907-1913
A.D.Mackinnon 1913-1920
J.Williams Ogden 1921-1922
Gordon Dickie 1922-1925

Knox Church, Kerrisdale.

David Gray, (student) 1910
A.M.O'Donnell 1912
A.O.Patterson 1915-
M.H.Wilson 1915-1922
A.F.Münro 1922-1938

Chilliwack

G.C.Patterson 1887-
Walter R.Ross 1889-
John A Logan 1892-1896
John Knox Wright 1896-

Agassiz

G.C.Patterson 1887-
H.R.Fraser 1888-
Alexander Dunn 1889-
A.S.Thompson 1897
W.H.Mandill 1903
James Lang 1904
Alexander Mogee 1904
Hector McPherson 1904
C.McDiarmid 1908
J.H.Madill 1916
J.H.Millar 1922
J.D.Gillam 1924
E.Crute 1924
James Dewar 1924
St. Andrew's Presbyterian Church, Nicola, B.C.

George Murray ........................................... 1875-1879
John Chisholm ........................................... 1884-1886
George Murray ........................................... 1887-1901
W.F.Gold .................................................. 1900
George Mason ........................................... 1901-1906
D.K.Allan ................................................. 1906-1909
W.J.Kidd ................................................... 1909-1910

St. Andrew's Presbyterian Church, Merritt, B.C.

W.J.Kidd ................................................... 1911-1913
J.A.Petrie ................................................. 1915-
James Hyde ............................................... 1917-
Joseph Johnston ......................................... 1919
Thomas Oswald .......................................... 1920
W.J.McFadden ............................................. 1921
Bryce Wallace ........................................... 1921

St. Andrew's Church, Kamloops

John Chisholm ........................................... 1884-1890
Archibald Lee ........................................... 1890-1896
J. Clark Stewart ......................................... 1896-1904
W.A.Wyllie ............................................... 1904-1912
Thomas Nixon ............................................ 1912-1915
W.W.Peck .................................................. 1915-1920
H.R.McGill ............................................... 1920-1927

Union

E.W.MacKay ............................................... 1927-1930
R.R.G.Dredge ............................................. 1930-1937

Enderby

J.A.Jaffary ............................................... 1886-1889
J.K.Wright ................................................ 1889-1896
T.G.Mcleod ............................................... 1896-1902
D. Campbell .............................................. 1902-1913
J.A.Dow ................................................... 1913-1920
W.Stott .................................................... 1920-1925

Armstrong

J.A.Jaffary ............................................... 1886-1889
John Knox Wright ......................................... 1889-1896
Thomas George McLeod .................................. 1896-1902
Duncan Campbell ......................................... 1902-1911
Peter Henderson ......................................... 1911-1917
Wm. Stott .................................................. 1918-1926
### Vernon

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>J.A. Jaffary</td>
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<tr>
<td>John Knox Wright</td>
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<tr>
<td>Paul F. Langill</td>
<td>1890-1894</td>
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<tr>
<td>George A. Wilson</td>
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<td>Joseph McCoy</td>
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<tr>
<td>R.W. Craw</td>
<td>1902-1905</td>
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<tr>
<td>Logie MacDonnell</td>
<td>1906-1910</td>
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<tr>
<td>G.C.F. Pringle</td>
<td>1910-1912</td>
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<tr>
<td>C.O. Main</td>
<td>1912-1918</td>
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<tr>
<td>Lennox Fraser</td>
<td>1919-1923</td>
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### Kelowna

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<tr>
<td>J.A. Jaffary</td>
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<td>Paul F. Langill</td>
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<td>J.M. Millar</td>
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<tr>
<td>McVicar (student)</td>
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<td>Reid (student)</td>
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<tr>
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<td>Alex. Dunn (student)</td>
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<tr>
<td>A.C. Strachan (student)</td>
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<td>Geo. Mason (student)</td>
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<td>R. Boyle</td>
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<td>P.D. Muir</td>
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<tr>
<td>Chas. Foote</td>
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<tr>
<td>A.W.K. Herdman</td>
<td>1905-1912</td>
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<td>Alexander Dunn</td>
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### Union

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<td>E.D. Braden</td>
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<td>A. McLurg</td>
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### Cranbrook

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<tr>
<td>R.J. Macpherson</td>
<td>1898</td>
</tr>
<tr>
<td>Joseph Ball</td>
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<tr>
<td>W.G.W. Fortune</td>
<td>1900-1906</td>
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<tr>
<td>C.O. Main</td>
<td>1907-1912</td>
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<tr>
<td>W.K. Thompson</td>
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<tr>
<td>Hillis Wright</td>
<td>1917-1920</td>
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<tr>
<td>H.M. Lyon</td>
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<tr>
<td>E.W. Mackay</td>
<td>1921-1925</td>
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**Creston**

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Alexander Dunn</td>
<td>1900-</td>
</tr>
<tr>
<td>V.M. Purdy</td>
<td>1901-</td>
</tr>
<tr>
<td>F.A. Broadfoot</td>
<td>1903- (Creston in field here)</td>
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<tr>
<td>C.A. McDaid</td>
<td>1904</td>
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<tr>
<td>G.H. Finlay</td>
<td>1905-1907</td>
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<tr>
<td>Thomas G. McLeod</td>
<td>1907-</td>
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<tr>
<td>S.H. Sarkissian</td>
<td>1910-</td>
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<tr>
<td>W.G. Blake</td>
<td>1912-</td>
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<tr>
<td>R.E. Pow</td>
<td>1916-</td>
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<tr>
<td>G.S. Wood</td>
<td>1918-</td>
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<tr>
<td>T. McCord</td>
<td>1919-</td>
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<tr>
<td>James A. James</td>
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**Quesnel**

<table>
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<tr>
<th>Name</th>
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<tbody>
<tr>
<td>A.G. Hutton</td>
<td>1895</td>
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<tr>
<td>D. Campbell</td>
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<tr>
<td>J.N. Brunton</td>
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<tr>
<td>W.F. Robertson</td>
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<tr>
<td>C.A. Mitchell</td>
<td>1904-1905</td>
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<tr>
<td>W.J. Allen</td>
<td>1905-1909</td>
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<tr>
<td>W. Stott</td>
<td>1910-1915</td>
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<tr>
<td>D.R. McLean</td>
<td>1915-1920</td>
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<tr>
<td>J.A. Petrie</td>
<td>1920-1925</td>
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<td>J.C. Thompson</td>
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**Barkerville**

same as Quesnel up to 1902

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<tr>
<td>A.H. Cameron</td>
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<tr>
<td>E.C.W. McColl</td>
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<tr>
<td>T.A. Rodger</td>
<td>1904-</td>
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<tr>
<td>J.H. Wright</td>
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<tr>
<td>A.D. MacKinnon</td>
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<tr>
<td>M.G. Melvin</td>
<td>1908</td>
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Students for succeeding years

**Dawson, Yukon Territory**

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>A.S. Grant, M.D.</td>
<td>1898-1900</td>
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<tr>
<td>J.J. Wright</td>
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<tr>
<td>A.S. Grant, M.D.</td>
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<tr>
<td>John Pringle</td>
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<tr>
<td>A.S. Grant</td>
<td>1906-1907</td>
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<tr>
<td>A.G. Sinclair</td>
<td>1911-1919</td>
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<tr>
<td>A. Ross</td>
<td>1920-1921</td>
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<tr>
<td>J.Y. McGookin</td>
<td>1921-1925</td>
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<tr>
<td>G.H. Finlay</td>
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