PRESBYTERIAN PIONEER MINISTERS

REV. HUGH McKELLAR, D.D.

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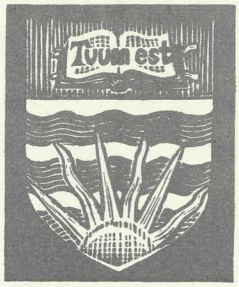

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500

Presbyterian Pioneer Missionaries

in

Manitoba, Saskatchewan, Alberta and British Columbia

by

Rev. Hugh McKellar, D.D.

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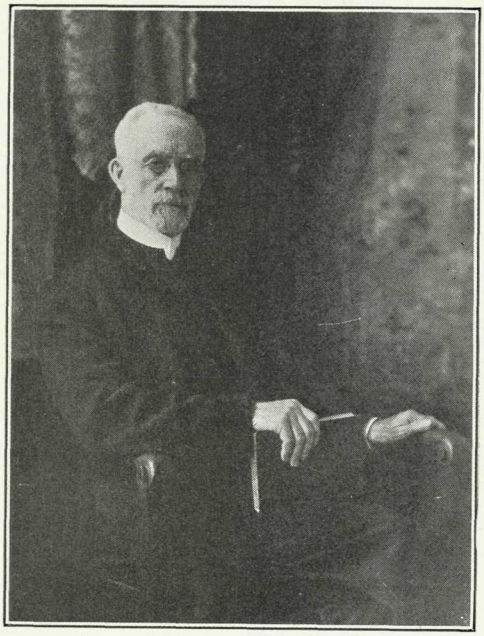

REV. HUGH McKELLAR, D.D.
CALGARY, ALBERTA
Formerly of High Bluff, Manitoba

INTRODUCTION

THE chief reason for writing and printing the following sketches is to keep in remembrance the names, life and work of the pioneer missionaries of the Presbyterian Church in Manitoba and the North West Territory, (now organized into the two Provinces of Saskatchewan and Alberta). There are also recorded sketches from and of several of the early missionaries in British Columbia, besides interesting facts given by some of the pioneer settlers other than missionaries.

It is true the labors of the leaders will be recorded and kept in remembrance in different ways, but the names and labors of the great majority will be left unrecorded. This applies to other callings and professions as well as it does to the Gospel ministry. It is an instinct deeply seated in the human breast, wishing to be kindly remembered by one's own friends. The Master Himself left a memorial of His dying love with His true followers.

REV. HUGH MCKELLAR, D.D.

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CHAPTER I

BRIEF HISTORICAL NOTES RE THE PLANTING AND GROWTH OF THE PRESBYTERIAN CHURCH IN MANITOBA AND NORTH WEST TERRITORIES

THE story of the Red River settlement established early in the 19th century on the banks of the Red River is most interesting, especially to Presbyterians.

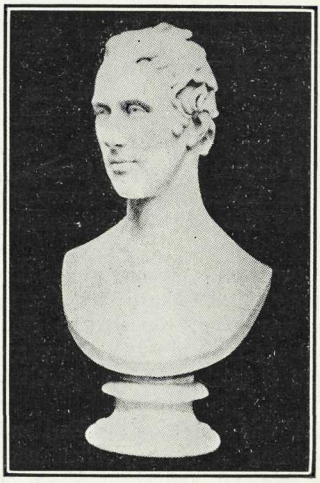
The Earl of Selkirk in 1810 secured from the Hudson's Bay Company one immense tract of land including the Valleys of the Red River and the Assiniboine. He undertook to establish a colony within a limited time and assumed the cost of transport, of outlay for the settlers, of Government, of protection and of quieting the Indian title. This contract was made with the Hudson's Bay Company.

There were two rival companies at the time, *viz:* The Hudson's Bay Company and the North West Company. The North West Company was bitterly opposed to the Earl's plan and protested against the Hudson's Bay Company selling lands to him and objected to establishing an agricultural colony in the North West.

In the face of this opposition the Earl sent out a company of settlers consisting of seventy Highlanders, chiefly from Sutherlandshire, Scotland, and about fifteen or twenty natives of the west of Ireland, who after a tedious journey, reached Red River in 1812. Here they found themselves unwelcome visitors, because of the opposition of the North West Company. They were compelled to spend the winter in Pembina—seventy miles to the south. A majority of them were persuaded to be transferred to Upper Canada, now Ontario, where they were offered two hundred acres of land per family, where their descendants may be traced to the present day. The remnant betook themselves to Norway House, north of Lake Winnipeg, but were brought back under the protection of the Hudson's Bay Company.

A tragical event took place at Seven Oaks, north of Winnipeg, on the 19th of June, 1816. Governor Semple of the Hudson's Bay Company with twenty-one of his associates were killed by a band of Half Breeds and Indians. The unhappy colonists were now at the mercy of the victors and were ordered to leave the settlement at once. Their houses were ransacked; their goods pillaged, and they were again compelled to seek refuge at Norway House.

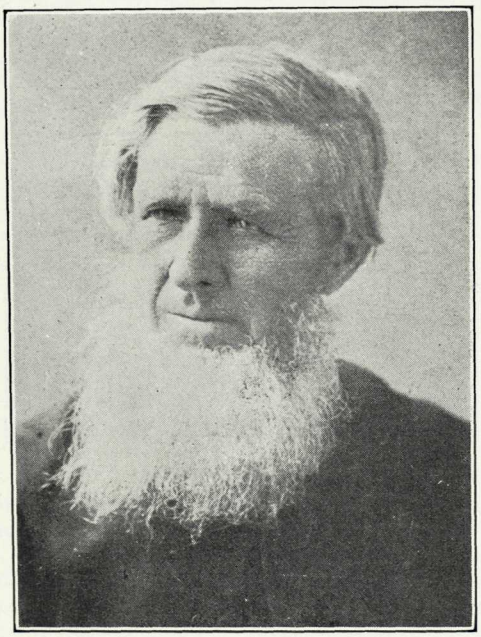
In June, 1817, Lord Selkirk's visit restored the settlers in their rights. Two lots of land were granted by him as sites for



LORD SELKIRK

a Presbyterian church and a school and the parish or settlement was named Kildonan, after their home parish in Sutherlandshire. The noble Earl, before he left, arranged everything as far as it was possible for him to do for the comfort and welfare of the people, both materially and spiritually. He promised to send them a minister of their own faith and in accordance with that promise a minister was selected. The Rev. Donald Sage, who for some reason or other failed to come, but a godly elder, Mr. James Sutherland, was sent, who was authorized to marry and baptize. They enjoyed Mr. Sutherland's services

only a few years, when he was forcibly carried off to Canada by the servants of the North West Company. While at the settlement Mr. Sutherland's services were of great value and highly appreciated. It is said "of all men that ever entered this country none stood higher in the estimation of the settlers, both for sterling piety and Christian conduct than he." After his expulsion, which occurred in 1818, he came to reside in West



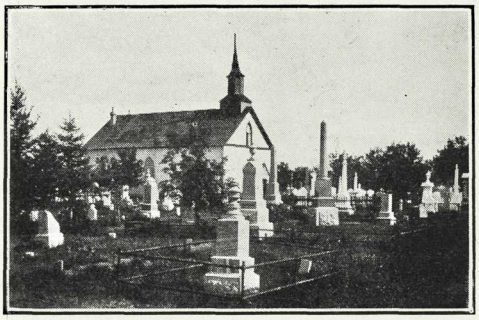
THE REV. JOHN BLACK, D.D.
First Presbyterian missionary to Red River, 1851

Gwillimbury, Ontario, to which settlement many of the Red River settlers had previously come. Here he continued to preach and baptize among his countrymen. He passed away in 1828, universally esteemed and respected.

The Earl of Selkirk, the Kildonan settlers' great and true friend, returned to England, then went to the Continent to re-

cruit his health, which had been seriously impaired by his manifold labors and struggles, but he did not rally. He died in 1820 in the fiftieth year of his age.

From 1818, the date of Mr. Sutherland's departure, to the year 1851, a period of thirty-three years, the Kildonan settlers had no minister of their own. They suffered many trials during that period from flood, (the Red River overflowed its banks), also from the grasshopper plague. Still they held on by faith in God. They kept up the family altar in their homes. The word of God was their light. They persevered in prayer in their own native tongue—the Gaelic language. The Church of England held services regularly in St. John's Parish, adjoining



KILDONAN CHURCH AND CEMETERY.

Kildonan. Also a Church of England school was within reach, so that they were not without religious and educational advantages. Still they longed for a pastor of their own.

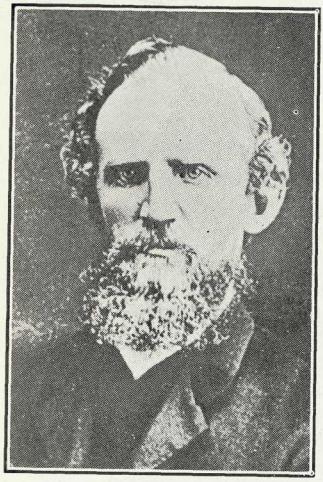
In Dr. Gregg's Brief History of the Presbyterian Church in Canada, it is stated that during the first ten years of that period the settlers were nearly all Presbyterians. In the next the Presbyterians were in the majority, but during the third ten years the Presbyterians were in the minority. This might mean that some of the younger generation joined the Church of England, and it is no wonder since this church had supplied public religious services on the Sabbath and School education during the week and no doubt also they received Baptism for their children. No doubt funeral services were also conducted by the Church of England clergymen.

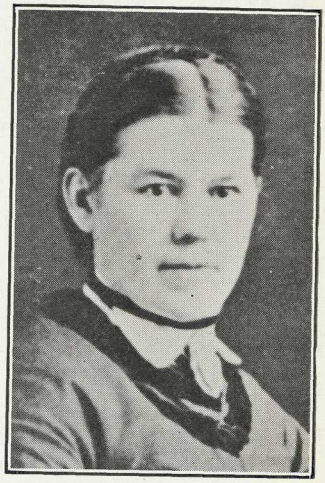
Meanwhile the Selkirk colonists persevered in their application to the Colonial Committee of the Free Church of Scotland for a minister. This application was finally transferred to the Synod of the Free Church of Canada particularly to the care of the late Rev. Robert Burns, D.D., then pastor of Knox Church, Toronto and professor of Knox College, which resulted in the appointment of the Rev. John Black, a recent graduate of Knox College, Toronto. Mr. Black arrived in Kildonan in 1851 and was welcomed with great joy by the Presbyterians. It is stated that three hundred and upwards left the Church of England in one day and placed themselves under Mr. Black's ministry, but possibly a considerable number of the Scottish people continued their connection with the Church of England.

Mr. Black was the first Presbyterian minister in the great Northwest Territories, He labored faithfully and with great efficiency in that great valley of the Red River for the long period of thirty-one years, from 1851 to February, 1882, when he passed away, universally beloved and respected, a worthy successor of the noble elder, Mr. James Sutherland. Now we have seen how Presbyterianism was introduced and founded in the great North West Territories, let us now for a little trace its line of progress and the names of its pioneer missionaries and as far as possible dates of their arrival and fields occupied.

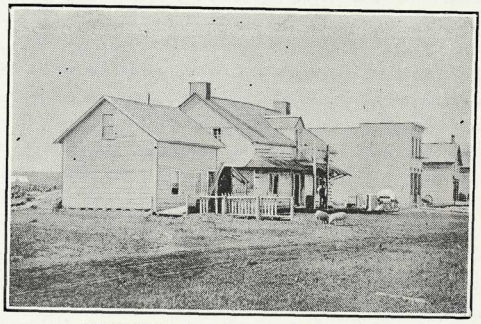
Dr. Black had under his over-seeing Kildonan Parish, (Home Centre), Fort Garry or Winnipeg, Little Britain and Selkirk, also Headingly, and in a sense the Presbyterian settlers on the north side of the Assiniboine River as far west as Portage La Prairie. The next Presbyterian minister, the Rev. James Nisbet, arrived in 1862 from Oakville, Ontario. Mr. Nisbet assisted Dr. Black in the work until 1866, when he was appointed the first Presbyterian missionary to the Indians of the North West. Mr. Nisbet married a daughter of Mr. MacBeth of Kildonan. Mr. John McKay, who was married to a sister of Mrs. Nisbet, went with Mr. Nisbet as interpreter. Mr. and Mrs. Nisbet, Mr. and Mrs. McKay with some others left Kildonan for the great Saskatchewan Valley in the summer of 1866, arriving at their destination in August. They selected a site for a mission among the Cree Nation, whose Chief was Mistawassis, on the south bank of the North Saskatchewan River, naming the new mission Prince Albert, in honor of the Queen's Consort. The distance from Winnipeg was five hundred miles. Here Mr. and Mrs. Nisbet spent eight years of faithful service

in the Master's cause. They were the real founders of the present growing city of Prince Albert, also of the Mistawassis Indian Mission, some fifty or sixty miles north west of Prince Albert. Both Mr. and Mrs. Nisbet passed away in Mrs. Nisbet's





REV. AND MRS. JAMES NISBET
Founder of Prince Albert Indian Mission in 1866, in reality founder of city of Prince Albert. Mrs. James Nisbet associated with her husband in planting and building up the Prince Albert Mission.

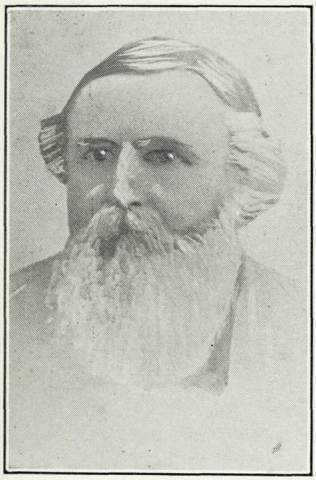


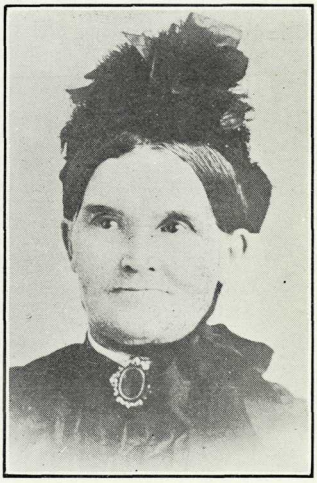
MISSION HOUSE, PRINCE ALBERT, SASK.
Built by Mr. Nisbet who like his Master was a carpenter.

parental home in Kildonan in September, 1874, only eleven days intervening. They were laid to rest in Kildonan churchyard. A monument was erected to their memory.

The following estimate of Mr. Nisbet's labors was recorded in the Minutes of the General Assembly. "Having labored with unflagging zeal and self-denying devotedness, amid many difficulties and discouragements, a singularly unselfish and devoted Missionary."

The Rev. Alexander Matheson, who was a native of the Selkirk settlement and a graduate of Knox College, succeeded





REV. AND MRS. JOHN McKAY
Rev. John McKay were associated with Rev. James Nisbet in Prince Albert Mission, Sask.

Mr. Nisbet to assist Dr. Black in Red River in May, 1866, and remained until 1868. Mr. Matheson labored with fidelity and success. Mr. Matheson passed away only a few years ago in his own native parish of Kildonan.

The next missionary sent from Ontario was the Rev. Wm. Fletcher, in 1868. Mr. Fletcher labored with acceptance in the settlements along the Assiniboine River. Mr. Fletcher moved to the U.S.A.

The next missionary was the Rev. John MacNabb, of

Lucknow, Ontario. Mr. and Mrs. MacNabb arrived as the troubles of the Riel insurrection broke out in 1869 and 1870. Mr. MacNabb labored in Little Britain, Headingly and Palestine (now Gladstone) districts. Mr. MacNabb returned to Ontario about 1872 or 1873.

The Rev. R. G. MacBeth, one of Kildonan's illustrious sons, informed the writer that "with Mr. MacNabb came Mr. D. B. Whimster, as teacher of the Kildonan public school. Mr MacBeth further states that "Mr. Whimster did important work both as teacher and afterwards as a minister." There were now in the North West four Presbyterian ministers, Messrs. Black, Nisbet, Fletcher and MacNabb.

REV. ALEX. FRASER AND FAMILY
Formerly of High Bluff, Portage la Prairie and Burnside, afterwards missionary at Beulah, where he passed away.

Next to arrive was the Rev. Geo. Bryce, M.A., 1871. Next was the Rev. Thomas Hart, M.A., in 1872, who along with Dr. Bryce, had charge of Manitoba College.

The Rev. Alexander Fraser, also from Ontario, came about 1873. Mr. Fraser had charge of High Bluff, Portage La Prairie and Rat Creek. Mr. Fraser died at Beulah, Manitoba.

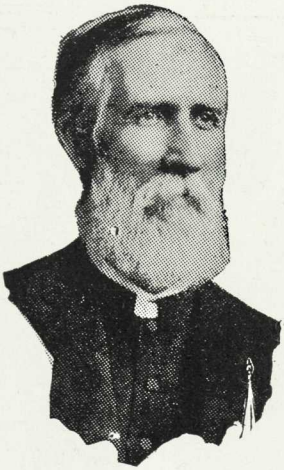
The Rev. Samuel Donaldson, a young minister from Ireland came about 1873. Mr. Donaldson labored in Meadow Lea and Poplar Point, a good preacher and a faithful missionary. Mr. Donaldson moved to the U.S.A. about 1881, where he passed away.

Rev. Allan Bell, B.A., who from 1875 was pastor of the

Presbyterian congregation of Portage la Prairie, Manitoba, for over twelve years.

Rev. Mr. Bell was held in high esteem by the members and adherents of his own congregation and rendered valuable service in building up and extending the cause of Christ in this Great West Land.

The Rev. Dr. W. C. Clarke, a minister of the Synod of the Church of Scotland in Canada was enrolled a member of Manitoba Presbytery, but shortly afterwards joined the Church of England



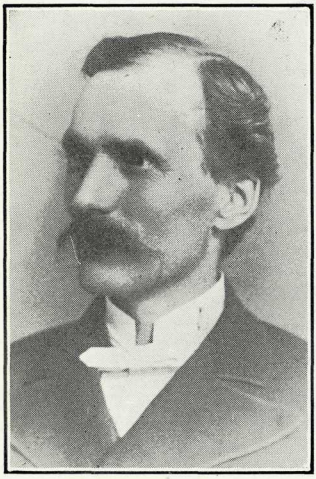
REV. JAMES ROBERTSON, D.D.
Superintendent of Missions representing the four provinces, Manitoba, Saskatchewan, Alberta and British Columbia—formerly pastor of Knox Church, Winnipeg.

The Rev. James Robertson, pastor of Norwich, Ontario, spent the winter of 1873 and spring of 1874 in Manitoba preaching at all the points from Winnipeg as far west as Gladstone district (the farthest west settlement then in Manitoba). Knox Church, Winnipeg, recently organized, extended a call to Mr. Robertson, which he accepted and was inducted into that charge in the summer of 1874. The Rev. Dr. Robertson was appointed superintendent of Home Missions in Manitoba and North West

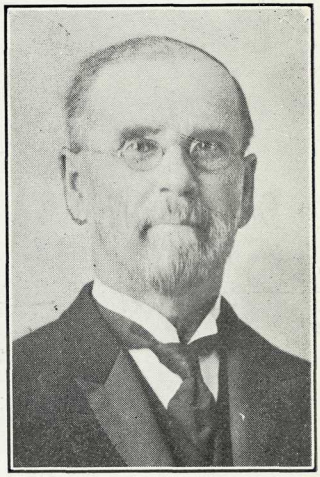
Territories in 1881 and was called to his eternal rest in the opening days of January, 1902.

The Rev. Edward Vincent was sent to Prince Albert about the year 1872 or 1873, to be associated with Mr. Nisbet in the work. Mr. Vincent returned to Ontario in the summer of 1874.

Messrs. Hector Currie and Hugh McKellar arrived in Winnipeg in July, 1874. Both graduated in Knox College, Toronto, in April of that year and were appointed by the Knox College Students' Missionary Society to take charge each of a Home Mission Field in the Province of Manitoba, under the



REV. ALLAN BELL, B.A.
Portage la Prairie, Man.



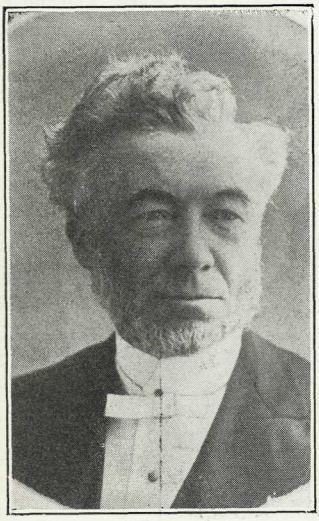
REV. D. B. WHIMSTER
Formerly teacher in Mission School
Kildonan. Later missionary in Manitoba.

direction of the Presbytery of Manitoba. Mr. Currie conducted both morning and evening services in Knox Church, Winnipeg, on Sabbath, July 5th, and it was my lot to conduct both services in the same church on the following Sabbath, 12th July, 1874. It seems like a dream for me now to look back to that day.

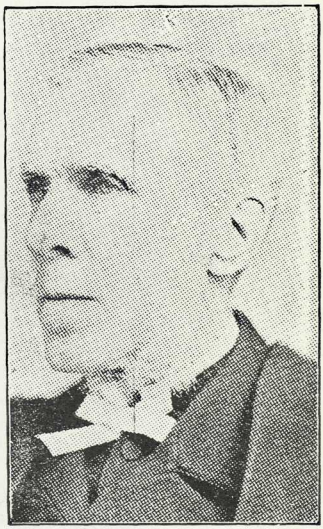
The Presbytery allotted Mr. Currie a mission field about thirty-five miles north-west of Winnipeg, and to the writer an extensive field about one hundred miles west of Winnipeg, comprising five preaching points. The majority of the families

were from Huron and Bruce Counties, Ontario, some from the Township of Williams, Middlesex, and a few from Scotland and Ireland. It was an active summer for me; but a joyful one. Mr. Currie remained a year in Manitoba when he returned to Ontario and was settled in Thedford where he remained for about thirty-five years as pastor until the call came a few years ago.

It was my lot to succeed Mr. Nisbet at Prince Albert during two years 1874-1876.



REV. WM. COCHRANE, D.D.
Many years Convenor of the Assembly's Home Mission Committee and a great friend of the Pioneer Missionaries, giving them great encouragement.



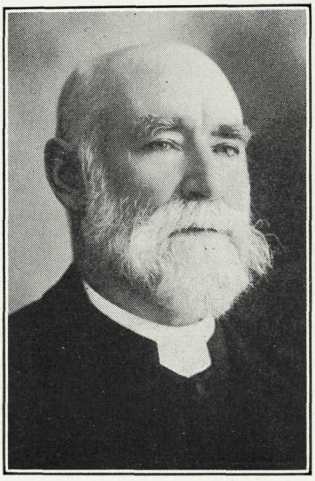
REV. JOHN M. KING, D.D.
Appointed Principal Manitoba College, 1883, who also was the great friend of the Pioneer Students and Missionaries of Western Canada.

I returned to Ontario for the winter of 1876 and spring of 1877. Was then appointed to Manitoba and labored in the mission fields east of Red River during the summer and fall of 1877. Called to High Bluff and Prospect, inducted into that charge on the 8th of May, 1878, and continued in charge of that field until the 1st of January, 1888. Returned to Ontario and was called to the United Congregation of North Luther and Woodland near Mount Forest, Presbytery of Saugeen, where

we remained for nearly ten years, April, 1889, to October, 1898, then called to Burns Church, Martintown, Glengarry. Continued in that charge till the fall of 1904. Came west to Alberta in July, 1905, and was appointed to the Foothills Mission Field in the Presbytery of Calgary until 1912 when I was permitted to retire by the General Assembly which met in Edmonton that year.

From Dr. George Bryce's book entitled "The Scotsman in Canada."

"During the first missionary decade the Revs. Alexander Fraser, Alexander Matheson, Samuel Donaldson and Edward

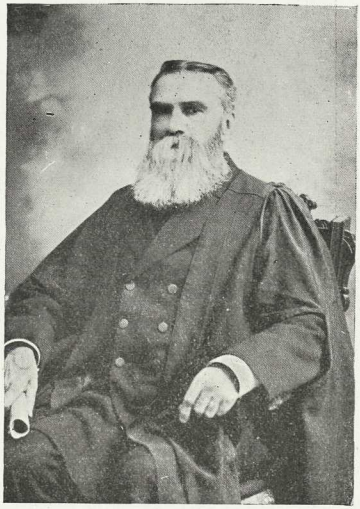


REV. GEO. BRYCE, D.D.
Professor of Manitoba College. Came to Winnipeg in 1871.

Vincent were active members of the Presbytery (Manitoba) and were the foundation builders. Hugh McKellar, Allen Bell, James S. Stuart were a trio who did yeomen service in the splendid farming district of Portage La Prairie and at Gladstone. John Scott, Hugh Borthwick and Wm. R. Ross took hold of Southern Manitoba and laid the foundation of numerous congregations, such as Emerson, Carman, Morden and others, now self-sustaining, and influential. Alexander Campbell, James Douglas, A. H. Cameron and Alexander Smith all earned a good

reputation for work in the later seventies. Such men as McGuire, James Wellwood, Donald McRae, Wm. Hodnett and Samuel Polson were hard working pioneers in this decade.

"At the beginning of the second decade, after the occupation of Manitoba by Canada, the pioneer Rev. John Black died, James Nisbet passing away eight years before him, and Fletcher and McNabb the two members of the original Presbytery, having long since left Manitoba, are all deceased. About the beginning of the second decade Dr. Robertson was appointed Superintendent of Missions. For the next twenty years he devoted unsparingly his whole life and strength to the work. He passed



REV. THOS. HART, M.A., D.D.
Professor Manitoba College, 1872.

away in 1902, after more than two decades of service as Superintendent. The Rev. D. M. Gordon succeeded Dr. Robertson in Knox Church, Winnipeg. Rev. Dr. Pitblado in St. Andrew's Church, Rev. Jos. Hogg, Rev. John Hogg, the Rev. Principal King, who was appointed Principal of Manitoba College in 1883, passed away in 1898, full of years and honors.

"The Kildonan churchyard has become the Presbyterian

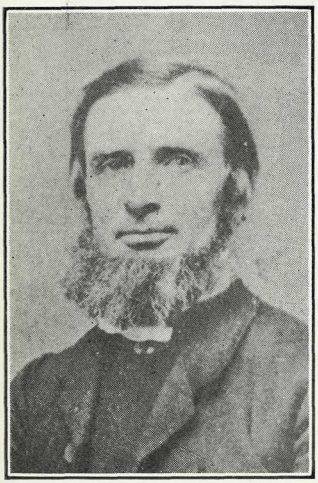
Westminster Abbey of Western Canada, where many of the old Red River settlers have been laid to rest, also a number of the pioneer Presbyterian missionaries. The Rev. John Black, the pioneer of the church in the West; the Rev. James Nisbet, the pioneer Indian missionary of the church; the Rev. John M. King, the leader in theology of the West; the Rev. Dr. James Robertson, the great missionary Superintendent, and missionary statesman, of the West; the Rev. Dr. Thomas Hart, the eminent classical teacher in Manitoba College; the Rev. Dr. James Car-

MISS ANNIE FRASER, NORWOOD, MAN.
Who at the request of Dr. Baird kindly loaned the photos of the following early missionaries, Rev. John Scott, Rev. Thos. McGuire, Rev. J. P. Quinn, Rev. Jas. Lawrence, the first ministers of the Presbyterian Congregation at Emerson.

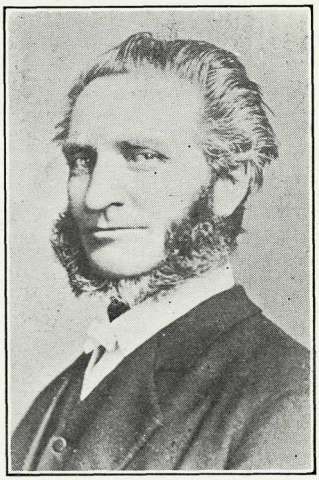
michael, Dr. Robertson's successor as Superintendent of Missions."

The Rev. Prof. Baird, D.D., was sent out as pioneer missionary to Edmonton, in 1881, driving the whole distance of the one thousand miles from Winnipeg to that distant post. The Rev. James Farquharson, D.D., settled in Pilot Mound, Man., in 1883. The Rev. D. Stalker came to Gladstone in 1881, at the invitation of Dr. Cochrane and Dr. Robertson. The Rev. S. C. Murray, D.D., came West at the request of Dr. Robertson.

The Rev. James Lawrence, of Stonewall, Man. The Rev. Alexander MacFarlane, a graduate of Knox College, ordained in 1878. The Rev. Donald McRae, D.D., of Victoria, B.C., came to Manitoba in 1879 and to Victoria, B.C., in 1886; the Rev. M. C. Rumball, of Morden, Man.; the Rev. Alexander McTavish, 1884, Chater, Man.; the Rev. D. C. Court, 1888, Wellwood, Man.; the Rev. Hugh McKay, D.D., 1877, Round Lake; the Rev. Ewen McKenzie, 1888, Hurricane Hills, missionary to the Assiniboines; the Rev. Charles W. Bryden, 1880,

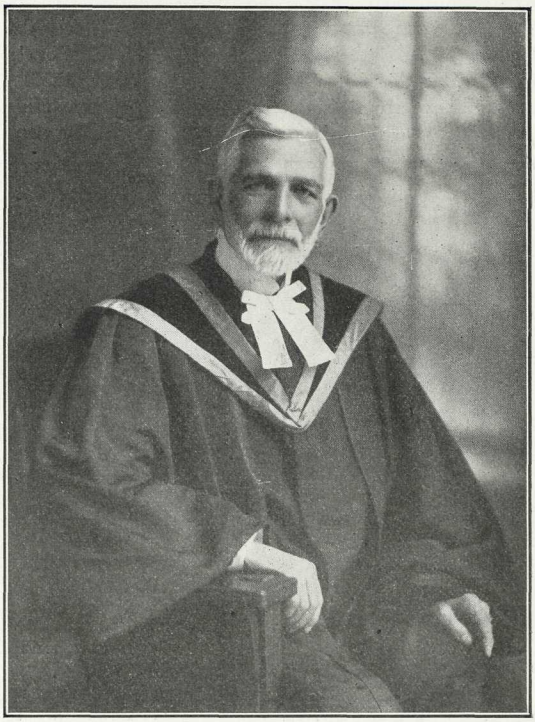


REV. JOHN SCOTT
First pastor of Presbyterian Church of Emerson and later West Lynn, Manitoba.



REV. THOMAS McGUIRE, EMERSON, MAN

Selkirk, Man.; the Rev. W. L. Moore, 1886, missionary to Mistawassis Indian Reserve; the Rev. D. G. McQueen, D.D., succeeded Dr. Baird in charge of Edmonton in 1887; the Rev. Hugh W. Fraser, D.D., of the First Church, Vancouver; the Rev. Peter Wright, D.D., came to Portage La Prairie in 1889, afterwards to Vancouver, B.C.; the Rev. John Campbell, Ph.D., came to Victoria, B.C., in 1892; the Rev. W. L. Clay, D.D., Victoria, B.C., in 1894; the Rev. Donald Fraser, M.A., formerly of Mount Forest, Ont., preceded the Rev. Dr. John Campbell ni the pastorate of First Church, Victoria, B.C.



REV. ALEXANDER GILRAY, D.D.

Pastor of College Street Presbyterian Church, Toronto, from the time it was a mission until the close of his work.

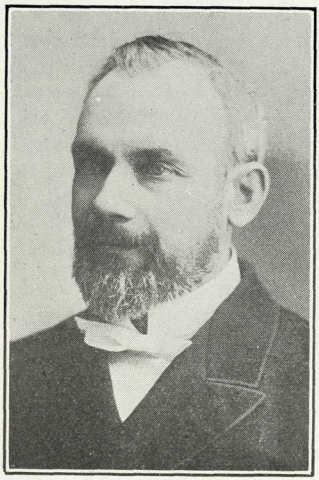
Rev. Dr. Gilray was the friend and brother of the early Missionaries and settlers of Western Canada.—H. McKellar.

CHAPTER II

THE EARLY MISSIONARIES

Rev. James Farquharson, D.D., Pilot Mound, Man., writes:

"YOUR card of January came to hand. I am not sure that I can give you much help in writing up the early ministers of Southern Manitoba as memory is my only available source of information at present.



REV. AND MRS. JAMES FARQUHARSON, D.D.
Pilot Mound, Southern Manitoba.

So far as I know, the Rev. H. J. Borthwick was the first missionary in that region. He began his first work at Tobacco Creek and surrounding country, the district in which Carmen is situated. How long he labored there I do not know, nor do I know exactly when he left it; but it was probably in the fall of 1879. At any rate he spent the winter of 1879 and 1880

in the Rocklake region. That must have been a very hard winter for him as it was unusually severe. This of itself was bad enough; but the weather conditions were greatly aggravated by the fact that he lived at Calf Mountain, which was twenty or twenty-five miles distant from the nearest part of his big parish. After I was settled in the West he was called and settled as Minister of Mountain City, some four or five miles south of Morden. But his pastorate was short as he was out of the charge before the Synod of Manitoba was organized.

He lived to an old age, preaching wherever an opportunity presented itself, as long as he was able. Almost to the last he liked to visit the scenes of his former activities, and always found a hearty welcome from those who knew him during the pioneer days.

"The second to venture into the southern country was the Rev. W. R. Ross, who settled in the Carman district and lived in the town, I presume, from its earliest days. After laboring for a few years as ordained missionary, he was called and settled as Carman's first minister. At the first meeting of Rock Lake Presbytery, he was appointed clerk, and continued to discharge the duties of that office till he resigned his charge and moved to British Columbia—probably in the early nineties. Dr. McRae, now of Victoria, spent a year or perhaps a year and a half as ordained missionary at Manitou and did good work there. I remember his kindness to me, when as a student missionary I visited him in the summer of 1880.

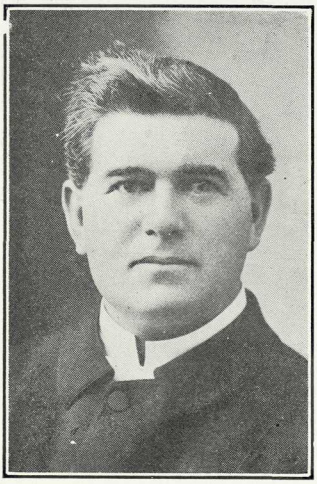
"The Rev. A. H. Cameron went as ordained missionary to the Boissevain district in the fall of 1881, not far from the date at which I began my work in the Rock Lake and continued to labor there for several years.

"During the summer of 1881 and 1882 Rev. Dr. Patterson, later of Cooke's Church, Toronto, labored as student missionary, the earlier summer in the Wapopa and Deloraine districts, and the later at Wapopa and Cartwright. The second summer he had the use of a pony; but during the first he made his journeys through the vast parish on foot. As long as I was visitor in these regions he was spoken of in terms of the highest regard.

"The Rev. J. A. Townsend, was the first settled pastor at Manitou where he did excellent work till his health failed and he was compelled to go west and south to a warmer climate.

"Mr. James Todd (later Dr. Todd, of Boston, Mass.), then a student missionary, relieved me of the care of Glenora and Baldur districts, where he did good work for upwards of a year, when he went to Manitoba College to prosecute his studies. From this time onward the number of men who labored in the Rock Lake Presbytery for a longer or shorter period became too great for their names to find a place in this brief record. The Rev. Dr. Todd passed away a few years ago.

"It may not be amiss to call your attention to the fact that the Rev. R. G. McBeth, a native of Kildonan, while a



REV. WM. PATTERSON, D.D.
Labored as a student missionary in Southern Manitoba later pastor Cooke's Church, Toronto.

student at Manitoba College, spent a summer vacation as our missionary at Cartwright, and that at a still earlier period the Rev. C. W. Gordon, since become famous as Ralph Connor, spent a summer in the same field.

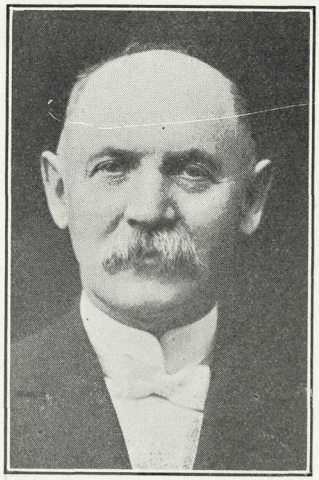
"It was my privilege to know most of these early missionaries personally and intimately, and have pleasure in bearing testimony to the fact that they were a splendid body of men."

Dear Mr. McKellar,

"I received your letter asking me for a photo of myself which I send with this mail. I recall my student days in Manitoba and Rev. James Farquharson, D.D. was always a great friend of mine. He was the means of inducing me to go out there at first and I have always been thankful for it because I enjoyed my two summers out there very much."

Very sincerely yours

WM. PATTERSON



REV. M. C. RUMBALL, B.A., D.D.
Formerly of High Bluff, Manitoba and lately of Morden, Manitoba.

The Rev. M. C. Rumball, D.D., Morden, Man., writes:

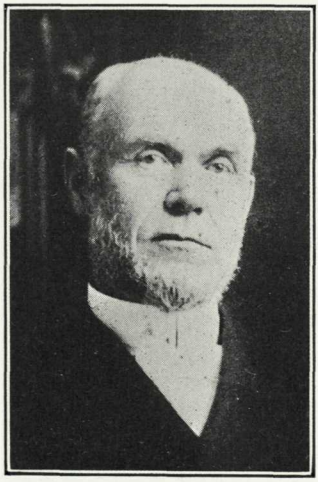
"I enclose a list of men who worked here in Southern Manitoba prior to 1886:—Rev. H. J. Borthwick, A.M., 1876; Rev. W. R. Ross, 1880; Rev. D. G. Cameron, 1882; Mr. W. Farquharson, student, 1883; Rev. Jas. Farquharson, D.D., before 1884; Rev. M. McKenzie, 1886; W. Patterson, student, now Dr. Patterson, Cooke's Church, Toronto; Rev. J. A. Townsend, before 1886; Rev. Dr. Lantrow, before 1886; Rev. J. Brown,

before 1884; Rev. R. Brown, before 1886; Rev. J. Cairns, before 1886; Rev. S. Polson, before 1886.

"Dr. Rumball states all these worked before my day.

"The Rev. Dr. Rumball was called from High Bluff to Morden in 1892.

"In 1884 the Presbytery of Rock Lake was formed with Mr. Borthwick as its first moderator. Rev. W. R. Ross was clerk, and Rev. James Farquharson (now Dr. Farquharson, of Toronto, Ont.) convenor of the Home Mission Committee.



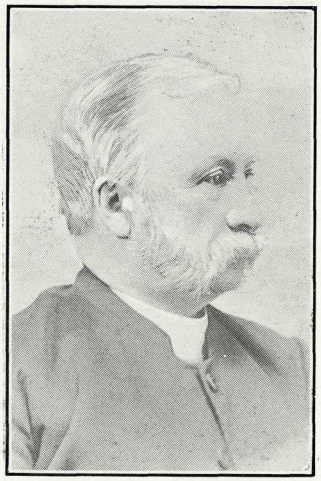
REV. J. A. TOWNSEND, SOUTHERN MANITOBA
Afterwards moved to United States.

"The following item *re* Mr. Borthwick is extracted from the twenty-fifth anniversary report of Knox Church, Morden, Man., 1911, Dr. Rumball, pastor:—'When he (Mr. Borthwick) began work in Manitoba, if he had not Wesley's parish, he had as much of it as one man could well be expected to look after. It extended from the Boyne River to the southern national boundary and from near the Red River to the Turtle Mountains, about 3,200 square miles. Many are the interesting tales the veteran can tell of the early days. He would gather a few chil-

dren together, teach them through the week, preach on the Sabbath and then off to another settlement to do the same. Thus he covered the ground, fording streams, wading sloughs, facing storms, he carried the gospel message to the lonely settler.'

"In 1882, Rev. D. G. Cameron became the settled pastor of the Nelson field where he labored till 1884.

"The Rev. Malcolm McKenzie was born in Broddick, in 1835, was educated in Glasgow, came to Canada in 1862, held important congregations in Ontario, Quebec and New Brunswick. Early in 1885 he was appointed missionary to Rat Portage



REV. MALCOLM McKENZIE, SOUTHERN MANITOBA.

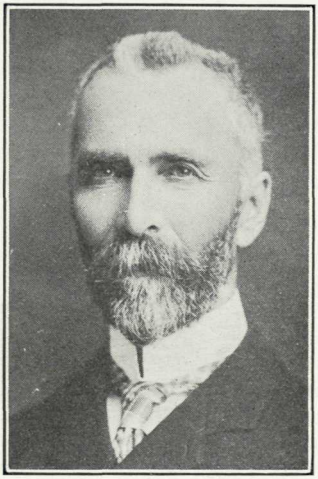
(now Kenora) where he remained till called to Morden and Mountain City. He was inducted May 6th, 1885. In March, 1892, after six years of faithful and effective work, Mr. McKenzie resigned, and soon after was called to Tyne Valley, Prince Edward Island. In 1896, when he was on his way to the meeting of the Presbytery he died suddenly at Summerside. His body was brought to Morden and laid to rest in Hillside Cemetery."

W. D. Russell writes from Pasadena, Cal., April 27th, 1918:

"Dear Mr. McKellar: Your favor of the 8th inst., came as a great surprise. Of course I recall you perfectly as pastor

of High Bluff in the early eighties. I am glad to know that after so many years of activity in the Master's vineyard you are now enjoying comparative leisure in Calgary.

"My contribution to the early work of the church in Manitoba was so small as to be almost negligible. I reached Winnipeg in January, 1880, having been appointed by the Assembly's H.M.C. to missionary work on section B. of the C.P.R. under Rev. Dr. Robertson's supervision. I labored for three months among the camps, preaching on Sundays and during the week as opportunity offered, also meeting the men



REV. WM. DAWSON RUSSELL
Founder of the Russell & Lang Book Store, Winnipeg.
Now residing in Los Angeles, Cal.

in a social way in the camps and giving individual help when I could. During the winter Dr. Robertson came out and dispensed Communion which I recall was greatly appreciated by the men. Life in the camps had some disagreeable features but on the whole I thoroughly enjoyed the winter.

"Changing conditions led the Committee to send me in June to Balmoral, (north of Stonewall) where I spent the summer, but in the early fall my health quite gave way and

very reluctantly I decided it was necessary for me to relinquish the ministry. To explain the situation, I should state that in 1878 (my final year in Montreal Presbyterian College) a sudden severe attack of cerebral hyperaemia put me out of work of any kind for two years. My appointment to work in the North West was an experiment and made possible through the kindness of Dr. Warden and other friends.

"When the inevitable presented itself, I started business in a small way as bookseller and stationer, in the late fall of 1880, and continued at it for twenty years, coming here in the fall of 1900. During my business career in Winnipeg I was interested in the formation of St. Andrew's Church and later Westminster Church and served as an elder in both, also I was the first S.S. superintendent in St. Andrew's and continued in that position for about twelve years. Was also secretary-treasurer and later president of the Manitoba S.S. Association.

"This brief sketch can be of little use to you save to show that for a few brief months I weakly strove to fill a niche in the building of the Cause in the early days. How one recalls Robertson, Bryce, Hart and yourself, Hodnett, Douglas and others, who labored as best they could amid hardships innumerable. The measure of success they secured may not have been great but they all builded bravely and uncomplainingly and never shirked duty in any circumstance.

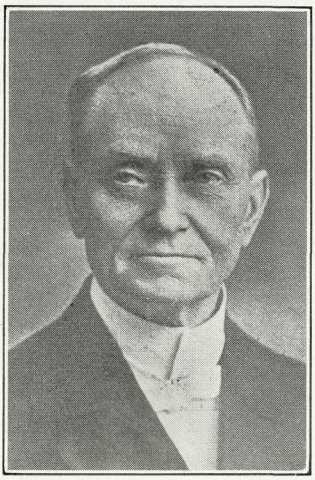
"Here we have a church that enjoys a commanding influence, considerable wealth and a devoted activity. Our pastor, (a young Scotsman), Robert Freeman, is in Y.M.C.A. work in France. From the slip I enclose you will see he is in the very thick of the fight and has a most enviable record as preacher and entertainer. We pay his full salary while away ($7,500) also an assistant pastor in addition to pulpit supply, simply doing 'our bit.' If any thought of yours is unanswered in these lines, please write for it. With best wishes for yourself and your undertaking. Yours sincerely, W. D. RUSSELL."

Rev. D. Stalker, D.D., formerly of Gladstone, Man., recently of Calumet, Mich., writes:

"With regard to your request for facts regarding the early missionaries in Manitoba, I can give you the names of many of them, but not the dates of arrival or leaving. To get these

you will require to communicate with the individual missionaries if they are living unless you can get the dates from the records of the various Presbyteries.

"I arrived in Winnipeg about June 10th, 1881, the time of the meeting of the General Assembly in Kingston. I remember well the circumstances leading up to the event. Mr. Gibson, who afterwards died in Demerara, and I were preparing to write for our M.A. degree in Toronto and living in Knox College. A telegram was received by me from Dr. Robertson, shortly before appointed Superintendent of Missions for the West, 'To



REV. D STALKER, D.D.
Formerly of Gladstone Mission Field, Manitoba 1881-1892 then called to Calumet, Michigan, where he remained pastor for about 27 years.

leave at once for Gladstone, Man.' that the field was without a missionary. I obeyed the mandate and as soon as possible my face was turned to the wide field of the west. Arriving in Winnipeg, as I said, about the 10th of June, 1881. The first Sunday in the city I preached in Kildonan. Dr. Black was in Kingston at the Assembly, but I was entertained in the manse and remember well Mrs. Black and a young son who was home.

Formed also the acquaintance of John Sutherland, whose friendship was enjoyed during my stay in the west. The following week I was sent to visit the construction camps along the line of the C.P.R. as far as Rat Portage and conducted service there on the Sabbath. Called on all the Presbyterian families of the place so far as known and preached in the hotel, Rat Portage in the morning and Keewatin in the afternoon. Had my first experience paddling a bark canoe for that was the only means of transportation between the two points and the experience was a somewhat precarious one after night-fall. The following week I came back to Winnipeg and went to Portage La Prairie and Gladstone, going by stage with Mr. Frank May to the latter place, over terrible roads and through swarms of mosquitoes for that was the wet season. Preached in Gladstone the first Sabbath of July, 1881, and remained there until the end of June, 1892, eleven years exactly. Preached in Calumet the first Sabbath in July, 1892, and will end my 25th year there the end of June this year. Gladstone field, or as it was called Palestine, was then a wide one. From Westbourne and Woodside on the east to Arden on the west; from Beaver Creek on the south to the pole on the north. You know better than I do who were at work prior to 1881. That year came I think John Ferries from Scotland and began work in the Brandon district. He afterwards went to St. Ignace, Mich., were he was pastor for nine years and highly respected. His next pastorate was at Midland, Mich., where he died. His widow lives in Detroit and the large family of sons and daughters are filling positions of usefulness in various parts of the country.

"John A. McDonald and Donald McCannel went to Manitoba about the same time as I did. The former only remained for a short time, the latter died at Carberry.

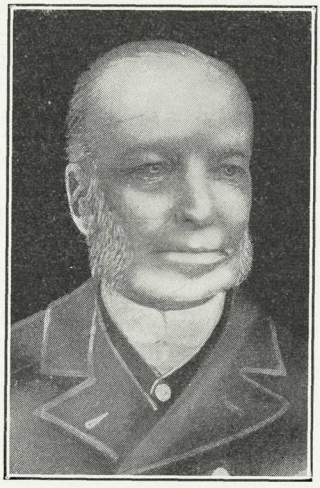
"James Farquarson went the same year. He was there one summer previously as a student.

"The following year, 1882, came James Todd from Scotland. Completed his course in Manitoba College and had charge in Burnside and Minnedosa. He afterwards had charge in Wisconsin, Michigan and Massachusetts, U.S.A., and is now retired from the active work of the ministry owing to illness, since passed away.

"Then there is S. C. Murray, of Neepawa; Donald McRae,

Farquhar McRae, James M. Douglas, of Brandon; and James Douglas, of High Bluff and Prospect; John Mowat, of Emerson and Minnedosa; McKay, of Strathclair; Hodnett, of Birtle; Allan Bell; some of these came before 1881. The Rev. J. S. Stewart came in 1875 and was appointed to Gladstone mission field.

"You are doing a great work in trying to preserve the early history of the church in the west. There has not been enough of that done, much to the regret of many now, and to future generations."



REV. W. CAVEN, MANITOU, MAN.
Missionary in Southern Manitoba. For a number of years Pastor of Manitou Congregation, Rock Lake Presbytery.

CHAPTER III.

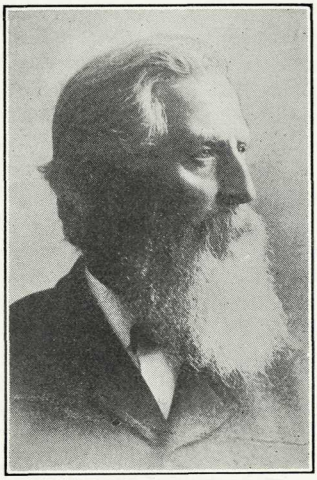
SKETCHES FROM PIONEER PRESBYTERIAN MISSIONARIES IN MANITOBA

The Rev. Hugh McKellar writes:

"ARRIVED in Winnipeg 8th of July, 1874, spent about fourteen years in the work of Home and Indian Missions in the West from 1874 to 1888. Returned to Ontario the latter year, spent nine and a half years as settled pastor in the united congregations of North Luther and Woodland near Mount Forest, Presbytery of Saugeen, and six years in Burn's Church, Martintown, Presbytery of Glengarry. Returned to the North West, Alberta, Presbytery of Calgary, July 1st, 1905; spent about seven years in charge of the Foothill's Mission Field, consisting of four preaching stations: Red Deer Lake, Priddis, Glenmore and Millarville, and in 1912 I was allowed to retire from the active work of the ministry by the General Assembly.

"I may say the desire to see the great west was kindled in me while a student in the Sarnia Public and Grammar School. The late Mr. John Brebner was Principal of the public school department and had a large class of young men and young women preparing for the teaching and other professions. It was more like a college class. Mr. Brebner was a master teacher, making every subject deeply interesting to his class, especially that of geography. He would point out on the map of western Canada the great Saskatchewan Valley drained by the two mighty rivers, having their sources in the Rocky Mountains, flowing separately like two great elbows for a thousand miles, then meeting and forming one mighty channel flowing into Lake Winnipeg then into the Hudson Bay. Its wealth of soil, its rich pastures, its roaming herds of buffalo, its Indian tribes with their camping grounds, unmolested and free; and more, this prophetic teacher could see this wide and rich valley awaiting the coming of the settler to develop its immense natural resources. This desire

was gratified in an unlooked for way. During the close of the session of 1874 the Students' Missionary Society of Knox College decided to appoint two of the graduating class to labor in Manitoba for that summer, under the direction of the Presbytery of Manitoba, and asked for two volunteers from the graduating class. My opportunity had come. I volunteered as also did another fellow-graduate, the late Rev. Hector Currie, B.A., of Thedford, Ont., and to make a long story short, we left Sarnia by steamer on the 8th of June, 1874—preached in Port Arthur and Fort William on the 14th of June—started on the 15th over the Dawson



MR. JOHN BREBNER
Headmaster Sarnia Public School, afterwards Inspector of Public Schools, County of Lambton, for 30 years.

Road (a hard road to travel) for Winnipeg, a distance of about four hundred miles. There were several families with their effects on their way to settle in Manitoba. It was a pleasure to meet some of them later on in their new homes in the west. We held service on a rock at Four Mile Portage on Sabbath, 21st of June. Mr. Currie arrived in Winnipeg a week earlier as I had to turn back a part of the way to see after our trunks. Mr. Currie preached in the Mother Knox Church, Winnipeg, on the 5th of July and it was my privilege to conduct the service

in the same church on the 12th of July. It seems like a dream to look back to that day and place.

"Mr. Currie's field was thirty-five miles north-west of Winnipeg, and mine, called at that time Palestine, was about one hundred miles west, then the farthest west settlement. The large majority of the early settlers in that district were from Huron and Bruce counties in Ontario. I had four preaching stations. It was a busy summer but an enjoyable one. The people were most kind and appreciative. The call to come up higher came to Mr. and Mrs. Nisbet in September of that year which explains my appointment to Prince Albert for two years. From the fall of 1874 to that of 1876. Both Dr. Black and Dr. Robertson insisted that I should go west without delay and take charge of the work at Prince Albert. This meant a journey of over four hundred miles from Portage La Prairie in the face of winter, so instead of returning to Ontario that fall, as I had intended to do, I had to turn my face westward. I felt it was a call from the Master Himself. I was licensed and ordained by the Presbytery of Manitoba in the church at High Bluff on the 27th of October, 1874. The ministers present at that meeting were the Revs. Dr. John Black, of Kildonan, Dr. James Robertson, Knox Church, Winnipeg, Rev. Alexander Fraser, of High Bluff and Portage La Prairie, Rev. Samuel Donaldson, of Poplar Point and Meadowlea, and Mr. James O. Fraser, Elder of High Bluff, Mr. Donald McLean, of Gladstone, and Mr. Francis, of Headingly, both elders of the Presbyterian Church. I preached on Sabbath evening, November 1st., in the pioneer Presbyterian church, Portage La Prairie, and on Monday, November 2nd., started for Prince Albert mission. I preached at Fort Ellice, on Friday evening, November 6th. Mr. Archibald McDonald, chief factor, provided me with a guide and three horses and a four wheeled rig by order of Presbytery. The guide was a young French half-breed. We started from Fort Ellice on November 7th, reached Touchwood Hills, Hudson's Bay post, on the 12th. Mr. McBeth was in charge of this post, and showed me great kindness. The favorable weather enjoyed up to this point now forsook us. We encountered a heavy snow storm in crossing the great salt plain, sixty miles wide and for the rest of the journey had to face a biting north-west wind. On the 20th we reached the crossing of the south

branch of the Saskatchewan River. At this point the guide with two of the horses returned to Fort Ellice and I continued with one horse and rig down the river along the west bank to the French mission, then in charge of Father Aundre, who treated me with great kindness. I remained over Sabbath, November 22nd., at the mission. With a new guide I started on Monday morning for Prince Albert, a distance of about forty miles, arriving there on Tuesday, November 24th., and received a kind welcome from the people. I felt the deep responsibility of taking up the work that Mr. Nisbet had laid down after eight years of faithful and unremitting labors. Largely with his own hands he built the commodious mission house and also the building that served the double purpose of church and school. He kept a full supply of medicine for both Indians and settlers; indeed, the burdens the good man carried in his heart during those eight strenuous years eternity alone will reveal. His noble life partner, Mrs. Nisbet, had her full share in the work and trials of those eight strenuous years. They bore the cross together and now together they are wearing the crown.

"The Rev. John McKay, who from the founding of the mission, was associated with Mr. Nisbet in the work, had great influence with the Indians. He could speak eloquently to them in their own tongue. Mr. McKay was on very friendly terms with Mistawassis, the great Chief of the Cree nation. The chief, himself, was a noble Christian man and did all he could for the highest and best good of his people. Mrs. McKay, the wife of the Rev. John McKay, who was a sister of Mrs. Nisbet, also of the Rev. R. G. McBeth, must not be overlooked in this narrative. She was, indeed, the true friend to the Indian women and children during the many years she was connected with the mission. Mr. and Mrs. McKay were associated with Mr. and Mrs. Nisbet in the work from the date the mission was established in 1866. Mrs. McKay passed to her rest and reward only a few years ago.

"The two years I spent in Prince Albert field were full of activities. Manifold were the duties which devolved upon the missionary during these two years. He had to supervise both the Indian and the Home Mission work, to teach in the day school for considerable periods when a regular teacher could not be secured; to meet with the children for Bible instruction

and to accompany Mr. McKay in visiting Indian families at neighboring points. In the month of July, 1875, we visited the Chief Mistawassis and his people while they were preparing pemican and dried buffalo meat for winter supplies. Then the encampment was about two hundred miles south of Prince Albert. The day we left for our home return we witnessed a wonderful sight—an immense herd of buffalo grazing quietly in a valley of the south branch of the Saskatchewan river. There might be two or three thousand buffalo, great and small, in that herd. Mr. McKay told me it was a sight very few white people born and brought up in the country had seen.

"Religious services were conducted regularly for the new settlers at four points, first, at the headquarters of the mission at Prince Albert, second, six miles down the river in Mr. Morrison McBeth's house, third, eight miles up the river in a new church we built in the summer of 1875, and which was dedicated by the late Rev. George McDougal, the great pioneer missionary statesman of the Methodist Church in the Northwest Territory. The fourth preaching point was the miners' settlement still further up the river.

"Prayer meetings were also held at intervals in different homes.

"I returned to Ontario in the late fall of 1876, where I remained for that winter. Returned to Manitoba in the summer of 1877. Had charge of five preaching points east of Red River, Springfield, Sunnyside, Caledonia, Point du chene and Clear Springs.

"I accepted a call from the united congregations of High Bluff and Prospect in Portage Plain and was inducted on the 8th of May, 1878, where I continued as pastor for nearly ten years. It was a period of great activity and progress. New settlements were extending westward at a rapid rate. The C.P.R. reached Portage La Prairie in 1881 and continued westward at a rapid rate. Also a branch railroad was built from Portage La Prairie northwestward, and new settlements sprang up along that line, Westburne, Gladstone, Arden, Neepawa, Minnedosa, Strathclair, Shoal Lake, etc. The establishment of Home Missions along the C.P.R. were Meadowlea, Poplar Point, High Bluff, Portage La Prairie, Burnside, Beaver Creek, Carberry, Chater, Brandon, Oak Lake, Virden, etc.

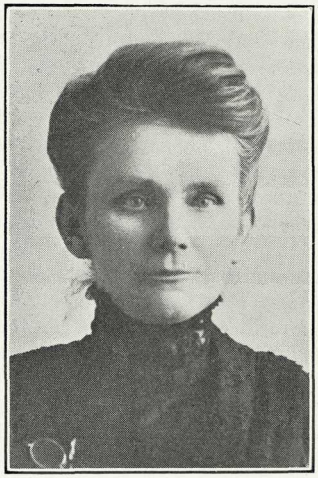
"My neighboring ministers and missionaries at that early date were: Rev. Samuel Donaldson, Poplar Point and Meadowlea; Rev. Allan Bell, Portage La Prairie; Rev. James S. Stewart, Gladstone; Rev. Dr. McRae, Burnside and Neepawa (later of Victoria, B.C.); Rev. James Todd, Burnside and Minnedosa (later of Boston, Mass.); Rev. Finlay C. J. McLeod, B.A., 1879, missionary to the C.P.R. construction camps, also missionary to the families residing in the new outlying settlements. Mr. McLeod was a faithful, self-denying servant of God in this west land, travelling on foot from camp to camp and from settlement to settlement, preaching on Sabbath and visiting the homes during the week, and when possible, he would read a portion of the Scripture and engage in prayer with each family. Mr. McLeod never married. He resided during his retiring years on a homestead four miles north of Virden, Man. He built his house at the foot of the south bank of the Assiniboine river where he cultivated a splendid vegetable garden. When you entered the dwelling you instinctively recognized the abode of a scholar by the class of books and other literature on his table. Mr. McLeod attended regularly the Sabbath services in Virden, also the young people's meeting at the close of the regular service on Sabbath evening, then walked home. This was his habit winter and summer. He was the friend of the young people and a great favorite with them. The call to his eternal rest was sudden. He was invited by one of his young friends to be present as a guest at her marriage ceremony held in the church and as he approached the steps of the church he fell and in a few minutes the end had come. It was a translation from the church militant to the church triumphant. Mr. McLeod was in his eightieth year, born in Scotland in 1833, died at Virden in 1913.

"Other early neighbors were:—Rev. Farquhar McRae, Beaver Creek and Burnside; Rev. Dr. D. Stalker, Gladstone, 1881-1892, (later of Calumet, Mich.); the Rev. D. McCannel, Carberry; the Rev. Alexander McTavish, M.A., Chater; the Rev. T. C. Court, Petrel; Rev. Alexander Smith, Cadurcis; Rev. J. M. Douglas, Brandon; Rev. James M. Wellwood; Rev. Mr. Livingstone; Rev. S. C. Murray, Neepawa; Rev. George Flett, Okanase; Rev. John McKay, Strathclair; Rev. Wm. Hodnett, Birtle; Rev. John Mowat; Rev. John McArthur, Beulah, Man., (later of New Zealand)."

Miss Flora J. Fraser

Miss Fraser came to Manitoba with the family from Georgetown, Ont., in the spring of 1873, settling at High Bluff. She taught school at Portage la Prairie, Prospect, and Wesley College, Winnipeg, in the early days of that institution.

In 1891 the family again moved west, settling in the Hamiota district. In 1898 she left the old homestead, moving into Hamiota with her father, where she conducted a book and fancy store. She always took a prominent part in all matters pertaining to the social welfare of the country in which she resided, teaching the Young People's Bible class for a number of



MISS FLORA J. FRASER
High Bluff, Manitoba, later Hamiota, Manitoba.

years, and many of the class will recall her sympathetic counsel and advice in years to come. She was president of the Women's Missionary Society in Hamiota for a number of years, and in her turn, president of the Minnedosa presbyterial. She was also a member of the executive of the provincial of the Women's Missionary Society in Manitoba. She took part in all other organizations for the advancement of the public welfare.

Hamiota lost one whose memory will be long cherished

and revered by old and young, and the province one who has done much to promote good citizenship, and one whose consistent Christian life pointed all who came within her influence "to Him who loved us and gave Himself for us."

The following excellent sketch was prepared at my request by the Rev. J. H. Cameron, who is at present Presbyterian Missionary at Coquitlam, B.C. Mr. Cameron writes:

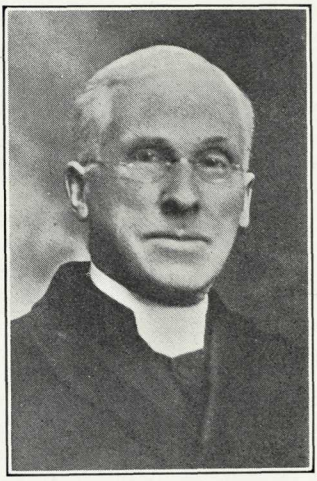
"It was in the spring of 1882—some correspondence with Dr. Cochrane, then Convenor of the Assembly's H.M.C., ordination by Picton Presbytery, marriage and away to the far West, *via* Toronto, Chicago and St. Paul to Winnipeg. This was our honeymoon, our journey to Manitoba and the North West, then a *terra nova* and *terra incognito* to most Nova Scotians. It was partly the call of the work, partly the call of the new and partly the search for better health. We faced it with small experience and less money, but youth is full of hope.

"Winnipeg was reached in July, just after the big boom, and the big flood. The streets were a sea of mud, glazed and shining black; but mud nevertheless and only needing a shower to make it glue. Not a block of pavement. Manitoba College was a lonely pile, away out on the prairie three or four blocks outside of the town. St. Andrew's Church met in Selkirk Hall, and Knox Church in Knox Hall, a long, low ramshackle, wooden building. There I attended my first Presbytery meeting in the Northwest, the Presbytery of Manitoba it was then. Its domain and dominion reached from the Lakes to the Rockies and from the international boundary "to the ends of the earth."

"The giants of those days were, Dr. Bryce, Rev. Thomas Hart, Rev. D. M. Gordon, Rev. C. B Pitblado and Rev. James Robertson. Doctors of Divinity were rare in those days, with Revs. Hugh McKellar and James Farquharson close behind in the ranks, and Tibb, of Rapid City, McCannel, of Carberry, Cameron and others among the boys in the back seats, sometimes turning into levity the seriousness of the front benches, and they were serious—even the boys were, underneath their apparent levity, and great vital questions were discussed, such as the powers of the superintendency, then a new piece of machinery in the Presbytery and its powers; besides the great question of the evangelizing of the rapidly opening West.

"My first field of labor was the Oak River district, appointed thereto at a Presbytery meeting held in Brandon in July. Brandon was then mostly canvas, its Grand Union and other hotels, lumber fronts with flaring signs and the rest of structure canvas. The C.P.R. ran as far as Flat Creek, about thirty miles beyond.

"Our first experience on our way to Oak River was a runaway along the banks of the Assiniboine. Our new horse, not liking new fangled notions, ran away at the sight of an uplifted umbrella. It had just rained and ourselves, our baggage



REV. J. H. CAMERON
Formerly pastor of Kildonan, Manitoba, later a missionary at Hamiota, Manitoba; more recently in British Columbia.

and brand new buckboard were thick with the soft black mud. When the umbrella was taken down trouble ceased until a new experiment brought a new runaway. We learned our lesson to begin with when on our way to Rapid City we met a stranger. 'How far is it to Rapid City?' we enquired. He smiled and said, 'You are in Rapid City.' It was miles away out on the prairie, but there were booms in those days. Subdivisions reached far.

"There was a church opening at Rapid City where Rev. J. C. Tibb was then the missionary. In the speeches and festivities we shared, particularly the latter, and the good people presented the missionary to Oak River and his young wife with a cake 'to begin housekeeping with.'

"At Oak River we made our home for a few weeks under the hospitable roof of Mr. J. O. Fraser, the father of the settlement, who had moved up to that locality from High Bluff, where the Frasers were old timers, having come out from Ontario in the early seventies. Mr. Fraser's house was the only frame building in the settlement at that time, which led a humorous Scot on his way past for the farther west to remark 'This man must be the king of the settlement.'

"My field covered all the territory from the south end of Shoal Lake to the Assiniboine River. It now contains at least five congregations, Orrwold, Hamiota, Scotia, Oak River and Tarbolton. My beat was Viola Dale, Hamiota and Scotia one Sunday and Oak River or Black's Station and Tarbolton the alternate day. The towns of Hamiota and Oak River were non-existent at that time. My first trip was amiss. Trying to find the way from Black's to Tarbolton, fourteen miles, all the trails looked alike to the greenhorn from the east and forked this way and that, wood trails and hay trails, until he was utterly at sea, and finally he pulled up at six o'clock p.m. where he should have been at 3 p.m. for his service, at the log house of Mr. J. M. Wedderburn, who by the way is a son of the late Prof. McLagan Wedderburn, of Aberdeen, Scotland.

"Our first winter in Manitoba was an experience long to be remembered. Our log 'manse' looked nice and comfortable but when winter came the temperature inside that house was but a wee bit higher than outside. At night when fires went out, everything froze solid, bread, fruit, water, everything. Milk was kept in solid chunks of ice and meat frozen hard as rock. We often ate our meals with overcoats on and had to take intermissions to warm up 'between courses.' My wife set meals with kid mitts on hands to keep the crockery from freezing to the fingers, bedding frozen about our faces from the moisture of our breathing was a nightly experience. Log houses can be made warm on the prairies, even frost proof, but we had not learned the art.

"The great Missionary Superintendent visited us occasionally. His visits were always full of encouragement and kindness. His hand shake was an inspiration and he left us in better heart for the work.

"The pioneers of this district evinced considerable interest in the work. Scotia, a new station, was opened up. A good, frame church was built at Black Station and a hall at Hamiota. The people were mostly poor, just making a start. Frosts were prevalent, prices of grain very low. Their market at Brandon was forty and fifty miles distant. Wheat sometimes sold as low as thirty-three cents and thirty-five cents per bushel and the grain buyer was a law to himself. Sometimes the settler would return from his three days' trip with oxen to Brandon without money, the whole price of his load having gone out in expenses. But these brave men endured the privation and difficulties of those days manfully and in the end the great majority of them prospered. Much credit is due those pioneers. They really are the men who made the North West commercially and spiritually. They stayed with the country and proved that it was a good country to live in and a country in which men could make homes and prosper. Some who fled the country during those early days of trial and went to the States returned later, poorer and wiser men. This was my first charge as a minister, my first love, and I still remember with gratitude the kindness of those pioneers, the Frasers, Kerrs, Andersons, Barrs, McIntoshes, Blacks, Sibbalds, Wedderburns and others. They were good stuff—the salt of the earth. For hospitality, no people on earth exceeded the early prairie settlers. They kept an open house for all travellers and for a neighbor in trouble they had ever a helping hand. Their houses were small and poor as a rule. Some were dug-outs, but for hospitality, courtesy and cleanliness, with exceptions, they bore the palm. They were faithful in church attendance as a rule, coming long distances with oxen. A top buggy was a rare sight at that time. But the young missionary from the east was disappointed to find that the settlers from Scotland were among the poorest in matter of church attendance and that the saying of Max O'Rell that 'Sandy MacDonald was a man who kept the Sabbath and all else he could lay his hands on' failed in the first part of the sentence at any rate. But the early missionaries on the plains

must have built better than they knew. One of the leading ministers of Victoria, B.C., used the remark of late years, 'The best church people we have out here are the prairie people.'

"But the farther west was rapidly filling in now and in the summer of 1884 I was appointed to Battleford, in the Presbytery of Brandon. Across the plains we went from Swift Current with two bairns, one an infant of five weeks old, two hundred miles to Battleford. At Swift Current we hired a half-breed to take ourselves and stuff across the plains, which he did for forty dollars, he taking our baggage in a cart, I driving a prairie schooner in which were stowed wife and bairns and provisions. Miles and miles of bare prairie, not a house all the way, not a stick of wood to kindle a fire for over one hundred miles, not a well of water or stream for sixty miles. Buffalo heads and bones were everywhere to be seen and buffalo runs criss-crossing our trail every little bit of the way. It was a miserable trip. A cold east wind with drizzling rain set in, by day chilling us to the bone and at night wetting our bedding through the thin tent we carried with us, so that we had to sleep with an open umbrella over our heads to keep dry. By the time we reached Battleford the missionary was more ready to use the language of the imprecatory Psalms than preach the Gospel of Peace. Reaching Eagle Hills and the welcome timber we made a large fire and dried our bedding and clothes and got thoroughly warmed. That camp fire is still a grateful memory. Being the pioneer missionary to Battleford, there was neither church nor congregation. We secured a deserted Hudson's Bay store and fixed it up for a church and an old log house on the Battle River flats for a manse. Any night lying in bed you could see the stars through the roof of that manse. We organized a Board of Managers. The chairman was Sergt. Warden of the Mounted Police, 'Scotty Warden,' a brother of the late Dr. Warden our Church Agent. James Clinkskill, afterward M.L.A. in the N.W. Legislature, was secretary-treasurer of the Board.

"Battleford was a typical frontier town in 1884. The population consisted of ranchers, store-keepers, Indian Department Officials, Freighters and N.W. Mounted Police. We think we have reached the high water mark in the high cost of living in our day, but we have not reached the mark of Battle-

ford prices in that day. Sugar was 15 cts. per pound, tea 80 cts., rice 2 lbs. for 35 cts., coal oil $1.25 per gallon, and when one of the rival stores ran out of supply promptly the price went up to $5.00 per gallon. In the closing days of the rebellion we paid $1.50 per doz. for eggs and $1.00 per lb. for butter.

"The church services were well attended by both civilians and mounted police. A church was built on the plain between the Battle and Saskatchewan rivers, afterwards named 'Gardiner Church.' A Blue Ribbon Society was formed which had a membership of over fifty. We actually observed, the Anglican missionary and myself, the week of prayer. It is only right to say that the meetings were not crowded.

"Then the break up—the rebellion. It could have been avoided. The powers that be had been warned. A half-breed, a secret agent of the government, told the writer three or four months before the outbreak that he had been among the Indians and had reported to Regina that discontent among them was strong and that they had said to him, 'When the snow melts, there will be trouble.' But those reports were pigeon-holed at Regina. The banks of the Saskatchewan were far removed from Ottawa and votes there were not numerous. So the fires were allowed to smoulder until they broke out into the flame of actual rebellion.

"It was a day of great excitement in the frontier town that Sunday in April when the news arrived of the clash near Prince Albert between the half-breeds and the N.W. Mounted Police and Prince Albert volunteers and that a dozen of the Prince Albert men had been killed, and that Poundmaker and his Indians were on the war path. There was no church service that Sunday. Every citizen was busy getting moved into the fort. The two wagons in town were kept busy until 10.30 p.m. that night. The missionary and family were the last to be moved in. The men and local mounted police were busy all day digging trenches inside the stockade, rifle pits, so-called. The earth and bags of Indian Department grain were piled up against the inside of the stockade as a defence against rifle fire. A Home Guard was formed and every able-bodied man was given a rifle. The missionary was made chaplain of the Home Guard. Then four or five weeks of camp life. Rations were served daily to all the people in the fort, about 350 persons

in all. There were many wild rumors that the Blackfoot Indians had gone out and wiped out Calgary, that the settlers all over the N.W. Territories near Indian Reserves had been massacred, that Big Bear and the Edmonton Indians were moving down to join the Battleford Indians and wipe us out of existence. Fortunately the rumors were false, but they caused much excitement and alarm in our hemmed in company in the Battleford 'fort.' But when one day the Fort Pitt Garrison of N.W.M.P. under command of Inspector Dickens, son of the famous novelist, arrived down the river by scow, we learned that innocent blood had been shed by Big Bear's savages. Young Gilchrist, of Woodville, Ont., and Gavanlock, who used to attend our services at Battleford were among the victims. Then the arrival of Col. Otter for our relief and the battle of Cutknife Hill where seven of our Battleford Home Guard fell. It was a solemn hour when we saw seven caskets let down into one great wide grave, the band playing 'Nearer My God to Thee' and the soldiers firing the last salute over the graves of their fallen comrades. It was our first experience of the horrors of war and quite enough. Of these days and experiences much could be written but space will not allow.

"As our congregation was broken up and scattered because of the rebellion, we left Battleford in June, returning to Manitoba. We took journey to Swift Current along with freighters who had brought in supplies for the military. In connection with our outward trip we had a providential escape from the Indians. We were to leave for Swift Current on a certain morning but some orders from General Middleton delayed the outgoing freight brigade. That morning Poundmaker and his Indians captured an incoming company of freighters a few miles out, just at the point we would have reached if our original plan had not miscarried, as we were to have a convoy of Mounted Police there would have been fighting and bloodshed. We had reason to sing 'God reigneth.'

"After a few weeks' sojourn at the hospitable manse of Rev. Hugh McKellar at High Bluff, Man., I decided to return to the Maritime Provinces again."

Work in New Brunswick

"Early in 1886 I was settled as pastor of Bass River congregation in Kent Co., N.B., the church once served by Rev. James

Fowler afterwards professor of botany in Queen's University. The missionary work there was even more strenuous than in the West. Besides three main churches in that charge, there were twelve other adjoining settlements in which I held services as often as I could.

"At this season there came a time of gracious reviving. With the help of Evangelists Vans and MacKay, special services were held which led to a great awakening all through that region. Evangelistic services were continued by myself for six months at various points within my sphere of labor and over three hundred members were added to the church. It was during these services that Rev. T. F. Irving, the bright and earnest young minister who died a few years ago at Shubenacadie, N.S., took his stand for Christ. Besides him several other young men were led to devote themselves to the work of the ministry.

"In regard to recruits for the ministry, my experience has led me to conclude that if we had more frequent revivals of religion there would be plenty of recruits. 'There shall be a willing people in the day of God's power.'"

To the West Once More

"But the call of the West was in my soul. After nearly eight years in New Brunswick, I returned to Manitoba in the summer of 1893. My field of labor was Russell, Minniska and Silver Creek in the Presbytery of Minnedosa. Here I was called and settled the year following. A manse was built and the congregation grew in numbers and financial strength. Sunday Schools, Young Peoples' Societies and Ladies' Missionary Associations were organized. Here also we enjoyed a time of refreshing and the membership of the church was doubled as the result and several recruits were secured for the ministry. One was Rev. James Clark who removed to the United States and the other Rev. J. F. Cocks, Ph.D., now in charge of the Lantern Slide Department of the church, Toronto. Silver Creek was the home of Alex Crerar, now Hon. T. A. Crerar, a member of the Dominion Cabinet. I had the pleasure of receiving 'Alex' into the membership of the church and I can remember how earnestly he sought to gain a sure footing for his faith in the truth before he took that step.

"At Minniska we had a most remarkable Christian Endeavor Society. Old and young to the number of over eighty

were members of it. They attended the gatherings of the society without fail through the busiest seasons in the year and the coldest winter weather and nearly every member took some part in the meetings. My nearest ministerial neighbors in this field were Rev. R. Frew, of Birtle, who was until the war, chaplain at Constantinople to the British residents there and Rev. John McArthur, of Beulah, a great missionary enthusiast, who later on removed to New Zealand. At the close of my pastorate in Russell, Dr. Robertson with his own hand drafted the accompanying minutes.

"In 1897 came a call to Kildonan and a ten and a half years' pastorate by the Red River of the north among the Selkirk settlers where my work ceased to be pioneer and missionary in the Western sense of the word.

"During my pastorate in the old parish the Jubilee of the coming of Dr. Black to the Red River and the organization of the Congregation was observed and the old church was renovated and reseated and modernized. These were among my most pleasant years in the ministry, and we carry with us the most grateful remembrance of the loyalty and kindness of the Selkirk settlers in the parish of Kildonan.

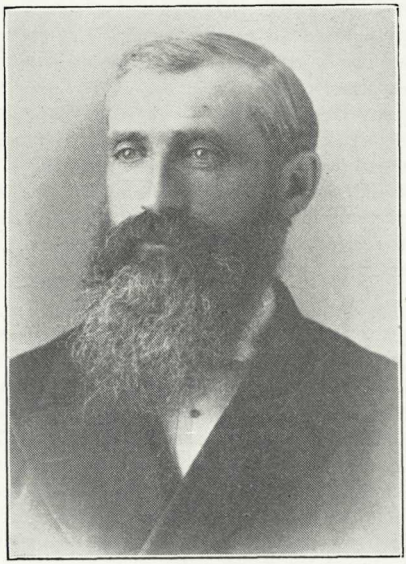
Work in British Columbia

"During the last ten years, since 1908, my work has been across the Rockies in British Columbia. In South Vancouver I organized Westminster Church and built the present church building, having begun with a congregation of less than two dozen and a debt of $150.00 contracted by a predecessor to secure a meagre equipment. At the end of the first year a comfortable church was built seating about two hundred and I was called and settled as pastor. At the end of the second year the church was self-sustaining with a membership of one hundred and fifty and a Sunday School of three hundred. All this was pioneer work, (thereafter days of darkness and trouble).

"Later on I spent two years on Vancouver Island organizing new missions and reviving old and decayed ones, at Qualican Beach, Parksville and surrounding country. This was the most strenuous work I did in all my ministry, preaching three times each Sunday, walking twelve miles and fifteen miles to overtake it, besides leading the singing and conducting Sunday Schools, this when over sixty years of age. Surely there is need of re-

vising our methods in the Presbyterian Church. They are not God's methods.

"Now on my last lap in ministerial service I am in pastoral charge of St. Andrew's Church, Port Coquitlam, and still carrying on along the lines of my life work, preaching the word, trying to push onward and forward the boundaries of the Kingdom of Christ our Lord. I have worked and ever done the best I knew, but as I look on my ministry I am constrained to say, 'Lord, I have been an unprofitable servant'."



REV. WILLIAM MULLINS
Early missionary at Headingly, Manitoba.

Sketch by the Rev. Wm. Mullins, Tees, Alta., February 1st, 1918.

"My dear Mr. McKellar:—Just got your letter last night. It went to Medicine Hat in care of James Hargrave, who sent it here to me. I am very glad indeed to hear from you and to know that yourself and family are in good health.

"Now as regards a brief sketch of experiences in the mission

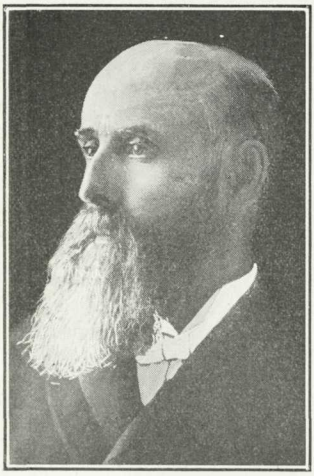
fields of Manitoba in the early times, I may say that I was licensed by the Presbytery of Montreal in the spring of 1879 and came out to Manitoba in October of that year and was ordained by the Presbytery of Manitoba in January, 1880, the Rev. Dr. Black being Moderator on that occasion. On arriving in Manitoba was appointed to the fields of Headingly and La Riviere Sale. I remained in charge of those fields for about three years. Had fairly good success at Headingly. That mission, I believe, was founded by the Rev. John Black, of Kildonan. I preached at several different points along the River Sale, at the Parker Settlement, Township of Siben and Starbruck. I was the first to preach at Starbruck. The Rev. Mr. Douglas was my successor at that point, where I believe there is now a church building and manse. I also began the first work in Gretna, Man., where I gathered quite a large number of people of various denominations, Lutherans, Methodists, Anglicans and others. This mission was later taken over by the Presbytery of Winnipeg. There is now a large church building and a regular organized congregation. After laboring within the bounds of the Presbytery of Manitoba for several years, removed to North Dakota where I spent fifteen years. I may also say that while in Manitoba I labored in connection with the board of French Evangelization. This then is a very brief sketch of my experience in mission work in Manitoba, which might be amplified to a considerable extent."

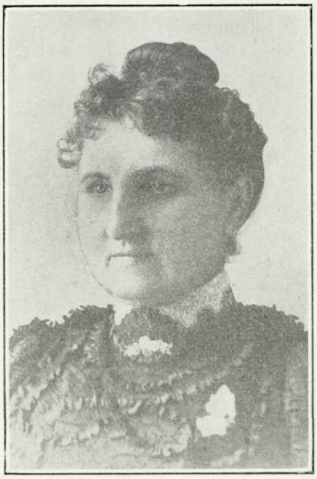
Sketch from the Rev. Dr. Donald MacRae, Pastor Emeritus, of St. Paul's Presbyterian Church, Victoria, B.C. Dr. MacRae writes:

"With reference to the matter about which you wrote, I have to say that in June, 1879, I was appointed by the Presbytery of Manitoba to the Pembina Mountain district, where I labored upwards of two years. The place has been known for a good many years past as Manitou. I served a considerable extent of country. I afterwards served for one year at Burnside. I then went to Neepawa and served the beautiful plain district for about two years, where a church was built, after which I returned to Ontario and after a few months' rest I went to Victoria, B.C.

"In January, 1886, I was appointed by the General Assembly

Home Mission Committee to the charge of the settled part of the southern part of Vancouver Island, preaching at some seven or eight different points, until after about five years I organized a new congregation in Victoria West. I devoted the whole of my time to this until my retirement from active duty four years ago. This I think about covers the information you require. There is, I think, only one congregation in the district that I first served, one congregation at Burnside and three in the Neepawa district and five in the district I served in the Vancouver Island district."





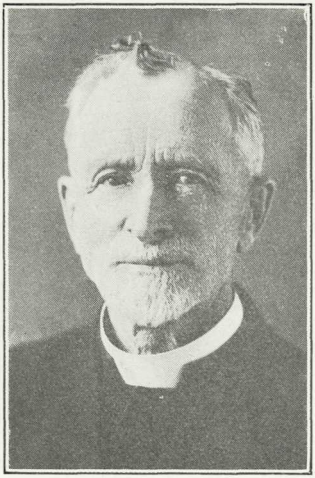
REV. AND MRS. DONALD McRAE, D.D.
Formerly missionary in Manitoba afterwards pastor of St. Paul's Church, Victoria, B.C.

The above brief and modest sketch by the Rev. Dr. MacRae of his missionary work in Manitoba and Vancouver Island gives him a high place among the early founders of Presbyterianism in Western Canada and British Columbia. H. McK.

The Rev. Samuel Polson, 486 East Kildonan, Man. Mr. Polson kindly sends the following brief sketch: re his missionary work and experience in Manitoba:

"Being of the West, my preparation for the church's work

was in Manitoba College, being one of the first class in theology, licensed by the Presbytery, September 18th, 1878. First appointment afterwards was to Millbrook and to Clear Springs. I was ordained January, 1880. After being licensed, I spent the winter of 1878 and 9 in Knox College, Toronto. In May, 1886, I was transferred to a district lying between Morden and Carman, remaining four years; during latter part of this time was called by the northern part of this wide field, but urgent demands from farther west prevailed and the Home Mission Committee transferred my efforts to the Souris district in the fall of 1890. There, as in my former places of labor, and as at



REV. SAMUEL POLSON
Kildonan, Manitoba, early missionary in Manitoba.

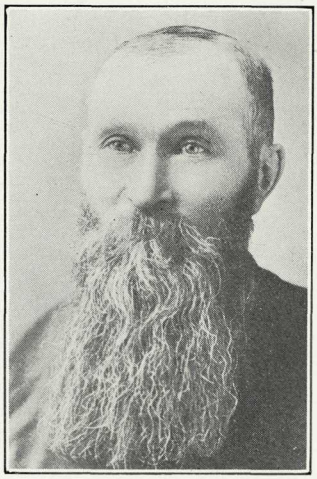
that time in the West, it was organizing pioneer work. Within two years of toil arrangement of this extensive field was effected and I accepted a call to the Hartney part. In 1898, October, I accepted an appointment by H.M.C. to Swan Lake congregation. In 1906, I retired from regular pastoral oversight. Work in the church continues its demands and it is a matter of thankfulness to find fitness continued for regular Sabbath and week day duties.

"Such experiences as the foregoing verily come under the

heading 'Pioneering.' Among the many duties and conditions common with all our mission fields, one of the outstanding is that of church building often trying and disappointing happenings into the doing, but these were offset by the satisfaction and pleasant experiences."

The Rev. James Duncan

The Rev. James Duncan took his college course in Manitoba College, was a fellow student of the Rev. Samuel Polson and was licensed at the same time as Mr. Polson by the Presbytery of Manitoba, September 18th, 1878. Mr. Polson states that



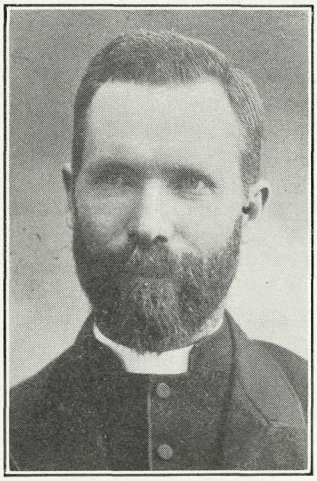
REV. JAMES DUNCAN
Graduate of Manitoba College and missionary in Manitoba and Prince Albert.

Mr. Duncan, while pursuing his studies, very successfully supplied in several of our mission fields about Winnipeg. Mr. Polson also states on being licensed he was sent I think to the Carrot River district in the Prince Albert locality. While there, (Mr. Polson further states) owing to heavy work and exposure in the doing of the same he suffered a slight paralytic stroke and was unfitted to continue the church's work. For two years he rested at home in Ontario, recovering so far that

he was able to return to the West and take up his former duties. He spent a few years in the Presbytery of Brandon, but his former breakdown left its effects, resulting in his retirement from the ministry.

Rev. John McArthur

The late Rev. John McArthur was born in Scotland, near Oban, in 1848, and at the age of four came with his parents to Canada, where he was brought up on a farm in Ontario. He attended the High School in Walkerton and then having from



REV. JOHN McARTHUR
Beulah, Manitoba, later of New Zealand, where he passed away.

early years resolved to be a minister, was advised by his pastor the Rev. George Bell, to go West and attend Manitoba College. Came to Manitoba in 1880. During these years of study he took a mission field two hundred miles in extent. After graduating in Manitoba College, Mr. McArthur rendered great service to the cause of Christ, having charge of important Home Mission Fields in the province of Manitoba and the Northwest, such as Shoal Lake, Roseburne, Birtle, Strathclair, Fort Ellice. In 1888 he was settled in Beulah, Man., where he labored until

he went to New Zealand, owing to Mrs. McArthur's ill health in 1901. His work in Manitoba lay in districts sparsely settled where he had long distances to travel, but it was faithfully carried out and only the health of Mrs. McArthur compelled him to seek work in a milder climate. For some years he was Convener of Home Mission work within the bounds of his own Presbytery, (Minnedosa). In addition to the Home Mission work, Mr. McArthur had charge also of Indian Mission work.

After going to New Zealand, Mr. McArthur made Otahuhu his headquarters, supplying in various places. He was called to Opunake, where he labored until an accident made his retirement necessary. His ministry was more of a pastoral than of a preaching nature. His last illness was of a very brief duration, being sick only a couple of days, bronchial pneumonia seized him, and in a few hours he fell asleep in Jesus. During his last stay in Otahuhu he was superintendent of the Sunday School and some eight or ten years ago when Papatoetoe, Howick and Otahuhu were one charge he willingly gave his services in the expanding work, prior to the division of that charge. His heart was in his work and his love to his Master spoke from every word of his and was evident in all his life. Of him truly it may be said, "Well done, good and faithful servant."

The Auckland Presbytery places on record its high estimate of the life, character and labors of the late Rev. Mr. McArthur, in the following terms: "The Presbytery regrets to notice an intimation of the death of the Rev. John McArthur by the prevailing epidemic at his residence, Otahuhu. Mr. McArthur arrived in New Zealand a good many years ago and for a time was engaged in *locum tenens* work at Waipu, Pairca and several southern places. His last charge was Opunake in the Presbytery of Tacanaki, which he resigned and took up his residence at Otahuhu, where he has resided in retirement. Mr. McArthur was a man of sterling Christian character and devotedly attached to the interests of the cause of Christianity. The Presbytery sympathizes with his wife and family and commends them for comfort to the Great Comforter Who has promised, 'I will not leave you comfortless; I will come to you'."

WILLIAM McDONALD,
Acting Clerk of Presbytery.

CHAPTER IV.

TWENTY-FIVE YEARS A MISSIONARY IN MANITOBA AND ALBERTA

ABOUT the year 1892, Mr. F. J. Hartley, a son of the manse, took up mission work at a place called Norquay. He made his home with Mr. Jarvis Earle, and preached in six different school houses. The only event of note during the six months, was a prohibition sermon which he preached and for which a bartender

REV. F. J. HARTLEY, B.D.
Calgary, Alberta, formerly a missionary in Manitoba.

threatened to horsewhip him. However, as this never happened, it is hardly worth mentioning.

In the fall of that year, Mr. Hartley returned to Manitoba College, of which Dr. King was Principal and Professor Baird, one of the teachers. The young man being a Mark Tapley disciple, was always enquiring if there was not some place in

Manitoba where it would be difficult to do mission work, and at last he discovered a place called Beausejour, at which he arrived one stormy winter night. It had been the custom of the students for some time, to sleep in the station house, but Mr. Hartley crossed the road in the blizzard and made friends with Mr. Sam Turner, the storekeeper, and Mr. Turner was good enough to invite him to stay all night. This he did in the following manner. "We just have two beds, but if you can bunk in with me I think we can put you up for the night." After the light was extinguished, the young missionary asked Mr. Turner why it was that no one offered the students a room, and the reply was that it had been offered to one man. He declined to occupy a room with anyone else. This uncourteous act was visited upon the heads of all following students. In the morning, Mr. Turner arose betimes, prepared breakfast and provided a sumptuous repast for the young preacher, who to his dismay, discovered that it was nine miles to the nearest preaching point, no horses or rigs available, but believing in the perseverance of the saints, he made up his mind he would walk. Now, as it had been snowing all night and as there was no road, Mr. Turner feared for his missionary guest, and not being able to shake his determination, he walked with him three miles so that he would not be lost. Mr. Hartley felt that he was called to take up mission work at this point, and for a year, summer and winter, became missionary for this part. It was here that he met Katie, made famous by Ralph Connor, in "Beyond the Marshes."

The next year Dr. Bryce, the convener of home missions, asked Mr. Hartley to take charge of Gretna village church. Gretna is a village in the Mennonite settlement on the boundary line. Here, the young preacher remained until he had passed through his college course of three sessions. Immediately on his being licensed he was called to the town of Roland, Man. The congregation was small, and Mr. Hartley brought his bride to three upstairs rooms. The Presbyterian church in Roland had never given a call before and rallied around their young minister. Soon a manse was built, large and comfortable. Another year saw the field separated from the Clegg congregation, which was twelve miles away, and a new church built at Myrtle. Mr. Hartley remained here until the year 1912, nearly fifteen years, and saw the church grow from a mission

charge to one of the strong congregations in the Rock Lake presbytery. The giving to missions grew in proportion with the congregation and when he accepted a call to Castor, Alta., in the Red Deer presbytery, there were over two hundred members on the roll of the church.

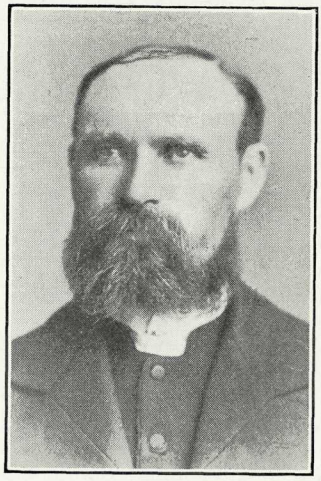
Shortly after coming to Alberta, the Castor presbytery was organized, and Mr. Hartley became the first convener of home missions, and with horse and buggy travelled over the whole of the country from the Battle River, in the north, to the Red Deer, on the south and west, and the Saskatchewan boundary on the east, over roads that are indescribable. Castor being the end of the steel in that year, did not appeal very earnestly to the missionary spirit of Mr. Hartley, although a number of splendid men rallied round him in the town.

In 1915 he was called to Canmore, a mining town on the main line of the C.P.R., and he found there Robert Hunter, superintendent of the Sunday school, and Sam Stirton, treasurer, men who were very anxious to make the church that Ralph Connor built and in which it was said he wrote *Black Rock*, a great success. The new minister threw himself heart and soul into the work, preaching at Georgetown, The Gap, Exshaw and Kananaskis, besides the village church at Canmore. When he accepted the call, and finding that the town was about one thousand of a population, he expected that the school would be able to educate his children. Mr. McCrimmon was the principal, but explained that the school only took up work as far as grade eight. Accordingly, he resigned and was appointed as ordained missionary to Ogden. The church at this point had a strangling debt and the minister set himself resolutely to pay this off. In the two years he was there, with the assistance of Mr. E. Scruton, who valiantly championed the cause, and the assistance of good workers in the Ogden church, one-half the debt was paid. Two months after coming to Ogden, the minister was asked to take charge of Pleasant Heights in an afternoon service. It was the war time, men were away, money was scarce, and for a year or two Ogden and Pleasant Heights worked together as a mission station. At the end of that period they organized themselves into a congregation and called Mr. Hartley. At the close of the war, Pleasant Heights and Ogden separated, and Mr. Hartley remained with the Pleasant Heights end. Here Mr. and Mrs. Hartley are

building a congregation, strong and virile. About seventy families are working for Jesus Christ's kingdom in this part of the city.

Sketch by the Rev. John Mowat, Freswick, By Wick, Scotland, January 31st., 1918.

"I am very pleased to hear from you and will endeavor to comply with your request and send you some bones and skin in due time.....I being licensed in Toronto in the spring of 1881, was appointed to Balinafad, Toronto Presbytery. In the fall I went to Edinburgh, Scotland, and took a winter session there. Returned to Canada in 1882 and was appointed to Deloraine, Man., and remained there one and a half years acting



REV. JOHN MOWAT
Missionary in Manitoba for 25 years. Returned to his home, Freswick, Scotland, where he passed away.

as architect and carpenter, building two new churches opened by the Rev. James Farquharson on the same Sabbath (work which being done, made troublous times) then removed and was appointed to Stratherne, south of Brandon in the spring of '84, where the work was very pleasant, being amongst a lot of Old Country settlers. As there were no railroads as yet I supplied

at ten different points where the usual practice was supper, bed and breakfast, and off on the prairie again.

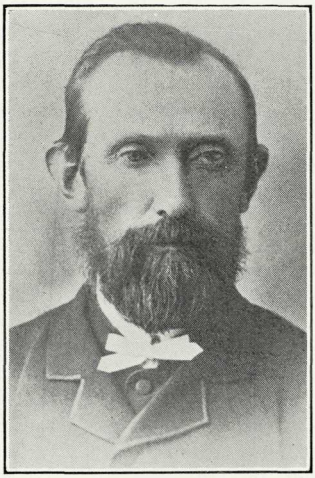
"After three years I removed to Newdale in '87, a field reported as having paid nothing for four years on account of poor supply. Here I met with success, building a very nice new church, and got along with the people very well. Quite a number united with the church, and the finances were improved up to the requirements. After laboring here for three years my throat became affected and I returned to Scotland for one and a half years, during which time I visited Palestine and the East. Sorry that as you suggested you were not my travelling companion. I returned to Manitoba in the fall of 1892 and was appointed to Douglas (Brandon). For the half year there the people were hearing probationers in view of a call. I supplied various fields through the province for short periods until 1895 when I was appointed to Indianford where I labored for three years, building a nice little church and seemingly laying a foundation for the cause. From there I was appointed to Orr for a year where there was much opposition to the work from the Plymouth Brethren, also at Prairie Grove, east of Winnipeg during 1902, where there was a mixed population and little could be done. From there I was appointed to Semo in 1903, for three years on the east shore of Lake Manitoba near the line of the Canadian Northern Railway. Here the country was bluffy and swampy. The people lived chiefly by cattle raising. The distance between the points was very great. Settlers being few, little progress could be made. The long drives began to tell on my whole frame, so that I was compelled to think of giving up the work, which I did, applying to the Presbytery of Winnipeg in 1907, and returning to Scotland, where I have been since preaching a good deal, and assisting at communions through the county of Caithness. I am thankful to say my health is good, and that I have been keeping fairly well. I am staying with my brother and his family here (about six miles from John O' Groats). I am pleased to hear that you are with your family, and I am extremely glad to hear from you as it recalls many happy memories where I regarded you as one of my warmest friends and I now hope that this very distorted statement will furnish you with some material for the good work which you have taken up, and if on any future occasion I can

supply you with any information, it will be a pleasure to do so. I hope this will reach you safely and if at your convenience you can send me a few lines, it will be as water to a thirsty soul to get news from the North West.

"With very kind regards and every good wish, I am, yours faithfully, JOHN MOWAT."

Miss Hodnett, 327 N. Broadway, Long Beach, Cal., writes August 15th., 1918, regarding her father's labors in Home Mission work in Manitoba:

"If the enclosed notes of father's life are too late to be of any service I am sorry. They are very indefinite I realize, but



REV. W. HODNETT, BIRTLE, MANITOBA.

at this distance from home it is impossible for me to have anything but memory to refer to.

"Rev. W. Hodnett was born in Cork, Ireland, in 1837. He went to England in 1854, where he began his studies for the ministry. In 1858 he came to Canada. His first charge was near Lindsay. Later he was at Columbus and still later near Port Hope. In the fall of 1879 he came to Manitoba, where his first charge was at Birtle, to which point he drove all the

way from Winnipeg. During the first few years he ministered to a very wide field, including such points as Birtle, Ellice, Binscarth, Silver Creek, Shellmouth, Rossburn, Todburn, Beulah, Arrow River and other points that probably you will know of better than I do. The field was reduced from time to time of course, as more workers came to relieve him and during the last few years of course Birtle was self-supporting if I remember rightly. Father left Birtle about 1894 and went to Killarney for a couple of years and later was a couple of years in the Moose Mountain country. He retired from the ministry about 1902 and died on December 23rd, 1908, at the age of seventy-one years. Mother died just seven months previously, on May 24th, and there was left a family of four sons and three daughters. One of the sons has since been killed in France and the youngest is still there on active service. Trusting you are meeting with good success in getting data for your book. I remain yours very sincerely, ANNIE HODNETT."

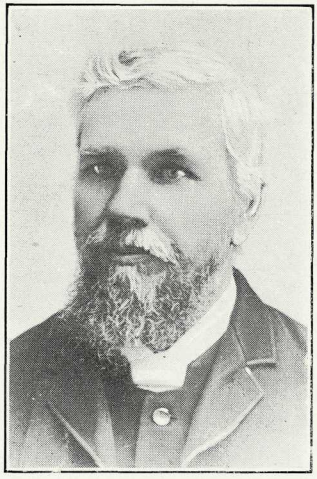
Sketch by the Rev. James Douglas, M.A., January 24th, 1918. Mr. Douglas resides in Edmonton, Alta., and writes:

"Dear Mr. McKellar: I was pleased to get your letter and pleased also to know your purpose in sending it.

"I began my work at Morris, Man., in the summer of 1878. In that same year there were two Methodist ministers, one belonging to the Episcopal Methodist, the other to the Canadian Methodist church. There was also an English church, though no resident minister, the minister going there from Winnipeg either on Saturday or Sunday morning. We had our service in the evening and we had the English church minister as a rule at our service. Dean Grisdale, Canon Pinkham, now Bishop Pinkham, of Calgary, Canon Matheson, now Archbishop Matheson, cousin to our Mr. Matheson, who was once settled at Selkirk. In the morning I had a large parish extending from Letellier to Christie Settlement. Another Sunday I had Union Point in the forenoon, then Silver Plain, then Plum Coulie, then the Calder Settlement. At Morris we had good help and good men such as John Brown, Andrew Brown, Wm. Lavier family, four sons and three daughters, all good singers, who had charge of the service of song. At Silver Plains we had a good man in John S. Campbell, who formerly had a boarding

house in Winnipeg. At Morris I was appointed Inspector of Schools extending from Emerson and Gretna to Neverville, some thirty schools in number. In travelling over this ground I had a fair knowledge of a wide extent of country, and found many Christian and devoted people. A son of John Brown, our elder at Morris, whose name is Andrew, became a student, and I gave lessons in Latin and had him write some essays. Then he became a student in Manitoba College, and is now settled in a congregation at Baltimore, in Maryland, U.S., and doing good work.

"I was called from Morris to Salle River and Starbruck



REV. JAMES DOUGLAS, M.A.
Residing in Edmonton, Alberta. Labored in Morris, Manitoba.

where I spent some five years. Headingly is one of the places where I had a fortnightly service in a church edifice built by our highly esteemed pioneer missionary Mr. Nisbet, the man who opened up and did good work at Prince Albert. The building at Headingly was erected by Mr. Nisbet's own hands. Mr. Sutherland, of Headingly, knew him well. At Headingly we had good men in Mr. McKenzie and Mr. Frances. Mr. Frances married a daughter of our esteemed Dr. Black, a noble woman.

"At Morris we had some few weeks of special services and

had a number of additions to the church there. I got help from James McCrath, a devoted young man.

"I have been retired for a considerable time, yet I am still at work, not over a congregation, but wherever I get a chance even here or at Edmonton. I am ever on the outlook. The service of our Blessed Lord must be maintained and persevered in and that is what I am at now."

Sketch of the life of the Rev. James Douglas:

The Rev. Mr. Douglas was born at Wishaw, near Glasgow, Scotland, October 21st., 1833. He came to Canada in 1854, settled in Montreal and studied at McGill University, later going to Knox College, Toronto, graduating in 1865. He was ordained a minister August 2nd., 1865, and settled at Middleville, Lanark county, Ont. Later he removed to Kemptville and then to Port Perry, Ont.

In 1878, Mr. Douglas left Port Perry and moved west to Winnipeg as a pioneer missionary. A few weeks after his arrival he was called to Morris, Man., where he remained until 1887. He then moved to Winnipeg to give his children the benefit of city schools and other advantages. While living in Winnipeg he was called to Headingly, Starbuck and La Salle and remained in charge until about 1890 when he was called to High Bluff and Prospect on the Portage Plains. Here he remained until 1902 when he retired and moved to Edmonton, Alta.

Since that time he has been on the list of superannuated ministers and until a few years ago preached in various churches in and around Edmonton.

During his ministry he was an earnest Gospel preacher of the orthodox type, a great reader and a firm believer in the second coming of Christ. While in Manitoba, he was active in all branches of church work and endured many hardships of the pioneer days.

In 1866 he married Margaret Blythe, of Brockville, Ont., and had a family of three sons and two daughters. The daughters died in childhood. His sons, J. M. Douglas, R. B. Douglas and H. W. B. Douglas are living in Edmonton.

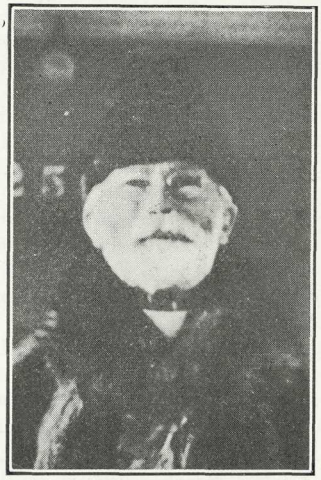
Mrs. Douglas died at Edmonton, in 1910, at the age of seventy years after a long and useful life. She was a loving wife and mother and a devout Christian, loved and respected by all who knew her.

Mr. Douglas is now in his ninety-first year. He lives with his eldest son, J. M. Douglas, and is enjoying very good health considering his advanced age.

During the early days in Manitoba, before the government had a regular system of school inspection, Mr. Douglas, for many years used to inspect the schools from a point a few miles south of Winnipeg to the international boundary line, on both sides of the Red River.

The Rev. A. McTavish, M.A., Eyebrow, Sask., writes:

"Your card *re* early missionaries to hand. I will give you the names of all the early pioneers I can think of: Dr. Black, Kildonan; Dr. Bryce; Mr. Nisbet, Prince Albert; Dr. Robertson, first Superintendent of Missions; Dr. Hart; Dr. Baird, Edmon-



REV. ALEXANDER McTAVISH
Formerly of Chater, Manitoba, later of Eyebrow, Saskatchewan.

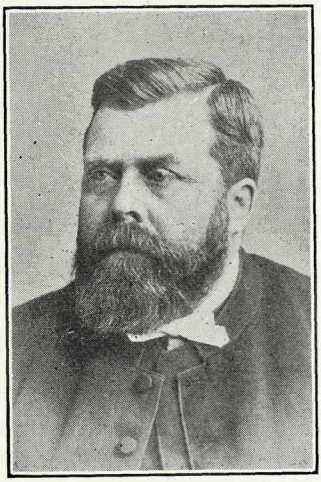
ton; Dr. Farquharson, Pilot Mound; H. McKellar, Prince Albert and High Bluff; Mr. Ferries, Brandon; Alexander Campbell; Stonewall; J. M. Douglas, Rapid City and Brandon (Senator Douglas;) Allan Bell, Portage La Prairie; D. Stalker, Gladstone; John Mowat, Brandon Hills, etc.; Mr. Wellwood, Minnedosa,

all these were in the country before my arrival. A. McTavish, 1884, Indian Head, Chater, Treherne, Carnduff, McDonald, Eyebrow; Alexander Urquhart, Regina and Brandon; Geo. Lockhart, Alexander; W. L. H. Rowand, Burnside, Rapid City, Fort William, came in 1885 I think; then S. C. Murray, 1885, Neepawa and Port Arthur; C. W. Gordon (Ralph Connor) Mr. Currie, Virden, 1886; D. H. Hodges, Oak Lake, 1886; M. C. Rumball, High Bluff and Morden, 1888; James Todd, Burnside and Minnedosa; Mr. Hagh, Glenboro; Peter Fisher, Deloraine and Davidson."

Sketches contributed by Miss Annie Fraser, of Emerson, Man., at the request of the Rev. Prof. Baird of Manitoba College.

THE REV. J. C. QUINN, M.A.

The Rev. J. C. Quinn, M.A.—an Irishman, large of physique and eloquent and powerful of speech was a man of outstanding strong personality. He was a man of scholarly attainments



REV. J. C. QUINN
Early missionary in Manitoba.

and was earnest and energetic in his Master's service. He was called to Emerson in 1885—December. Systematic giving was a strong point in his organization. For this he made frequent

and urgent pulpit appeals. He accepted a call to Minot, North Dakota, in April, 1888. During Mr. Quinn's pastorate there were fifteen persons united with the church at one time.

The Rev. James Lawrence

The Rev. J. Lawrence was inducted as pastor of Emerson Presbyterian church, August 28th, 1888. The Rev. Joseph Hogg and the Rev. Dr. DuVal were present. Each had been lately inducted to his respective charge in Winnipeg. Mr. Lawrence, a native of Scotland, with experience as a Christian business man in Scotland and South Africa, there as city missionary in Edinburgh and Glasgow, a minister of a Presbyterian church at St. Thomas, Ont., and Stonewall, Man., and along

REV. JAMES LAWRENCE, EMERSON, MANITOBA.

with this a sincere wish to serve his God whom he so dearly loved, came to us eminently fitted for his work. His ministry might be described as teaching "God is love." How he taught us the scriptures of Old and New Testaments at Sunday School, prayer meeting and church services, and how he lived! No wonder there was true hunger and true satisfaction found in them and that the church records fourteen uniting with the

church within six months. During his five years' pastorate fifty-seven persons joined the church.

The Rev. James Douglas

Mr. Douglas moved with his family to Morris, Man., the summer of 1878. I remember Mr. and Mrs. Douglas driving twenty-five miles on a summer Sabbath morning to administer the Sacrament in Emerson (during one of the vacancies), conducting all the services of the day there, and returning to their own home after the evening service. During Mr. Douglas' ministry at Morris he was the government public school inspector from Morris to the international boundary, some twenty-five miles south, both sides of Red River. On these inspection tours he was usually accompanied by Mrs. Douglas or some of his family. These visits resulted in the dissemination of a religious and social influence that far exceeded the scope and purpose of their educational value. Our home was highly favored in that it often enjoyed this rich experience. Sometimes Mr. Douglas spent several successive evenings with us. One of these evenings stands out in my mind most vividly. It was a veritable "Cotter's Saturday Night." The worship of course was placed entirely in Mr. Douglas' charge whenever he came, but he followed our usual rule of psalm or hymn singing, Bible reading and prayer. This evening, father, mother and children beside the Douglasses composed the company. It was a cold night, there was a good warm fire. The atmosphere was worshipful. You could feel it just as one feels an atmosphere in presence of death. Mr. Douglas chose John three, read and explained. When he came to verse sixteen he seemed to draw a word picture of Heaven, the Father, and Son and love in it. The world and people and sin and going astray, and God trying to show and persuade the people to forsake the wrong doing but He could not, yet how God tried to show, to persuade people He loved them, God loved people. God so loved, He sent His only begotten Son to save them—us. Love made Him die for us. If we could just understand that love—the Father's love of the Son, and the Son's love for the Father and the love of both for us. Love was in it all. I was under the teen age but can still see and feel that whole scene.

Sketches kindly sent by the Rev. Dr. Baird, Manitoba College

"Dear Mr. McKellar: I am sending herewith some material for your book of reminiscences. I have been delayed on account of waiting for Miss Annie Fraser, of Emerson, whose contribution came just this morning, but I am sure you will recognize that it is of very considerable value. In my own part there is nothing original. I have simply copied the material that was available. I regret that during the press of the winter session I have had no time to do more. With good wishes I am, yours very truly, ANDREW B. BAIRD."

REV. ALEX. MATHESON

The Rev. Alex. Matheson was born at Kildonan in the Red River settlement, on the 18th of March, 1827. On attaining years of manhood he became teacher in the parish school in his native place and in 1848 organized the first Sunday School in the Canadian West. After a course of study in Knox College, Toronto, he was ordained in 1860 as minister of Lunenburg and Avonmore in the Presbytery of Glengarry. After several years he returned to the west, and was home missionary, first to the Little Britain and Selkirk group of stations and afterwards to the Portage La Prairie, High Bluff and Burnside group. In 1885 he was again called to Lunenburg and remained six years. Then he came once more to the West and was minister, first at Little Britain, and later at Springfield. He retired from active service in 1897 and died on the 15th of February, 1911. Mr. Matheson was a strong preacher and took great delight in expounding and enforcing the great doctrines of grace.

REV. P. S. LIVINGSTONE

Rev. P. S. Livingstone, of Broadview, N.W.T., died in Brandon. Mr. Livingstone had sustained an injury by a fall while out at the mission of Rev. Hugh McKay. In consequence of some misunderstanding of the real nature of the injury, Mr. Livingstone suffered great agony, and after undergoing an operation at Brandon passed away on the morning of the 16th December. Mr. Livingstone was a graduate of Queen's College, and after several years of pastoral work at Pittsburg, and afterwards at Russelltown in the Presbytery of Montreal, went to the North West in 1882. He was doing good service in his field when at a comparatively early age he was recalled by the Master.

The Rev. Archibald Matheson

On February 27th, Archibald Matheson, of South Qu'Appelle, was also removed by death. Born in Argyleshire, Scotland, on September 4th, 1828, he removed to Ontario in 1853, and resided in Woodstock, London and Clinton. At the latter place he lived until 1882 when he removed to the North West. In the autumn of 1884 he began to render service in the mission field, and at Fort Qu'Appelle, South Qu'Appelle, Rose Plain, Balgonie, and in the country adjacent to these points, and his service was recognized and furthered by receiving ordination in accordance with a special enactment of the General Assembly. At Balgonie, a substantial church has been erected in remembrance of the work of this worthy missionary. In the spring of 1898 he gave up his appointed work, and since that time, from Moosejaw to Broadview, he has supplied pulpits and given service of a missionary and evangelistic character. For such service as he rendered his previous training in Clinton as elder, and superintendent of the Sabbath school in the church there for some thirty years, peculiarly fitted him; and it was his delight, as it was ever counted his privilege, to preach Christ and Him crucified. His visits to the pioneer settlers and his many helpful words will not soon be forgotten. His manly, generous and enthusiastic nature commended the message which he bore, and brought many to recognize not only the force of his personality, but his interest in their everlasting welfare.

Rev. Finlay C. McLeod

Mr. McLeod was born in Scotland in 1833 and came to Canada where he graduated in McGill University and Presbyterian College, Montreal. He came to the West in 1879 where he labored with great fidelity, especially rendering helpful service during the time of the construction of the Canadian Pacific Railway. He lived retired at Virden for some years before his death on the 7th of October, 1913. He was a warm friend and consistent supporter of the cause of Christ, commending the Gospel which he preached in the more strenuous service of former days.

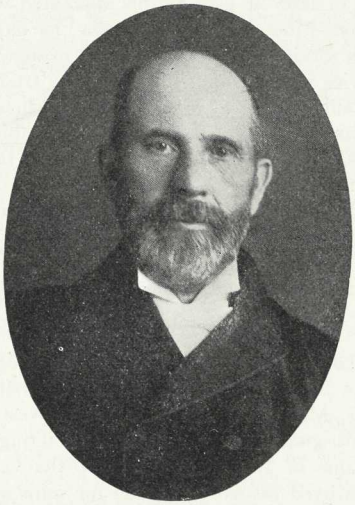
Rev. Alex. Campbell

Rev. Alex. Campbell, B.A., (Stonewall, Man.; Presbytery of Manitoba). Son of Peter Campbell, farmer, born at Drum-

mond, Ont. Queen's College, Kingston. Ordained, October 9th, 1873. Married, December 27th, 1865, Eleanor Woodside, of Toronto. Appointed missionary to Manitoba (Rockwood group) October, 1875. Without charge at present. Has been also minister of Westmeath, Ont.

Rev. Farquhar McRae, M.A., Ph.D.

The Rev. Farquhar McRae, died at Portage La Prairie, Man., on the 5th of May, 1913. He was born in Rosshire, Scotland, was educated at the Normal School, Glasgow and the University of Aberdeen. After teaching in Onndel, England, he came to Canada, serving Knox Church, West Williams. In the West he labored at McGregor, Beaver, Austin and



REV. FARQUHAR McRAE
Portage La Prairie and Burnside, Manitoba.

Wellington, then in Longburn and Oakburn and for sixteen years he rendered faithful service at Burnside, Man. Retiring two years ago to Portage La Prairie, he gave his help to several congregations. One of the first Gaelic scholars of the country, he served the Presbytery of Portage since its beginning, as Clerk,

and endeared himself to the people of his flock by his sincere, sympathetic and kindly nature.

Rev. John McKay

Rev. John McKay, of Prince Albert, N.W.T. This well-known missionary died at Prince Albert on the 22nd March, 1891, in the sixtieth year of his age. He was born at Edmonton, and brought up in the Red River settlement. In 1866 he joined the mission begun by the Rev. James Nisbet as interpreter, and was afterwards ordained as a missionary by the Presbytery of Winnipeg in 1876. He settled in the Mistawassis Reserve, about seventy-five miles north-west of Prince Albert, where he labored among the Indians, faithfully and successfully, until his death. He was an excellent man and highly respected in the North West.

Rev. Allan Bell

Rev. Allan Bell, (Portage la Prairie, Man.; Presbytery of Manitoba). Son of James Bell, farmer. Born at London, Ont. Toronto University and Princeton College, N.J. Ordained, July 14th, 1875. Married, May 27th, 1875, Kate Brown. Inducted to present church, January, 1876. Number of communicants, 130.

Rev. Wm. Mullins

Rev. Wm. Mullins, (Headingly, Hamlet, Man., Presbytery of Manitoba). Son of Wm. Mullins, leather merchant. Born at Potsdam, N.Y. Presbyterian College, Montreal. Ordained and inducted, January 14th, 1880. Predecessors, J. Black, D.D.; J. Nesbit and Donaldson. Number of communicants, 25. Has charge of the Headingly group of mission stations.

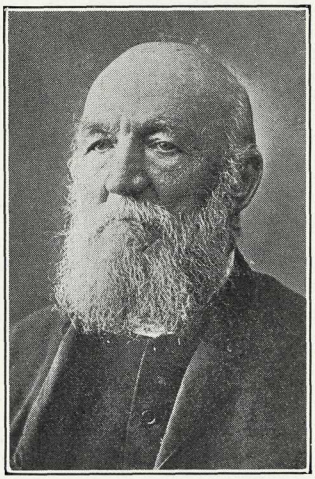
Rev. James Sieveright

Rev. James Sieveright, B.A., (missionary Prince Albert, N.W.T., Presbytery of Manitoba). Son of Wm. Sieveright, merchant. Born in Aberdeen, Scotland. Marschal College and Free Church College, Aberdeen; Queen's University, Kingston. Ordained, July, 1857. Married, August, 1859, Frances Anne Petrie. Appointed a missionary for three years in 1880. Number of communicants, 30. Previous pastorates, Melbourne; Ormstown, and Chelsea, Que.; Goderich, Ont. The first

missionaries were in connection with the Foreign Mission. Rev. James Duncan was the first home missionary.

Rev. Hugh J. Borthwick

Rev. Hugh J. Borthwick, M.A., (Mountain City, Man., Presbytery of Manitoba). Son of John Borthwick, school-teacher. Born in Scotland. Edinburgh University; Queen's College, Kingston; Victoria College, Cobourg. Ordained,



REV. HUGH BORTHWICK, M.A.
For many years missionary in Southern Manitoba.

August, 1853. Married, April, 1848, Marion, daughter of John Taylor, W.S. Edinburgh. Inducted to present church, November, 1881. Number of communicants, 45. Previous pastorate, Chelsea, Que.

Rev. James S. Stewart

The Rev. J. S. Stewart for over forty years a Presbyterian home missionary died suddenly at the residence of his son, Mr. R. M. Stewart, Highland Park, Ottawa, January 1st, 1918. Just as he was getting out of his bed and preparing to put on his clothes, he was seized with a paralytic stroke and expired in a few minutes.

The late Rev. Mr. Stewart was born at Inverness, Scotland, seventy-eight years ago and came to Canada with his parents when he was about fourteen years of age. He settled in Stormont county and received his early education in the Indian Lands school, a preparatory school for college in the county of Glengarry. The late Mr. Stewart graduated from Knox College, Toronto, in the year 1875 and began his missionary work in Manitoba that same summer in the Gladstone mission field and occupied mission fields in the provinces of Ontario and Quebec. He had been doing missionary work in Beauce county, Que., for the past sixteen years and up to about a month ago

REV. AND MRS. J. S. STEWART
Formerly of Gladstone, Manitoba.

when he retired. Rev. Mr. Stewart then took up his residence with his son at Highland Park. His wife, who was Margaret Meldrum, predeceased him thirty-three years ago. He is survived by one son, R. M. Stewart, also one sister, Miss Jane Stewart, and one brother, Alexander Stewart residing on the old homestead at Sandringham, Stormont county.

A further statement regarding Mr. Stewart's labors:

"Another of the veterans has passed to his reward. The

Rev. James S. Stewart belonged to a class of stalwarts that graduated from Knox College in 1875. His memory is associated with such names as McKellar, McKechnie, McKerracher, and McRae, and was worthy of that fellowship. He was born seventy-eight years ago in Inverness, Scotland, and came to this country with his parents when a boy of fourteen years. He was a man from Glengarry, having been educated at the school in Indian Lands, although his parents settled in the county of Stormont. He began his missionary work in the North West and labored with great fidelity in Gladstone and affiliated stations. He was a saintly man and the flavor of his life will abide in that community.

"Although loyal to the West, on account of Mrs. Stewart's failing health, he returned to the East and labored for the last sixteen years in Beauce county, Que., up until a few months of his death. Mrs. Stewart was the eldest daughter of Rev. Mr. Meldrum, of Harrington, and inherited the spirit of her Highland ancestors. She passed away thirty-three years ago.

"Mr. Stewart was one of the many men who silently lay foundations and seldom received public notice. Nevertheless, their work is genuine and abiding and in the end will receive the recognition that is their due."

The above estimate is from the pen of the Rev. Dr. R. P. McKay.

Rev. Dr. Alexander Hamilton

On Sunday evening, June 2nd, at Keewatin, Ont., there occurred the death of the Rev. Alexander Hamilton, D.D., a few hours after the close of the service in the Union church. Apparently in his usual health, Dr. Hamilton conducted the evening service and retired about eleven o'clock. On entering the bedroom, Mrs. Hamilton found her husband standing by the bed and suffering from pain which he attributed to severe indigestion. He then lay down and fell into a peaceful sleep, in which he quietly passed away. Dr. Hamilton had been in the Presbyterian ministry about thirty-four years.

Though tragic in its suddenness, the passing was beautiful in its gentleness and peace. The Sabbath's work done, and well done, he lay down to a well-earned rest and awoke in glory

Alexander Hamilton was born at Motherwell, Perth county,

Ont., about sixty years ago. He was a son of the Manse, his father, the late Rev. Robert Hamilton ministering to the congregations of Motherwell and Avonbank for the long period of forty-three years. Alexander studied in St. Mary's High School, Toronto University and Knox College, also taking a post-graduate course in Scotland. His entire ministry was in the West, at Whitewood, Stonewall, Boissevain and Keewatin, where he is remembered with gratitude and affection. His life partner, Margaret Inglis, who survives him, was a loving and faithful helpmate. Manitoba College honored him with the degree of D.D. and the Synod of Manitoba chose him as Clerk. These things would indicate his scholarship and ability and also the respect which he enjoyed of his fellow laborers in the West.

The funeral at Avonbank, on Friday afternoon, the 7th inst., was beautiful in its simplicity; the tributes paid by Revs. Dr. Baird and Major Gordon were tender and sweet; and the prayer offered by Rev. Dr. Neil, brought us all very near to the divine presence. Others taking part in the service were Rev. F. N. Atkinson, minister of Avonbank, Rev. F. Matheson, representing Stratford Presbytery, and Rev. J. L. Small, at one time minister of Keewatin.

At the service, in addition to a large congregation, there were the three brothers of the deceased, James, of Goderich; Robert, of Galt; and W. T., of Toronto; their wives and other more distant relatives.

The words of Holy Scripture are peculiarly fitting in the passing of Dr. Alexander Hamilton—"Blessed are the dead which die in the Lord; they rest from their labors and their works do follow them."

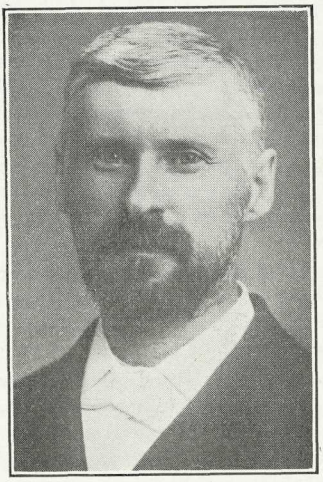
The above penned by J. L. S. and taken from *The Presbyterian and Westminster.*

Rev. S. C. Murray, B.A.

Rev. S. C. Murray, B.A., came to Manitoba in July, 1885. He was a native of New Brunswick. After graduating from Mount Allison University, he studied theology at Princeton, N.J. In his graduating year he was discovered there by Rev. Dr. Robertson, who had no difficulty in securing a promise to "Go West" on the completion of his course. As soon as the

Seminary closed that Spring, Mr. Murray presented himself at a meeting of the Presbytery of St. John, which after examining, licensed him to preach the Gospel. A little later he came West, accepting the mission field centering around Neepawa. The district was comparatively new, though the existing settlements had been pioneered for the Church by such men as Mr. Goldie and Findlay McLeod. Rev. D. McRae had held the field continuously for three years, leaving in the Autumn of 1884, and Rev. Alex Campbell had been in charge during the winters of 1884 and 1885.

Mr. Murray found stations organized at Neepawa, Glendale, Salisbury (Arden) and Acton (now Eden). Settlement had ex-



REV. S. C. MURRAY, D.D.

tended, however, beyond these centres, and Mr. Murray was soon found investigating the fringes as far north as Philips Ranch (thirty miles). He opened services at the *north end* (now Birnie). He found settlers too far south-east to attend service at Neepawa, and frequently preached in the Dumfries' school. This was the beginning of a congregation that later built a church at Oakdale, and finally developed into what is now known as the Inkerman congregation. Once a month he went south west to Creeford, twenty-four miles—and as soon as the Iroquois school

was ready to hold an audience Mr. Murray was found preaching there, even before it had been opened for school purposes.

When Franklin developed into a centre, the Iroquois school service was removed to Franklin. A faithful Shaganappi, that had been trained to missionary service by the Rev. Alex Campbell, with buggy or cutter was his only means of transport, but "Nell" always got him there, and for the most part on time. This wee pony frequently made trips to Carberry and Brandon on the south as far as Penman north east, and north as far as the Ranch. In the first two years only one appointment was missed. Returning from the induction of Rev. Alex McTavish at Chater in the month of January minister and pony came through, but with so little margin that even yet he wonders why he attempted the journey on such a day, or why another prairie tragedy did not go into history. Distance, roads, or weather, never prevented fulfilment of appointments—six pastoral charges eventually developed in the territory that was kept well in hand by Mr. Murray in those early years. Gradually the outside appointments were cut off, and organized into separate missions—and Neepawa became a vigorous self-sustaining charge—Mr. Murray was not allowed, however, to confine his energies to his far flung mission field. He was appointed clerk of the old Brandon presbytery when there were only four presbyteries west of the Great Lakes—and when that presbytery covered nearly half the province and a large section of Saskatchewan. When the Presbytery of Minnedosa was organized, there was only one name suggested for clerk—in 1884 he was appointed Convenor of the Home Mission Committee—with some twenty-five mission fields, including over sixty stations to keep in touch with. Many of the fields were visited personally to a point beyond Yorkton. In addition to the service rendered Presbytery, he had been appointed clerk of Synod, when there was only one synod in the West, the "Synod of Manitoba and the North-West Territories." To this synod was added the Presbytery of British Columbia. Mr. Murray during his synod clerkship saw the four presbyteries develop into four synods. The heavy strain on his energies at Neepawa was relieved in 1893 by a call to St. Paul's Church, Port Arthur. In 1894, the Presbytery of Superior was organized and Mr. Murray became its Home Mission Convenor. This young presbytery extended from White River on the east to the boundary of Man-

itoba on the west and included the Rainy River District. Before the railroad had entered this district Mr. Murray had gone through all the settlements at least twice, reaching on the second of these trips as far as Mine Centre, forty miles east of Fort Francis. He visited the majority of the homes in the pioneer settlements, before there were either churches or schools. He conducted services in private houses and in Government road camps. He baptized scores of children for the early settlers—when the only means of transport was by canoe on the river or on foot over the bush trails leading to the settlements. More than one student missionary felt *sore* after his departure, as the results of vigorous tramps through the forests. He had a hand in the organization of this entire district. He would be absent from his pulpit as long as three weeks—but his congregation was sympathetic and cheerfully accepted such supply as could be locally secured. In 1907, Manitoba College honored the service by conferring the degree of D.D. upon the servant.

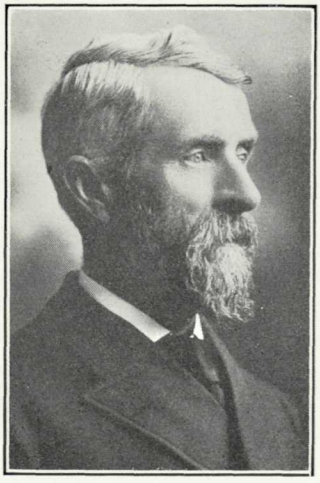
It was this genius for hard work and organization that suggested Dr. Murray as Home Mission Superintendent for Manitoba in 1911. He resigned St. Paul's Church after a pastorate of eighteen years and four months, and gave eight and a half years' of hard work—with only one month's holiday—to the work of Superintendence, and once more realizing that the strain was too wearing, sought relief in a quiet rural pastorate at High Bluff and Prospect, where he has labored for the past four years.

CARBERRY, MAN.,
6th December, 1917.

Dear Mr. McKellar:

Yours of November 19th. is before me, but in response I feel that I have little or no information that will be of any use to you inasmuch as the pioneer work was largely a thing of the past when I came to the West in 1884. By that date the real pioneers had been in the field for ten or twelve years, and I think you will likely have all the necessary data concerning them. For myself I came to Manitoba at the urgent request of Dr. Robertson—had no intention of staying for more than a few months or yet of going into the work of the ministry, but the situation appealed to me as presented by the Doctor, *viz.*, the importance of holding on during the winter when the supply of students was not available, so I came in the fall of 1884. Met with Dr. Robertson

in Winnipeg at a presbytery meeting in Knox Church and was sent to occupy the old Auburn mission field. The Doctor visited me in the Spring and induced me to stay for following summer—and from that paid me regular visits, always urging me to stay at the work. Finally I agreed to take a special two year course in theology at Manitoba College, was ordained in 1888. Received a couple of calls—one of them from the field that I had been occupying—(Auburn). This I accepted and retained till 1913. Of course the congregation changed with the flight of the years. When I went there I had eight regular preaching stations. Ultimately, the field was divided and is now embraced in two



REV. T. COLLINS COURT, CARBERRY, MANITOBA.

self-sustaining congregations having five substantial churches and two good manses. My contemporaries in the Brandon presbytery were, A. McLaren, A. McTavish—Todd, Wellwood, Campbell Murray, McKellar, Bell, F. McRae, McKenzie, Anderson, Douglas, Mowatt, Livingston, etc., etc.

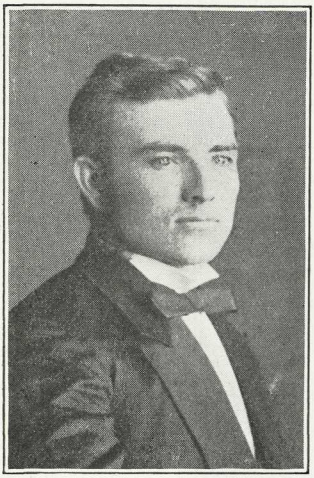
If there is any special line of enquiry that you need will be pleased to give you what aid I can, but find my recollection of details very uncertain. With very kindest remembrances,

Sincerely,

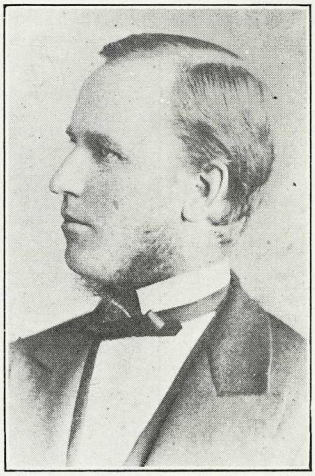
(Signed) T. COLLINS COURT.

Rev. Peter Straith, M.A.

In 1877 Mr. Laird, Lieut-Governor of the North West Territory asked the Home Mission Committee to send a missionary to Battleford, at that time the seat of government for the Territory. Battleford, at that time the seat of Government for the Territory. In response to this request, Mr. Peter Straith, M.A., was appointed and was ordained, on his way to the field by the Presbytery of Winnipeg. Mr. Straith's ministry was confined practically to detachments of the Mounted Police, and to officers and



REV. PETER STRAITH, M.A.



REV. ALEXANDER STEWART, D.D.

employees of the government and their families. He had formerly been a very successful teacher, and now gave a good deal of attention to educational matters, as no schools had as yet been opened. Before his return to Ontario Mr. Straith for a short time took charge of the work in Prince Albert after the retirement of Mr. Stewart.

Rev. Alexander Stewart, D.D.

On the completion of his studies in 1875 Mr. Stewart was appointed by the Home Mission Committee, as missionary to the hitherto unoccupied Swan River district, North-West Territory.

On his way to the field he was ordained by the Presbytery

of Winnipeg, and by arrangement with the Ottawa government he was provided, at cost, with lodgings and other necessities, at the Swan River barracks of the North-West Mounted Police, a few miles to the north of Fort Pelly.

Previous to his arrival the services among the police had been conducted according to the Anglican order, but owing to the absence of a minister of that Church this was discontinued and nearly all the Protestants, both officers and men, regularly attended the Sabbath morning Presbyterian services. Every Sabbath afternoon, services were held at Fort Pelly, where the Hudson Bay officers and men were nearly all Presbyterians from Scotland. Along with these there were some half-breed farmers, traders, trappers, etc., and their families. During the winter the Fort was visited by Mr. Robert Campbell, a former factor of the Hudson Bay Company, who had retired to Scotland. He greatly encouraged and helped the missionary and gave a generous contribution to meet expenses. Sabbath evening services were held at the barracks for people not connected with the Mounted Police but who were employed by the government in public works of various kinds. A school was also kept open during a part of each week for the children of married policemen and others in and around the barracks. Occasional excursions were made into territory around the barracks and Fort Pelly, but owing to the very small and scattered population little could be accomplished in this way. As an evidence of their appreciation of what had been done for them the policemen and others at the barracks sent a liberal contribution to the Home Mission Fund.

Owing to the removal of the Mounted Police headquarters to Battleford, the missionary was sent in the fall of 1876 to Prince Albert to succeed the Rev. Hugh McKellar, who was retiring from that field. Prince Albert had been founded as an Indian Mission by the late Rev. James Nisbet under the care of the Foreign Mission Committee, but by the influx of white settlers, the Indians were pushed back and ultimately settled upon a reserve. Prince Albert thus became practically a Home Mission field, but until it was actually handed over to the Home Mission Committee, services were held for Indians in the vicinity, through the aid of an interpreter, Mr. John McKay, and visits were paid to Indian tents and camps that happened to be in the neighborhood. Besides the services at Prince Albert proper, others were held at various points

among the settlers. A school was maintained at Prince Albert, under the care, at this time, of the Rev. D. C. Johnson, who also rendered valuable assistance during the transition period.

CHAPTER V.

THE FOUNDING OF OUR FIRST INDIAN MISSION

The account given by Rev. R. J. McDonald, Prince Albert, Sask.

IT is a single day's journey now from Winnipeg to Prince Albert, with the most modern conveniences of travel. But it was a different story in the year 1866, when a little band of Presbyterian folk set out from old Kildonan to make this trip, in order to establish our first mission to the Indians.

The leader of the party was Rev. James Nisbet. Mr. Nisbet was born in Glasgow on September 8, 1823, and recently the centenary of his birth was duly celebrated by St. Paul's Church, Prince Albert, which, as a congregation, is in direct succession to the mission which he established fifty-seven years ago. As a young man, he came to Canada. He was a skilled cabinet-maker and builder, and these trades proved a valuable part of his training for future services, little as he probably realized it when learning them. Having decided to enter the ministry, he was one of the early students in Knox College, Toronto, and on completing his course in 1850 was inducted as first minister of Knox Church, Oakville. His son, Thomas, is now Superintendent of the Sunday School of that church.

Mr. Nisbet was one of the first of the great host of ministers who heard "the call of the West." In 1862 he came out to the Red River settlement, to assist that great pioneer, Rev. Dr. Black, in caring for the various sparsely settled communities of what is now Manitoba, with Kildonan as their central church. The Kildonan people had been feeling for some time that the Presbyterian Church ought to be doing its share of missionary work among the Indians, for the Roman Catholic, Anglican and Methodist Churches had been for some time in the field. The Synod in the East was slow to move and for some time did little but pass favorable resolutions. But the Kildonan people were anxious to do something, and when the forward step was decided upon, they

spent a day in prayer, and of their scanty means raised $500 in money and kind to equip a missionary. Mr. Nisbet was willing to undertake the work, and was chosen by the church to make a beginning. He had married a daughter of a large and well-known Kildonan family—the MacBeths—of whom Dr. R. G. MacBeth, of Vancouver, is a surviving member.

The Church and Mr. Nisbet wanted to find a place for their mission where there was real need and real work to do, and where there would be no overlapping with any other Protestant missions. They thought of the North Saskatchewan, where was a tribe of Crees uncared for, though the exact location was undecided. The party got ready. It consisted, as far as one can learn, of Rev. and Mrs. James Nisbet, Mr. John McKay and his wife, who was also a MacBeth; Mr. and Mrs. George Flett, William MacBeth, Alexander Polson, and three children. Mr. McKay and Mr. Flett knew the Cree language and were qualified to act as interpreters. Mr. McKay came of a sturdy stock. His father, James McKay, had been a member of an expedition sent out to find Sir John Franklin, and had married in the North the daughter of a Hudson's Bay official. He had four sons and these had been sent down to Kildonan to school. John was a noted buffalo hunter and he was to guide the party.

Belongings were packed into eleven carts and a light wagon—those old Red River carts they were, whose creaking when the axles became dry could be heard for miles along the trail. Sometimes the carts had to be turned into rafts to ford the rivers. The horses were turned loose every night to forage for themselves. The party camped on the trail and cooked their food over open fires.

They left Kildonan in June, travelled by Portage la Prairie, Fort Ellice, Fort Qu'Appelle, up through the Touchwood Hills, passed near where Humboldt now stands, crossed the South Saskatchewan at Batoche, and thence to the North Saskatchewan at Fort Carlton. There a raft was made, all belongings packed on it, and, piloted by an Indian, they drifted down the North Saskatchewan till the present site of Prince Albert was reached. They had travelled for sixty-six days, resting every Sunday, and it was August when they arrived at their destination. Mr. Nisbet named the place Prince Albert, in honor of the Prince Consort, husband of Queen Victoria.

The site of the mission was chosen because of the natural beauty of the surroundings, the distance from any other Protestant mission, and the need of a large band of Crees. There was a Hudson Bay post a little farther down the river, in what is now East Prince Albert. The exact spot of the landing will shortly be marked by a suitable monument, to be erected by the Prince Albert Historical Society. Across the river was unbroken forest, but on the south side the country was mostly open, more so than at present. The grass grew high, as high as the horses' backs, and had to be mown to make a place to pitch the tents. They were sometimes afraid of the small children getting lost in the tall grass around the mission. It may be mentioned that later John McKay set out on horseback and marked and cut a cart trail to Carlton. He little dreamed that such contraptions as automobiles would be running over that trail within half a century.

Small log shacks were erected that autumn as speedily as possible, to house the party and their animals. Later, the large mission house was built, which served as a residence for the missionary and his family and staff. A few Indian children were taken in to live with them. For a short time also a school was held in this house, but a building for school and church was erected not long after. Around the buildings was a stockade, which also enclosed the garden. The stockade was for protection, if necessary, against the Indians, but it served chiefly to keep off the Indians' dogs, who proved to be more troublesome than their owners. The stockade was later removed.

Mr. Nisbet's aim was to have a missionary that should be, so far as possible, self-sustaining. This was necessary, in view of the distance from any source of supplies. Farming operations were begun the year after their arrival. Mr. Nisbet is said to have grown the first wheat and erected the first flour mill in this province of Saskatchewan, which has since become the first grain-producing province of the Dominion. The country around supplied the meat for the first few years. Mr. McKay used to go out with the Indians on the buffalo hunt, and there are a few in Prince Albert who can tell of seeing the cured meat piled up in the storeroom in bales, or dried, pounded and kept in skins as pemmican.

There were some good Indians who responded readily to

kindness. But others were wild, quarrelsome, all too ready to get drunk when they could find liquor, and inclined to be ugly when drunk. The results were inevitably slow in disclosing themselves. Mr. Nisbet was small of stature, but an indefatigable worker. He gave the Indians the Gospel message as he could, Mr. McKay or Mr. Flett interpreting. Both of these men were later ordained and rendered splendid service.

Chief Mistawasis, of another Cree band, who had met Mr. Nisbet and Mr. McKay, sent a request from his tribe for a resident missionary, and so the second Indian mission of our Church was opened at Mistawasis, with Rev. John McKay in charge. Through his influence, the band not only remained loyal in 1885, but offered their services to the Government as scouts. Mr. McKay died in 1890. The last time he attended Synod, he went out by the first passenger train to leave Prince Albert. Mr. Flett was missionary at Okanese for many years and died in 1897.

But to return to Mr. Nisbet. He was patient and tactful, and ready to use any legitimate means to win the Indians' hearts. To feed them was often the surest way—some of them looked for too much pampering. The winter of 1868-9 was severe and the Indians suffered from cold and hunger. Starving families made their way to the missionaries for help. Mr. Nisbet was anxious to get the young people to come to school, but the kitchen was a stronger attraction than the schoolroom. He then offered to give a comfortable supper to anyone who would come to night school for a lesson in English and a Bible story, and thus began the first school, which the following year, with a new schoolhouse, grew to an enrolment of twenty-two.

The hope lay, as always, with the young. The old were hard to move, and in some cases suspicious. A certain old Indian, when dying, ordered his friends to carry him away, for fear Mr. Nisbet would baptize him when he became unconscious. Inevitably too, when they began to receive the truth, it was only an imperfect grasp they had, mixed with superstitious elements. One Indian saw Mrs. McKay put her bread into the oven to bake. The oven being rather hot, she put a piece of newspaper over it. The Indian enquired, "Is that a leaf from the Holy Book you are putting on it to make it rise?"

Mr. Nisbet's plans were only partially realized. He would have liked, for instance, to have established a resident school,

where Indian children could have been taught and trained in the pursuits of civilization, away from the influence of the teepee. To do satisfactorily all he wanted to do would have required a large staff, which the Church thought it had not resources enough to supply. Perhaps the trouble was not shortage of resources so much as lack of vision. Besides, there were obstacles inherent in the situation which only years of persistent, painstaking labor could remove. Special difficulties kept cropping up. An epidemic of smallpox among the Indians, for instance, added greatly to the burdens borne by the devoted missionaries. Mrs. Nisbet's health became bad, and both she and her husband needed medical attention and rest. They obtained leave of absence to return to Oakville for this purpose, and left Prince Albert in September, 1874. Three weeks' travelling brought them to Kildonan, where lived Hon. Robert MacBeth, Mrs. Nisbet's father. This was the end of their journey. Ten days after their arrival Mrs. Nisbet passed away, and eleven days later, heartbroken and worn out by his labors, her devoted husband followed her. They sleep in Kildonan churchyard, along with many other stalwarts who have rendered real service to Church and State in our Canadian West.

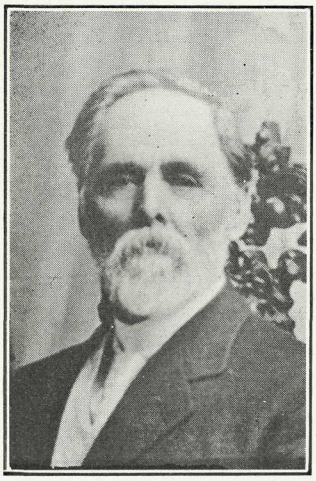
This is the story of the founding of our first Indian mission. It did not become a permanent institution, for later the Crees moved away from the vicinity. Their old reserve, to the northwest of Prince Albert, was taken over by a tribe of Sioux, among whom our Church now conducts the Round Plain Day School and Mission, so long associated with the name of Miss Lucy Baker, but now in the capable hands of Rev. J. G. Meek. Elsewhere the Church has its well-known Indian schools, which continue to render splendid service. Mr. Nisbet was the pioneer in this work. In fact, he was regarded as the first foreign missionary of what was then "the Canada Presbyterian Church," as a tablet in St. Paul's Church testifies, and his memory should be treasured and honored. Where he established his mission stands to-day the well-appointed little city of Prince Albert, recognized as a real beauty spot, in the midst of the finest agricultural area of the province. Churches of various denominations strive to hold this land for Christ whom Nisbet served. And so while he and his faithful helpers rest from their labors their works do follow them.

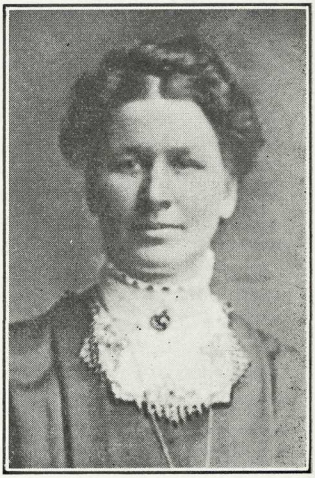
CHAPTER VI.

SKETCHES OF PIONEER MISSIONARIES IN SASKATCHEWAN

The Rev. Dr. Hugh McKay, of Whitewood P.O., Sask., writes:

"I was glad to hear from you and shall try to give you at least a part of the information you ask for. In March, 1884, I first saw Winnipeg. Going north to Okanese, I met the Rev. Geo. Flett in charge of that mission. There was also a little





THE REV. DR. AND MRS. HUGH McKAY
Off Round Lake, Indian Mission, Saskatchewan.

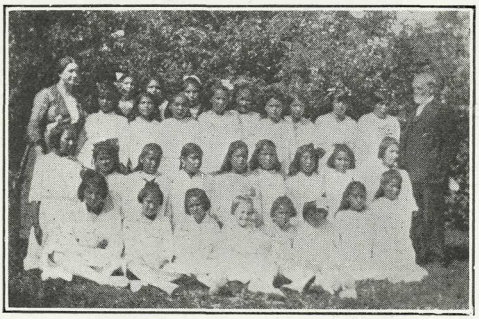
mission school at Crow Stand, near Ft. Pelly, under the charge of Cathbert McKay. The mission at Birtle south was under the charge of this missionary, Rev. Lunkan-Sieachy, a Dakota Indian.

In the fall of '84 we opened our boarding school at Round

Lake, and in '86, Rev. B. Jones and wife joined me in the work. She is a sister of Rev. Geo. McDougall, who perished somewhere near Calgary, in the snow, about forty years ago.

"The mission at Crow Stand (Ft. Pelly) was strengthened by the appointment of Rev. Mr. Laird, (who is now retired, living near Broadview) during his time new buildings were erected, and the boarding school placed on good footing. Then Rev. Mr. White and Mr. Gilmore had charge, then Rev. Mr. McWhinnie, who did a good work. The school was enlarged, hospital built, and many improvements made in the school and farm.

The Birtle School.—"The outstanding figure in this school has been Miss McLaren, who won the esteem and confidence



Rev. Dr. and Mrs. Hugh McKay of Round Lake Indian Mission and a class of girls.

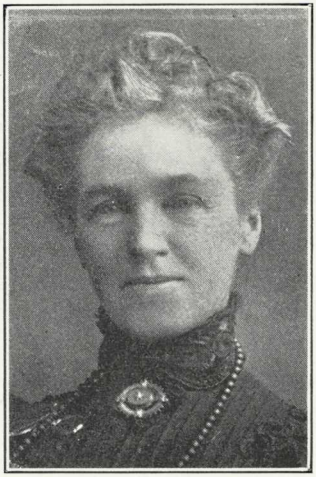
of all the surrounding Indians, and carried on for a long time a successful school.

Portage la Prairie.—"The early workers—Miss Fraser and Miss Laidlaw—these two women nobly carried on the work there for a number of years, having only poor accommodation for the work. They were followed by other workers, the most prominent being, Rev. W. A. Hendry, who has at present charge of the large school, housed in these magnificent buildings placed at his service by the government.

The File Hills.—"This mission received its first uplift by the Rev. Mr. Campbell who afterward was settled at Wolseley,

and then at Broadview. He was followed by Mr. Skein, a grand teacher and missionary, who is still remembered by his pupils. Then followed Miss Gillespie who nobly fought the battle and lifted up the school into the bright light in which it now stands. Miss Gillespie changed her name, and is now Mrs. (Hon.) Motherwell, (Minister of Agriculture of Saskatchewan).

The most prominent name in connection with Moose Mountain mission is Rev. Mr. Dodds, who now has charge of the Cecilia Jeffery School, in Lake of the Woods.



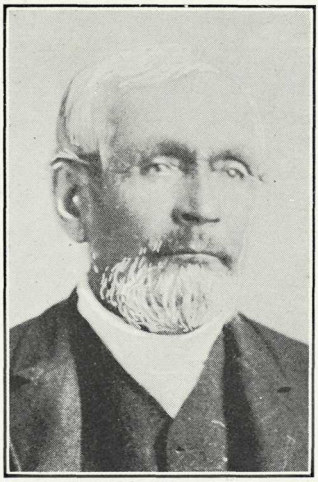
MISS ANNIE McLAREN
For a number of years teacher at Birtle Indian School.
A successful missionary.

The Hurricane Hills Mission.—"The only names standing out prominently are Mr. and Mrs. McKenzie. Rev. E. McKenzie and his good wife did faithful work there and to know something of the value of their work visit the mission. In the homes, at the school, at the church, you will see at once that good work has been done here.

Muskowpitong and Reapot.—"The Rev. Mr. Moore opened a very successful school and mission here, which was closed when the large industrial school was opened at Regina, under the

care of Rev. Mr. McLeod, followed by Rev. Mr. Sinclair. You may remember John Thunder, of Pipestone, who is a pure Dakota Indian, and still in the work.

"I should not forget to mention perhaps the oldest worker at present engaged in the work. When a young man he was engaged by the Hudson's Bay Company, in transportation between York Factory and the forts in the interior, then trading out on the plains among the Cree Indians, making his headquarters with McDonald, of Qu'Appelle. Then in '84 I found him and engaged him as interpreter and ever since he has been



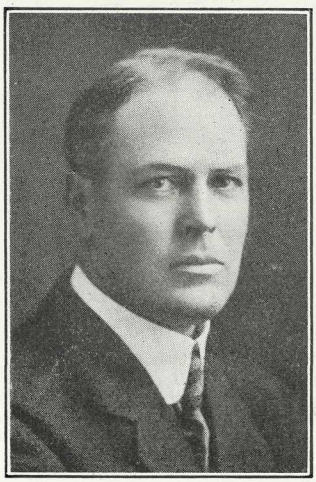
REV. GEORGE FLETT
Okanase Mission, Manitoba

engaged as a missionary, not only at Round Lake, but visiting and holding special services along the Qu'Appelle Valley, visiting Pasque, Muskowkelung, Piapot, File Hills, Mistawassis and Prince Albert, Ft. Pelly, Crowstand, Okanase, Rolling River, Lizzard Point, Swan Lake, Moose Mountain. He is still hearty and is at his best when standing with open Bible in his hand pleading with his people to be reconciled to God. You know more about the north missions, about Prince Albert than I do, so I will not write of them.

"Professor Hart, of Manitoba College, is a name dear to all the early workers in the Indian work. When most discouraged and cast down, his letter would come reviving fresh courage, and lifting us to renewed zeal and love in the work."

The Rev. W. M. Rochester, D.D., writes:

"In February of 1891, almost a year after my graduation, and following a period of service in Erskine church, Montreal, as assistant pastor, and in response to an invitation of a special committee sent by the Home Mission Board to investigate conditions in the Prince Albert congregation, I undertook the work there.



REV. WM. ROCHESTER, D.D.
Missionary to Prince Albert for several years.

"The journey from the far east was made in the severest weather, a temperature of forty below zero confronting us when we arrived at Regina. The severe weather had proved the undoing of the railway service; our journey, therefore, was continued westward in the caboose of a freight train to Moose Jaw, where for ten days we enjoyed the hospitality of the manse, Then occupied by Dr. and Mrs. Clay. Our arrival in Prince

Albert was made at the unseemly hour of three in the morning, not too late however, to be welcomed to the hospitable home of Miss Baker, our pioneer missionary teacher in that district.

"Prince Albert presented as it nestled under the hill on the south bank of the North Saskatchewan a very inviting appearance after the desolate waste of snow covered plains, having for its north outlook across the mighty Saskatchewan what Colonel Butler in his 'Great Lone Land' designates the sub-Arctic forest. From the day of our arrival we never ceased to revel in the beauty of Prince Albert and its surroundings.

"Conditions in the church did not present so favorable an outlook. The congregation was united, however, and extended a very hearty welcome to the new pastor and his wife. A very comfortable house, owned by the congregation, was available for our dwelling—a building of historic associations, having been the refuge for the women and children of the town and district when Prince Albert was threatened by the rebels in the days of the second Riel Rebellion. A stockade of cord-wood had been constructed around the house enclosing the little church which then stood in the centre of First St., and thus constituted a stronghold of defense for a beleaguered company in anticipation of the enemy's arrival following the fight at Duck Lake. An interesting memorial of that rebellion is the marble tablet in each of three churches, the Presbyterian, Methodist and the Anglican, erected to the memory of thirteen gallant young men from the town, who, in as many minutes were cut down by the rebels, who from their entrenchment in a log house found these poor fellows easy marks for their rifles as they stood silhouetted upon the snow of the open plain.

"The discouraging feature of the situation was the financial. Property had been given to the local congregation by the Foreign Mission Commission. Part of this had been sold to the town for the city hall site and public square. The proceeds, however, were sufficient only to lift the mortgage on the manse. With the property sold to the town went the church building, so without money, with no possibility of sale for property still in hand, with business at its lowest ebb, and with obligations outstanding for current expenditure covering a considerable period, the situation was not reassuring. The congregation, however, rallied splendidly with the result that in a year's time a solid brick

church, well furnished, seating 350, was erected at a cost of $6,000. Not a little of the labor upon this building was voluntary. Systematic efforts were immediately adopted to secure money with the result that in five years' time, and from the congregational contributions alone, save a sum of $750 received from the sale of some property, only a debt of $1,100 remained upon the building. Owing to the confusion consequent upon the handling of the Foreign Mission property, some of which consisted of building lots within the town limits, being handled by various persons at different times, and the difficulties of communication in those early days with Winnipeg and Toronto, the congregation had, in addition to its financial difficulties, some serious legal entanglements to resolve. From all these, however, in a short time we were set free. The congregation from being in receipt of $400 annually from the Home Mission Board soon passed to the self-supporting stage. It soon also became what it continues to be, the strongest body in the town, and made its influence felt powerfully upon the life of the community. The membership was largely increased and Sunday School, Bible Class and Young People's meetings flourished.

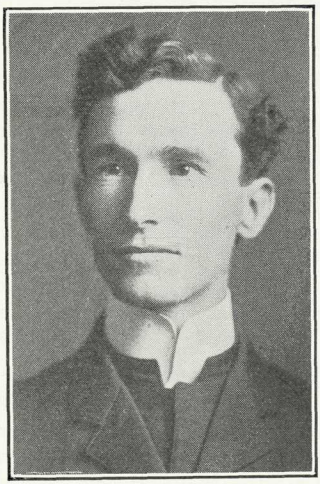
"Being the centre of an extensive district, heavy outside work devolved upon the pastor of the Prince Albert congregation. In the foreign work of the church voluntary interest led to the responsibility for work among the Sioux Indians adjacent to the town, these being part of the refugee company from the United States following the Custer massacres; among the Crees, a little to the west of Prince Albert where ultimately Miss Baker established herself, and also the long established mission to the Crees at Mistawassis. The members of this last mentioned band under the leadership of their great Chief, Mistawassis, offered their services at the time of the rebellion for the defense of Prince Albert. This loyalty to the Dominion was an evident fruit of the faithful mission work of the past years. Also to the north, west, east and south lay a great area in which home missionary service had ample scope, and though not a home missionary convener, the visiting of this entire area and the assumption of responsibility for advice as to the manning of the fields fell upon the pastor of St. Paul's church.

"Five years of very happy labor were spent thus when a

call to a congregation in Toronto lead to the surrender of the work in this most interesting field."

The First Presbyterian Church in Saskatoon

Saskatoon was first settled by families who came out—mostly from Ontario—under the direction of the "Temperance Colonization Society." As in other new districts, the work of the church was first carried on as a student mission field. It was in the Presbytery of Regina, where Dr. Carmichael was convener of Home Missions. Services were conducted in a school house on the east side of the Saskatchewan river. Here



REV. J. REX BROWN, B.A., CALGARY, ALBERTA.

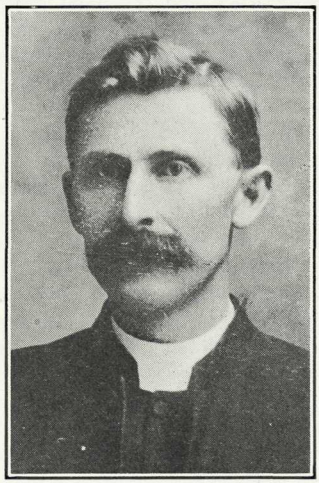
also was a little Methodist church. But in 1900, when there were brighter prospects of development for the district and the town had begun to grow on the west side of the river, the need of a church building was urgent. In the spring of that year, J. Rex Brown, a student of Knox College, was sent to this field. At first, the meetings were held in a room above Mr. Clinkskill's general store. Then permission was secured from the C.P.R., for the use of the "round house," where a locomotive was always kept in readiness in case of damage to the bridge over the river

by flood. Chairs were put in one corner and the student-missionary stood beside a big locomotive to preach. This continued throughout most of the summer. These quarters were not very satisfactory, however, and steps were taken to erect a church. It required faith and courage to undertake the task under the circumstances, but it was bravely faced. A building committee was formed of which Mr. James Clinkskill was chairman and Mr. Thomas Copland, secretary-treasurer. Subscriptions were solicited, plans made and the contract let, for a modest frame building. It required some time, of course, to put the whole matter through and before the church was completed, the chilly days of fall began to come on. There were no means of heating the round house, so as soon as the walls and roof of the church were completed, willing helpers swept out the shavings and put in the chairs on Saturday night so that services could be held on the Sunday. Then on Monday, the chairs were turned out again to make way for the carpenters or plasterers or painters Before the winter came on, a comfortable and attractive little edifice had been completed and opened. The objection was made by some that the church was larger than the size of the congregation warranted; but in two years the faith of those who made the plans was vindicated, because the necessity arose of enlarging it. From that time the congregation grew rapidly and steadily, developing into the present Knox church, of which Dr. Wylie Clark is minister. J. Rex Brown

The Rev. Andrew Little, of Belcares, Sask., June 2, 1919, writes:

"Dear Mr. McKellar: *Re* my work in the West: I came to the West in the spring of 1895, a student from Knox College Missionary Society. My appointment was Summerville and Petrel north of Carberry, Man. Here I received a cordial welcome and remained for eighteen months. The Lord used me in service to the blessing of many souls; I was welcome to the homes of all, Catholic as well as Protestant, to whom I read the Scripture, offering prayer in each home and telling of Him whom we love. It was a great joy to me. By the grace of God the whole community was changed, and the people not only paid my salary but gave me gifts until I was filled with astonishment at the goodness of the Lord. I felt poor and needy in myself but He made His grace and manifested His strength in my weakness and His goodness toward His helpless child.

"For twenty years, year by year, I have received tokens of continued love from the people for which I thank our Lord and give Him all the glory. In the spring of '96 I went to Manitoba College and studied under Dr. King, whose stern, yet tender, and inspiring teaching did much good for me. In the spring of '97 I received a mission field in southern Manitoba, Dry River and Glenora. There were four appointments at which I preached every Sunday, riding on my wheel a distance of thirty-eight miles, conducting a prayer meeting at each appointment during the week.



REV. ANDREW LITTLE
Pastor, Killarney, Man. Formerly in the presbytery of Prince Albert, Sask., also labored in Nanton, Alberta.

"The Lord blessed the work and I trust it was to the glory of His Holy Name, but it did not seem to me to be as spiritually successful or as joyful as my first mission field and to-day I doubt whether our Lord required from me the expenditure of energy I gave to the work. Physically I do not think I have ever gotten over it, but my whole life was on the altar for His glory. I attended the session of '98 and '99 in Manitoba College and the summer session of '99 in theology. During the

winter of '99 and 1900 I received a mission at Beaver Lake, now Tofield in Alberta. I wish I could tell you the hardness as well as the joys of my labor there, but to put it on paper would require too much space and perhaps try your patience in reading it. Some of my joys were experienced in fellowship with the Rev. Dr. McQueen and the Rev. Alexander Forbes, of Fort Saskatchewan. One of the hardships was a night spent in the Beaver Hills thirty miles from any residence on some hay covered with horse blankets. I had only summer clothes as I had not gotten my trunk from Edmonton. There were six inches of snow and the night was cold. I suffered intensely from my hands and the wolves howled all night long. As I laid there looking at the stars, our Father was caring and loving and keeping. Another night was spent lost in the whiteness of the snow on Beaver Lake, but doubtless you have had experiences of this kind yourself and know what it means. However, the winter's work was blessed of God our Father and recorded, I trust, to His glory. I returned to Manitoba College in the spring of 1900 and spent the summer session in theology, the Rev. Dr. McVicar being one of our teachers, and to me he is a man of blessed memory.

"In the fall of 1900 I went to Knox College, taking the winter session of 1900 and 1901, graduating in April, 1901, at Toronto. I was appointed ordained missionary to Saskatoon, Sask., and received directions from Dr. Robertson, Superintendent, and Dr. Carmichael, then of Regina. I was ordained and licensed at Regina in May, 1901. On the following day after ordination I went north to Saskatoon, one hundred and sixty miles north of Regina. It was then only a village, having about one hundred and fifty people. Here I commenced my ministry proper. The nearest ordained minister of our church was ninety miles away at Battleford. I was truly thrown on my own responsibility. By the grace of God I did not fail, by His grace only. Here I preached at Saskatoon, at Osler eighteen miles north, at Smithville eight miles west and at Dundurn, twenty-five miles south and at McGee's ranch twenty miles east. I was honored with the privilege of laying the foundations of Presbyterianism in this large district. The Lord blessed the work. The village of Saskatoon grew rapidly. At the end of my two years' appointment, the congregation became

self-supporting and called me. In June, 1903, I was married to Mary Hannah Copeland, of Dundalk, Ont., and in her God gave me a loving wife and faithful helpmate in the work of His kingdom.

"In the year 1903, the Bar Colony emigrants arrived in Saskatoon, three thousand coming to our village in one day, for there I was permitted of God to be the minister of comfort to many of these home-sick emigrants in a strange land, many from Scotland. I wish I had the power to picture to you some of my experiences as a minister of cheer and comfort in these tent homes of strangers in a strange land. My opportunity was great and unique but it also carried great responsibility. Our dear Lord used me, I believe, to His glory. Our congregation grew rapidly till we had to enlarge the building from a seating capacity of one hundred and seventy-five to a capacity of five hundred. I remained with the congregation for nearly three years after they called me. In the spring of 1903, Osler became a mission field and had a student of their own, so also Dundurn. A new presbytery was formed, the Prince Albert Presbytery, of which I was a charter member and a Moderator. In the year 1904, Smithville built a new church and in the fall of that year became a mission field and had a student of their own. For the next year and a half I had charge of Knox church alone. The village grew from a population of one hundred and fifty souls in 1901 to a population of five thousand in 1905. But the demand was too great on me. My health gave way and I was forced to resign in the fall of 1905. The people were beyond words kind and generous to me. Our Lord has truly been good to me. I was appointed ordained missionary to Battleford and went there in November, 1905. It had been a mission field for twenty-five years, but the town grew. In one year's time they became self-supporting and called me and I served them for nearly seven years. Here, also, my experience was unique. It was said that twenty-five thousand emigrants passed through Battleford to the south country in the years of 1907 and 1908. I do not think that there were nearly so many, but there was a great host, and I had thus the privilege of preaching to many an emigrant who would not hear the message again for years and I have heard from many of them of the blessing received and carried from that outgoing story of Jesus

and His love. Here, also, a new presbytery was formed, of which I was a charter member and of which I was Clerk for four years and Moderator for one year. The people treated me with the greatest respect, esteem and love and were always generous.

"In December, 1912, I was called, on my reputation, to Nanton, Alta. This, too, was a revelation of the Lord's goodness to me as the change of climate did me much good. Here I stayed only one year, when I was called again, without being heard, by the congregation here.

"I have ministered here for five years and a half. That the Lord blessed my efforts at Nanton is evident, for after being here for two years, they offered to call me back again if I would go.

"Now, Mr. McKellar, I have only just touched the subject in passing. I have never told so much about myself to anyone before. Do not think I am egotistical. To God alone belongs all the glory. I acknowledge that with my whole heart. If this is no use to you, then put it in the stove. If it is I shall be glad and my prayer is that God may bless your efforts and crown them with success. I ever remain in your love and esteem, ANDREW LITTLE."

The Rev. Dr. John Ferry, of Moosejaw, Sask., writes regarding his life and work in the West:

I came to Indian Head in 1889, preached the first Sunday in February, and two other places and called a meeting to be held in the Indian Head church the next day. We had a good turn out, and with a whole vote it was agreed to, at once organize a United Congregation. We formed a Board of Managers by vote, but elders were elected by ballot, and for life; but if any other denomination came, in the future, and if any persons wished to go with them they were to have their Church certificate given to them without any prejudice. We had men on both courts, and I never heard a murmur in any single case. I believe matters went better than if all had been of one section of the Church. We had all things common, and all went well as far as I know.

In March I was asked by letter from the Clerk of Presbytery if I would take the oversight of Qu'Appelle station, and the Presbytery would give me an assistant. I replied, I would do the best I could, if I were allowed to find my own assistant. They consented. On the following day I met Norman McLeod, a middle-aged man, without any training for the work; but I ob-

served he had a good deal of sound common sense, and a good clear knowledge of his Bible.

We met by agreement the next week, but he refused to act, but before we parted he consented to try the work a month. He did good work, gave abundant satisfaction to all the people, as a catechist, for many years. He was a God-given man. Such men are to be found all over the country, if the Church would look after them.

We continued giving service every Sunday to Qu'Appelle, Indian Head and surrounding country, for nearly three years, McLeod preaching three Sabbaths out of four, my giving every fourth Sunday night. He taking Indian Head instead of me, each one giving three times every Sunday.

Qu'Appelle asked to call a minister. The call came out in my favor, as I could get a good house and schoo lin Qu'Appelle. We had been living in the Qu'Appelle valley in a half-breed shack, miles from school. I moved my family and centered our work at Qu'Appelle, but in a short while the North-West Territories had a vote taken *re* License and Prohibition. I was President of the Dominion North-West Branch. I had to step into the fighting line or resign. I stood for the fight. I knew the cost, as most of the men liked whiskey, both hotels were my largest givers to the Church. The result was I left, and at the request of Dr. Robertson I moved to Broadview, by consent of the Presbytery.

At the request of Dr. Robertson, I took charge of Chater and North Brandon. There were good and true men, but matters had gone low and slow. I took hold in October. The following summer we had to put twenty-six feet to the length of the church. I, personally, decided in my own mind that I would, if possible, try a new plan, in raising funds for this project. I had by this time learned that it was not a hard matter to build churches, but to pay for the cost was a different matter. I kept my plan to myself, said nothing to any person, but advised the friends to have as little expense as we could. We, therefore, just told the builder to carefully knock the back end of the church out, and build on to it twenty-six feet. He did so. When ready we moved the platform back to the new added length. We had no re-opening services. We sought no strange minister. Saving such expense, I just, without any reference, took my lengthened area as the natural thing to do, and, we with the people, thanked

our God that the change had been completed without an accident or injury to any person or thing; so the first service ended; but not so, the second. I intimated a meeting of session and mangers for the next day. On saying let us get on to business, I asked the oldest men how they would try to raise the eight hundred dollars to pay the cost incurred. They, and all in the meeting, were just for the usual way, going round with a sheet for subscriptions. I told them of the uncertainty of this method. I proposed a new way, by asking the people to place on the plate at the one service a thank-offering, the whole of the eight hundred and fifty dollars. I shall never forget how they laughed when I stated my plan. They said many people just were waiting for a chance like that to get clear of letting other people know how much or how little they signed to pay. I urged my plan. At last they consented to try it, and take a chance, to have after to take the sheet. After I had their consent, I said there were conditions to go with my plan. I said, *first*, the plan must be frankly stated by the minister only; *second*, we must not mention the plan until the minister explains it. I said, I shall not tell my own wife of it, you must do the same with your wives, and your girls. So all agreed. The result was, that three weeks after the church was finished, it was paid for in full—and three dollars more.

And the churches of the charge agreed that they each would adopt that system, which I know they did for many years after. I believe they largely do yet. I was in Brandon over four years, I was called to Drayton, North Dakota. I was in the States seven or eight years. The American Church used me well while I was here. I returned to my beloved Saskatchewan, in Canada.

Dr. Strang soon after sent me a letter asking me to go to Kisby for the winter. I replied, I would not go for the winter, but said I would go for a month, till he could get a man. However, it is well known to the Church, I stayed between seven and eight years.

I have built five churches and four manses. Paid debts of two large churches, and two manses. Never left a congregation with increased debt; but always much reduced. In all cases much stronger in every department. In my ministry I have been abundantly blest, far above measure. I have loved the work. He has greatly blest above that I expected.

JOHN FERRY.

CHAPTER VII

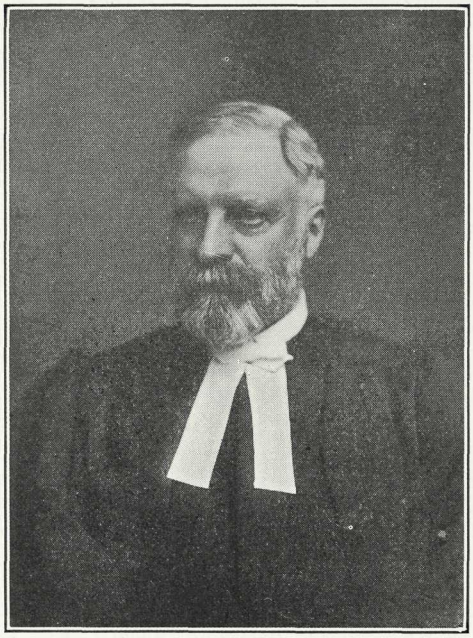
PIONEER PRESBYTERIAN MINISTERS AND MISSIONARIES IN ALBERTA

Sketch by the Rev. A. B. Baird, D.D., Manitoba College

"Dear Mr. McKellar: All I need to say about myself is that when I received my first appointment as a missionary in the West I was pursuing my theological studies in the city of Leipsic, in Germany—that was in May, 1881. I came back to Canada in the summer of that year, was ordained on the 16th of August, 1881, at my old home church in Motherwell, Ont., and I immediately left for the West to undertake work at Edmonton. The railway carried me as far as Winnipeg, but for the western part of the journey I had to depend on equipment provided by myself. I bought a horse and buckboard in Winnipeg, a tent and blankets, a few cooking utensils and a supply of provisions. It was too late in the season to find any party going to Edmonton to which I could attach myself, so nearly the whole of the journey had to be performed alone. I travelled by way of Portage la Prairie near which I had my memorable meeting with you, Gladstone, Minnedosa, Fort Ellice, where I spent a Sunday with Chief Factor Archie McDonald, Fort Qu'Appelle, where I held a Sunday service with the Mounted Police and Hudson's Bay men, Duck Lake, where I attended Mass in the morning with Pere André and held a Protestant service in the afternoon, Battleford, where I spent a week on account of bad weather, the guest for most of the time of Lieutenant-Governor Laird, and then the long stretch of nearly three hundred miles without an inhabitant between Battleford and Edmonton. During this period I was for four days without seeing a mortal, putting up my tent each evening, tethering my horse, cooking my supper, and sleeping with the howling of wolves as a lullaby.

"I met with a great welcome on reaching Edmonton. We

secured a ramshackle hall to hold services in, it was really a loft over a granary, but the people addressed themselves to work with great spirit and the next summer we erected a comfortable church accommodating about two hundred people. Services at outside points were established at Belmont, Sturgeon River, Fort Saskatchewan and Clover Bar. The work expanded



REV. A. B. BAIRD, D.D.
First Home Missionary in Edmonton, Alberta. Labored in that district from 1881 to 1887, afterwards appointed Professor of Manitoba College.

so rapidly that in the summer of 1884 the Home Mission Board sent me a student helper in the person of John L. Campbell, now minister at Abbotsford, B.C. In 1885, James Hamilton, now of Goderich, helped me; in 1886, A. S. Grant, recently Superintendent of Home Missions, was my assistant, and in 1887, in view of my approaching departure to take up work in

Manitoba College, a newly ordained minister, the Rev. D. G. McQueen, was sent, and he became my successor.

"In addition to the regular services at the places named above, occasional services were held at Victoria, eighty miles down the Saskatchewan, the Peace Hills farm, near Wetaskiwin, and the Crossing of the Red Deer river. It was work of the most inspiring character, there certainly was no overlapping in those days; the minister received the heartiest kind of welcome, even from men who paid but little attention to church matters, and he had at his back, especially in Edmonton, and in the nearby places where regular services were held, a loyal band of workers who were always ready to deny themselves in the way of Christian service.

"So far about myself. Now what can I do for you about other men who did good work long ago? I have here the minutes of the General Assembly back to 1875, and of the Synod which preceded it. I have the pamphlet of 'Historic Sketches' published in connection with the Century Fund. I have Dr. Bryce's 'Life of Dr. Black' and similar publications. I am ready to send you lists from the old Synod and Assembly records, but I cannot let these volumes go out of my hands. I can, however, lend you the 'Historic Sketches,' or the 'Life of Dr. Black,' or Rev. R. G. MacBeth's books on the early history of the West, or give personal reminiscences of old-timers if you tell me what you want. I am, yours truly, ANDREW B. BAIRD."

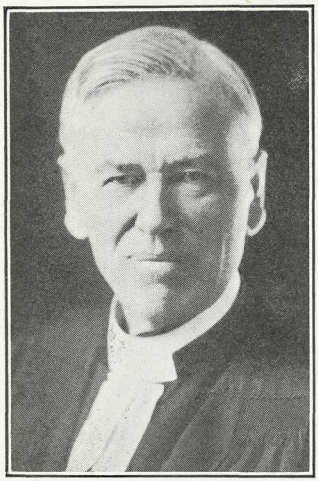
The Rev. D. G. McQueen, D.D. writes:

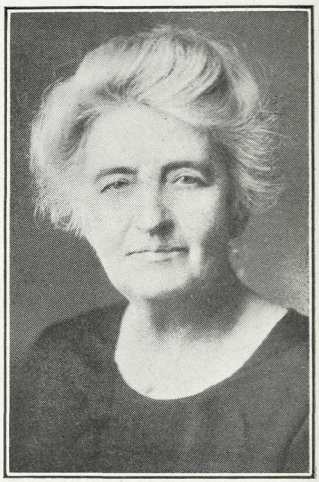
"The Rev. Dr. Baird arrived in Edmonton October 29th, in 1881, and the congregation of First Church was organized at a meeting in the office of the late James McDonald, on the 3rd. November, 1881. His first sermon was preached in the Methodist church at that time vacant, on the 6th. November, 1881. The congregation worshipped in a hall until the opening of their own church on the 5th. November, 1882, exactly one year from the time of the first service in Edmonton.

"His first service at Fort Saskatchewan, at that time the headquarters of G. Division of the N.W.M.P., was held on the 8th. January, 1882. He also began services in 1882 at Belmont school house, which is now within the city limits, at the Clover Bar settlement across the river east of Edmonton, and the Stur-

geon River settlement, twelve miles due north of Edmonton. A student, now the Rev. J. L. Campbell, was sent out by the Student Missionary Society of Knox College during the summer of 1884 to assist in the work, another, the Rev. James Hamilton, came for the summer of 1885, and for the summer of 1886 the Rev. A. T. Grant, who needs no introduction to any historian of the Presbyterian Church in Canada.

"I reached Edmonton on the 27th. day of June, 1887, after ordination by the Presbytery of Regina in which Edmonton was then located, at Qu'Appelle, and within the little church





REV. DR. AND MRS. McQUEEN

Dr. McQueen holds a record for length of pastorate in the same Presbyterian Congregation west of the Great Lakes. Mrs. McQueen has nobly upheld her husband's hands in his great work.

there, on the 21st. day of June, the Queen's Jubilee Day, Dr. Baird left for Winnipeg August 16th., 1887.

"Knox College sent a student, afterwards the Rev. Wm. Neilly, to start our work at Red Deer. He was the first missionary of any church to be located and begin work in the whole Red Deer district. The Methodists came in that fall and occupied the field which we, as pioneers, had broken for cultivation. From my arrival in Edmonton, I held all the northern part with the assistance of students during the summer until

some time after the completion of the Calgary and Edmonton railway, which was completed and train service began in 1891. We had followed the construction work of the road and were the pioneer church at all the points along the road from Calgary to South Edmonton. The Methodist minister at South Edmonton and myself started a fortnightly service at South Edmonton and our first missionary was Rev. David Arnot, then a first year's student in theology of the U. P. Hall, Edinburgh. The Rev. James Buchanan, a graduate of Manitoba College, was our first ordained missionary at Innisfail and Red Deer for a few months. The Rev. John Fernie succeeded him at Innisfail and Little Red Deer for a short time, and then was sent up to Lacombe as our first settled man in that district. The Rev. J. L. Muldrew, then a student, had succeeded him. Mr. Fernie ministered occasionally to Ponoka and Wetaskiwin, being succeeded in the two latter by the Rev. Mr. Morrow, now of Medicine Hat, in the fall of 1893. The Rev. Alex. Forbes arrived in Edmonton about the last day of December, 1894, and I took him down to Fort Saskatchewan as his field of labor on the first of January, 1895. He remained there for fifteen years and then removed to Grande Prairie, in February, 1910.

"We had previously sent Mr. Robert Simpson, who was recalled after spending eighteen months, owing to lack of development of the country. I am not sure of the year, but Mr. Simpson is now minister at Camlachie, Ont., and you could get accurate information from him and also Mr. Forbes about Peace River (I corresponded with both ministers *re* this matter.—H. McK.). I will give you a list of names of men to whom you could write for fuller and more accurate information: Rev. J. L. Muldrew, North Vancouver, B.C. His work on construction of C. & E.R.R.; Rev. John Fernie, Carlyle, Sask. His work on South Edmonton; Rev. I. M. Morrow, Medicine Hat. His work at Wetaskiwin, Ponoka and Battleford; Rev. Alex. Forbes, Grande Prairie. His work at Fort Saskatchewan, Peace River and C. Spirit River and Peace River Crossing; Rev. Robert Simpson, Camlachie, Ont. His work at Peace River and Spirit River; Rev. W. G. Brown, Red Deer. His work north; Rev. M. White, Lacombe. His work there and Home Mission work; Rev. Wm. Simons. His work at Vermilion, presided as minister at

Vermilion and Superintendent of Presbytery of Edmonton and Vermilion."

The Rev. Mr. Morrow, of Medicine Hat, writes:

"I went to Wetaskiwin from Princeton, where I took a post graduate course in 1893, arriving in northern Alberta at Angus Ridge, Bittern Lake and Ponoka (there was just the section house there) as well as services at Wetaskiwin (and Leduc occasionally).

"I came to Medicine Hat, June 1st., 1896, and conducted services at Dunmore, now Coleridge; also opened services at Woolchester and Plume Creek school house. (Woolchester is sixteen miles from Medicine Hat). I went to Coleridge and Woolchester alternately every Sunday afternoon at three o'clock and got back to Medicine Hat for service at seven in the evening. I conducted three services until 1903, when students came here for Dunmore and south country.

"The Rev. Mr. McLaren came here about 1904-5 and preached at Walsh; also at Coleridge and Seven Persons. Rev. Mr. Sutherland was also at Walsh. Mr. Oliver, now professor at Saskatoon, took Walsh for one summer, staying at Mr. Hargrave's ranch, 1904-5. Rev. Mr. Edmison also took Walsh and Irvine, 1905, (I think he is now in Brandon). Rev. Mr. Downey a student from Scotland, took services in Walsh, Graburn and Irvine in 1906-7. He is now in Glasgow.

"Mr. Comery had Seven Persons and Amos 1910-12, being appointed by Mr. Reid in whose congregation he worked. Rev. Hector Fraser was at Gleichen and worked south of here in the Cypress Hills for two or three years. Before Mr. Fraser was in Gleichen, Rev. Mr. Patterson, who was finished at Westminster, Vancouver, was missionary at Gleichen about 1900, and before him, Rev. Mr. Walker.

"I had charge of the whole district from Medicine Hat west as far as Gleichen and east as far as Swift Current, taking communion and baptisms everywhere except Maple Creek along until 1903. Rev. Hillis Wright, late of Pincher Creek, was at Coleridge and Woolchester, 1905-7."

Mr. W. M. Connacher, one of the senior elders of Knox church, Calgary, writes:

"I am informed that the Rev. Angus Robertson came to Calgary in June, 1883, and was missionary in the church at Cal-

gary, High River and Sheep Creek. He also preached at Pine Creek during the week. On November 21st., 1883, Knox church congregation was organized. Dr. Herdman came to Calgary in July, 1885, and took charge of Knox church. The Rev. Angus Robertson continued in the other stations under his charge. Dr. Clark was inducted in November, 1903." (Dr. Herdman was appointed Superintendent of Missions which he held until his death, June, 1910.—H. McKellar).

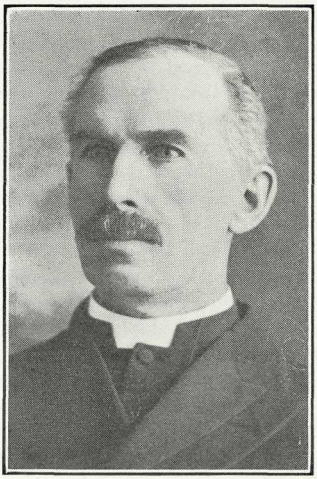
The Rev. Wm. Simons writes:

"My recollections of pleasant associations with some of the heroes of our church in the early days of Alberta are very dear to me. I spent a year in Alberta as a mechanic in 1887-8, and I returned as a theological student in the spring of 1899. My first mission field was Priddis and Sheep Creek. In the fall of 1899 I was transferred to Davisburg and Pine Creek, then a student mission. In the spring of 1900 Davisburg and Pine Creek was raised to the status of an augmented charge, and by permission of the Assembly I was ordained and inducted on the 1st. of June, 1900. In the fall of 1901 reached self-support and I continued as minister of the charge until the fall of 1902, the year of the great freshets, when on account of ill health, I was obliged to resign and seek lighter work in the interior of British Columbia. I continued at Slocan, B.C., until the spring of 1904, when I returned to Alberta and to the Edmonton Presbytery. For one year I supplied Namaka and associated points and then turned my wandering steps toward Vermilion, which was then being placed on the map of Alberta. For seven years I continued in Vermilion until the fall of 1912, when the General Assembly laid hands on me and sent me once more to wander over the northern Alberta field. When I came to Alberta, in 1899, there were then two presbyteries in the territory, *viz:* Calgary—extending from Didsbury south to the international boundary and east as far as Maple Creek in Saskatchewan, and Edmonton presbytery—extending from Olds to the north Pole, and east almost as far as Battleford.

"Of our co-presbyteries of these early days, we all have the most tender recollections. J. C. Herdman, the peace-maker who always poured the oil of moderation for any difference of opinion in the presbytery; C. E. McKillop, the genial warrior,

the kindest of friends, and the terror of evil doers; Gavin Hamilton, the clerk and the pioneer of our Mormon missions; G. L. Scott, of Okotoks, who returned east many years ago, and is now turning his thoughts again to the West to give his boys, now young, a chance in the new land; J. P. Grant, of Pincher Creek and Maple Creek; J. A. Jaffrey, of Macleod; McQueen, of Edmonton; Forbes, of Fort Saskatchewan; and others who are still with us, doing heroic work in the interests of the moral and spiritual well-being of this new province.

"I must not close without a reference to the great chieftain, Dr. Robertson. He preached for me at Pine Creek, on the



REV. WM. SIMONS
Superintendent of Missions in Alberta.

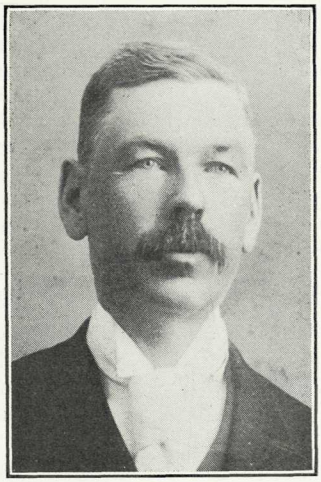
last Sabbath of August, 1901, and after the service I drove him to Calgary. He went north to Edmonton and returned to Calgary the following week for the half yearly meeting of presbytery in Calgary, then went east to the meeting of the Home Mission Executive, and never came back to the West, at least to Alberta."

The Rev. Gavin Hamilton writes:

"In reply to your card asking for information about the early missionaries in southern Alberta, I have to say that I ar-

rived here on the 5th. September, 1891, and was first settled at MacLeod, where I remained until May, 1897, when by decision of Calgary presbytery, I was sent to the Mormon settlement, where I worked until May, 1906.

"The Rev. J. P. Grant, in 1891, was stationed at Pincher Creek and continued there until 1902, the year of Dr. Robertson's death. When Mr. Grant, Maple Creek—I believe Mr. Grant came to his field before I came west for I know that I was present at the opening of the new Presbyterian church at Pincher Creek in January, 1892. Mr. Amos, the Methodist minister



REV. GAVIN HAMILTON
Missionary in the Presbytery of MacLeod for a number of years.
A faithful missionary, now retired in Beaver Mines, Alberta.

then at MacLeod, preached in the morning and I preached in the evening.

"Rev. H. R. Grant succeeded at Pincher Creek, staying there for four or five years. Rev. J. A. Jaffray was at MacLeod from 1897 until he went to Edmonton. He (Mr. Jaffray) was my successor at MacLeod.

"The Rev. Charles McKillop, B.A., was pastor at Lethbridge from 1889 until he retired on account of ill health, after a pastorate of over eighteen years. I was present at Mr. McKil-

lop's induction in January, 1892. Mr. McKillop had, previous to this, been in the service of the Home Mission Committee (Mr. McKillop was their inspector of schools for Alberta).

"The Rev. A. M. Gordon, B.D., came to Raymond in 1889 (?), and remained two years there, after which he succeeded Mr. McKillop as minister at Lethbridge, being called by that congregation while he was at Lethbridge. The new church was built, costing $8,000.00. Mr. Gordon is still in France.

"In 1892, Mr. Morrow came to Medicine Hat church, was then in the Presbytery of Calgary. The Rev. Mr. Scott was at High River for two years, I think, (1895-1897).

"The Rev. Mr. Matheson, B.D., of Nova Scotia, came west in 1890 and built a church at Okotoks, and at Davisburg, Sheep Creek, etc. I preached on Mr. Matheson's field two weeks while he was getting married. Maple Creek was then in the Presbytery of Calgary, which had just separated from the Presbytery of Regina. A little while before I came west, Edmonton was also in Calgary Presbytery.

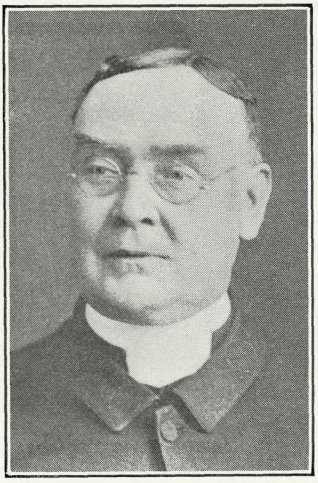
"Dr. Herdman was Home Mission convenor when I came, and the Rev. C. W. Gordon, clerk of Presbytery (Ralph Connor)."

The Rev. John Fernie, of Moore Mountain, Carlyle, Sask., writes:

"Your post card of 20th. January duly received here on the 23rd., but we have had such cold weather that it seems to freeze your faculties as well as your bodies. I have also had a struggle with la grippe to keep from falling into his clutches. I am glad to say that after a close shave I have won out."

"Any request coupled with Dr. McQueen's name is as good as a command to me. We were much associated in the work in the nineties. I am not quite sure whether I understand what you wish but I shall do what I can as far as I am able. In the early part of my work in Alberta (I am not quite sure of the dates), in the fall of 1890 I was appointed by Dr. Herdman and Dr. Robertson to the Gleichen field. At that time it stretched from Stair to Canmore. However, at the next meeting of presbytery the last place was struck off and after that my field did not, in practice, extend beyond Cochrane. I preached every alternate Sabbath at Cochrane and at Gleichen. When I preached at the latter place I went as far as Langeven, where I preached on Monday—at Tilley on Tuesday—at Cassilis on

Wednesday, and at Crowfoot on Thursday. My work was finished for that week and I went home to Calgary. On a few occasions I preached at Bowell, but it did not come regularly. At that time the places mentioned, although they appear on the C.P.R. time table as stations, were only section houses. At that time there was only one train each way, so that unless I could catch a freight train I had to travel during the night and find my way into the houses and into bed. However, I got to know the places so well that I could easily manage. On the Sabbath on which I preached at Cochrane, I was able to



REV. JOHN FERNIE
Missionary in Alberta.

get as I had no out-side work that week. I continued working in this way until the end of 1902. At the fall meeting of the Presbytery of Calgary at Medicine Hat in that year (1892), I was ordained and designated to Shephard, at which I had hitherto no service. I held regular service till the end of December of the same year, when I was appointed to Innisfail with the choice of going to Lacombe. I continued at Innisfail until I left on the 8th. of June for Lacombe. I remained there until the spring of 1897, when my engagement being terminated on the 31st.

March, 1897, I left and went to Winnipeg, where I remained until October, when by Dr. Robertson's advice I went to North Dakota.

"With regard to the other missionaries in the field or rather in the presbytery, there were Rev. Charles W. Gordon (now Dr. Gordon of St. Stephen's, Winnipeg), Mr. Patton at Revelstoke and then at Ket, the river which is now Grand Forks, B.C. Mr. Munro was at Pine Creek; John A. Mathieson at High River, and Mr. McLeod was at Medicine Hat. He is now dead. He was succeeded by Mr. Morrow, who went from Wetaskiwin. Dr. McQueen was in Edmonton. He and I were a great deal together in the work in those days.

"Dr. Herdman was then in Knox church, Calgary. When in the Gleichen field, there was Mr. Dobbin, who worked alongside of me, but I cannot remember his initials. James Buchanan, now of Elmvale, Ont., was in Innisfail until the end of 1892, when I succeeded him. Mr. Grant was then in Pincher Creek.

"When I commenced, I opened up Langdon. So far as I know, no service of any kind had been held there until I did so in 1890. In the fall of 1892 I was ordained and designated to Shephard. I certainly was the first ordained minister there, and I think no service had been held there until the opening of the church, at which I was present. I supplied it until the end of that year, when I went for six months to Innisfail. When I went to Lacombe I opened Wetaskiwin and preached there every alternate Sabbath, from June until September, 1893. Later I opened up Ponoka. In 1895 and 1896, I chose the site for the church and made the arrangements for building it. The building of it was carried out in 1897."

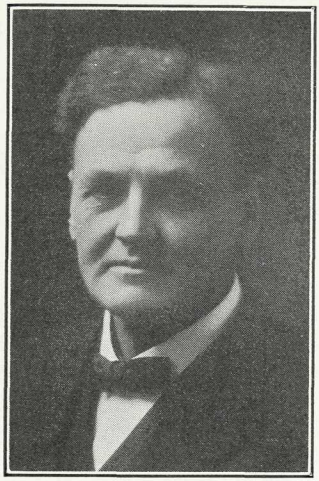
An additional item supplied by the Rev. Mr. Fernie:

"It occurs to me that I omitted to mention that I was the first to hold regular service at Lacombe, when I went there in 1892. I rather think that at odd times they had a service. I was also one of the first members of the Edmonton presbytery. Authorized by the General Assembly of 1896, it met at Edmonton and was duly constituted on-Tuesday, 1st. September. At that meeting, Peter Naismith was ordained. Dr. McQueen was appointed convener of the presbytery's Home Mission Committee, as he had been in the Calgary presbytery. I was continued

convener of church life and work, as I had been in the Calgary presbytery."

The Rev. W. G. Brown, B.D., of Red Deer, Alta., writes:

"I graduated in the spring of 1902 and went direct as a missionary to the shantymen of Nipissing, Muskoka and Parry Sound, where I served for two summers as a student. In the spring of 1903, as soon as the lumber camps closed for the winter, I came as a missionary to the miners of the Slogan district, in B.C., where I labored for four years with great interest, and I believe that God blessed the work. The next year I spent in



REV. W. G. BROWN, RED DEER, ALBERTA.

Scotland, studying. I came to Red Deer in March, 1908. I have been Home Mission convener for eight years and during that time the whole presbytery of Castor was opened up and organized under my convenership, in addition to a good number of new fields in the present presbytery of Red Deer. I have an old minute book of this congregation, in which the first minutes are of a meeting held in May, 1894. The student in charge was Thomas Ladler and the minister, the Rev. John Fernie. The Rev. W. Atkinson, now of Queensville, Ont., was minister

in Red Deer in 1898. The Rev. J. C. Forster, now of Watford, Ont., was here in 1902."

The Rev. R. Simpson, of Camlachie, Ont., writes:

"On April 10th., 1900, I arrived from Scotland and Dr. Herdman gave me the choice of four fields. I chose 'the hardest' —Gleichen. For four or five months I was on that field, which comprised all the railway from Crowfoot to Shephard and Roseland Creek. Then I was moved to Springbank, Jumping Pond, Nose Creek, Lewis and a school house on the Midnapore Trail, and at this time I opened work in the school house in east Calgary, just across the Elbow bridge. This field was adjusted and I was moved to Cochrane, where, by the help of God, we built the first church in 1901. This field included Cochrane, Laidlaws, Dog Pond, Beaver Dam. In the summer of 1902, I went to Manitoba College and was missionary at Stoney Mountain. Returning to Alberta in April, 1903, I was ordained by the Presbytery of Calgary on the eve of taking my departure for Peace River.

"The Peace River mission was planned by Dr. Robertson and I was chosen by him; also by him solemnly designated for that work at a meeting of the Calgary presbytery.

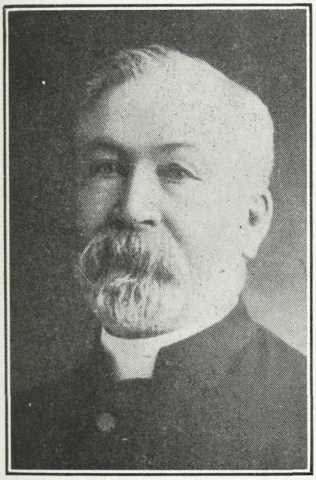
"My young wife and I started for Peace River in June, 1903, arrived at Sprit River August 1st., visited and preached at Grande Prairie, at Saskatchewan Lake. September, 1903, built manse church, with our own hands—chopped it out of the timber literally, even to hand-made shingles and whip sawn boards. We were recalled in the spring of 1905, owing to shortage of funds and a blunder by some one—at least we received a letter from Rev. E. D. McLaren when we were one day on our way out, asking us to remain. We arrived out in July, 1905—went to Arrowhead, August, 1st., 1905. Owing to ill health, returned to Alberta, January, 1906—took up work at Penhold. Remained in charge four years and a few months. Owing to serious ill health had to relinquish labors until October, 1911, when we were called to Noble (near Lethbridge). Again for health reasons we accepted the call to Camlachie, Ont., 1913.

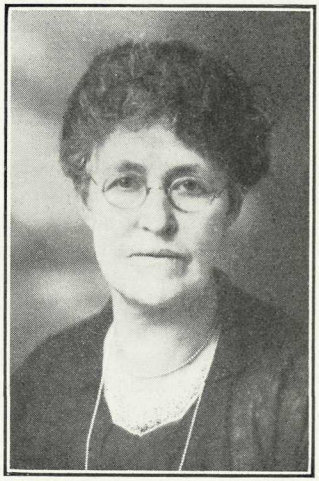
"There were no other workers in Peace River when we were recalled. I have given you my life story in brief and my labors in that dear province were labors of love and great joy. My

heart is in Alberta still, for there I spent many of my prime young years. I have the honor to be one of the admirers of those heroes of faith who for the honor and glory of our Lord counted not life dear but gave it for Him."

The following brief outline of Rev. Charles McKillop's life in the West is reproduced from the Lethbridge "News." sent by Mrs. McKillop

"Every one remembers the year 1885, the year of the Riel Rebellion. Before that year Lethbridge was not much to boast of. At that time there was no church building to give 'visibility' to the church in Lethbridge, but the Presbyterian Church





REV. AND MRS. CHARLES McKILLOP
Lethbridge, Alberta.

was already at work, the first to hold services in the new town. The congregation then worshipped in the old Alfonse Hall. Sunday School was held in the Winnett furniture shop. In the autumn of 1885, the building of the present Knox church was begun. It was opened for service on the 17th. of February.

"In the summer of 1886, the 4th. of July, Mr. McKillop, one of the church's pioneers in Alberta, and one to whom this town owes more than can be told, began his work in Lethbridge.

"The great Superintendent of Missions, Dr. James Robertson, first saw the capacity of the young minister, and recommended him for this post. His home presbytery refused to release him for six months after the appointment was made, and for months he was the only resident clergyman. His first communion service was held soon after he was placed, to ten members. The minister of Knox church represented true Christianity, strong and muscular, always fearless and out-spoken. By virtue of his prowess and thorough knowledge, he became a true leader of the town. If the saloons were particularly noisy, the question was asked, 'what is McKillop doing?'. He effectually handled the 'red light' district, and by him were rowdyism and drunkenness kept within bounds. He thought Sunday work in the post office was not needed. The law took this view; but was set aside. Petitions had no effect, nor the General Assembly. Then Mr. McKillop prepared a letter to the Canadian public, setting forth the facts of the case and sent a copy of the letter to the Post Master General. The result was a noteworthy interview between Inspector and Minister, which settled the case once and for all. He was spared to see Lethbridge transformed from a typical frontier town into one of the most prosperous, progressive, up-to-date towns of western Canada, and it is not too much to say that in the moulding of the character of the town, Mr. McKillop had no small or unworthy part.

"He was sent to a hard place, but he proved to be the man for the place, and in the fine condition of Lethbridge his memory will be lovingly cherished by all who knew him.

"Mr. McKillop came to Lethbridge July 2nd., 1886, and was pastor for eighteen years. He preached his first sermon July 4th.

"The Presbyterian church was the first erected in Lethbridge and was used by Methodists, and Baptists. Mr. McKillop took charge of Roman Catholic funerals, as well as Protestants of all denominations—Roman Catholic and Protestant worshipped side by side at his services. Mr. McKillop died on the 20th. of August, 1907.

"Mr. McKillop resigned his charge, 1905, because of ill health and took charge of the work at Raymond for two years, resigning because of continued ill health."

Sketch by the Rev. Wm. Hamilton, Wetaskiwin, July 2nd., 1918.

"Dear Mr. McKellar: If I did not at once comply with your request my apparent omission was due not to a lack of interest in the scheme which at present engages your attention, but to a sense of inability of contributing anything likely to promote the object in view. I have no wish to shirk what you consider a duty, and therefore add my contribution to that of others whose services were more abundant and in spheres of labor more prominent.

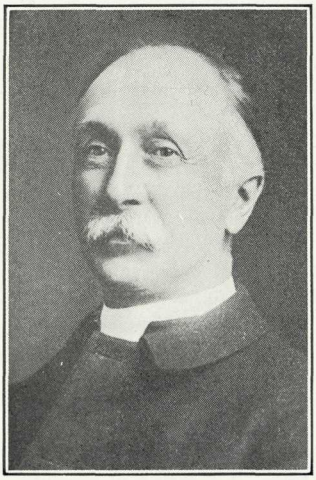
"My first years of service were spent in Scotland, and then transferred to Canada. After landing at Halifax, N.S., I spent some months in supplying Gordon church, Bridgetown, in the beautiful Annapolis Valley. Was called the following year, 1885, to Kingston (now Reston), N.B. I became pastor of a congregation, two of whose former ministers occupied prominent positions. One, Rev. John McLean, a man of piety and called the McCheyne of New Brunswick, was the father of the late Mr. John S. McLean, a prominent merchant in Halifax and identified with every good work in that city. The other, Rev. James Law, one of the most eloquent preachers of his day, was the father of Mr. Andrew Bonar Law, M.P., Chancellor of the Exchequer, and a prominent member of the British Cabinet.

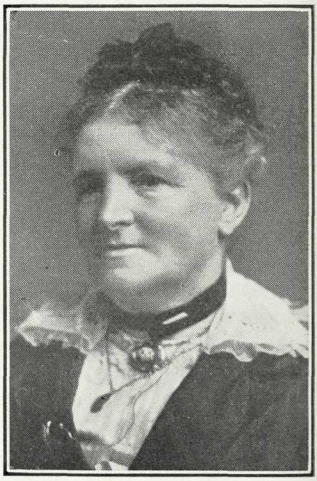
"After a lengthened pastorate there, I came West. Rossburn, Man., was my first mission. It was an interesting field, but owing to the severity of the winter, I only remained one year, removing to Alberta in 1906. Alix, a new town on the Lacombe branch of the C.P.R., was my first appointment in this province. On arriving there early in the week I found no church or manse and no congregation. There were a few Presbyterian families. These were called for, a hall was engaged and a service announced for Sabbath evening. The attendance was certainly encouraging and continued fairly good during my three and half years' ministry there. A number of stations associated with Alix, and supply was given to them. Though these services were fairly well attended, a lack of interest in spiritual things and a decided parsimony in contributing for the support of ordinances, had a chilling effect. Being offered another appointment, I accepted, leaving a fully organized congregation of thirty-four members and three elders.

"Killam, on the C.P.R., about seventy miles from Wetaski-

win, was my new field of labor. Situated in a rich agricultural district, and having a fine share of Scottish Presbyterians, the field was certainly more promising. From the first there was a marked interest in the services, and this lead in a few months to the congregation going up to augmentation. A manse was built and the church gradually increased in numbers and financial ability. Under the present pastor a church was built at Prairie Park and paid for within a year. It is now one of the most prosperous congregations in the Lacombe presbytery.

"After four years I was compelled, owing to my state of health, to resign. Though unfit for regular service, I preach occasionally, and by request continue to act as clerk of presbytery, having my name by leave of General Assembly placed on the roll." Rev. Mr. Hamilton has since passed away.





REV. DR. AND MRS. A. FORBES
Grand Prairie, Alberta.

The Rev. A. Forbes, D.D., of Grand Prairie, Alta., writes:

"I came to Fort Saskatchewan from Aberdeen, Scotland, in the fall of 1894. There had been students there under Dr. McQueen before I came. In August, 1909, the presbytery asked

me to look up the Peace River, and Grande Prairie country. Mrs. Forbes and I started out with ponies and buckboard and covered about 1,200 miles, visiting Athabasca Landing, Lesser Slave Lake, Peace River Crossing, Dunvegan, Spirit River and its various points, and everybody (only a few) on Grande Prairie. In February following we returned to take up the work and here we have remained.

"Mr. Robert Simpson was the first to be sent to Peace River district and settled at Spirit River, I think, about the year 1903. He remained two years. In the interval it was vacant.

"In 1909 I had service there and made periodical visits there, visiting and holding services until, I think, 1913, when Rev. Mr. McVey was sent out. Then followed Rev. J. Thompson for six months, and now Rev. J. Pritchard. Peace River Crossing was always Anglican, until larger settlement, when Methodists and Presbyterians went in, and our man, Rev. W. Graham was appointed there in 1914, I think.

"I may say that Rev. J. Thompson was also six months at Pouce Coupe. That is eighty miles west of here. Country has developed and it is still developing. Railway came in 1916. Hospital opened, 1913, and several churches built. Plenty of room for extension. Dr. McQueen and Mr. Simons know a good deal about the work here."

The Rev. James Chalmers Herdman, D.D. (From Knox Church Magazine, Anniversary Number, Calgary, October, 1919).

We are privileged to give in this number appreciation of the late Dr. Herdman by his brother, the Rev. A. W. K. Herdman, who is engaged in the active work of the ministry in the Presbytery of Calgary, by Mr. James Short, who knew him intimately; and by the Rev. Hugh McKellar.

Dr. McQueen, of Edmonton, writes:

"Dr. Herdman came to Calgary from Chatham, N.B., I think, in the fall of 1885, just after the turmoil of the rebellion of that year had subsided, and remained as pastor of Knox church until his appointment as Superintendent of the Synod of British Columbia and Alberta by the Assembly of 1902. Calgary was in the Presbytery of Regina for some time prior to the

Assembly of 1887, when the Presbytery of Calgary was formed. The records of the Synod of British Columbia would say whether he was Moderator of the Synod of British Columbia and Alberta while the two provinces were under the one Synod. I was appointed by Assembly the first Moderator of the new Synod of Alberta, and immediately after formally opening the Synod in Knox church, Calgary, I asked them to appoint Dr. Herdman as Moderator, which they did. I think that was in April, 1907.

"It is well for us to remember that Dr. Herdman was with us through the days of small things and that his two sons made the supreme sacrifice in the great war."

Dr. McKellar writes:

"My first acquaintance with Dr. Herdman was at a meeting held in Toronto. He gave me interesting information of families with which I was acquainted in early days in Manitoba. They were residing about thirty or thirty-five miles south-west of Calgary. From this, one would understand our beloved brother's self-sacrifice and faithfulness in visiting the sparsely-settled districts about Calgary. He never spared himself in ministering to the spiritual well-being of the pioneer settlers, both as pastor and Superintendent of Home Missions. He and Mrs. Herdman were also deeply interested in the young Chinese residents in the city. These young men were formed into classes to receive instruction from Dr. and Mrs. Herdman, assisted by other Christian friends. They looked after the well-being of young people, especially of young girls without homes in the city. In July, 1905, I received the appointment to the Foothills Home Mission field through Dr. Herdman, and during the years following up to 1910 (the date of his death) I found in him a true, kind friend. Dr. Herdman was the friend of all the home missionaries. He was held in the highest esteem by the pioneer settlers and ranchers, and his memory is held sacred by those who remain. The sorrowful news of the death of Dr. Herdman reached the General Assembly when in session in the city of Halifax, in June, 1910. A resolution was unanimously passed and ordered to be sent by telegraph to the widow and family conveying to them in that hour of bereavement the heart-felt sympathy of the General Assembly."

Rev. A. W. K. Herdman, B.A. writes:—(brother of Dr. Herdman)

The Rev. James Chalmers Herdman, D.D., was born on February 13th., in 1855, in the manse of St. Andrew's Church, called for many years the "Kirk" in Pictou, N.S., of which his father, Rev. Andrew Walker Herdman, M.A., was minister for thirty years or more. The son's desire to be a minister was formed in early childhood and strengthened with his years. Stories of his youthful piety and sensitive moral nature were plentiful in those days in Pictou. His parents used frequently to find him alone in his room in the dark, kneeling beside his bed speaking to God in prayer. Fond of outdoor games, he would only engage in clean sport and would refuse to play if bad language was used by any of his companions. He seems to have had a natural gift for painting for at the age of twelve he had pencilled sketches of all the leading characters in Bunyan's "Pilgrim's Progress."

Because of a slight lisp or impediment of speech, his father tried to dissuade him from the ministry and encouraged him to enter on a mercantile career, but the son's heart was set on being a minister and he pleaded with his father to give his consent if he succeeded in gaining a bursary within a certain time. This seemed an impossibility for one so young, but James, having gained the consent of his parents, for filial obedience was his characteristic all through, set himself to work for this end, and great was the joy when, to the surprise of all, he stood first in the list of competitors. He took his Arts' course in Dalhousie College, then went to Edinburgh University, where he helped to support himself, in a position (between sessions) as the librarian in the Public Library. He showed marked ability throughout his course at Edinburgh and won the degrees of M.A. and B.D., from the University and Divinity Hall. He was a favorite with his fellow-students and when he was leaving for home they gave a dinner in his honor. He stipulated that the toasts should be drunk in water or lemonade; and although intoxicating liquors had always been used on such occasions heretofore, his wish was respected at the banquet. Before leaving Scotland for Nova Scotia, he preached for his uncle, Rev. Dr. James Chalmers Herdman, parish minister of Melrose, his uncle remarking publicly that two of the same name stood that day in the same pulpit.

On his return to Pictou he preached for his father a sermon in St. Andrew's Church from the text, "I, if I be lifted up will draw all men unto me." The youthful appearance of the preacher, who after a regular college course, was less than twenty-one, together with the maturity of him, made a deep impression in his native town.

He was pastor of two churches in his lifetime, Campbellton, N.B., and Calgary, Alta. To the former he was called in February, 1878, and here he built up a strong and deeply attached congregation. Here he was married to Miss Loudon, of Chatham, N.B. While here he took frequent trips to lumber camps in order to preach and administer ordinances to those out of the way, when he heard the call of the West, and came to Calgary, in 1885. Was soon after called, and the first Knox church erected. Here all accounts that he labored with unflagging energy, not only for his own congregation, to which he was intensely loyal, but also for the wider home mission interests in those pioneer days. He was fearless in his public utterances, but especially was he valued for his expository treatment of the Scriptures in Bible class and prayer meetings. Perhaps in 1901, the degree of D.D., was conferred upon him by Knox College, Toronto.

In 1902, he was appointed to the position of Superintendent of Home Missions for Alberta and British Columbia. As such he labored with consuming zeal, and at too high a pressure for his finely strung organism; he broke down and died not long after, on June 7th., 1910. Student missionaries have spoken of his sympathy for them on their fields; he often lent them money out of his own pocket which was not always returned.

He had been an enthusiastic Alpine climber and so was buried under the shadow of the mountains he loved, with this text at the bottom of the monument chastely inscribed: "I to the hills will lift mine eyes from whence doth come mine aid."

Many high tributes have been paid to this self-effacing servant of God, but what he himself must have prized more than all was the *enconium* passed by his mother ere her voice was forever silent and her spirit had winged its flight. As she felt the cold hand of death upon her she asked for the passages again to be read to her that he had recommended for her perusal in the "Pilgrim's Progress" about crossing the River, then said,

"James is one who never caused his father or me a single tear or a moment's anxious thought," and then the sweetest of smiles passed over her face as she felt the water, not "too deep." The lines which he was fond of quoting might fittingly apply to his own ministry, we think, in Knox church, for seventeen years:

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won;
Enter thy Master's joy."

A. W. K. HERDMAN

James Short, K.C., Elder in Knox Church, writes:—

Unfailing courtesy was one of Dr. Herdman's outstanding characteristics. His ripe scholarship, well-balanced judgment, his wisdom and knowledge of men and affairs and his modesty all combined to make him an ideal counsellor and teacher of men. It was little wonder that successive waves of students and missionaries assigned to the District gravitated to his home for advice and assistance. Not only students, but people of all sorts and conditions flocked to his door. He gave of his slender means as freely as of advice until he himself was stripped of all but the bare necessities.

In all public and social questions his interest was keen and advanced. His views, always modestly and so fittingly expressed, were not only listened to with respect, but were constantly sought after and frequently adopted. There was a sweet reasonableness about his ideas that commended them to his hearers: *Suaviter in modo*, yet adamant where principle was concerned. He resolutely opposed the Boer war as unjust and unnecessary, a position which subsequent events have abundantly justified. Feeling, however, ran high at the time and his courageous stand cost him many friends.

As an interpreter of Scripture, Dr. Herdman had few equals. He left an impress upon his hearers and particularly upon his classes for Bible study, that makes his name amongst them still a household word. His was a life that did much to mould the character of the West, and to bring honor upon the name Presbyterian, and Presbyterians will do well to honor the name of Dr. Herdman.

JAMES SHORT

The Rev. Peter Henderson, M.A.

The Rev. Peter Henderson, M.A., who came out from Scotland, was one of the pioneer missionaries in the Nanton mission field, also in the Willow Creek Valley. Mr. Henderson's able services were highly prized by the people. Rev. Mr. Henderson is now settled as pastor in North Vancouver.

Short Historical Sketch of Rev. John Kennedy, of MacLeod, Alberta

Writing reminiscently of his associations with the Presbyterian Church in Alberta in the early days, Mr. Kennedy says:

The honor of laboring for the Presbyterian Church in the Province of Alberta with such heroes as Dr. McQueen, Dr. Herdman, Dr. Forbes and Dr. White, and a fine array of gifted students, of whom were R. Simpson, pioneer of the Peace River country, D. K. Allan, W. Chambers and others of the Edmonton and Calgary presbyteries with a synod which embraced Alberta and British Columbia, "gives a rich past and sustains one for the present."

In these two presbyteries, presided over by our great missionary statesman, Dr. Robertson, and his successor, Dr. Herdman, an untiring worker, were gifted men who had a vision of the needs of the West and its vast possibilities and with whom he had the privilege of discussing many intricate problems relating to the church work. From these two live centres were despatched workers who knew no dangers or hardships in their zeal for the cause of the church they loved.

Early in 1901, he, with J. S. Ferguson as Presbyterian scouts, had a vast foothill country and plains with Carstairs as headquarters. Afterwards he worked in the Edmonton presbytery on the mission field of Horn Hill. Subsequently he came to southern Alberta and associated in the work with A. C. Bryan, solid and sound, C. E. McKillop, genial warrior and terror to evil-doers, Gavin Hamilton, pioneer of our Mormon missions, J. A. Jaffray, of MacLeod. His marching orders were from Dr. Herdman and A. C. Bryan, of Nanton, with a roving commission to the plains east of High River and Stavely, to minister to the settlers in that vast territory. Rev. R. Simpson, of Stirling, Ont., writes of Mr. Kennedy as follows:

"Mr. J. Kennedy came from Scotland and threw himself into the work with characteristic vigor, and being of a genial disposition, indefatigable in labor and a fervid evangelical preacher, he was soon known as a great spiritual force. A real genuine revival broke out in the staid and quiet valley of Willowdale, greatly delighting the venerable Dr. Robertson, who spoke most highly of Mr. J. Kennedy's work at a meeting of the Presbytery of Calgary. He bore testimony to the spiritual character of the work being done and of the crowds who attended the services for years afterwards. I hear Mr. Kennedy spoken of with gratitude and respect by those who profited by his ministry. Dr. Herdman and J. Kennedy were always on friendly and cordial terms which those who knew Dr. Herdman, is in itself, a testimony to the worth of any man."

Following is a short extract from a sketch by Rev. A. C. Bryan, of Taber, Alta.:

"A pioneer of the High River presbytery—one of the stalwarts who helped to lay the foundations of the High River presbytery even before it had come into being as such, was John Kennedy. Student of the Glasgow Bible Training Institute and later a graduate of Manitoba College, he was no novice when he came to southern Alberta. In Scotland, he had done extensive evangelistic work, also in northern Alberta on mission fields. His first charge was the Little Bow field. On this far flung mission, with seven or eight preaching stations and its ever enlarging area, J. Kennedy endured hardships as a good soldier of Jesus Christ and took possession of the land for Christ and the church. In many respects he was an ideal pioneer missionary—athletic of frame with a super-abundance of vitality and radiating good cheer; a big human, always on the job, glorying in long distances and four or five services a Sunday; a ready and forcible speaker with a clear-cut Christian experience of his own and always jealous and zealous for the Master. His services were well attended and the members of his audience always on the alert. His work on the Little Bow and his memory are still cherished by many of the first settlers. He afterwards accepted a hearty and unanimous call to the important charge of MacLeod where he still exercises a fruitful ministry. May his bow long abide in strength."

Historical Sketch of St. Andrew's Presbyterian Church, MacLeod, Alberta

The Rev. J. P. Grant conducted the first service in the present church (now enlarged) on a beautiful Easter Sunday, 1890. Afterwards, he was called to Pincher Creek. The presbytery selected its name from MacLeod. Associated in the MacLeod presbytery are many honored names where many difficult problems in the Crow's Nest and work on the boundary line were discussed by the great Dr. Robertson, Dr. Herdman, Dr. McLaren and the frontier men, Gavin Hamilton, J. A. Jaffray, A. Walker and our brave students who faced the great outposts for our church.

The first minutes of the session in the Presbyterian church of MacLeod are as follows:

MacLeod, 25th July, 1891.

The minutes of the kirk, first session of the Presbyterian church at MacLeod, on the above date.
Present: Rev. J. P. Grant, *Moderator;* H. Bates, J. Kidston, T. E. Patterson, *Elders.* Moved by Mr. Kidston and agreed that Mr. Patterson be clerk of the session.

On the communion roll of 1890 (Rev. J. P. Grant) the first name is Mr. H. Bates, by certificate, Sunday, May 5th., 1890, then follows Mrs. Bates, by certificate from the Presbyterian church of Kemptville, Ont., including an array of old timers whose names we revere. Miss Storey, Major A. Stuart and Mrs. Stuart, Mr. and Mrs. W. Black, Mrs. Robert McCrae and others.

Abridged minutes of the Board of Managers:

Minutes of a meeting of the managing committee of the MacLeod Presbyterian church held at the Queen's Hotel, MacLeod, on the evening of April 4th., A.D. 1890.

Present: Rev. J. P. Grant, Mr. John Black, Mr. McCrae, Sergt.-Major Heatherington. Mr. C. N. Campbell, clerk of the Supreme Court, Maple Creek to the boundary line, was appointed secretary of the managing committee. Mr. J. Black was authorized to obtain payment of the amount due for rental of the church from the school trustees and report to the next meeting.

Such names appear as Malcolm McKenzie, afterwards K.C., George McFarquhar and others.

Ministered to by Rev. Gavin Hamilton, Rev. J. A. Jaffray, Rev. A. Walker.

God, in His good providence, has spared: J. A. Struthers, T. S. McLean and R. Patterson, three elders who preside at the Lord's Table at our ever recurring sacramental Sabbaths.

Mr. S. McCrae and R. Patterson, who wore the scarlet and gold of the R.N.W.M.P., in the oldest fort in the West, now MacLeod, take their customary places in the same old church, on the same old site, to worship God, the Maker of the East and West, North and South of this fair world.

CHAPTER VIII

FROM STORNOWAY TO THE CANADIAN WEST

Sketch by Mr. Murdoch McLeod, Edmonton, Alberta.

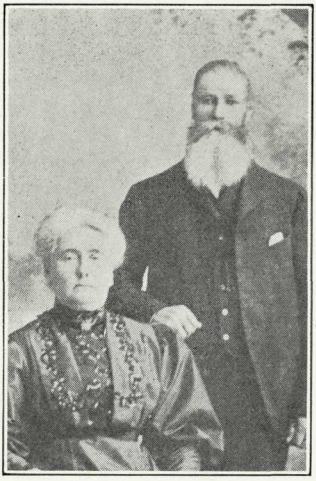
I was born in Stornoway, Rosshire (Isle of Lewis) and at the age of seventeen left for the great North West in the service of the Hudson Bay Co. We sailed June 24th., 1861, and after a long and perilous voyage, of over seven weeks we reached York Factory, August 17th. I spent the first year trading with the Indians on the McKenzie and north to the Arctic to Fort Anderson, eighty miles from Franklin Bay, in the Arctic Ocean, where we wintered. The fur was sent to Norway House, one of the most important posts of the Company. For many years it was the capital where officials met annually to arrange matters in connection with the fur trade. Here, Sir George Simpson, the governor, used to come by canoe from Montreal, a distance of several thousand miles. Immense quantities of fur were shipped to England by way of Hudson Bay.

In the spring of '63, myself, two other Scotchmen—two Esquimos and fourteen Indians travelled the McKenzie and Coppermine, seeking for the Smithsonian Institute, Washington, how far north the different species of birds went. The only means of travel was by dog-train in winter, the men following on snow-shoes, and by canoe in summer, often making portages of many miles, each man carrying from one hundred to two hundred pounds. While we were in the Upper McKenzie, we dressed in deerskin coats, but while in the Arctic we wore the Esquimo costume. After enduring the hardships and privations of the North for six years, I returned to Red River.

The English Church and Roman Catholic were the only missions started in all this vast territory. In '64, I met Bishop Bompas, "The Prophet of the North," at Slave Lake, and took him to Fort Simpson, a distance of three hundred miles. The Bishop, myself and an Indian made the trip together, and by the time we reached Fort Simpson the Bishop was able to speak

the Indian language. He entirely won the confidence of the Indians. A wonderful linguist, he soon translated a large portion of the Bible into the Indian language and taught the Indians to read it. He lived with them many years without once returning to civilization. He was loved and respected by red men and white, irrespective of their religious beliefs, and wielded an enormous influence for good wherever he went.

In '67, there were only two Presbyterian missions west of what is now Ontario. Rev. Mr. Black, at Kildonan, and Rev.



MR. AND MRS. MURDOCH McLEOD
When a young man from Stornoway, entered the service of Hudson Bay Co. Resided in Manitoba for some years, now a resident of Edmonton, Alberta.

Mr. Matheson, at Stone Fort, where I wintered. Stone Fort was built in the stormy times when trading parties existed and hostile bands were ever on the war-path. It had a massive stone wall around it and the Company buildings were in the centre. In '68, I left the Company and went to Fort Garry (Winnipeg) where I started the building of the first log church. In October the following year, I settled at High Bluff near the Portage and started farming till Riel's Rebellion broke out.

On October 21st., '69, Riel, with an organized force, took

possession of the highway to intercept Hon. Wm. McDougall, the new governor and staff. They confiscated the goods and seized the mail. Riel had commanding influence over the French half-breeds and the support of the priests. I might say the blockading party was actually quartered in Pere Richot's house, and O'Donoghue, a dangerous rebel, was studying for the priesthood. November 3rd., they rode down to Fort Garry and took possession. Some forty loyal settlers were protecting the government supplies at Dr. Schultz's house, when the rebel force of three hundred men came down and seized all and imprisoned the men in Fort Garry. Dr. Schultz himself was placed in solitary confinement. About seventy-five of us from High Bluff, Poplar Point and the west, came to Kildonan to help the rest of the white settlers. A message came from Riel that the prisoners would be released if we returned to our homes, which we decided to do. A mere handful of men, we were making our way home through the deep snow of winter, when we were intercepted by a large force of Riel's men, mounted and well-armed. It was represented that Riel wished to see us. We returned to Fort Garry and much to our surprise were thrust into prison, Boulton, Scott, Powers, Parkers and myself, sentenced to death by shooting. We were taken prisoners February 17th., and I was in irons forty-three days. To this day, I bear the marks of the handcuffs. March 4th, Scott was shot in the most brutal way at a few hours' notice. I was told I would be shot three days' later, but Riel apparently changed his mind or this story would not be told. The shooting of Scott was to strike terror into the community, but it failed in its desired effect, many of Riel's own men turning against him. Finally, Colonel Wolseley arrived with a large force and Riel and the other members of the provisional government fled to the States.

In '75, I married Sarah McLeod, of Gladstone. We settled at Westborne, Man., but we still had difficulties to face. For four years we had grasshoppers, followed by high water. It was at this time we first met Mr. McKellar. Mr. Grant, of Burnside, came with Mr. McKellar. We were busy fighting the grasshoppers from the grain when they arrived, and they both turned in and gave us their help.

In '79 we left for Edmonton. Our party consisted of fifty-five men, twenty-two women and two children. We had fifty

wagons and carts, and fifteen half-breeds to drive the carts. After two days' travel, we met Messrs. McKellar and Stewart on Boggy Plains. They spent the night in our camp, and christened one of our children, Margaret Anne.

We left Winnipeg, September 1st., and were nearing Battleford, October 15th., when a severe snow storm met us and held us up for two weeks. Battleford consisted of a store, and a few half-breed houses. We reached Edmonton, November 18th. The river was frozen over, and we crossed on the ice. There were only twenty white men and six white women within five hundred miles of Edmonton, the summer we arrived, and all our supplies had to be freighted from Winnipeg. The people were very kind and friendly and welcomed new-comers. The Methodist and English church had missions, but no school was started. After three attempts, Mr. Glass and myself started a school in the fall of 1880.

In '86, the North West Rebellion broke out. We were living in Belmont. A rumor was started that one thousand Indians were at Fort Saskatchewan, sixteen miles away. We all left our homes in great haste, turning the stock loose and taking with us what little we could carry, thinking we might never return. We took refuge at the Hudson's Bay Company's fort. About five hundred of us sought protection for about three weeks. The women and children were placed inside the stockade, which was fourteen feet high, with bastions at each corner. The fort itself simply consisted of a few one-storey log buildings. The settlers always had their own arms in case of trouble. Chief Factor, James McDonald, was in charge of the fort.

About one thousand soldiers and volunteers and the Mounted Police from McLeod, arrived and met the Indians at Fort Pitt, where the real trouble was, and the rebellion was soon at an end.

The reason Edmonton was chosen for settlement was because the original survey passed through here, thence through the Yellow Head Pass on to Vancouver, but the main line was finally built through Calgary and the Kicking Horse Pass. As all our supplies had to be freighted from Edmonton, this, for many years, was a handicap to Edmonton. However, in spite of all drawbacks, Edmonton went steadily ahead.

In 1907, I sold my farm in Belmont and moved to the Okan-

agan Valley, B.C., but returned to Edmonton in 1910, where we have since made our home."

Sketch by Rev. J. S. Shortt, M.A., of Olds, Alta.:

"My student experiences as a missionary began in Alberta in the spring of 1894, twenty-five years ago this spring. Dr. Robertson wrote me at Queen's in March, saying; 'Foothills is your field.' That constituted my credentials, letter of introduction, and full direction. The summer of 1894 was very dry, and crops were a failure. The ranchers along the creeks in the foothills were better off than the farmers out on the plains. Many homesteads were abandoned that summer, and several of the improved homesteads were sold for fifty or one hundred dollars. Many settlers remained because they were too poor to leave. I recall a popular song of those old dry days in Alberta a quarter of a century ago. It used to be sung to the tune of 'Beulah Land'. Three couplets of this doggerel song are all that I remember, but they serve to describe the situation fairly well:

We look away across the plains,
And wonder why it never rains,

Our horses are a broncho race,
Starvation stares them in the face.

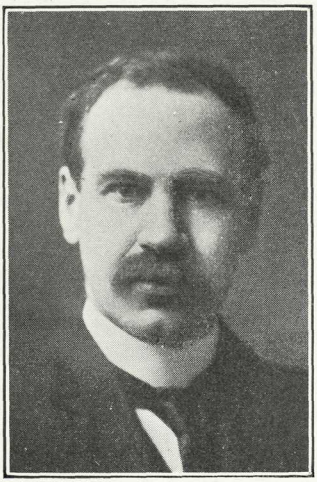
We do not live, we only stay,
We are too poor to get away.

"Naturally, there was an atmosphere of depression amongst the people which made it difficult to carry on religious work. Yet there were redeeming features of the life of those early days. The people were hospitable and neighborly. The keen, competitive spirit of later and more prosperous days was absent. There was greater simplicity and more unaffected kindness. Many an old timer to-day moralizes on the changes that have taken place and concludes that in many ways the old days were best.

"The field known as 'Foothills' was detached from the Pine Creek and Davisburg appointments and formed into a field in 1893 with three points, Sheep Creek, Fish Creek and Red Deer Lake. The first missionary on this field as thus constituted, was Farquhar McCrae, a man of delicate constitution but of real and earnest missionary spirit, who later passed away before completing his theological course at Queen's.

"McCrae had many and varied experiences in trying to carry on his work in this field. There were in the district, several young Englishmen, many of them of the remittance class, and all anxious to maintain the reputation of the far West as a 'wild and woolly' country. These young fellows resented or pretended to resent the presence in the district of a representative of the Church. It savored too much of the encroaching civilization of the *effete* East. They set themselves to make life miserable for the missionary in every possible way.

"At the Sheep Creek appointment, McCrae conducted ser-



REV. JAMES S. SHORTT, M.A.
Of Olds, Alberta, formerly in charge of Pine Creek and Davisburg, Alberta.

vices in an abandoned shack a little way above the forks of the creek. The writer knows the spot well and also a rare fishing pool near by where the creek cuts into the bank and curving around forms a number of deep eddies. Here many a speckled beauty used to rise greedily to the fly. But that is another story. In the deserted building by the banks of the creek known as the Swede's shack, services were conducted every Sunday afternoon. Over the low rafters were spread a number of skins of deer and other animals left behind by the late owner. A

number of wild young fellows visited the shack one day and filled one of these skins with rubbish and dirt and suspended it partially concealed over the space between the preacher's seat, which consisted of an empty soap box, and the pulpit, which was an old barrel turned bottom side up, with several staves missing. A stout cord ran over the rafters from this modern substitute for the sword of Damocles, to the rear corner where, on the following Sunday, sat a group of young men clad in various kinds of nondescript cow-boy costumes. Just as the missionary rose with his tall form to give out the text, the cord was suddenly released and the whole bundle of rubbish descended on the preacher's devoted head. Then with loud guffaws and much ribald laughter the cow-boys shuffled out of the shack and, mounting their ponies, galloped off with loud whoops and simulated war cries.

"It was in the fall of this year, 1893, that the first building was erected in the Foothills field, a little log building situated at the forks of Fish Creek. It was opened by Rev. Mr. Matheson, ordained missionary on the Dewdney (now Okotoks) field.

"In the spring of 1894, the writer came to this Foothills field and remained for a year. These were the days of small things in our church work in the West. Owing to adverse conditions produced by drouth and consequent failure of crops, with poor transportation facilities and low prices, the country was making no progress and, indeed, the population was actually declining. Yet the Church held its ground and later began to reap the harvest from the seed sown under these discouraging conditions.

"The adjoining fields of Davisburg and Dewdney and High River, were administered to by Rev. Mr. Walker and Rev. Mr. Matheson during these hard years and noble work they did. Mr. Matheson could relate many amusing incidents of his experiences in these early days. His house in Dewdney was on the old McLeod trail at the foot of the hill that descends into the valley of Sheep Creek. One day, Mrs. Matheson's brother, who lived in the Davisburg district, brought to the manse a fine leg of mutton which, in the absence of a refrigerator, was hung on the outer wall of the house. As the family were preparing to retire, a noise was heard outside and, going to the door

they saw in the moonlight, a man making off up the hill with the leg of mutton. Mrs. Matheson's brother immediately gave chase in his stocking feet and, being an athletic young fellow, soon overtook the thief and compelled him to give up his spoil, and the precious leg of mutton was brought back in triumph.

"In the spring of 1895, I was appointed to the Penhold field, but with headquarters at Red Deer. This summer was very wet and cold, followed by early and killing frosts in the end of August. Many of the early settlers in this, as well as in other districts, built sod-roofed shacks and these proved very poor protection against the heavy rains. The mission work on this field in these days presented all the features of pioneer conditions. The settlers were poor, ready money being very scarce, and the market for produce quite undeveloped. Butter was ten cents a pound and eggs, eight cents a dozen. Yet the people were kindly and hospitable and the missionary was welcome to share the best that was available."

Sketch by Rev. M. White, D.D., Lacombe, Alta.

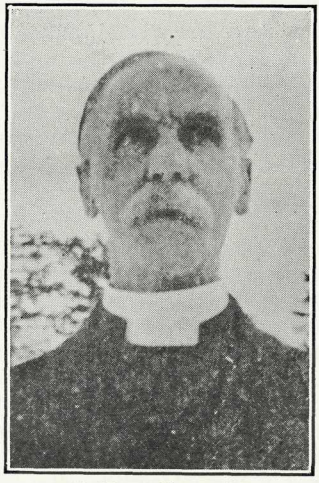
"Dear Mr. McKellar: I hope you can get enough material out of the enclosed to enable you to give a brief place to Lacombe in your historical sketch of the Presbyterian Church in Alberta. With best wishes for you in this work and with very kind regards, I am, yours very sincerely, M. WHITE.

When I came to Lacombe, Alta., in 1897, I was the only ordained Presbyterian minister between Innisfail and Strathcona. In addition to Lacombe, the other points under my care were Milton, Fairview, Chigwell, Spruceville and Blackfalds. My work entailed a drive of sixteen miles one Sabbath, and fully thirty miles the other Sabbath. With the exception of Lacombe, where there was a frame church, the services were held in homes and log school houses. My 'field' extended about forty miles north and south and about fifty miles east and west. In addition to this, I had the oversight of the mission north, including Ponoka, Wetaskiwin, and Angus Ridge. Covering such a large territory, much time was, of necessity, spent on the trail, leaving but little time for quiet reading and study; and many a cold, long and, as the country was very thinly settled, lonely drive the missionary had.

"The work, especially the visiting, was hard and wearing,

but there was real joy in visiting the lonely settlers, in the little log cabins on the lonely prairie, and leaving with them a message of comfort and a word of cheer. It was work worth doing, and the hardships are not to be compared with the satisfaction which such a work brings.

"In 1900, (I am writing now from memory) a prairie church capable of holding one hundred was built at Fairview, in 1902 a frame church capable of holding one hundred and twenty was built at Blackfalds, and a year or two later, a frame church capable of holding one hundred and twenty was built at Chig-



REV. DR. M. WHITE, D.D.
Canmore, Alberta, formerly of Lacombe, Alberta.

well. In 1904, the out-stations were cut off from Lacombe and became separate missions under the names of Morningside, Blackfalds and Tees. In 1902, the Lacombe congregation purchased a manse, and in 1908 built a fine brick-veneered church capable of holding about three hundred, with a basement for the Sabbath school. In addition to the above missions, I had the privilege of organizing into separate mission fields, Alix, Ponoka, Ersline and Stettler.

"In the district where, in 1897, there was only myself, one ordained missionary, and one student missionary, there are now,

in 1918, at least seven ordained men, and four student missionaries. I have been privileged during my twenty-one years at Lacombe, to see the work grow; but we are only at the beginnings of things yet in Alberta, and much hard work lies before the Church in the coming years."

Extract from Report by Rev. W. G. W. Fortune, B.A., B.D., General Secretary of The People's Prohibition Association of British Columbia.

The following refers to missionary work done by Mr. Fortune in Alberta:

In November, 1906, after six and a half years' ministry, Mr. Fortune accepted a call to Red Deer, Alta., the congregation going up from augmented list to self-sustaining, proffering $1,200 per annum of a salary. During the year and four months of Mr. Fortune's ministry a debt of over $800 was paid off; the membership greatly increased and the givings to the schemes had risen beyond the $400 mark.

In March, 1908, Mr. Fortune took up the duties of General Secretary of the Alberta Temperance and Moral Reform League, laying the foundations for the glorious victory over the traffic in 1915. During the five years' tenure of office, the *Searchlight*, the official organ of the League, was started, and a vigorous local option campaign in almost one-third of the province inaugurated, but an injunction filed by the liquor interests was sustained by the court, and the government was not allowed to take the vote arranged for. In 1912, the United Farmers asked for the direct legislation, which was granted by the government and the first and only referendum was on the liquor traffic, which received its *quietus*.

Mr. Fortune resigned his position in 1913, believing a change of climate and water might restore his impaired health, and he moved to Victoria, B.C.

Sketch by the Rev. James Buchanan, M.A., Synod of Alberta, Presbytery of Calgary, Congregation of Innisfail and Associate Station.

First mission field consisted of Innisfail, Penhold, Wavy Lake, Antlers, Sweetman's, Little Red Deer, Red Deer Crossing, Morgans, Blackfalds, Wetaskiwin, Lacombe, Scarlets, Airdrie, Bowden and several other points where service was given.

First missionary, Rev. James Buchanan, ordained Medicine Hat, June 1st., 1891. Previous to this, Mr. Buchanan was on the field from April, 1891, and previous to that a student named Fleming had conducted services in the district.

Manse erected in 1891. Church erected in 1892 and opened by the Rev. Charles Gordon, of Banff (now Ralph Connor). Money to build church lent from Morton Trust. First managers elected in Constantine's store in June, 1891. They were George Murray, G. West, Dodds, George Constantine, Dickson. Communion roll formed summer of 1891. First preaching service held in George Constantines' and Dodds' houses. Services at Wavy Lake held in C. Ross' house. Services at Little Red Deer held in school. Services at Red Deer Crossing held in N.W.M.P. barracks, soldiers in attic, several of them looking down through hatch. Mr. R. McClelland, A. Stewart and Bannerman were managers. Olds organized winter of 1902. Story told in *Robertson's Life*, pp. 339, is story of effort that failed to reach Olds for this purpose. Communion roll formed in 1892, and communion held in railway station. Mr. Webster leading manager here. Sabbath schools were conducted so far as possible at several points on the field.

The Rev. James Buchanan was sent to Canada by the Colonial Committee of the Church of Scotland, in the spring of 1888. He was a student Missionary in the parish of Airdrie, having charge of the Rawyards Mission, and assisting the parish minister, the Rev. D. H. Peterson.

Mr. Buchanan was the first student missionary to work on the C.P.R., his first field being the long stretch of railway from Jack Fish to Vermilion Bay. After graduation in theology from Manitoba College, Mr. Buchanan was ordained in St. John's Church, Medicine Hat, on June 1st., 1891, by the Presbytery of Calgary, the ruling spirit of which was the noted personality, the Rev. James Herdman. In his student days, Mr. Buchanan served the mission fields of Dominion City and Welwyn. His appointment to open the work in the district between Calgary and Edmonton illustrates the masterly character of the great Superintendent. Two deputations, one from Minta, Dakota, headed by the Rev. John Hogg, the other from a field in Manitoba, visited Mr. Buchanan just as the College closed, and offered him the pastorate of these fields. Dr. Robertson

learned the purpose of these men, and calling upon Mr. Buchanan after the visit of the persons named, laid upon the table a cheque for $70.00, said, "You are to go to open the Red Deer, take train to-morrow, and report to Mr. Herdman for information" and he went out. Mr. Buchanan reached Red Deer in company with Rev. Mr. McLaughlin, a Methodist minister from the far north, who was returning home from conference. His first meal in the rough board shack hotel consisted of a piece of sow belly, dark fried potatoes, very black bread, very dark stewed apples and tea sweetened with dark sugar, and cost one dollar. In the reception room were a number of barrels filled with bottles of Carling's beer, and seated on these, several men played cards. Not knowing where the Presbyterians were, he went to a house under construction and owned by a well known ex-Methodist minister; making his business known, the reverend gentleman replied: "I have nothing against you as a man but as a Presbyterian minister you are not needed here. You will get no welcome. There are no Presbyterians near, and you can only poach, as this is a Methodist settlement." Mr. Buchanan being an independent Scotchman answered: "Well if Dr. Robertson and Mr. Herdman sent me here to poach among Methodists, they will soon find their mistake, and I will make it hot for them, but if I find you are lying, I will make it hot for you." Relenting, Mr.— said he was sorry he could not put Mr. Buchanan up for the night, but he would go out with him and see if any Presbyterians were at the store. Very soon he espied a man crossing the prairie, and shouted, "Helloa, Bob, here is your new minister." Introduction followed, and the missionary was taken in charge by Robert McClelland, and found his first boarding place in his hospitable home, his bedroom being an attic over an outside milk house and reached by an outside stair. To dress, one had to stand in the middle of the room right under the peak of the roof, still, the generous kindness of Mr. and Mrs. McClelland more than made up for all other physical discomforts. Mr. McClelland's home was at the Red Deer Crossing about four miles from the Red Deer site. For some months, Mr. Buchanan preached at "the Crossing," Innisfail, Wavy Lake, Lacombe, Blackfalds, Little Red Deer, Bowden, Carstairs, Airdrie, Olds, the Dog Pond and a number of other points which he visited and broke to the people the Bread of Life.

The manse and church at Innisfail were erected by Mr. Buchanan, much of the manual labor being done by his own hands. He made plans, raised money, hired and paid the men, and was able to give "visibility" to Presbyterianism.

During his ministry at Innisfail, Mr. Buchanan was married to Catherine Pollock, of Paisley, Scotland.

It was here that the story told in the *Life of Dr. Robertson* on page 339, took place, but the good doctor forgot to tell that the missionary walked at the head of the horse for over five hours, tramping snow and helping the good Superintendent to keep warm as he sat in Mr. Buchanan's cutter.

A number of people had settled seven miles east of Innisfail, and these people from the shipyards on the Clyde at Yoker, were anxious to have their children baptized.

Through snow three feet deep the missionary and his young wife, battled their way to this settlement and arrived fairly exhausted. Scotch hospitality in the shape of whiskey toddy was curtly refused with a "We don't use that stuff." It was set aside, and for many years Mr. Buchanan regretted his gruffness, until he learned that the good Scotch people had become ardent prohibitionists, and the change of sentiment in the community was traced to the event noted here.

The names of those early days of Presbyterianism in the Red Deer country are worthy of remembrance; the Browns, McTaggarts, Duncans, Dodds, McCallum, Ross (Hugh and Charlie) Murray, West, Fleming (at Penhold) Stewart, Sergeant Diamond of the N.W.M.P., Constantine, a splendid Baptist, whose home ever provided a prophet's chamber for the missionary.

In 1892, Jack Muldrew came from Knox College to assist in the work and rendered great service.

Two things took Mr. Buchanan away from Innisfail. Shortly after his marriage, Mrs. Buchanan was thrown from the buggy in a runaway and besides a broken wrist and dislocated shoulder, she suffered internal difficulties that demanded medical attention and skill.

After Mr. Buchanan had given "visibility" to Presbyterianism in the Red Deer country, the Home Mission Committee reduced his grant by $104.00.

The grant was paid by a number of friends in Central church, Hamilton, who, when they learned of the action of the Home

Mission Committee, at once stopped their payments, and thus, while the missionary lost what he expected, the Committee lost an annual payment of $520.00. Was the Home Mission Committee's action wise?

Mr. Buchanan, since leaving the Innisfail mission, has served the Church at Richmond, B.C., then at North Pelham, Dundalk and Elmvale, Ont.

For over ten years he was clerk of the Presbytery of Orangeville; was Home Mission convener for Synod of Toronto and Kingston, and for twelve years was convener of systematic giving in the same synod.

In 1915, Mr. Buchanan was honored by being elected to the Moderator's chair in the great central Synod of Toronto and Kingston.

At the present writing, October, 1917, he is full of vigor and still able and willing to preach Christ and Him crucified and to uphold the Blue Banner of the Covenant.

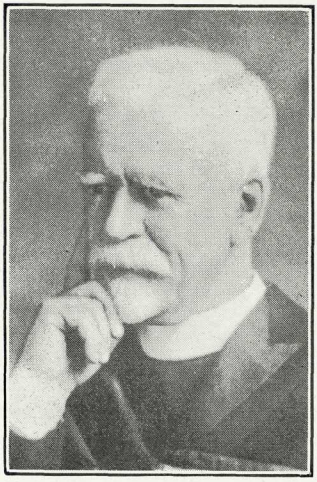
The Rev. Wm. Shearer, D.D., writes:

"Rev. Dr. Shearer came to Alberta in the spring of 1910. Previous to that time he had been engaged in work in the province of Quebec and eastern Ontario. He was fifty-three years of age and had been thirty years in the ministry. Although it was his intention to retire from the regular work of the pastorate owing to ill health, the spirit of the West and the great need of missionaries took possession of him and he offered his services to the home mission of MacLeod presbytery. He was sent to the Raymond mission field, which was made up of three preaching stations, Raymond, New Dayton and New Sterling. Most of the people in and about Raymond and New Sterling were Mormons. Having purchased a cheap pinto and buggy and harness, he spent his time visiting not only the people within a reasonable distance of these towns but the lonely settlers many miles beyond, many of whom had never had a call from a minister since they came to the country.

"Dr. Shearer was not long in Raymond before he was dragged into controversy with Mormon leaders. This led to his making a special study of their doctrines and practices. He was horrified to find such teaching among a people claiming to be at least partly Christian. Their conception of God and

Jesus Christ was debasing. Their doctrines influenced their morals. Blasphemy and impure conversation prevailed everywhere. Although such evidence as would stand in a court of justice might not be easily obtained, yet none could live any length of time among them without being convinced that polygamy was being practiced.

"At the end of a year, Dr. Shearer was invited by the Laymen's Missionary Association of Calgary to superintend the home mission work being done within the bounds of Calgary presbytery. At that time Calgary presbytery extended east



REV. WM. SHEARER, D.D.
Formerly missionary in Raymond, Southern Alberta, afterwards Superintendent of Home Missions in Alberta.

and west across the whole width of the province. At the east end it extended north and south from the international boundary to the Red Deer river. At the west end, from Okotoks to Didsbury. This was a busy year. Besides dispensing the sacraments on the student fields and planning for the opening of new fields, Dr. Shearer was instrumental in securing the gift of several sites in new towns for churches. At that time, Mr. Hugh McKellar was laboring on the Red Deer Lake and Priddis mission, preaching twice every Sunday and making a

long journey between stations over not very good trails. John Claxton was our missionary at Cochrane, a very widely scattered and difficult field. He afterwards moved to Bassano, and from there to Knox church, Medicine Hat. Mr. Forbes was at Canmore tendering heroic service, walking along the railroad from Exshaw to Canmore every week in the discharge of his duties. He afterwards went to the Davisburg field, from whence, after laboring a short time he went to Scotland for a visit and died immediately on his return.

"On the Canada Eastern line at Didsbury and Carstairs, Mr. D. Marshall and Mr. J. Rex Brown were not only serving their respective augmented churches, but doing real home mission work for many miles east and west of these towns. At the Edmonton Assembly, in 1912, Dr. Shearer was appointed one of three district superintendents for Alberta, his appointment being the presbyteries of Red Deer, Lacombe and Calgary. Purchasing a team of horses and a good substantial buggy, he started out early in July to view the land. On his first trip he covered seven hundred and fifty miles north of the Red Deer river. He found about eight or nine homesteading ministers who, besides farming, were conducting services on the Lord's Day in private houses and school houses, where there were any. Among these were Isaac Anderson, of Lone Butte, since deceased, John Brown, of Verdant Valley, E. E. Rose, of Stevenville, W. J. Cruikshanks, of Frasertown, Wm. Millar, of Delia. These were foundation builders, whose work will not soon be forgotten.

"Rev. F. J. Hartley was settled at Castor and took a deep interest in the student fields north and south, spending a lot of his time visiting among them. Rev. W. G. Brown, of Red Deer, and Dr. White, of Lacombe, were also men whose energies were spent freely and largely outside their regular work, visiting missions for many miles beyond the boundary of their own charges.

"Shortly after this, owing to rapid filling up of the country by homesteaders and the long distances to be travelled by our men when attending meetings of presbytery, Castor presbytery was organized out of the east end of Red Deer presbytery; and Medicine Hat presbytery out of the east end of Calgary presbytery.

"In the spring of 1919, after nine years' of incessant travelling

over the prairies and among the muskegs of the foothills, Dr. Shearer resigned his position as Superintendent of Missions and settled down as the pastor of Redcliff, an augmented charge in Medicine Hat presbytery. His predecessor was Rev. G. Lawson Gordon, who came from Nova Scotia, in 1911, to offer his services as a missionary. His first mission was in the neighborhood of Three Hills, but from the fall of 1911 up until the time of his sudden call home, on January 5th., 1919, he labored faithfully, not only in the new town, but all over the surrounding country. Few ministers ever rendered more self-denying service or were more dearly beloved by all classes than he."

Mr. Peter Walker, of Cayley, prepared the following sketch at the request of Rev. J. McLean Beaton, pastor of North Calgary and Beddington.

"Well, about the history of the church at Cayley. I am afraid I cannot give anything that would be of much value. I think the session clerk could give the most information, but I understand the first minute book was lost about the time Mr. Innes left, but I will try and give you a few facts of the early days and you can use them if they will be of any value.

"The pioneer minister of Cayley district as far as I know was the Rev. Mr. Campbell, of High River. He preached the first sermon in Cayley in the house of George Wickens, in the summer of 1903. I cannot give you the exact date he came. Occasionally, when it was convenient for him to leave his own congregation, after he left High River, his successor, a Mr. Simpson, came down occasionally to Cayley.

"In the summer of 1905 a Mr. Woods, a student missionary from Tongue Creek, held services every other Sabbath. In the summer of 1906 the Rev. John Fletcher, an ordained missionary, stayed for seven months and conducted the first communion service in Cayley. In the summer of 1907 we had a Mr. Scott, a student from Knox College, for three months. In October of the same year Mr. J. McLean came to Cayley, and was ordained and inducted on July 14th., 1908.

"Then appeared the Rev. J. McLean Beaton and preached his first sermon in Cayley, on May 3rd., 1909. I think that is the correct date, but I can find no record of his ordination and induction, but you will remember that yourself.

"Mr. Sinclair had the books at the time of your resignation and I cannot find any date for it, but Cayley was vacant all summer, except with supply, until Mr. McInnes came. I cannot find even a date for his induction, but I think it was about the first Sabbath of January, 1913, and stayed about nine months.

"After his resignation, the co-operation scheme was tried for six months but did not prove satisfactory. (Part of summer of 1914 and winter of 1914 and 1915).

"Then Mr. McGookin, a student, was here for nine months. Mr. McIntosh came in May, 1915, and had to resign on account of ill health. Our present pastor, the Rev. A. McWilliams, preached his first sermon as pastor, on June 4th., 1916.

"This is a very meagre report, but I have no way of finding out the dates of the different stages as there is no record kept of augmentation help we were getting until lately, but I think the Session could give some information on the subject and number of members.

"In 1905, when Mr. Wood was here, all that acknowledged to be Presbyterians were six families.

"As there have been three or four different secretary-treasurers, records were not kept as they ought to be. I will enclose a report of our last year's standing that may help to throw some light on the progress made."

About the Early History of the Presbyterian Church in Pincher Creek, Alberta

Mr. R. Henderson, Elder, writes:

"About the beginning of the year 1884, the attention of the Home Mission Committee was called to the growing settlement at Pincher Creek. The district had already obtained a reputation for its fine ranches and its salubrious climate. It was ascertained that a considerable number of Presbyterian families lived in the neighborhood who were desirous of church privileges and it was determined to send a missionary into the field who should have charge of a station also at Fort MacLeod. The missionary chosen to open up the new field was Mr. W. MacKenzie, a student. Mr. MacKenzie arrived about midsummer, 1884, and continued in charge until the breaking out of the rebellion, early in the following year, when he left to go

to the front with a local regiment as chaplain. During Mr. MacKenzie's stay, fortnightly services were held in the old hall, which subsequently became part of the old school house.

"Towards the close of the summer of 1884, the Rev. Mr. Gordon, of Winnipeg, now Principal of Queen's University, Kingston, visited the field and administered the sacraments. Mr. Gordon on this occasion administered the rite of baptism to John N. Kettles, eldest son of Mr. and Mrs. Charles Kettles. Owing to the disturbed state of the country during the rebellion and afterwards, over a year elapsed after Mr. MacKenzie's departure before a successor was appointed. Then an ordained missionary, Mr. Currie, arrived and spent a few months in charge of the work in the summer of 1886. On his departure then ensued another vacancy, until the Rev. R. C. Tibb, now clerk of the Toronto presbytery, was appointed to the field in 1888. He remained in charge until the end of the following year. Then, after another vacancy, the Rev. J. P. Grant, now of Maple Creek, Sask., took charge of the field, beginning his ministry in June, 1889. Two years before Mr. Grant arrived, a Methodist church had been built in Pincher Creek. The Presbyterians had subscribed liberally towards the building fund on the understanding that they should have the use of the edifice for their occasional services. This privilege was at first granted, but subsequently a rental of $50.00 a year was charged. This demand, which in the circumstances, was considered unfair, together with the growing strength and independence of the congregation, led to the desire on the part of the Presbyterians for a church building of their own. It was determined to secure a suitable site and to take steps toward building a church, and accordingly lots were secured and purchased in 1891, and on the 11th. of May, in the same year, at a special meeting of the managers, it was moved by Mr. F. Willock, and seconded by Mr. L. Bell and resolved, 'That we go on and build a church.' It was a big undertaking at that time, the Anglicans, Methodists, and Roman Catholics had already built, and with true western liberality, the Presbyterians had subscribed in each case. The congregations worshipping in these sister churches found the burden of maintenance sufficiently heavy and as a consequence, when subscriptions towards a Presbyterian church were sought, very few except Presbyterians contributed toward

the enterprise. The cost of material was great, and labor, too, was expensive, nevertheless, the work went on and the church was built and duly opened in less than a year. In 1892, a belfry was built to receive the bell, which was presented to the congregation by Mrs. McLennan, of the Stewart Ranch. It was during this year that the field was divided, Mr. Grant remaining in charge of Pincher Creek, and Mr. Whiteman being placed in MacLeod. Despite the liberality with which the committee was met by the members of the congregation, a debt of nearly $1,200 remained on the church, greatly to the embarrassment of the work. At first, a large portion of this debt was carried on the personal note of the managers, with interest at twelve per cent. In November, 1902, arrangements were made with the church and manse building committee, by which a loan of $500 was secured at five per cent., but the debt still continued burdensome.

"Dr. Robertson visited the congregation and encouraged the people to make a supreme effort to wipe out the encumbrance, promising a liberal personal contribution should they be successful. A subscription list was opened, and again the response was hearty and liberal. At the same time an appeal was made by Mr. Grant to friends in the eastern provinces. By this effort the floating debt was discharged and there remained only the $500 due the church and manse board. This was paid off in yearly instalments, the last payment being made about the close of the century. Great praise is due the congregation for their liberality during these early years, their numbers being very few and very few of them wealthy.

"The question of the minister's salary was made comparatively easy during these times by the generosity of Mr. W. H. Benson, of Ottawa, who in this time of stress contributed $500.00 yearly towards the stipend fund.

"In 1898, the church became vacant by the removal of Rev. J. P. Grant to Maple Creek. He was succeeded by the Rev. H. R. Grant, a recent graduate of Manitoba College. The work went steadily on; the church being now free from debt, it was decided to provide a manse for their young minister. A building adjoining the church property being offered for sale, the managers decided upon its purchase. Within four years it was paid for, the Ladies' Aid being largely responsible for this

happy state of affairs. The amount contributed for stipend being gradually increased. The grants from augmentation were gradually decreased and, in 1902, the congregation became self-supporting. For about five years, Rev. H. R. Grant labored with great acceptance and most of this time held regular services in Cowley, Mountain Mill, and Fishburn, in addition to his ministry in Pincher Creek. In 1904, Mr. Grant accepted a call to Rossland, B.C. Owing to the difficulty of securing supply, the presbytery, with the consent of the congregation, requested the Rev. D. S. McPhail to supply the church for three months. At the end of that period, Mr. McPhail was tendered an unanimous invitation to become their minister, which he accepted. Up to this time there was no regular kirk session, the congregation being asked to choose three suitable men for this office chose F. Willock, J. H. MacEachern and W. S. Ross, and in October, 1904, these gentlemen were duly ordained, as the first session of Pincher Creek Presbyterian church.

"Rev. D. G. MacPhail ministered to the congregation about two years and about the 1st. of October, 1916, the congregation was declared vacant.

"On the 22nd. of August, 1907, Rev. W. W. Aitchison was inducted as pastor, and for about five years discharged the duties of the ministry with great acceptance. During Mr. Aitchison's ministry the congregation increased in every way. Mr. Aitchison was a true friend, a faithful visitor and a model pastor, and is now in the Presbyterian church in Hanna, Alta. Mr. Aitchison was succeeded by the Rev. Hillis Wright, who was called from the congregation of Elkhorn, Man., and began his ministry in August, 1912. He preached with much acceptance for about three years and, receiving a call from the congregation of Cranbrook, B.C., accepted same, leaving many warm friends at Pincher Creek.

"During the vacancy after Mr. Wright's removal, a number of ministers applied with the view of a call. The question of a union with the Methodist congregation was freely discussed for some months and a deputation from the union committee at the request of both congregations, visited Pincher Creek and explained very fully how such a union could take place, and after further discussion in both congregations, a united meeting was called to meet in the Presbyterian church, the

Methodist congregation having met in their own church at an earlier hour the same evening to discuss finally the situation, and when they attended the union meeting stated, 'That at their meeting from which they had just come, that by resolution duly moved and carried, the Methodist congregation had agreed to affiliate with the Presbyterian church, and from henceforth the two congregations would be known as the United Church of Pincher Creek. The Rev. Dr. Ferguson, Superintendent of Home Missions for the Presbyterian Church and Rev. Mr. Barner, Superintendent of Home Missions for the Methodist Church. These two gentlemen, representing the joint union committee of both churches, gave very valuable assistance in connection with the whole matter. A new members' roll having been duly prepared, the United congregation gave an unanimous call to Rev. J. N. Wilkinson, who had been minister in the Methodist congregation of Pincher Creek. Mr. Wilkinson began his ministry in the United congregation about the first Sabbath in July, 1917. The union has been a great success and the happiest results are already apparent.

"The foregoing is from a statement prepared by Rev. D. G. McPhail at the request of the session, who was minister of the Presbyterian church in Pincher Creek in 1906, and forwarded to the Historical Committee of Synod of Alberta at the request of Rev. Mr. McKellar, by Robert Henderson, a member of the Historical Committee of MacLeod presbytery.—PINCHER CREEK, 13th March, 1918. R. HENDERSON, *Elder*.

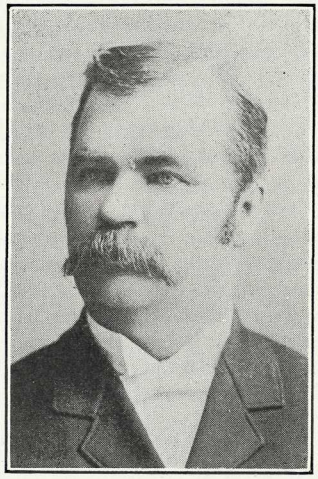
THE PASSING OF A PIONEER HOME MISSIONARY

The late Rev. Archibald McLaren, M.A., pastor of Davisburg, Pine Creek and Melrose, in the Presbytery of Calgary, entered into rest Sabbath morning, December 22nd., 1912, after a brief illness, at the age of sixty-two years. It was heart failure.

Mr. McLaren was a loyal son of the Presbyterian Church in Canada. He was born of Highland Scotch parents in the township of East Nissouri, County of Oxford, Ont., raised in a farm home hewn out of the forest, a type of the pioneer homes of Canada, centres of industry and of moral and religious training.

The next step in his education was spent in the public schools of his native township, after which he entered the Brantford high school under the leadership of the late Principal Mills,

whose memory Mr. McLaren revered until the end of his life. Mr. McLaren was a graduate of Queen's University, from which he received his M.A. degree. So far as the writer of this sketch can learn, Mr. McLaren took his theological course in Union Seminary, New York (at least a couple of sessions). As a student Mr. McLaren did home mission work in Manitoba, laboring in Springfield, Sunnyside and adjoining stations east of Red River, then labored for six years in Kansas City Presbytery. Spent four years as a missionary in the mountain districts of eastern Tennessee, among the mountaineers, and was a member of



REV. ARCHIBALD McLAREN, M.A.
Formerly of Medicine Hat, Alberta, later Pine Creek and Red Deer Lake.

Knoxville Presbytery. Returned to Canada about 1898, took up work at Fort Colbourne for about six years. While preparing to come to Alberta, he spent a short time doing home mission work in the Presbytery of Owen Sound; then came to Medicine Hat, October, 1905, where he labored with great fidelity in that extensive home mission district, within the bounds of the Presbytery of Calgary.

His life work was truly laying foundations for others to build upon. He was held in high esteem by his people and

the children loved him. After twenty-five years of strenuous work, Mr. McLaren was advised by his physician to take a year or two of rest. On resuming work he received a hearty and unanimous call from the congregation of Davisburg, Pine Creek and Melrose in the same presbytery, where he labored with great acceptance and growing in the esteem and love of his people until the Master's call came and His servant was ready.

He was laid to rest in Union cemetery on Thursday afternoon, December 24th., 1912. The services were conducted under the auspices of the presbytery of which he was an honored member. The moderator, Rev. P. A. Walker, presiding. Rev. Wm. Shearer read the Scripture lesson; Rev. Dr. McIvor led in prayer; the Rev. Hugh McKellar and Rev. Mr. Church (Anglican clergyman) gave brief addresses; the Rev. A. Mahaffy offered prayer at the grave and the Rev. J. A. Clark pronounced the benediction. There were representative elders and members present from the different parts of the congregation. Mr. George McLaren, a brother of the deceased, was present from Nelson, B.C., also sympathizing friends from Calgary and Medicine Hat. The Rev. Messrs. Clark, Mahaffy, Esler, McWilliams, Shearer, Rannie and Dr. McIvor acted as pall-bearers. There are left to mourn his loss a widow and three young daughters, three brothers and two sisters, Miss Annie, who spent twenty-six years in the Indian mission work in Birtle, Man.

Copy of resolution passed by presbytery *re* Mr. McLaren:

"It was moved by the Rev. H. McKellar and seconded by the Rev. E. E. Hench, that this presbytery place on record its deep sense of loss and great sorrow at the sudden decease of the late Archibald McLaren, December 22nd., 1912, age sixty-two years, at the Holy Cross Hospital, Calgary.

"Mr. McLaren was of Highland Scotch descent and was born in the county of Oxford, Ont. He was a graduate in Arts in Queen's University, and student in theology in Union Seminary, New York. His chief ministry was in the mission fields of our own Canadian West. He laid foundations for others to build thereon. Knowing from experience the needs and hardships of the missionary, Mr. McLaren was ever his warm friend, pleading that he receive greater consideration and more generous support for his arduous and oftimes thankless and discouraging labors. It is very satisfactory to know that our

missionaries are now in the enjoyment of that for which our late brother so ardently contended.

"Mr. McLaren was a faithful attendant at the courts of our church and was ever ready to do his share of the work. His presence and wise counsel will be greatly missed. The Presbytery of Calgary desires to express its deep sympathy with the congregation of Davisburg, Melrose and Pine Creek in the sudden and unexpected loss of so faithful and beloved a pastor. But very especially do we wish to express our heartfelt grief for the widow and family in this, their hour of great sorrow. Our prayer is that the God of all comfort and consolation may be their comfort in the hour of great need."

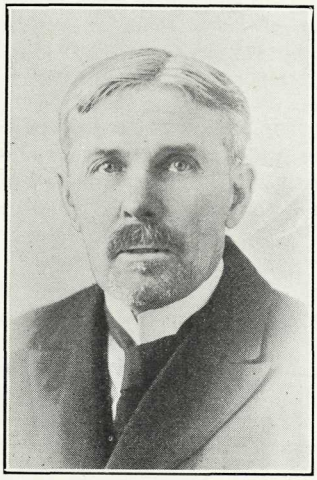
Experiences in Home mission Work

Sketch by the Rev. J. A. Claxton, B.A.

About thirty years ago I came as a student missionary to a Home Mission Field with Calgary as centre. Here I landed with others in May, and at once set to work to invest in a native pony and saddle. My field was far-flung, extending to Jumping Pond on the West. I also supplied points north and east of the City. I started by securing room and board in a home in Calgary, but that proving too much for my purse I secured quarters with a Bachelor, Billy Gibson by name, a resident of Springbank. This was one of the happiest summers and I vowed then that if ever opportunity offered I would return to the Land of Sunshine. Some nine years later as an ordained minister the opportunity was offered, and I landed with wife and family in the midst of a November snow storm at Cochrane. Here we lived in close quarters for the winter, and in due time were privileged to occupy the commodious manse, that stands at present on the same lot as the church.

At first this proved to be a very extensive field, but I had good health and enjoyed the long journeys north and south. On my first Sunday I got lost and was forced to find shelter with a rancher. At another time I was not so fortunate, and had to be content with a saddle blanket for a pillow and a table in a deserted shack for a bed. However, the Lord was with me that night and during the nine years that we went in and out, along trail, up hill and through coulee on horseback and by vehicle. When we left two

new churches had been built and a commodious home for the minister. What friends we had in those days! Can we ever forget the Laidlaws, Skinners, Kings, Fishers, Munroes, etc. etc.



REV. J. A. CLAXTON, B.D.
Medicine Hat

Since that time our lot has been cast in a smaller arear. We spent four years in Bassano and have up to the present writing been eight years in Medicine Hat, but the Pioneer Days in Home Mission Work, with all their hardships have been the days of all the days the best.

CHAPTER IX.

FRENCH WORK IN ALBERTA BY REV. J. E. DUCLOS, B.A., BONNYVILLE, ALBERTA

IT was in March, 1916, that I received a letter from a French-Canadian in Bonnyville, stating that there were thirty families leaving the Roman Catholic Church, and he asked if a minister of the Gospel could come and "teach them how to perform their religious duties."

I was then pastor of Erskine church, in Edmonton. I immediately asked Presbytery leave to visit the field, and I found that whilst the letter purported the truth, there were only four families who were both ready to sever their connection with the Roman Catholic Church and to join any evangelical society. The others had drifted into a state of infidelity and indifference, but these four formed the nucleus of a great work. I spent two days and two nights with them reading and discussing the doctrines of the Bible and comparative religion, continuing as late as two o'clock in the morning.

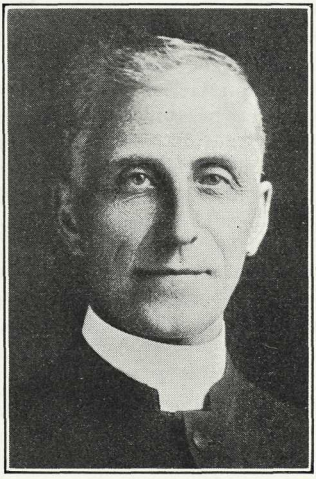
These people were thirsty for the truth. They eagerly entered into the controversy and listened most attentively. It was a great joy to me to unfold the truth to a people to whom had been denied the Gospel for generations.

In the matter of supply I could not promise them anything more than the services of a student. I afterwards thought that so critical a situation should not be handled by a novice, but by an experienced minister of the Gospel. I again brought the matter before presbytery, which referred it to the synod. The synod favorably considered the appeal from Bonnyville, and the French and bi-lingual work in Alberta, and strongly recommended it to the earnest consideration of the Home Mission Board. My appointment to the work was also strongly recommended.

But the great war was on already two years. The Home Mission Board had a deficit of $137,000.00 and was retrenching

in fields which had already been occupied for years. It was therefore unwilling to open any new field however important it might be. My personal appeal before the Home Mission Board having proved unsuccessful, I returned to Edmonton sad hearted, but not discouraged. The appeal from Bonnyville was a Macedonian cry which had to be answered at any cost.

By mutual consent, presbytery supplied my pulpit for July, and instead of taking my usual holiday, I spent that month in Bonnyville. Interesting meetings were held on four Sundays in succession. These were in nature expository, controversial,



THE REV. J. E. DUCLOS, B.A.
Bonnyville French Mission, Alberta.

and questions were asked. A petition of forty names was signed favoring the establishment of a Presbyterian mission in Bonnyville.

The priest, alarmed at the turn of things, appealed for aid, and a Jesuit Father was sent from Edmonton to denounce the new movement. The homes of this parish were immediately visited and the people warned against a wolf in sheep's clothing and they rallied in full force at mass on Sunday.

From the pulpit, the Jesuit Father launched tirade after tirade against me and those leaving the Roman Catholic Church.

With the narrow bigoted class, this kind of fulmination suited, but it worked against the grain of even staunch Roman Catholics of a liberal type, and it rather helped than hindered our work.

I returned to Edmonton more determined than ever to champion this noble cause. Ministers came to persuade me to wait until after the war was over, or at least until spring, when the financial condition of the Board would be healthier. My invariable reply in every instance was, "This work must go on. It is the Lord's work and this is the best time to start it. It is a spiritual warfare that should be actuated by the same enthusiasm as is shown in the great European war."

Mrs. Duclos, my wife, strongly opposed the resignation of my pastorate to take up a work so casual in character. And as there was no salary attached, or guarantee of financial support, there was nothing but poverty staring us in the face. It was a time of trial and heart-searching. One morning after breakfast, as we were discussing the matter I could not persuade her to consent to my resignation. She stood stolid as a rock. I arose, somewhat impatient, to walk out of the room when she said, "We have not had worship yet." I sat down and inadvertently opened the Bible to 1 Corinthians, 16, without turning a leaf, and my eye struck the 9th. verse, "*For a great door and effectual is opened unto you and there are many adversaries.*"

"Isn't this wonderful," I said, "I am more persuaded than ever that this is a call of the Lord, and you, my dear, are the first adversary."

"Well," replied Mrs. Duclos, "If you believe that it is a call of God, then I shall follow you."

At the presbytery meeting I expressed my regret at the inability of the Board to take up the work. I tendered my resignation, declaring that God would provide. This act of renunciation on my part was not expected, and out of sympathy for me the presbytery passed a strong resolution recommending to the Board my appointment. The appointment was made at a smaller salary than I had in Erskine church, but to me it mattered little.

In the last week of October I was on my way to Bonnyville, driving from Edmonton, a distance of one hundred and eighty miles. Then began the conflict of a great spiritual

warfare; a race and creed conflict; family and individual conflict, and an opposition manifested from the bishop down to the parish priest. The first thing the existing authorities did was to remove the school teacher, who whilst a French-Canadian and a B.A. of Laval University, was not a Catholic at heart and would not teach according to the instructions of the Church, and being sympathetic with our cause he would become a dangerous element in the community. November the 7th. was the fixed date for his departure. The trustees wrote to the Department in Edmonton asking to retain him until his time at least would expire. The people, who liked him as a teacher, being the best they ever had, also petitioned for his retention. But it was of no avail. The decrees had been sealed and he had to go. On the morning of the 7th., the teacher came to me with a telegram which read as follows: "Come to Edmonton immediately with your luggage, a place is waiting for you," signed by a member of parliament.

"That," I remarked, "is all bluff. It is to get you out of Bonnyville at once and you will find it out."

"I was thinking so," he replied, "but what can I do?" He went to Edmonton and remained there two months, paying board in a hotel without doing a stroke of work.

He then got something to do in the government service, but things were made so hard for him that he had to leave Edmonton.

One ecclesiastical scheme had been accomplished. One dreaded obstacle had been removed. Now Duclos must go. I had started a night school at the request of the people, beginning with twenty-three pupils, nearly all married women and men and bachelors, and the enrollment rose to forty.

It was a most interesting thing to see husbands and wives, some of them being totally illiterate, while others could barely read and write, come to learn the primary elements of education. One faithful but observant member of the Roman Catholic Church said to his priest, "You are against the progress of the community. You have sent away our teacher, the best we ever had, and now you are trying to close the night school. Mr. Duclos is doing good work; why not leave him alone. He has done more good for the little time he has been here than all the priests together for the last nine years."

Seeing that several of his people were forsaking the papal standard to accept the teachings of the Reform Church, and that some of his loyal ones were reproving h'm for his actions, the priest became discouraged and declared from the pulpit one Sunday morning, that he was going to leave. He sold his horses and outfit and returned to the province of Quebec.

This was a great triumph for the Gospel of Christ and an eye opener to the people. In some quarters creed bitterness was much intensified and I was warned to carry a revolver, as a plot was laid against me. I answered that I had never carried a revolver to protect myself; the only weapon I ever used was the sword of the Spirit, which is the Word of God.

Though much has been said against me, I have never been molested. Roman Catholics have learned to respect the cause which we have, by the Grace of God, established in Alberta.

A French-Canadian free thinker told me one day, "You do not know what good work has been done even among Roman Catholics. It has made them more liberal-minded and more kindly disposed towards Protestants. It has given them a greater desire for education and has stimulated them to material progress, and they attend church better now."

In this vast West we are confronted with a great race problem which is seriously threatening our national ideals, and there is no subject that requires to be dealt with more tactfully than it, and none is more difficult to solve, in a new and rapidly growing country than this delicate question.

Creeds may be assailed and torn to shreds; dynasties may be upset and wiped off the earth, yet the flustered effect produced in either case will, in time, blow away.

Not so, however, with race sensitiveness. Like the seismic needle, which, susceptible to every quiver of the earth, registers the shock, however slight it may be, so race sensitiveness feels the slightest jar of hostility, and in every ethnic clash records, with indelible signs, the wounded pride of the patriot.

In the solution of this difficult problem, the Gospel of Christ must be fundamental and the Christian Church the melting pot in which to seethe this great racial mixture into one patriotic nationalism.

When the Divine Master taught the Samaritans, whose bitterness towards the Jews was proverbial, he broke down the

race barrier and established a creed of common brotherhood. On this basis we have founded our French and bi-lingual cause in Alberta.

Five years have now elapsed since the inception of this work. Starting with nothing but a large field of non-Anglo-Saxon people; with no church organization whatever, but with all the obstacles that the Roman hierarchy could place in the way, we now have a pretty church at Bonnyville, which was opened last July and dedicated free of debt, and which is the first French Protestant church west of the Great Lakes.

A hospital was established four years ago, and a new one is now being erected at a cost of $15,000.

Cold Lake, forty miles north, constitutes a large settlement of French-Canadians and Scandinavians, sprinkled here and there with English people. This whole community, being perforated with bolshevism and infidelity, resisted for a long time the opening of a public school. The Roman Catholic Church, which had priority of settlement in Cold Lake, could not handle the situation.

But a break was finally made in this hardened field by starting the school with a Roman Catholic as teacher. For seven years there had been no school. Race and religious difficulties kept parents from educating their children. But now the school is operated and is taught in accordance with the ordinance of the province. I cannot occupy space to relate the steps taken to arrive at this successful issue, but Roman Catholics give us the credit for opening the school and of conciliating the people, but it was done by the grace of God and in the presentation of the Gospel of Christ.

At a later period a cottage was hired and a hospital started, in which Sunday services are also held.

At Durlingville and Ardmore, a Scandinavian and English colony, midway between Bonnyville and Cold Lake, a church has been erected and also two school houses.

At La Corey, a mixed community of Scandinavians, English and French, a church was built, which will serve also as a school house in the meantime.

St. Paul, the largest French-Canadian town in Alberta, is the latest field which we have invaded, but it has been done n the face of bitter opposition.

Anonymous notes were received threatening us to cease or we would be burned out. The residential home, which served as our first meeting place, was stoned, windows were broken, and the house set on fire and narrowly escaped being burned to the ground. This deed of perpetration was done by a few fanatics, for the better element was strongly opposed to such behaviour and looked upon it as a disgrace to the community. French-Canadians are, as a rule, peaceable citizens and the more enlightened ones are broad minded and tolerant.

By the grace of God the tide changed. A church has been erected and a congregation organized. There are five fields, including Edmonton, now in operation, constituting fifteen preaching stations. Within the last two years two school homes have been established in Edmonton for boys and girls from rural districts where there is either no school or schools of an inferior *status*.

Now, it can be seen, that to make possible the success of this missionary enterprise our work was made a forward movement of a three-fold character.

First—The Evangelical.

The preaching of the message of our Lord has been paramount in establishing the fraternal bond of a common humanity, and this has been done in both French and English. The evangelical side of the work has been the vital and most comprehensive part of our mission, for it deals with conviction, conversion and righteousness. It has to do with the construction of the human character and moves, therefore, on lines of greatest resistance.

On this principle, sixty French-Canadians, comprising twenty homes, have openly renounced Roman Catholicism to accept the Gospel of Jesus Christ as taught in the Presbyterian Church, and as many more Lutherans, Anglicans, Baptists and Methodists have united in fellowship with us; but our great field of labor is with the unconverted of all classes, and this demands a ceaseless effort of aggressive work, a method of evangelization enjoined upon us by our Lord and Master.

Among the converts was an old man of eighty-two years of age. He believed thoroughly in all the doctrines of the Roman Catholic Church until he had heard the Gospel of Christ expounded to him. At the first communion service he answered

all the questions without any equivocation whatever. He is now eighty-six years old and is still bright and quick of perception. He is happy and rejoices in the full and assured salvation of our Redeemer, Jesus Christ.

The Hospital Side of the Situation.

The hospital was made, from its very inception, an integral part of our work. It was organized as a mission hospital in October, 1917, and I superintended it most carefully. We endeavored to make the mind play an important part in the healing of the sick and that faith should become a fundamental ingredient in our prescriptions. This was not an easy thing to do with nurses who had more faith in medicine chests than in the application of Gospel truth, but we pressed upon them the necessity of winning the confidence of patients in order to obtain from their work the best possible results; that they should enter the sick room with a pleasant countenance, having a demeanor hopeful and assuring, and it worked like a charm.

Our first nurse, the late Miss Stewart, would, as she thought, maintain the dignity of her profession by refusing to go out on district work. She was a kind and big hearted girl and was easily reasoned with in the matter. She was shown the importance of breaking down prejudice among a people who were adverse to our institutions by inspiring them with confidence in our work, and that this, at the very outset, could be most successfully done in the home, where the sick could more bravely submit to treatment by a heretical nurse.

A splendid opportunity presented itself for a test of this principle.

It was in December, 1917, that a French-Canadian woman took seriously ill. Prejudice and superstition were too deeply seated in the composition of the sick woman to allow herself to be brought to a Protestant hospital.

But there was no doctor, and no other nurse in the whole district, so her husband ventured to come for Miss Stewart and within an hour this devoted nurse found herself by the bedside of her new patient, whose home was a small shack 16x18, cluttered with farm truck. There were four inmates, father, two grown up sons and the sick mother, living in this small one room building.

In this unscreened place of embarrassment Nurse Stewart remained ten days and ten nights, with no other place to sleep than with her patient. The people wondered at such self-denial and love. It was, as the statesman would say, "her *coup d'etat.*" It was the great stroke against prejudice and superstition. Neighbors came to be treated and were pleased with the nurse and the successful treatment she gave them, and the woman of the shack who was in such a critical condition was restored to health again. Nurse Stewart, by the grace of God, did it. Her smiling countenance, her self-denial, her assured manner, which left no doubt as to her ability to heal, all inspired confidence of recovery.

However much the restoration of health of these women was due to professional nursing, theirs were cases of psychological healing. This instance of sacrifice on the part of Miss Stewart, for the alleviation of suffering humanity, raised her in the estimation of French-Canadians far above the status of a skilled nurse. It won her the praiseworthy appellation, *une vraie bonne personne, une vraie saints.* The barrier of prejudice to our hospital was now broken down and Roman Catholics from every quarter of the country came to be treated in an institution, which, some time previous, they were afraid to enter.

In Miss Stewart there was a gracious feature essential to inspire the sick with confidence in their nurse. Before retiring for the night she would kneel by the bedside of her patient in silent prayer. And this holy attitude beautifully harmonized with her work of love and self-denial.

Twelve months later whilst nursing flu cases at Tofield, Miss Stewart was smitten with the dreadful disease and died a martyr to service and devotion. Had she been a Roman Catholic she would have been canonized as a saint. The little shack, though it has been removed elsewhere, remains as a hallowed spot in the memories of those to whom this sacred story is familiar.

Psychological bearing in the treatment of the sick is irrefutably convincing. A young husband took very sick with grippe and swollen glands. He was suffering acute pain in the neck and shoulder. The nurse was attending him twice a day in his home, three quarters of a mile from the hospital, but he was growing worse. He sent for me. I drove to his house

with the nurse at eleven o'clock at night. The nurse, who was skilled in her profession, touched the painful spot on the patient's neck and then said to his wife, "Keep applying thermafuge warm. Don't let it get cold."

The patient, calling me to his bedside, said in French, "This nurse is doing me no good whatever. She does not seem to care a bit and I am suffering agony. I want the other nurse."

I took the nurse aside and asked, "Can you not do something for him?" "Nothing more," she replied, "it must do its time." "Well," she interjected, "I could apply bread poultice for a change, but there is no milk here." "I'll drive to the hospital for some," I answered, "and in the meantime, do something for him; massage him; let him feel that you are taking an interest in him." When I returned in half an hour, he was a different man. Smilingly he said, "Mr. Duclos, I feel so much better. The pain is all gone." And then he quietly whispered, "She can nurse all right."

The removal of the pain in the case of this man was not due to massaging, whatever good it may have done. It was an instance of mental therapeutics.

Christ was first to teach the psychology of healing, and the Gospels are full of instances to confirm this fact.

The Educational.

Education is fundamental in the lifting up of a people to a higher plane of living. The preaching of the Gospel and the work of our hospitals are distinct channels of education, essential in training the mind in righteousness and the heart in beneficence.

But we want also the purely intellectual school with its axioms and dry logic to discipline the mind, and homes were opened as residences for boys and girls in order to give them the education afforded in the public school. Two distinct phases of teaching are unconsciously wrought in the lives of these young people.

Firstly: The sense of Canadian patriotism. In the public schools they learn to respect our flag and traditions and they become English without knowing it.

Secondly: The religious education the boys and girls receive in homes transforms their young lives and makes missionaries of them. They return to their respective homes

with new convictions and ideals. The Scriptural training they daily receive in their own tongue makes them earnest and fit to teach their parents the Gospel of love and redemption.

On a whole, these two educational departments fit them for the pursuits of life and to measure more equally with their English fellow citizens. An expedient phase of this educational work is that it meets a perplexing social problem.

A great difficulty we have to contend with in our French work is the marriage question. Our young people are bound to inter-marry with Roman Catholics, because they have no other alternative than bachelorhood.

The instinct of love is the same in all generations. It is blind to defects, recalcitrant to opposition, and heedless to counsel. These three phases of the situation I have regrettingly seen displayed in the short space of time during which our French work has been in existence.

Our school homes will help to remove this perplexity. Here, boys and girls, coming from different parts of the province, get acquainted with one another, and when the time comes that these youths want to marry they will know just where to get a wife.

Our French and bi-lingual work viewed in its broad and comprehensive sense, is at once patriotic and Christian in the highest degree.

Our hospitals are the outdoor steps of our missionary work. They lead right up to the threshold of the inner life and afford a grand opportunity of dealing with the soul. They are instituted where municipal hospitals cannot be built, and our missionaries and nurses penetrate into the most remote parts of the country, healing the sick and bringing the sweet message of the Gospel to pioneer settlers.

Boys and girls from these backwoods places can now come to school in Edmonton, where they can learn and prepare to rightly take their place in shaping the destinies of our land.

One cannot compute the good that has been done by the institution of our work in this great non-Anglo-Saxon district. Even Roman Catholics declare that it has done more for progress and for the uplifting of the community than any other agency.

The establishing of organic union among all the Protestants in our mission fields is the strongest argument against the charge of a divided church.

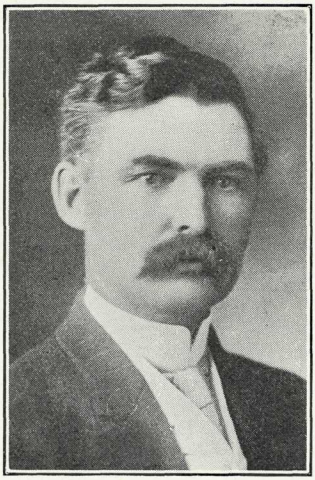
And it is delightful to hear on special occasions, these people of different races and training, singing the same hymns and listening eagerly to the same Truth. This fusion of thought and soul ultimately means the welding, on the anvil of the Gospel, a great heterogeneous element into one Christian nationhood.

CHAPTER X.

Sketch of Mission Work in Alberta
By Rev. G. R. Lang

MRS. Lang and I, with our two young children, arrived from Ontario at Olds, Alta., a little town fifty-six miles north of Calgary, the sixth day of November, 1901.

I was appointed to take charge of that ordained mission field by the late Rev. James Robertson, D.D., who was at that



REV. G. ARTHUR, M.D., LEVOY, ALBERTA
Formerly in charge of Vegreville schools.

REV. G. R. LANG, STROME, ALBERTA
Formerly of Vegreville, Alberta.

time Superintendent of Missions for the whole country lying between the east boundary of Manitoba and the Pacific Ocean. My predecessor was the Rev. Hector MacKinnon, one of the many MacKinnons from the Maritime Provinces, who have devoted their lives to the work of the Presbyterian Church.

Previous to his going to that field, Rev. Peter Naismith was in charge, and I believe was the first Presbyterian missionary in that district.

When I entered on my duties, the field consisted of five preaching stations. Two of these, Olds and Bowden, were on the railroad line running from Calgary to Edmonton, the only railroad connecting these two cities at that time. The following spring, Bowden, and a point about six miles west, were taken from the Olds field, and a student, George MacKinnon, a cousin of Rev. Hector MacKinnon, was placed in charge. The next change was to withdraw from Hainstock, a point about seven miles west of Olds, and take up another point, York district, about nine miles south-west of Olds. The reason for withdrawing from Hainstock was that the Methodist minister was holding services there alternately and no services were being held at York district. The other point, called Bennet, was about five miles east of Olds. Another point eight miles or so south-east of Olds, was taken up later, but eventually we got down to three: Olds, Bennet, and York district.

In those days we were often visited by Rev. Dr. Herdman, successor to the late Dr. Robertson as Superintendent of Missions for Alberta and British Columbia, who not only took a very deep interest in the work and gave himself unsparingly to it, but also brought cheer, encouragement, and good advice to the minister and his wife, and it was, indeed, a great pleasure to have him as the guest of the manse.

These were the days of trails, wet seasons, and at times, very bad roads, and sometimes when it was not safe to take the shortest way and go through the sloughs or mudholes, we took the round-about-way, going through shallow water, over brush or anything else that might be in the way, which added considerably to the distance to be travelled. We were fortunate, however, in always being able to get through without any serious trouble, but it was a common thing for men to be stuck in the mudholes and have to lighten their load before they could get out. On one occasion the Methodist minister, driving with his wife and child, was going through a nasty mudhole when the doubletree broke and the team walked off, leaving the buggy standing in the hole, and the little family sitting in the buggy. The minister and his wife had to walk the buggy pole and carry

the child in order to get on to the dry ground. I think, however, with that exception, he also was fortunate in his travelling experiences.

The people of the town and district were very nice, kind and hospitable, and glad to have Mrs. Lang and myself visit them in their homes. They appreciated our efforts on their behalf, and the seven years of labor with them were among our happiest days.

There was a nice church at Olds and a little manse, but as our family was not large we got along very well in our small house.

I wish to mention an episode that stands out in my memory in connection with the experiences of those days. One morning I was at the station about to take the train to attend a meeting of presbytery, when an excited young man hurried in and wanted me to officiate at his wedding the next day. Well, as requests of that kind could hardly be set aside, that put an end to the thought of attending the presbytery meeting.

The bride-to-be, lived about thirty miles west, across the Big Red Deer river, and the marriage was to be in the forenoon of the next day. This necessitated making the greater part of the journey that afternoon, which was done, the young man taking a livery team to bring back his bride, and I taking my own team to bring back myself, as there was only room for two in his buggy. We arrived in the evening at the home of a rancher on the east side of the river, where we remained over night. The rest of the journey was made the next morning, but with horses and saddles. The reason for the horses and saddles was that the sawlogs were coming down the river so thickly and with such force that it was dangerous to cross with buggies, and even with horses and saddles we had to watch our chance. (There was no bridge, and we had to ford the stream). We reached the home of the young lady somewhat ahead of time, and in the interval I had an opportunity of viewing the surrounding country. The ceremony over, a sumptuous repast partaken of, and a generous fee placed in my hand, we turned our faces townward, the bride's father and mother accompanying us in their democrat, thinking they might be able to ford the river, and take the bride as far as the ranch where we had left our buggies and other horses. However, when we reached the river the logs were coming down in such numbers and so swiftly that

it was impossible to take the democrat across. How then were we to get the bride across? The groom and I watched our chance and crossed on our horses, then he took the two horses back, got the bride on the one and himself on the other, and after a little manoeuvering and a good bit of excitement, seasoned with amusement, they got safely over. Then, leaving the democrat and its occupants on the other side, and with groom and bride on the one horse and I on the other, we started for the home of the rancher, where we had left our buggies. The rest of the trip to town was made in peace and quietness., and in time for the happy couple to take the train for a little honeymoon outing.

Exactly seven years from the day we left Ontario for Olds, we left Olds for Vegreville, a town seventy-three miles east of Edmonton, on the Canadian Northern railway, and situated almost in the centre of a large foreign district, consisting chiefly of emigrants from Austria. For five years and five months I labored there as minister of the Presbyterian church. A hospital had been established there by the Women's Home Missionary Society, (this was before the amalgamation of the two Societies), a few years earlier, and at the time of our arrival, was in charge of Rev. George Arthur, M.D., and was, indeed, a great boon to the people, as there was no hospital nearer than Edmonton at that time. Dr. Arthur, however, with his intense interest in the people, and his keen insight into their needs, was not long in charge before he was planning something more for their good. First, it was a night school for foreign young men and women, which was carried on successfully for some time, and in which the doctor was himself the teacher. Next, it was a home for boys of foreign parentage living too great a distance from schools to be able to take advantage of them, and so the first boys' home was established, with Dr. Arthur's mother in charge as matron, who gave the first year of her services free, and also made a contribution in money large enough to support a boy for one year. It was not long before three more homes were opened and in full swing, two for boys and one for girls. Dr. Arthur carried on this work very successfully, though handicapped at first by the scarcity of funds, till the spring of 1914, when he resigned the superintendency of both hospital and homes. On his resignation being accepted, I was appointed

secretary-treasurer of the hospital and superintendent of the girls' and boys' homes, now known as the "school homes." For nine years and seven months I was in charge of these homes, and during that time we had the pleasure and satisfaction of seeing many girls and boys getting a chance, they could not possibly have gotten otherwise, to make good. Each home was in charge of a matron, a good Christian woman, who devoted herself unsparingly to the best interests of those under her care. At first they all received their secular training in the town schools, but later, owing to the lack of accommodation in these schools, the Women's Missionary Board had to provide a room and a teacher for the lower grades. The moral and religious training was given by the matrons and myself. The girls and boys attended the church services Sunday mornings, Sunday school in the afternoon, and in the evening we had our own service in our schoolroom. It is a great pleasure to think of those who have gone out from these homes, and are measuring up well.

Later, it was thought advisable to concentrate, and gather the boys all under one roof, and in January, 1923, a new boys' home, the erection of which was begun the previous fall, was completed, capable of accommodating thirty boys. So that now the work is being carried on in two homes, a girls' home that will accommodate twenty-two girls, and a boys' home with a capacity for thirty. In these homes, girls and boys are getting a much needed opportunity to realize their best, and be fitted for life's service.

Sketch of work in British Columbia and Alberta by The Rev. P. McNabb.

"Dear Dr. McKellar: After spending almost fifteen years in the pastorate at Kilsythe, etc., in the Presbytery of Owen Sound, it was a great change to plunge into missionary work in the interior of British Columbia. This was at Arrowhead, where I remained, gaining experience and preaching the Gospel for about nine months in the year 1908. In the year 1909, was called to the pastoral charge of Trail. This being a smelter town, gathered to itself an entirely different class of citizens from that in the upper district of Arrowhead. The latter were nearly all connected with the lumber business. When I arrived, the saloons were open seven days in the week and twenty-

four hours in the day. Drinking was accompanied by the music of slot machines, and gambling was carried (silently) on in most, if not all, the saloons. The effects of both are unrecordable. Other vices, also, were not wanting, and unmolested.

I had been giving occasional services at a saw-mill a few miles out of town. Did not know whether my services were doing good, or being appreciated, when light came. It was thus. An old man who had seen all sides of life, east and west, met me as I was amid hope and doubt, making my way to the camp. He greeted me in his usual hearty way. Then added: "I do not go to church, nor take much stock in religion, but I want to tell you that the boys are always glad to see you come, and enjoy the services, though they do not say much about it. He knew. From that day I felt a burden gone. One of this crew, a French-Canadian, took sick, and was very ill. A visit or two, and with his permission, a chapter of John's Gospel, was read and prayer offered for this young man, far away from home and kindred, was greatly appreciated. He was noticeably moved. God in His providence was pleased to restore him to health. When it came to my last Sabbath in that district, this brother accompanied me, well out of the woods, to show his appreciation and, by the way, to confess where his greatest weakness lay. Said he, "A glass or two and it is all over with me, and then (referring to the saloon-keepers) they get all I have." I knew the truth of this, and also that he ought to know more about Jesus, and made the best I could of my time. Another, a descendant of the Emerald Isle, known as Paddy, became, in the course of time, a warm friend. One day I said to him, 'Mr.—, do you not sometimes think of death, judgment and eternity'? 'Well,' was the reply, 'to tell you the truth, there was a time when I did not. But I do now.' A few heart to heart words passed, and the next moment we were both on our knees in the sand by the lake shore. Will it be said, as the secret things of grace are unfolded, 'This man was born there?'

"At Trail, there was a saloon for about every two hundred of the population. Prostitution, notwithstanding the fact that it was contrary to law, divine and civic, was a source of revenue to the city coffers. During my stay there, an effort was made to stamp out this unnatural business, with good effects a year or two afterwards, when the mayor of the city took courage

and put the law into force. My work in that city, with but one or two exceptions, was pleasant. Time will not reveal the fruits. Eternity alone can do that.

"My next move was to Ashcroft, the gate-way to the Cariboo, where I had the pleasure, and endured the pains, of stated supply, for about one year. It was my pleasure to hold services with men constructing the C.N.R., along the North Thompson river. These men were not accustomed to having service up to that time. At first, I felt timid about offering, but made the attempt and was cordially received. On my arrival, I found the men, some playing cards, some mending, some reading. Soon all was in reverent readiness for the service. It will be always a pleasure to remember the hearty way those fellows sang the old Gospel hymns. Their favorite seemed to be, 'Shall we gather at the river.' All nationalities seemed to be represented. I cannot say that in all camps they were equally anxious to hear the Word. In one, I thought I could get them to listen. So, standing in the middle of the floor, preliminaries in order, I began to preach, and was getting along, as I thought, pretty well, when the supper gong sounded a summons to appear in the dining-hall. A stream of humanity flowed past me, leaving me to meditate on the folly of trying to preach to men on an empty stomach. A strike soon followed, and many of the camps closed down, much to the regret of many of the men.

"From this place, the next move was to the missionary district of Three Hills, Alta., which was then in the early days of its settlement. It would take too long, and only repeating what is the experience of most prairie missionaries, to relate the long drives and kind hospitality almost invariable. One can never forget the long drives and warm hearts. The people appreciated the means of grace. My headquarters, Three Hills, grew from the very beginning and is now one of the leading congregations of the Presbytery of Red Deer. There rallied about me a faithful band of workers, both in church and temperance activities. John Barleycorn was loose and licensed. But a price was on his head and many were the brave scouts after him. He lost his license in 1915. His friends are since strongly defending him, but his lawlessness is sure to meet the same fate as his license. It, too, will cease. Three Hills' early settlers can never forget the fruits of the traffic. We were all filled

with indignation when our friend Mac fell a victim to the fumes and later to the flames. We were also filled with pity for the little ones left fatherless by the ravages of this horrible monster.

"The congregation was made up of five or six different communions, but all fell in heartily with the Presbyterians. Here, I spent almost five years of very pleasant fellowship and service. For my comfort a cosy, if small, manse was built, followed by the erection of a neat church. A number of preaching stations, both east, and west, and south were served as best I could. There are some outstanding experiences connected with this outside work. One made a lasting impression. It was in connection with the organization of what is called Orkney—a considerable number of the homesteaders being from that part of Scotland. It was a bitter cold day, with the wind blowing strong and the thermometer far below zero. In spite of this, some two dozen people, mostly bachelors, gathered at the home of one, Mr. R. Roberts, a Welsh homesteader. The service was characterized by the accompaniments of the early days. They appreciated the means of grace. Three men were selected from their number to be the first board of management. These were, Messrs. Wm. Murray, R. Near, and R. W. Ferguson. They served faithfully and well. The bronchos we had to take us—one of the Dawn boys and myself—through the storm, were unequally yoked. One was good after his own kind, but the other had but few in his class, fortunately. When it came time to start, he was not of that mind. It took more than coaxing to start him. To his credit it must be said, he was as persistent once started at the going as the balking. They have finished their course. The station in the formation of which they had a part, still lives and thrives, though born on such a cold day. It is warm-hearted and loyal.

"After spending two and one half years in the heavy field of Langdon, was approached by the Alberta Auxiliary of the Canadian Bible Society to engage in the work of field secretary to which the presbytery dissolved the pastoral tie, and since 1919, have toured a very large portion of the province of Alberta in the interests of that great missionary organization,

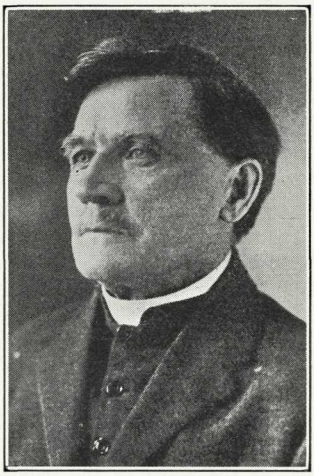
Yours sincerely,

P. McNabb.

The Rev. P. Naismith, Alta, writes:—

I arrived at Calgary from Glasgow, Scotland, in June, 1893, and commenced work at Olds, situated fifty-six miles north of Calgary, as the first missionary in that district. My experiences on the field were not new or unexpected to me.

The Calgary and Edmonton railroad was opened in the spring of that year. The place looked somewhat new. The settlers got there two months prior to my arrival—which numbered about twenty families, mostly from Nebraska, U.S. A few shacks



REV. PETER NAISMITH, CALGARY, ALBERTA
Formerly missionary in Alberta.

with a hotel made up the site of the town. I at once adapted myself to my surroundings and in that way soon got to know the people.

I had to get a house to live in. The weather was nice and warm. The manse was a one roomed shack with a shed at the back. The next thing to get was furniture and a few shelves for my books. I bought all we required at the lumber yard. I set to and made a table and a bedstead with a few packing cases. We got along very well and so got settled down to work.

The people were very nice and gave us a hearty welcome—minus the formal reception. I at once set to and visited the people, by and by overtaking every house in about four hundred square miles. The hearty hand shake and the cup of tea were given in real American style.

We had about six Presbyterian families in the district, but all were the same to me, so that in every shack, tent or mansion the missionary was welcome. This just suited me. Some would say, when I presented myself as a Presbyterian minister, "We don't belong to your Church." We sunk the distinction and met the man. This attitude opened many a door to my great message.

General Scope and Method of Pioneer Work.

Visitation was the first essential; not the formal stiff call; but real visitation was the power in my work on that wide field. My system was my own as far as I know. I made it a point after visiting a few families a few times, to arrange a service in what I considered the most central and most suitable home, the home of the most respected neighbor in the community, to which home all were welcome for our service. I took up some simple form of service, a few hymns, reading and expounding a chapter which contained the great message of redeeming love. Our service on such occasions commenced at 8 p.m., and lasted about an hour, after which I had generally to drive ten or twelve miles home. This continued mostly in the winter months, in all kinds of weather, but it was worth while and it agreed with me. This work was very encouraging. We had all the difficulties peculiar to a new country to contend with, such as long drives and bad roads. Still, the pioneer missionary, to be a success, must forget himself and his own comfort for the sake of those to whom he ministers, and a small thing like a nor'-west blizzard or low temperature, often fifty degrees below, could not prevent the missionary from driving his thirty miles or attending his three services each Sabbath.

The encouragements lay, not in the comforts the missionary enjoyed—he was a true pioneer—facing all that this life offered, hard work, self-denial, and much privation. The physical strain was enormous and nothing but the most rugged constitution could continue for any number of years under it.

The spiritual life was maintained by meditation and prayer;

and living close to the Master, as Christian fellowship was rare and bare.

J. C. Herdman rallied around the work and the missionary. He, along with D. G. McQueen, were ever my friends and sympathizers. The genuineness of the men was a stimulus and inspiration to the missionaries of the West. In their arduous duties they were pioneers themselves and had their hearts and lives saturated with love of the West, in the highest and truest sense of the term, the laying of the foundations in righteousness of this great country. Nor can I ever forget the wise counsel and practical help that came from the large-hearted missionary (the Martyr of the West) the dear Superintendent, Dr. James Robertson.

Let me say the missionary must possess deep Christian principles, the highest motives and be willing to sacrifice and die for the Master he tries to serve.

All of which is respectfully submitted,

P. NAISMITH.

Sketch by the Rev. A. W. R. Whiteman.

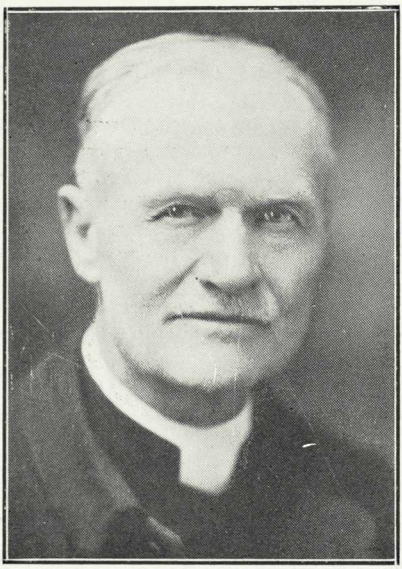
In the summer of 1906 I was asked by the late Rev. Dr. Herdman, Superintendent of Home Missions, to undertake the work of our church in Cardston. The appeal came to me altogether unsought, and after considerable thought, I decided to accept the invitation. On the first Monday in September, 1906, Mrs. Whiteman and I and little daughter arrived in Cardston. A warm welcome was extended to us. For five months no services had been held and the people seemed delighted to have the work re-opened.

The Rev. Gavin Hamilton, a very able and devoted minister, had opened the mission, built church and manse and had given at least ten years of faithful service to Cardston and the surrounding country. Mr. Hamilton is still with us, residing near Cowley, in the Crow's Nest Pass.

The stations connected with Cardston were, Mountain View and Boundary Creek. At Mountain View, an old log building had been secured and converted into a church. Its openness made it unfit for service in the winter time. A movement was made to secure a new building, and after considerable effort among the people and outside, a very handsome

little church was erected. Much of the labor was cheerfully given, and the people had the pleasure of seeing a church building and worshipping therein—the work of their own hands.

At Boundary Creek we met for worship at the home of Mr. and Mrs. Tuttle, who were ever kind in placing their home at our disposal. Forty acres of land had been secured by the late Dr. Robertson, Superintendent of Missions, for church purposes. It was resolved to make use of this property and



REV MR. WHITEMAN, CALGARY, ALBERTA.

erect a church thereon. Thirty-nine acres were sold and one acre reserved for our church building. Subscriptions were obtained and in the summer of 1908 a new church building was erected and opened for service the first Sunday in June, by the Rev. A. M. Gordon, B.A., of Knox Church, Lethbridge. Though the day was unfavorable, a goodly number were present, and the service was much enjoyed. The opening of the new church gave an impetus for the time being, to our work. A call for

services came from Spring Coulee, some sixteen miles east of Cardston. A month of services was arranged. The late Wm. Thompson and Mrs. Thompson were the originators. Services were begun in the school house, and continued monthly for some time, when a permanent service was established. A movement generously supported by the late Wm. Thompson, was begun to secure a church. The matter assumed concrete form and the present building was erected and opened for worship by myself, in 1911. The church was placed under the care of a missionary.

Services were applied for at Raley and began in the school house. Mr. Church, who resides there, taking a very active part.

An invitation then came from Owendale, some twenty miles south-east of Cardston, to open services. A prayer service was held at the home of Mr. and Mrs. Rightmeyer, which could only be occasionally given owing to the many engagements of the missionary. Arrangements were made to erect a church, subscriptions were received, and the work began very auspiciously. A handsome little church was erected and opened by myself, free of debt, on the second Sunday in June, 1912. Mr. Farr, student missionary, was in charge for the summer months.

The Presbytery of MacLeod, realizing the need of a church at Magrath, appointed the Rev. A. M. Gordon and myself to visit and make arrangements for the erection of a church, if possible. We found the people in sympathy, and the matter was left in my hands. I visited the place on a given Sunday, preached to a good congregation, explained the situation, and a ready response came from all present. The work was undertaken at once, and a very handsome building erected. The Rev. J. J. Cameron, of Raymond, was then in charge.

At Aetna, a service was begun in the summer of 1910, in the school house. A number of non-Mormon people had come in, and it was thought wise to give them church services. A missionary was appointed, Mr. Walker (student), who gave services at Kimball, Aetna, etc., visiting homes in the surrounding country.

The work of the mission had become so extensive that the Superintendent advised that help should be sent, accordingly, a student, Mr. Hyslop Dickson, was sent to Mountain View

and Boundary Creek, in the summer of 1908. Mr. Dickson, (now the Rev. Hyslop Dickson, of Manitoba) rendered valuable services during the months he ministered to the people.

In 1909, Mr. J. Cook, now Rev. J. Cook, missionary in India, was sent by the Home Mission Board, and rendered excellent service. He was succeeded by Mr. John Adam Smith, now Rev. J. Adam Smith, of Saskatchewan. Mr. Smith was very active indeed. Services were held at Selby's schoolhouse, as well as at Boundary Creek and Mountain View.

In 1909, I was assisted by a Mr. Wilson (student, of Princeton, U.S.A.) at Spring Coulee and Magrath. Mr. Wilson was succeeded by another of the same name, and again he was succeeded by his brother, Rev. Mr. Wilson. Then followed the Rev. Mr. Smith, who is now retired, near Red Deer.

Some experiences have left a deep and lasting impression. There are times when even the life of the missionary is at stake, during the summer that Mr. John Adam Smith was assisting me at Boundary Creek, a very severe accident occurred, when Mr. Smith almost lost his life. His pony stumbled, threw the missionary and fell upon him. For part of a day and night he lay helpless upon the prairie. Not being far from a home, he was discovered, and every care given him.

Mr. Dickson, too, had a thrilling experience. While fording the Belly River, his pony became unmanageable and the missionary was unhorsed, but clung tenaciously to the pony's neck. Pony and missionary were carried a considerable distance down the river, when a landing was made and the lives of the missionary and pony saved.

While fording the St. Mary River with my ponies, accompanied by a friend, the stream had become swollen by waters from the canal at Kimball being turned into the river. The ponies were submerged, excepting their heads, but kept their feet. My friend and I had great difficulty to keep the buggy from upsetting. Our overcoats and other articles carried were swept away. Owing to the steadiness of the ponies, they were able to get their feet firmly on the bottom, and thus we reached the shore, well soaked, but none the worse for our experience. Our coats, etc., were recovered some days after, about two miles down the river.

The work at Cardston was always interesting. The in-

stability of settlement of families was a very discouraging factor. The necessity of securing school privileges for our children, soon became apparent to the missionary. A meeting was called of the parents interested. It was decided to ask the Presbytery of MacLeod for the privilege. Our plan was laid before the Presbytery. It was resolved to raise three hundred dollars towards the support of a teacher and ask the Home Mission Board to supplement the balance at three hundred dollars. The church was to be used, and the institution would be called, "Alberta College for Boys and Girls." The Home Mission Board refused to grant our request, and consequently the matter was closed. At that time there were nearly sixty non-Mormon children of school age. Before a year had elapsed, there were only a dozen left. Families moved away to other parts to secure facilities of education. After spending five and a half years of very strenuous, but most interesting work, I was called to another charge. A very happy and profitable ministry was closed. The most pleasant memories remained of kindness and friendships which have not been broken.

In December, 1911, I was called to St. Andrew's Church, Cochrane, twenty-two miles west of Calgary. The field was a very inviting one. The brickyards and stone quarries which were employing a large number of laborers, added much to the prosperity of the field. The surrounding country, with its many large ranches and beautiful homes were very inviting, and we can never forget the hospitality and kindness of the people.

In the spring of 1914, I was invited by the Board of Robertson Theological College, Edmonton, to become a financial secretary, which position I held for almost five years.

In June, 1915, I accepted the position of financial secretary of Knox church, which position I have now occupied for eight years.

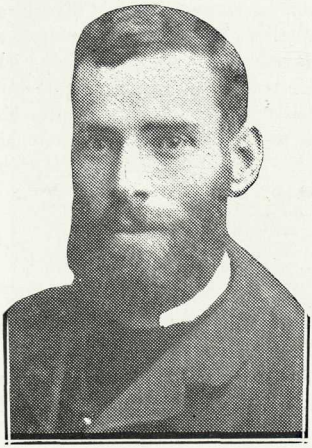
REV. A. W. R. WHITEMAN.

CHAPTER XI.

PRESBYTERIANISM IN CALGARY DISTRICT, ALBERTA
KNOX CHURCH

Rev. Angus Robertson

REV. Angus Robertson, a graduate of Knox College, Toronto, was appointed to take charge of the Calgary district by the General Assembly's Home Mission Committee in June, 1883. His first service in Calgary was held in I. G. Baker's store, with an attendance of nearly thirty. By the Fall of the year, the first



REV. ANGUS ROBERTSON
First Presbyterian missionary in Calgary and surrounding district.

Presbyterian church was erected costing about $1,000.00. Major Walker, now Colonel Walker, called the attention of the Rev. James Robertson, Superintendent of the Presbyterian Home Missions, to the need of a minister and getting services organized,

so in November of the same year, the congregation was organized and a Communion roll established.

The town proceeded to grow rapidly. A new church was commenced in 1886, which was opened for service in November, 1887, dedicated by the Rev. Dr. Pitblado, of Winnipeg, Rev. Dr. Robertson, Superintendent of Missions, and the Rev. Mr. Betts of the Methodist Church, Calgary.

The Rev. Angus Robertson conducted the last service in the old church, the Sabbath previous, who then gave a review of the early history of the founding of the cause.

In 1890, Angus Robertson, the noble founder of Presbyterianism in Calgary and adjoining settlements, was laid aside with typhoid fever, and passed away in Medicine Hat hospital. The funeral took place in Calgary. The remains were interred on the very crest of a mound overlooking the town in the new cemetery, in which this was the first interment. A tablet to his memory is placed on the walls of Knox Church, Calgary, and another was erected in the church at Donald. Both church and tablet being now, however, moved to the rising town of Field, B.C.; and at Maple Creek, Assiniboia, there is a handsome stone church called the Robertson Memorial Church, named after him. These facts alone bear witness to the widespread nature of his labors, so that he was indeed as the tablet of Knox Church says, "Pioneer Missionary in the Western land."

The Rev. J. C. Herdman

In June, 1885, the Rev. J. C. Herdman came from Campbellton, N.B., to join forces with Mr. Robertson. At that time, the whole Presbyterian staff in the whole country consisted of these two ministers at Calgary, Mr. Baird, of Edmonton, now Professor Baird of Manitoba College, a student, Mr. W. P. McKenzie at McLeod, and an ordained supply at Medicine Hat. While the nearest minister to the West was on the banks of the Fraser River, well down by New Westminster on the coast line.

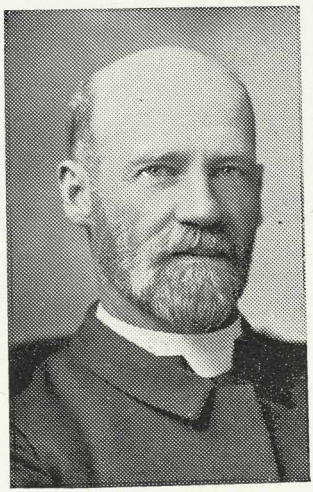
In 1883, the Office Bearers of Knox Church were members of Session, Rev. Angus Robertson, Moderator, Major James Walker and Mr. Joseph McPherson, Elders. Managers, Dr. Andrew Henderson, Mr. A. McNeil, Mr. Wm. Robertson, and Mr. McKelvie. Communicants, Major James Walker, Mr. and Mrs. Joseph

McPherson, Messrs. Thomas Swan, J. R. Mitchell, and Dr. Andrew Henderson, and adherent Mr. William Robertson.

The first meeting of the Session was held on the fourth day of February, 1884, when eight communicants sat down at the table.

On July 1st., 1885, Rev. J. C. Herdman took charge of the congregation, and on February 17th., 1886, the congregation resolved to become a self supporting charge.

Knox congregation continued to make substantial progress under the pastorate of Dr. Herdman, which continued until June, 1902, when he was appointed Superintendent of Home Missions



REV. J. C. HERDMAN, D.D.
Pastor of Knox Church, Calgary, Alberta.

in Alberta, and later on, Superintendent of Home Missions in British Columbia also.

Dr. Herdman passed away in June, 1910, deeply regretted by a large circle of those who knew him best, especially by the old timers in the West.

Mr. James Short, K.C., an esteemed Elder of Knox Church, refers to Dr. Herdman in the following terms: "Unfailing courtesy was one of Dr. Herdman's outstanding characteristics. His ripe scholarship, well balanced judgment, his wisdom and know-

ledge of men and affairs and his modesty, all combined to make him an ideal counsellor and teacher of men.

In all public and social questions his interest was keen and advanced. His views always modestly and so fittingly expressed, were not only listened to with respect, but were constantly sought after and frequently adopted. There was a sweet reasonableness about his ideas, that commended them to his hearers, yet adamant, where principle was concerned.

As an interpreter of Scripture, Dr. Herdman had few equals. He left an impress upon his hearers and particularly upon his classes for Bible Study, that makes his name amongst them still, a household word. His was a life that did much to mould the character of the West, and to bring honor upon the name "Presbyterian" and Presbyterians will do well to honor the name of Dr. Herdman.

Dr. Herdman was held in the highest esteem by the pioneer settlers and ranchers, and his memory is held sacred by those who remain. The sorrowful news of Dr. Herdman's death reached the General Assembly when in session in the city of Halifax in June, 1910. A resolution was unanimously passed and ordered to be forwarded to the bereaved family by telegraph, conveying to them the heartfelt sympathy of the General Assembly.

Rev. John A. Clark, B.A., D.D.

The Rev. John A. Clark, B.A., now Dr. Clark, succeeded Dr. Herdman, as pastor of Knox Church, in November, 1903.

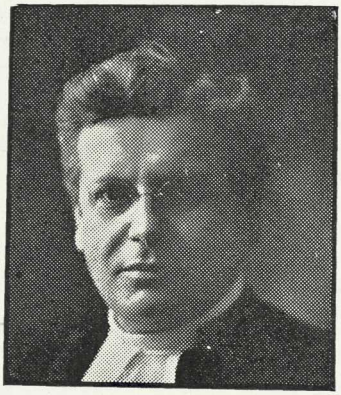
The congregation made rapid and substantial progress under the pastorate of Dr. Clark in all departments of Christian work. During Dr. Clark's ministry in Knox Church, two large and costly church edifices were erected. First, that on Centre Street; second, that on Fourth Street West. The latter, one of the finest and best equipped church buildings in connection with the Presbyterian Church in Canada.

As a preacher and pastor, Dr. Clark was greatly beloved by his own people and his resignation of his charge deeply regretted. As a citizen, Dr. Clark held a strong place in Calgary and Alberta.

Dr. Clark had two able and efficient assistants associated with him in the work, each for a period, in the Rev. J. S. Shortt,

M.A., now of Olds, Alta., and the Rev. A. D. Archibald, now of Vancouver, B.C.

Under the pastorate of the Rev. Dr. Clark, the services of



REV. J. A. CLARK, B.A., D.D.
For 12 years pastor of Knox Church, Calgary, now pastor of St. Matthew's Church, Halifax.

the Rev. A. W. R. Whiteman, B.A., were secured, to fill the duty of Financial Secretary for the congregation. Mr. Whiteman's appointment was made in June, 1915.

The Rev. Dr. Fulton, an American Presbyterian minister by appointment, ably supplied the pulpit from January, 1916, to January, 1917.

The Rev. Dr. Fraser, former pastor of the First Presbyterian Church, Vancouver, B.C., was called and inducted in May, 1917. Dr. Fraser's pastorate was very brief, yet though so brief, Dr. Fraser gained the deep affection of his people, and his sudden death was deeply mourned by old and young.

Rev. J. Macartney Wilson, M.A., D.D.

The Rev. J. Macartney Wilson, M.A., D.D., succeeded Dr. Fraser in the pastorate of Knox Church, and during the six years

of Dr. Wilson's ministry substantial progress has been made in all branches of Christian activities. Dr. Wilson proved himself an able and eloquent preacher of the Gospel of Jesus Christ, and as a teacher and instructor of the young, Dr. Wilson gained for himself a strong place in the affection and confidence of the boys and girls and young people of his congregation, which of itself is a victory worth attaining.

Dr. Wilson's resignation has been accepted with very deep regret by his own people, also by the citizens of Calgary generally, but all are pleased the Doctor has been appointed to the chair of Systematic Theology in Robertson College, Edmonton.

GRACE PRESBYTERIAN CHURCH

A brief account of its history, by Mr. John A. Bell, a venerable member of the Session.

A number of the members of Knox Church residing in the west end of the city were organized into a congregation which they named Grace Church. This was in 1904. In the Spring of 1905, a frame building was erected, which was opened and dedicated July 2nd., 1905.

The Rev. C. A. Meyers was called to the pastorate and served about a year to the satisfaction of an ever growing congregation, composed of Presbyterians, Methodists, Anglicans, Baptists, and Congregationalists, Grace Church being the only congregation in the western portion of the city.

We were next ministered to by the Rev. A. MacWilliams, M.A., now of Gladys, Alta., until 1910, when Mr. MacWilliams resigned his charge after a successful pastorate of about four years.

The Rev. Alexander Esler, now Dr. Esler, was our next pastor, during whose eight or nine years' ministry Grace Church enjoyed remarkable growth and prosperity. An addition was made to the building giving a seating capacity of some six hundred. This, too, was soon outgrown and plans were laid for the building of our present commodious stone church on the corner of 15th. Ave. and 9th. Street, West. The church was dedicated in 1912, where Mr. Esler, of revered memory, remained until June, 1919, when on account of health he felt it necessary to

change to a milder climate. Dr. Esler received and accepted a call from Robertson Memorial Church, Vancouver.

When Dr. Esler left us we had a membership of one thousand. The Rev. A. D. Reid, now of Edmonton, was our next Pastor, who remained with us for a period of about eighteen months, when a unanimous call from Knox Church, Edmonton, was received and accepted by Mr. Reid. Mr. Reid left many friends in Grace Church to mourn his short pastorate and departure for Edmonton.

The Rev. J. R. Laverie, B.A., was assistant pastor during Mr. Reid's term and six months afterwards in full charge, when he also was called to Edmonton. Mr. Laverie was appointed by the Presbytery of Calgary to visit several of the outlying districts in the Presbytery, visiting homes and engaging in family worship with them, encouraging the parents to conduct family worship with their children, encouraging the families and residents to attend meetings for public worship on the Sabbath, and distributing religious literature, also baptizing the children of parents who expressed a wish to dedicate their children to Christ. Mr. Laverie held preaching services in different settlements, as opportunity presented itself. In his itinerancy, Mr. Laverie, like the Apostles of old times, went from place to place earnestly commending the Gospel of Jesus Christ to old and young.

During this period of service, Mr. Laverie was supported financially principally by the liberality of a number of Grace Church's people, which had been truly an act of real service in the Master's cause.

The next and present pastor is the Rev. Robert Johnston, D.D., late of the American Presbyterian Church, Montreal. Dr. Johnston's ministry is greatly appreciated by his large and attached congregation of Grace Church. Notwithstanding the exceeding and great inroads made upon our Church during and since the war, we are in a flourishing condition and have one of the largest Sabbath schools west of the Great Lakes.

Mr. Bell's concluding words are: "On the whole, the membership look forward with keen appreciation of the great work to be done, and trust to the Almighty to be our leader. Added to the work being cared for locally, Grace Church is supporting Nugent of India and Rev. Mr. Fraser of Korea, both of whom have been recent visitors with us.

ST. ANDREW'S CHURCH, EAST CALGARY

The following brief items are from a statement prepared by the Rev. A. Mahaffy, B.D., Calgary.

"The suggestion of a congregation in this district was made by the Rev. J. A. Clark of Knox Church at a prayer meeting in the house of Mr. David Henderson, 9th Ave. For the present they decided to continue their connection with Knox Church, that was in the winter of 1905. Near the close of the year, Mr. Clark again urged that something be done. The Session decided to procure an assistant for Mr. Clark, who would be responsible to work up a cause in East Calgary. This decision was carried out and the Rev. Alexander Dunn, M.A., B.D., came to be assistant to Mr. Clark, this was in the winter of 1906.

The first regular service was held on the 15th. of April, 1906, in the school house. This service was conducted by Mr. Clark. In the time of Dr. Herdman's pastorate there had been union services with the Methodists held in the afternoons, but the first time the Presbyterians met alone for worship was on the evening of Easter Sunday, 1906. A fitting day for a Christian congregation to arise.

Mr. Dunn then conducted evening services during the summer, and at the close of that summer the people expressed a desire to be organized into a congregation, provided Knox Church would give some financial assistance. This help was promised, resulting in the Presbytery granting them to be organized into an augmented charge, taking the name of St. Andrew's, also permission to call a minister. A call was given to Mr. Dunn, which he accepted. This was late in the fall of 1906.

A church was built, which was opened on September 23rd., 1906. Dr. McRae and Mr. Dunn conducted the services. The first Communion was dispensed in November, 1906, when about twenty new members were received and admitted to the roll of the Church.

The first session was appointed by Presbytery and consisted of Mr. Linton, and Mr. Neilson from Knox Church.

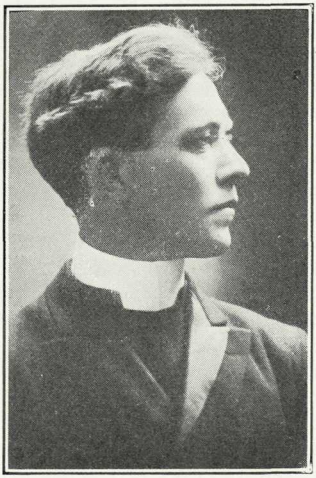
At the annual meeting of the congregation at the beginning of 1907 a Session was elected consisting of Messrs. C. H. McGrady, J. P. Ross, and R. C. Bruce. At this meeting the first Board of Managers were elected, consisting of Messrs. R. J. McLaren,

Chairman, Wm. Bellemy, Secretary, John Law, Treasurer, and Messrs. Wm. Law, Robert Law, J. P. Ross, J. A. Ross, Andrew Broach and I. Vincent Shaw.

Work amongst the children was first started by Mrs. Albert May and Miss Christie who held classes for the Sunday School in their homes alternately.

In June 1907, Mr. Dunn accepted an appointment to Indore College, India, and resigned the pastorate of St. Andrew's Church.

After having heard a few candidates, the congregation at a



REV. ALEX. DUNN, M.A., B.D.
Formerly of Calgary, pastor of St. Andrew's Church, East Calgary, now residing in Vancouver.

meeting on the 29th. of August, 1907, decided to call the Rev. A. Mahaffy, B.D., of Port Elgin, Ont. Mr. Mahaffy accepted the call and was inducted on the 10th. of October, 1907.

During Mr. Mahaffy's pastorate, substantial progress was made, a fine and commodious new church was erected largely designed by the pastor himself.

Mr. Mahaffy resigned his charge of St. Andrew's Church to assume the work in Rosedale Home Mission Field.

The Rev. A. McTaggart, B.A., received and accepted a call from St. Andrew's Church, East Calgary, under whose efficient ministry the Master's cause in every branch of Christian work is carried on with energy and success.

Mr. McTaggart, during the years of his pastorate in St. Andrew's has, in an increasing degree, been gaining the confidence and loyalty of an attached people.

NORTH HILL PRESBYTERIAN CHURCH

The first Presbyterian Church services on the North Hill were held in a tent near 16th. Ave., North West Crescent Heights, in the summer of 1908, and conducted by Rev. C. A. Mitchell. In 1910, Rev. J. Kennedy began services in the Crescent Heights fire hall, where the meetings continued until a church was erected in the Rosedale sub-division in 1911, and called the Rosedale Presbyterian Church. Rev. C. B. Kerr was minister from 1911 to 1913. In 1914, Rev. A. Mahaffy was called to the church on the hill, and a more suitable location was sought for the services. After meeting for a time in the Crescent Theatre, on Centre St. N., the present centrally located site was secured, on the corner of 13th. Ave., and 1st. St. N.W., and building operations begun. The name of the congregation was changed to the North Hill Presbyterian Church. Before the building could be completed, the financial depression came, and the war broke out, and it was decided to finish the basement and use it for church purposes, until an opportune time should arrive to complete the structure. The congregation has worshipped in this place since that time, and are expecting to complete the work of building in the near future. The present minister is Rev. J. Rex Brown, who followed Mr. Mahaffy in 1917. During the six years of the Rev. Mr. Brown's ministry in North Hill congregation, rapid and satisfactory progress has been made in all the departments of church work.

The membership has been greatly increased. A good working Session and managing Board, a noble band of teachers, loyal to the Master, a splendid Bible Class taught by the pastor, a largely increased attendance at the Sabbath School. The Ladies' Aid are carrying on their department of work with great success. The attendance of young people and of boys and girls at the regular services of the sanctuary is a most encouraging feature in the

life of North Hill Church, which is a great tribute to the pastor, Rev. Mr. Brown and his loyal band of workers.

HILLHURST PRESBYTERIAN CHURCH

In the Fall of 1907, the Rev. C. A. Mitchell was commissioned to start three missions in the outskirts of the city of Calgary. They were situated in Bankview, Hillhurst and Crescent Heights. From this small beginning grew the three congregations now in existence. The first service in Hillhurst was conducted by Mr. Mitchell in Riley's Hall, with a congregation of seven present. The church rapidly grew in numbers and towards the end of the year a Sunday School was opened. On January 19th., 1908, the first Board of Managers was elected, consisting of Messrs. Barton, Girling, Martin and Richards. In January of that year a move was made to secure lots on which to build a church. A site on Centre Avenue, offered by Mr. Wm. Ross, was accepted and active preparations started for the erection of a church building in March, 1908. Permission was granted by Presbytery to form a Communion Roll and a Communion service was held, Messrs. Hugh Neilson and George Templeton of Knox Church officiating as elders.

The Ladies' Aid was formed in March, 1908, and the choir organized in May of that year. Just at this time the first session was appointed, consisting of two elders, Messrs. A. J. Barton and J. W. Martin, and the regular organization of the church was completed.

The building fund was opened in July and active operations commenced on the building.

Nearly all of the men of the congregation helped. The most active workman being the Rev. C. A. Mitchell. Some of those active in the work have now passed away, among them Mr. Andrew Mitchell and Mr. Wm. Millar, both of whom did splendid service.

The Honorable Mr. Justice Stewart laid tl e foundation stone on September 26th., 1908. During the building operations, it was the custom of the men to cease work on Wednesday evenings at prayer meeting time to join in an open air service.

The Church was opened by the Rev. J. A. Clark (now Dr. Clark) of Knox Church, on November 22nd., 1908. In 1909,

became an augmented charge. The same year in October, Rev. C. A. Mitchell was called to the pastorate of Hillhurst Church, when he threw himself wholly into the work of building up a substantial congregation in that rapidly growing section of the city.

Rev. Mr. Mitchell resigned his charge of Hillhurst Congregation in April, 1911, to move to British Columbia. The next pastor was the Rev. P. A. Walker, B.A., of Montreal. Under Mr. Walker's pastorate, rapid progress continued to be made. The present fine church building was erected on January 26th., 1913, the church was opened by Professor J. M. Millar.

Mr. Walker's ministry ended on March 4th., 1916, when he resigned to return to Eastern Canada.

After a vacancy of three months, the Rev. Robert Macgowan, B.A., of Winnipeg, was asked to take charge of the work for a year. A unanimous call, was received and accepted by Mr. Macgowan on January 17th, 1917, to become their permanent pastor.

Mr. Macgowan at once threw himself into the work of reducing the debt on the church building and in the space of about two years succeeded in raising about $20,000 towards this object—nor in the meantime did he neglect his regular ministerial duties, for he faithfully continued his work of visitation and preaching and it is safe to say that there is no better loved minister than the present minister of Hillhurst. The congregation is now in a flourishing condition with a membership of three hundred, and a Sunday School numbering three hundred and ten scholars and twenty-four teachers.

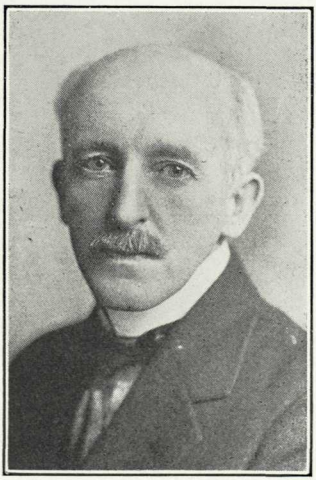
There is every sign that the congregation which, fourteen years ago laid down their trowels to pray as the work of the building proceeded, will reap the fruits of their labors in seeing the cause which made such progress during those years, become not only a large and flourishing congregation but a centre of light, spiritual power and missionary enterprise in coming days.

The Rev. A. W. K. Herdman, B.A., minister in charge of Manchester and Glen More Home Mission Fields, Manchester South of Victoria Park on Macleod Trail is an interesting Home Mission, with a fine Sabbath School and preaching services conducted. Mr. Herdman is assisted in the work by devoted Chris-

tian workers. Besides, the Rev. Mr. Herdman conducts a service alternately in Glenmore school house on Sabbath afternoons. It is a noble work Mr. Herdman and helpers are carrying on in Manchester and Glenmore Mission.

NORTH CALGARY HOME MISSION

In charge of the Rev. Captain Muncaster. Captain Muncaster reports as early as 1910, the growth of the city northward and north east invited church extension and mission services and Sunday Schools were established in North Calgary and at Belfast. The building now used by the North Calgary congregation, half way between the Nose Creek bridge and Centre Street was opened for service just two years ago, and last year an addition was made to the church at Belfast. Both congregations are under



REV. J. McLEAN BEATON
Formerly missionary of North Calgary and Beddington now of Dryden, Ontario.

the charge of Rev. Captain W. H. Muncaster. The Rev. J. M. Beaton, now of Dryden, Ont., spent several years of his ministry in charge of North Calgary Mission and Beddington. Mr. Beaton was a faithful missionary. He made himself at home amongst

his people and was a great friend of the young people and the children. He left the most kindly feeling in the hearts of the people towards him, both old and young. Many a cold drive and walk he had to make in those pioneer days.

THE PLEASANT HEIGHTS PRESBYTERIAN CONGREGATION

In charge of the Rev. F. J. Hartley, B.D. Mr. Hartley reports:—

The Pleasant Heights congregation in the north western part of the city was organized nine years ago. Rev. A. W. K. Herdman, B.A., supplying ordinances, and a substantial church was built. The people in this part of the city are nearly all old country people, mostly Scotch and dreading debt. They built the church as they could pay for it. Accordingly, Pleasant Heights with a comfortable church is without debt to-day.

In 1916, Rev. F. J. Hartley, B.D., was appointed, ordained Missionary and the next year was called. The church has under his ministration been thoroughly organized. Mr. Wm. Macfarlane, being Superintendent of the Sunday School. Messrs. Joseph McConnell, Samuel Tyson, John Lang, Sydney Parkis being elders. Mr. Samuel Tyson, Chairman of the Managing Board, Mrs. J. McConnell, President of the Ladies' Aid, Mrs. Hartley, President of the Missionary Society. Miss Daniel, Organist. The church has about seventy members since the Technical and Normal schools have moved into this part of the city; a good prospect of successful work is before the congregation.

ST. PAUL'S PRESBYTERIAN CHURCH

The present pastor of St. Paul's Presbyterian Church is the Rev. Captain McColl, recently settled. This congregation like others in the city was nourished at its beginning by Knox Church. The Rev. J. S. Shortt, M.A., when assistant to Rev. J. A. Clark, took charge of the work in St. Paul's Mission. Later on, the Rev. S. B. Hillocks, B.A., was pastor for a period. Then the Rev. A. C. Wishart, B.A., was called. For ten years Mr. Wishart continued the faithful pastor of St. Paul's Presbyterian Church.

BANKVIEW CONGREGATION

Whose pastor is the Rev. A. Rannie, B.A. This congregation has had an excellent history under the pastorate of the Rev. Mr. Rannie. The Master's work is carried on with great efficiency and success. Mr. Rannie has a band of faithful associates with him in the work. Rev. Mr. Rannie is Moderator of the Synod of Alberta.

SOUTH CALGARY CHURCH (UNION)

Rev. Mr. Lund, pastor, who is doing excellent work in that section of the city.

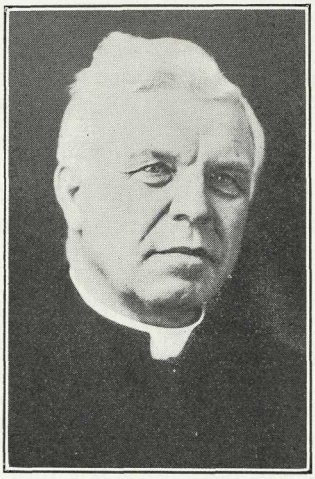
OGDEN PRESBYTERIAN CHURCH

Andrew Crawford Bryan, B.A., B.D., subject of this sketch, is a native Canadian, born in 1867 at Hadlow, within sight of the city of Quebec. His early education was received mostly at St. Francis College, Richmond, Que., where later he taught for four years. In 1888, he graduated in Arts from McGill University; and in Theology, with the degree of B.D. from Queen's, in 1895. After a winter in Edinburgh and Glasgow, he was called to Knox Church, Westport, in the Presbytery of Brockville, where he spent a happy and useful pastorate of eight years.

In 1904, he responded to the call of the West and was stationed at Nanton, Alta. This ordained mission field comprised six preaching points at the time, and stretched from Willow Creek, in the foothills to the Little Bow River on the prairie, a distance of some thirty-five miles, with an average breadth of about fifteen miles. After eight strenuous years here a self-supporting charge was built up at Nanton, and four student mission fields erected. In 1912, Mr. Bryan accepted a call to St. Andrew's Church, Lethbridge. An inadequate church plant, a crushing debt, the great war and a vigorous prohibition campaign made the three and a half years spent in Lethbridge exceedingly trying.

Toward the end of 1915 Mr. Bryan was settled in Taber, Alta, and continued his ministry there till the Fall of 1921, when he passed on to Ogden. Despite hard times and a severe breakdown in the pastor's health, the Taber record is: A manse purchased, the church debt decreased, and the membership roll greatly augmented. Mr. Bryan's ministry culminated in Taber,

as in Nanton in a union on the part of Presbyterians and Methodists.



REV. A. C. BRYAN, B.A., B.D.
Pastor of Ogden Church, Calgary, formerly labored in Nanton, Lethbridge and Taber, Alberta.

Mr. Bryan has been both Moderator and Clerk of the Presbyteries of Macleod and High River, and Moderator of the Synod of Alberta in 1912. In 1923, he was appointed by the Synod of Alberta as one of its members to the First General Council of the United Church of Canada.

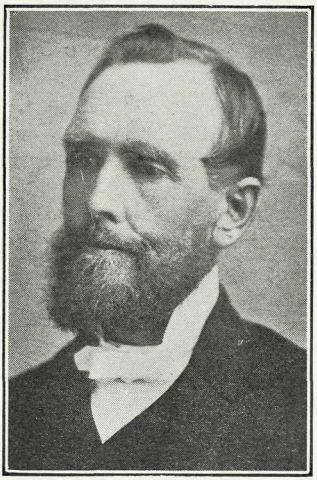
Mr. Bryan has been for some years a member of the Synod's Prohibition Committee and has ever taken a deep interest in this cause. Many of the pamphlets used extensively in the Prohibition Campaign of 1920 and 1923 were the product of his pen. He has also bent his bow successfully against many a wet correspondent in the press.

It is only fair to add in conclusion, that much of Mr. Bryan's success in his work has been due to the hearty and capable cooperation of the lady in the manse. What Mrs. Bryan has wrought as Choir leader, President of the Ladies' Aid, President of the W.M.S., teacher in the Sunday School, director of the orchestra, pastoral visitor and confidential adviser to raw students and bachelor minister would take volumes to tell.

CHAPTER XII

PIONEER MISSIONARIES OF BRITISH COLUMBIA

THE first missionary was sent out by the Irish Presbyterian Church in 1861, the Rev. John Hall. Mr. Hall labored faithfully until 1865, when he resigned and went to New Zealand where he labored for forty years, after which he returned to Ireland where he died in 1911.



REV. DANIEL DUFF
Early missionary in British Columbia.

The second missionary was the Rev. Robert Jamieson, also of the Irish Church, but appointed by the Church in Canada. On the 16th of July, 1862, he arrived in Victoria. The Rev. John Hall extended a cordial welcome to Mr. Jamieson and gave him valuable assistance in establishing his headquarters at New Westminster. Mr. Jamieson labored for many years amid great discouragements, with great fidelity and devotedness. His

congregations were small and fluctuating, occasionally prospects were bright but often the times as he describes them were "very very hard." He was the sole missionary of the Canada Presbyterian Church till 1864, when he was cheered by the arrival of the Rev. Daniel Duff, who like Mr. Jamieson, labored with great zeal and fidelity in various places in Vancouver Island and on the mainland. In consequence of ill health, he returned to Ontario in 1867.

In 1869, another missionary from the Canada Presbyterian Church, the Rev. Wm. Aiken, arrived, but he too remained in the province only a few years, during which he rendered excellent service. He returned to Ontario in 1872.

Missionaries under the auspices of the Church of Scotland were sent out to British Columbia.

The Revs. Messrs. Nimmo, Somerville, and MacGregor came under the auspices of the Church of Scotland, each of whom after a few years of valuable service, returned to Scotland.

Extracts from the Presbyterian Church in Canada Synod Reports, 1864-1870

Foreign Mission Committee: Messrs. J. McTavish, R. F. Burns, D. H. MacVicar, W. B. Clark, Dr. Taylor; Messrs. T. Wardrope, T. Lowery, D. Inglis, R. Ure, W. Reid, J. Gray, W. Caven, J. Smith, J. Laing, J. J. A. Proudfoot, W. S. Ball, J. Stevenson, W. Inglis, James Black, J. Morrison, J. Scott (N), Dr. Holden, Mr. Wylie, Mr. D. McLellan, Dr. McQueston; Messrs. J. Dougan, W. Clark, G. Rogers.

The correspondence entered into with the Free Church of Scotland issued in a generous offer of £100 sterling a year for the support of a missionary in British Columbia. It is regarded by your committee as providential that they had at the time in their hands the offer of a volunteer in all respects qualified, who with a whole-souled consecration, (which of itself is a primary requisite) was ready to go forth wherever they might choose to send him. With the consent of the committee, Mr. Duff carried out an intention previously formed of spending the winter in the old country. He was ordained and designated at London by the Presbytery of the Boards on the 19th of April, (a blessed meeting long to be remembered), and set sail for his distant destination from New York on the 23rd. of May. Since the sessions of synod commenced, advices have been received

from him announcing his safe arrival at Panama. Special thanks are due to the Colonial Committee of the Free Church of Scotland for their liberal grant; nor can we lose sight in this connection of the great loss which we, in common with the other sections of the colonial field, have sustained in the death of Dr. John Bonar, the indefatigable convener, to whose singular energy, urbanity and tact this wide-spread enterprise lies under such lasting obligations.

The Presbytery of British Columbia (connected with the Church of Scotland) was organized in 1875, Rev. Simon MacGregor, moderator; Rev. Wm. Clyde, clerk, and Rev. George Murray, with Rev. Robert Jamieson, as corresponding member. One of the first acts of the presbytery was the ordination to the ministry of Alexander Dunn and A. B. Nicholson. Mr. Dunn, Rev. George Murray and Rev. B. K. McElmon still remain.

The above statement regarding the early Presbyterian missionaries in British Columbia is based chiefly on an article from the pen of the Rev. Dr. Logan, of Vancouver, which appeared in the January *Record*, 1917, and from Dr. Gregg's *History of the Presbyterian Church in Canada.*

Notes from the Rev. Dr. Dunn's History of Presbyterianism in British Columbia

The Presbytery of British Columbia in connection with the Church of Scotland, was formed September 1st., 1875, consisting of Rev. Simon MacGregor, (moderator); Rev. Wm. Clyde (clerk); Rev. George Murray, Alexander Dunn and Alexander B. Nicholson, the last two being ordained at said meeting and their names added to the roll. Mr. MacGregor was minister of St. Andrew's Church, Victoria, B.C., Mr. Nicholson had charge of the rural districts in vicinity of Victoria, Mr. Clyde in charge of St. Andrew's Church, Nanaimo, Mr. Murray in Nicola Valley and Mr. Dunn had charge of the district along the Fraser River now covered by the Presbytery of Westminster. Rev. B. K. McElmon was settled in Comox. Rev. Robert Jamieson was in charge of St. Andrew's, New Westminster. Mr. Jamieson came from Ontario, in 1862. Rev. D. Duff also came from Ontario. Rev. W. Aitken labored at Nanaimo and other points with much ability for a short time then returned to Scotland. Mr. Duff also returned to Ontario. Within six years of its formation all

the original members of the Presbytery of British Columbia left the province excepting the Rev. Mr. Dunn, who remained pastor of Langley and associated stations for eleven years. During that time three churches were built, at Langley, Mud Bay and Arm or Delta. Dr. Dunn mentions in his book, *Presbyterianism in British Columbia* regarding the people to whom he ministered at Langley and adjoining districts. "The people to whom I ministered at Langley and adjoining districts almost to a man treated me from first to last with much kindness and consideration and at our departure in 1886, they presented us with handsome gifts, together with a purse containing $104.00."

REV. DR. AND MRS. ALEXANDER DUNN
New Westminster, B.C.

For nine years previous to 1875, the Church of Scotland had a minister stationed at Victoria, first, Rev. T. Somerville, M.A., second, Rev. Simon MacGregor, M.A., lately of Appin, Scotland. For ten years subsequent to 1875, the Presbytery of British Columbia in connection with the Church of Scotland, occupied almost all the chief centres of population throughout the province. During these years seven church edifices were erected, all free of debt except one. These main positions were

held and these churches and manses were built during the darkest and most depressing period known in the history of the country.

From 1875 to 1885, the population of the province remained all but stationary. The Cariboo gold fever had almost spent itself. Money was so scarce in some quarters that difficulty was experienced in obtaining the necessaries of life, but the building of the C.P.R. revolutionized matters generally. Men could then readily find remunerative employment, money began to circulate more freely, farmers could dispose of their products at fair prices. From 1885, the tide of immigration began to rise and it continued to increase in volume until, in 1891, the population was double and treble in some districts what it was five years before. The Canadian Church came in with the tide and reaped the many advantages accruing from that favorable circumstance.

The Presbytery of British Columbia met once a year, generally in St. Andrew's Church, Victoria, on the first Wednesday in May. On looking back to these early years of ministerial life in British Columbia, while I remember some things fraught with pain, I also remember many times and occasions of happiness of the purest kind, the preaching of the Gospel at the places of meeting and from house to house was one of these pleasures. I was always glad when the Sabbath came, was always able to keep appointments and, rain or shine, good roads or bad, I always found the people waiting. Almost all attended. Many felt lonesome, some felt homesick, especially when Sunday came. Most appeared eager to hear the Gospel preached, to gain something to cheer and strengthen them in their struggles. To preach to people in such frames of mind was a great pleasure, involving at the same time deep responsibility. Previous to the union of the congregations with the Presbyterian Church in Canada, the ministers of the Church of Scotland in British Columbia were as follows:

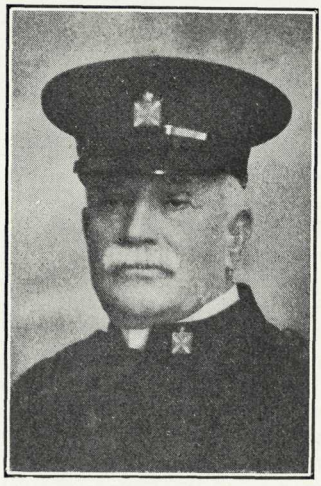
On Vancouver Island: St. Andrew's church, Victoria—Rev. L. Somerville, Rev. S. McGregor, Rev. R. Stephen; St. Andrew's church, Nanaimo—Rev. Wm. Clyde, Rev. A. H. Anderson, Rev. J. Miller; Comox—Rev. B. K. McElmon; Wellington—Rev. James Christie. On Mainland: Langley, Maple Ridge—Rev. Alex. Dunn; Nicola Valley, Cache Creek, Clinton, etc.—Rev. George Murray.

CHAPTER XIII.

MISSIONARY EXPERIENCES

By Rev. Dr. John Campbell, (Victoria, B.C.)

IN 1843, the Hudson's Bay Company established a trading post at Camosun, the Indian village of the Soughees tribe, where now stands the beautiful city of Victoria, the "Queen of the West" and the capital of the province of British Columbia.



REV. MAJOR JOHN CAMPBELL, PH.D.
Victoria, B.C.

Victoria is the seat of government, a residential city, a city of beautiful homes, picturesque parks, fine drives, and streets for cleanliness and beauty nowhere surpassed in Canada.

The Indians on the Pacific coast were remarkable for selecting the most beautiful sites for their villages and that of the village of Camosun was the most charming north of California. A bird's-eye view of it shows a land-locked harbor behind Beacon

Hill, a forest clad undulating range of hills towards the setting sun. Mount Baker, the giant of the Cascades, its head covered with eternal snow, and towering in the blue vault of heaven, is seen toward the rising sun. To the south, across the straits of Juan de Fuca, are seen the snow-covered Olympic Mountains in the State of Washington.

The climate is a delightful medium, being neither cold in winter nor hot in summer, mainly due to the Japan Current and the physical geography of the southern part of Vancouver Island.

Sir James Douglas was the first factor of the Hudson's Bay Company here. He and those associated with him as their names indicate, MacTavish, Munroe and Findlayson, were men from "Bonny Scotland." In religion, as might be expected, they were Presbyterians, but the Presbyterian Church of "The Land of the Hill and the Heather" was not then as faithful in looking after the spiritual welfare of those who left her shores as she is now. They were nearly twenty years roughing it on the Pacific slope before a minister of the Presbyterian Church was sent them to conduct divine service according to the simple but impressive form of the church of their fathers.

Great bodies move slowly, and so, while the Colonial Committee of the Church of Scotland and the Canadian Presbyterian Church were discussing the advisability of taking up the work in this far west, the General Assembly of the Presbyterian Church in Ireland took the initiative and sent across the sea as a foreign missionary, the Rev. John Hall, a talented young man from Belfast. He arrived at Fort Camosun after a long voyage around the "Horn," in June, 1861, and preached the first sermon under Presbyterian auspices on the last Sabbath of that month in the police court room, where, no doubt, the Gospel was greatly needed, and thus he became the pioneer of Presbyterianism on the Pacific coast.

The social and religious conditions of Victoria at that time, the time of Cariboo and Fraser River gold-mining excitement, were such as to need a man of strong faith and tactful, and such a man was the energetic, scholarly and optimistic young Irishman from Belfast.

At once he gained the confidence of the young Presbyterians who gathered around him. The Sacrament of the Lord's Supper was observed in Victoria for the first time according to the

rites of the Presbyterian Church, on the second Sabbath of January, 1862, when fifteen men and two women were at the communion. On the third day of February, three weeks after the first communion, a meeting was held to organize a Presbyterian congregation at which twelve men were present. The Honorable Chief Justice Cameron was voted to the chair, and the following resolution was passed, which brought Presbyterianism into visibility in British Columbia, "That this meeting do now and hereby organize itself into a congregation to be called "The First Presbyterian Church of Vancouver Island" and that the Rev. John Hall be and is hereby invited to be its pastor."

At that meeting a committee was appointed to purchase a site, and erect a church. A site was purchased for $1,100, and a building erected which was dedicated to the worship of God, in March, 1863. The formal dedication of the church was the occasion of great rejoicing among the little band of faithful Presbyterians, for it was the first Presbyterian church on British territory, not only west of the Rocky Mountains, but west of Dr. Black's church at Kildonan.

Soon after the dedication of the church, a Sabbath school was organized, the first in the province, with two teachers and seven pupils. A silk banner was presented to the school by one of the ladies, in the centre of which was beautifully painted the "burning bush" with the words, "Faith, Hope and Charity" across the field, and "First Presbyterian Church Sabbath School, organized in 1863" around the border. That banner is still hanging in the school.

Many changes have taken place in the congregation, in the Sabbath school, in the pulpit and in the pew, but the bell with its silvery tone which called the people to the church dedication on that Sabbath morning, fifty-three years ago, still peals out from the tower of the beautiful new church its reminder to the people of God, to assemble to worship Him in the beauty of holiness.

Within a year after the church dedication, Mr. Hall went to Australia, and the Colonial Committee of the Church of Scotland sent out the Rev. Dr. Somerville, who was pastor for two years, at the end of which time he returned to Scotland and was succeeded by the Rev. Dr. Reid, who was sent out from

England, a man who, by education and ordination was a Congregationalist, but became identified with the Presbyterian Church and did excellent work.

In 1882, the congregation was received into "The Presbyterian Church in Canada" and placed on the roll and under the supervision of the Presbytery of Toronto.

The year after the arrival of the Rev. John Hall on Vancouver Island, the General Assembly of the Presbyterian Church in Canada sent the Rev. Robert Jamieson, a member of the Presbytery of Toronto, as a missionary to the Fraser River Valley. He began work at New Westminster, where he built St. Andrew's Church, the first Presbyterian church erected on the mainland. Thus, the Rev. John Hall and the Rev. Robert Jamieson were pioneers of Presbyterianism in British Columbia, the one being the apostle of the General Assembly of the Irish Presbyterian Church to Vancouver Island, and the other that of the Canadian Presbyterian Church to the mainland. More suitable men could not have been sent.

In 1884, the Rev. Donald Fraser, a graduate of Queen's College became pastor of First Presbyterian Church, and being a strong preacher and a fearless energetic man, did good work. Mr. Fraser died in 1891, and was succeeded by the Rev. Dr. Campbell, a graduate of Knox College, who was pastor for twenty-one years, and since the outbreak of the war has been chaplain to His Majesty's troops. Dr. Campbell's induction into the pastorate of First Presbyterian Church, Victoria, was the last official act of the Presbytery of Columbia, whose bounds were co-extensive with the province, for the General Assembly of that year divided the Presbytery of Columbia into three presbyteries, Victoria, Westminster and Kamloops to constitute the Synod of British Columbia.

In the territory which is now occupied by the Synod of British Columbia where fifty-three years ago was only one church, now there are five presbyteries with twenty-seven self-sustaining congregations, twenty-nine ordained mission fields and forty-three student mission fields. Surely "the little one has become a thousand, and the small one a strong nation."

First Church has for over half a century occupied a prominent place in the extension of the Gospel on the Pacific slope, for she had strong men in her pulpit, and good men and women in her pews.

Presbyterian Mission Work Among the Chinese on Vancouver Island

By Rev. Dr. John Campbell, (Victoria, B.C.)

Chinese came across the Pacific to British Columbia much earlier than most of the people in Eastern Canada seem to know. Many of them were engaged in gold-mining in Cariboo and the Fraser River. For many years little was done by the Christian churches to give them the Gospel of Jesus Christ. They seemed anxious to send missionaries to China to bring the glad tidings of salvation to the "heathen Chinee" but they paid little attention to the heathen Chinaman who came to their own door from far-off benighted China.

In time, however, the scales fell from the eyes of the Presbyterian Church in Canada, and in 1892 the General Assembly appointed the Rev. A. B. Winchester, missionary to the Chinese of British Columbia. The work was begun in Victoria, and soon spread to Vancouver, Nelson, Cumberland, Calgary, Ladysmith and other towns. Some years previously, Mr. Winchester was a missionary in China, and had the advantage of being familiar with the customs and habits of the people, and a fair knowledge of the Cantonese dialect.

All the Chinese on the west coast were from the province of Canton. He had an assistant, Mr. C. A. Coleman, who also had been for several years in China and could speak the language fluently. While Mr. Winchester was superintendent of the work in this province, and concentrated most of his efforts in Victoria, where were five thousand Chinese, Mr. Coleman had charge of the work in Vancouver city. The hall in which the work was begun in Victoria was near Chinatown, and the mission greatly prospered. The Young Peoples' Societies of the Presbyterian churches of the city supplied teachers who gave instruction in reading and speaking English for about one hour every evening. The teaching of English was to induce the young men of Chinatown to come to the mission, for they knew their success in this country largely depended on their knowing the English language. At the conclusion of the English classes, a Gospel service was held, conducted by Mr. Winchester, in Chinese, at which all the pupils of the English classes were present. So successful was the work, and so many professed faith in Jesus that the superin-

tendent, in 1898, applied to the Presbytery of Victoria to have a congregation organized in Chinatown to be named as "The First Presbyterian Chinese church." The application was granted, and a congregation was organized with an *ad interim* having Mr. Winchester as moderator. It is very significant and appropriate that the First Presbyterian Chinese congregation in Canada should be organized in Victoria and under the very shadow of First Presbyterian church, the mother of Presbyterianism west of the Rocky Mountains.

Within two years three very intelligent devoted young Chinamen were elected and ordained as elders. Two of them are still in the session, the other having returned to China, where he is reported to be doing good work among his countrymen.

Mr. Winchester accepted a call to Knox Church, Toronto, and Mr. Ng Man Hing was appointed as missionary to the Chinese in Victoria, and his assistant was Mr. Mah Seung. Mr. Ng was a graduate of the Presbyterian College at Canton. He was a shrewd Oriental, who mingled superstition with his Christianity, and occasionally pulled the wool over the eyes of the wise men of the General Assembly's Foreign Mission Committee. The Rev. S. Ewing was appointed by the Committee to succeed Mr. Winchester as superintendent. After two years he was retired, and the office of superintendent abolished. Mr. Ng was removed to Toronto and Mr. Mah had full charge of the work in Victoria.

At this time, 1899, Miss Caroline A. Gunn, of London, Ont., was sent to Victoria as missionary to the women and children in Chinatown. After acquiring a fair knowledge of the Cantonese language under the tuition of Mr. and Mrs. Mah, she did good work for several years, being greatly respected and much loved by the mothers and their little children. She went back to London, owing to her health being such that she could not continue the strain of teaching and visiting from house to house among the Orientals in Chinatown, whose surroundings at times, were not the most attractive to the aesthetic notions of a refined young woman of education and culture.

Mr. Mah was removed to Cumberland, and Mr. L. W. Hall, who was in charge of the mission there, was taken to Victoria. Most of the missions which were in excellent condition in British Columbia years ago are now practically abandoned. Those,

however, at Victoria, Vancouver and Cumberland are in fair condition.

All denominations adopted the same method of carrying on the Gospel work, namely, teaching English first, followed by a Gospel service. Very few now attend the classes for acquiring English and, consequently, few are at the Gospel services. The cause is not that the young Chinese are less interested than they were, but the Chinese immigration tax of five hundred dollars *per capita* imposed by our government, prevent young Chinese from coming to British Columbia and those who have been here before that tax was imposed have learned all the English they need to earn money, and so drop out of the English teaching classes and, consequently, out of the mission, unless they have, in the meantime, become interested in the Gospel. Thus, our Gospel mission work in British Columbia among the Chinese is at a low water mark. It is not desirable that the Pacific coast should be flooded with Orientals, but it is scarcely fair that the Chinaman should have to pay five hundred dollars for the privilege of coming into Canada, while other nationalities less desirable than the Chinese should be allowed to enter Canada free of immigration tax; also that we should expect China to admit our people into China free. We, as a Christian nation, do not practice the Golden Rule.

Indian Missions on Vancouver Island

By Rev. Dr. Campbell, (Victoria, B.C.)

The island of Vancouver is about three hundred miles long by an average of about one hundred miles wide. For "sheltered valleys and stormy capes," rugged mountains, mineral wealth, giant trees, trackless forests abounding in bear, panther, elk, deer, willow grouse and English pheasant, there is no island in the north Pacific equal to Vancouver Island.. The pheasants are not native, but were introduced by the Hudson's Bay Company forty years ago and they multiplied very rapidly, for the climate was favorable and there are few birds of prey and no foxes on Vancouver Island. The west coast of this interesting island is rugged and rocky and noted for its creeks, lakes and rivers and abounding in halibut, cod, salmon, trout and other species of the finny tribe, that would delight the heart of any disciple of Noah Webster or Izaak Walton. The scenery, whether

viewed from the Gulf of Georgia on the east or the Pacific Ocean on the west, is a continuous kaleidoscopic panorma of ever-changing landscape of rugged grandeur and poetic beauty which eclipses even that of "the land of the hill and the heather." The climate is delightful, being neither hot in summer nor cold in winter, but a pleasant and salubrious medium, especially in the southern portion of the island. The temperature is regulated by the Coast Range Mountains and the Japanese Current, which corresponds to the Gulf Stream in the Atlantic. It flows from the warm waters of the East, and the Indian Ocean and strikes the west coast of Vancouver Island about the middle, one branch of it flowing towards Cape Scott in the north, and the other towards Glover Point in the south and enters the harbor of the city of Victoria.

On Vancouver Island, the only part of British Columbia in which the Presbyterians carry on mission work among the aborigines, there are fourteen different tribes of Indians, all speaking the same language, but different dialects. The language of these tribes is very simple and very expressive and by no means difficult to learn. Few of our missionaries or teachers of the mission schools have, however, made any effort to learn the language, but were satisfied with having a smattering of Chinook. This is a jargon of English, French, Spanish and Indian words made by the officers of the Hudson's Bay Company in early days for trade purposes with the Indians. All the coast tribes speak Chinook, which is now the general medium of communication between such of them as do not understand each other's dialect. This commercial jargon has only four hundred and fifty words, and has no verbs and no words to express the doctrines of Christianity, and the teaching of the Word of God in relation to the Atonement. To try to preach the Gospel in Chinook is a farce, an utter impossibility, and mainly the cause of our missionaries bringing so few of the adult Indians into the Church. The children, however, are being brought into the Kingdom by our missionaries in very encouraging numbers, but the children are taught English in our mission schools and they memorize the Catechism and read the Bible in English and all the divine services for them are conducted in English.

Mr. William Duncan of the Church of England, the first Protestant missionary to the Indians on the West Coast, has

declared time and again that missionaries should learn the Indian language, for it is impossible to teach the Gospel of Jesus Christ in Chinook. Mr. Duncan has been at Metlakatla, in the north of British Columbia, for over sixty years, and has been the means of converting the Indians there, from being blood-thirsty savages and given up to atrocious habits of cannibalism, to being a highly civilized and Christianized community, so he knows of what he speaks.

Our General Assembly's Missionary Committee, in sending missionaries to the West Coast Indians, should make it a *sine qua non* condition that they learn the Indian language.

The only hope for Christianizing the Indians is to educate and Christianize the children, for notwithstanding all the missionary work done amongst them by the Catholic and Protestant churches, the religion, with few exceptions, of the Indian of seventy years ago, is the religion of the Indian of to-day.

The religion of the West Coast Indians, if it can be called a religion, is a cross between witchcraft and spiritualism, of which the "shuman" or medicine man is the medium. He is supposed to be in communication with spirits, whom they believe he can call up at any time, and use at will to help or injure his fellow-tribesmen. All catastrophes on sea and land and all pain and sickness they firmly believe to be the work of witchcraft and evil spirits. Spirits, good and bad are present everywhere, the Indian believes although visible only to the shuman, the shuman who with a magic rod, a wooden rattle, a soul-charm, yelling and gesticulating, frantic calls, professes to break the spell of witchcraft, drive out the evil spirit, and heal the patient. After performing a vigorous ceremony of bodily contortions and demoniacal gesticulations, he falls to the ground, apparently in a trance, and while in that condition, those around him watch to catch up any word that he may utter. Should he utter the name of the witch, she is at once sought out and put to the most cruel death, although her character previously was blameless. Both the friends and enemies of the shuman stand in terror of him, for woe betide the man or woman who incurs his displeasure for he is sure to take vengeance at an early opportunity. The advent of the missionary and the civil law have largely checked the practise of this superstition, but there are tribes in British Columbia

which have not yet been reached by the missionary of the Gospel, or the influences of civilization.

British Columbia Indians are not believers in the resurrection of the body, although firm believers in the immortality of the soul and in a future state in a world beyond the setting sun. To show their respect for the dead they deposit at the graves their bows and arrows, their guns, canoes, blankets and ornaments. It is very pathetic to see at the graves of little children their toys and playthings. This custom has no religious significance any more than has the placing of flowers by Christians at the graves of departed friends. The Indians, however, believe that the spirits of the dead often visit the graves and, seeing these things as the tokens of affection and love, are greatly pleased.

The first missionaries to the Indians of the north west Pacific coast, were two Catholic priests that arrived with Spanish adventurers, who, more than a hundred years ago, came around Cape Horn to trade with the Indians of Nootka Sound. After a few months of fruitless effort to establish a mission, they abandoned the work and returned to Madrid. Every day they remained among the Indians their lives were in danger, for the tribes were continually at war with each other, which they carried on with revolting cruelty, beheading the men and enslaving the women and children. The heads of their victims they used as trophies of war at their dances.

After this, the Roman Catholic Church sent other priests who were as unsuccessful as their pioneer predecessors. The only indication now of their presence at some of the villages is the decayed foundation logs of the huts in which they lived. This, however, is sufficient for the Catholic Church in British Columbia to claim that these villages and tribes were pre-empted by them as mission fields, so that they look on all Protestant missionaries as intruders. They call our missionaries, sects and intruders who spoil their work and pervert their children. The Catholics, in their methods of missionary work are wiser in their day and generation than we are. They devote comparatively little time to the Christianizing of the adult Indians, but concentrate their efforts in training the children in the *tenets* and practices of the Catholic Church. Their time and work and energy increase in geometrical ratio on the three classes of men,

women, and children. Their primary aim is to baptize the children, and when a child is baptized by a priest the Catholic Church lays claim to him anywhere, and everywhere, and under all circumstances, no matter what he himself or his parents may say or the "bigoted sects," as they are pleased to call Protestants, may teach. Their motto seems to be, "once a baptized Catholic always a Catholic." That surely is perseverance of the saints with a vengeance.

In 1874, Bishop C. J. Seghers and Father A. G. Brabant, made the first visit of the third effort of the Catholic Church to establish mission stations on the west coast of Vancouver Island. In this they succeeded, and began the work by baptizing in several villages between Cape Flattery and Nootka Sound, over eight hundred children, and that in one month.

The four principal churches of Canada, the Presbyterian, Methodist, Episcopalian and Roman Catholic are all doing considerable work among the Indians of Vancouver Island, and contiguous islands on the west coast. The first missionary to the Indians here, sent out by the Presbyterian Church, was the Rev. J. MacDonald, a devoted and talented young man. He arrived in 1890, and after visiting several tribes, began work at Alberni, near the middle of the island, where there are two tribes, the Shisahts and the Opichsahts. His assistants were his sister and Miss Leister, young women well educated and greatly interested in the work to which they were appointed. After two years, Mr. MacDonald returned to Ontario. His successor was Miss J. B. Johnson. While she was in charge, a boarding school was built to accomodate fifty children. She was a woman of much energy and good executive ability. Miss Johnson was succeeded by Mr. and Mrs. J. Motion and Mrs. Cameron as teacher. Mr. and Mrs. Currie with several assistants are in charge. At Veluelet, in 1894, the Rev. Mr. Smart, Ontario, opened a day school, which was taught by Miss Armstrong, who did excellent work. Mr. Swartout, conducted services in all the villages on both sides of Barclay Sound and Alberni Canal. These services were well attended and much appreciated by the Indians. The Indians at Veluelet are in comfortable circumstances and live in well-furnished houses. The house in which Mr. Swartout usually held Sunday services was built by the Indian himself. The rooms were carpeted

with beautiful Indian rugs. His wife was a graduate of the Presbyterian boarding school at Alberni. She led the service of praise with a Guelph cabinet organ.

The source of income of the West Coast Indians is fishing, seal and whale hunting, and hop picking, in the Oregon and Washington hop fields. The village of Dodgers Cove, the name of the Ohialets, is half way between Alberni and Veluelet. It is like all the Indian villages, beautifully situated. Here the Presbyterian church had a very successful day school, with services every Sabbath for the parents and their children. The teacher was Mr. McKee, who was assisted by his wife, one of the noblest of Christian women. At Guelph, Ont., she was a public school teacher. She gave her services at Dodger's Cove without any remuneration from the church. Her services were of the best, and the church should have given her some compensation *sic vita*. The work there is now abandoned, for the Indians have moved away to another reservation, and Mr. and Mrs. McKee have retired from mission work to the Indians. It may be said to the credit of Mrs. McKee that the school house at Dodger's Cove was a model of cleanliness, betraying the dainty touch of a woman's hand. The children were well taught, well dressed and spoke English with marvellous fluency and correctness.

At Ahousaht, a beautiful Indian village on Flores Island, is the most northerly point at which the Presbyterian Church has a mission among the Indians of British Columbia. The Ahousahts were the strongest and the most savage of all the Indian tribes on the west coast. Many years ago they took possession of Flores Island by treacherously massacring, on a dark night, every man, woman, and child to which the island belonged.

In 1895, the Presbyterian Church sent Mr. Russell as teacher and missionary to the Ahousahts. His assistant was Miss McNeill. All the children of the village were taken into the school and made excellent progress. After a few years, a large boarding school was erected. Mr. and Mrs. Russell returned east and Mr. and Mrs. Butchart were put in charge of the work. They did good work.

They were succeeded by the Rev. J. H. Millar, B.A., who had as assistants, Miss McNeill and Miss MacKay, most efficient and competent young women. After a few years of

faithful work, Mr. Millar resigned his Ahousaht appointment and accepted the pastorate of a church in the middle west, when he made Miss MacKay mistress of the manse as Mrs. Millar. Mr. Millar was succeeded at Ahousaht by Rev. J. Ross, who had been for several years missionary at Dodger's Cove, Veluelet and other villages on Barclay Sound. Mr. Ross, being a practical house-carpenter, greatly improved the boarding school buildings. Mr. Ross followed the example of his predecessor and made Miss McNeill, his assistant, Mrs. Ross, his wife.

A year ago, Mr. Ross resigned his appointment to Ahousaht and was succeeded by Mr. Vanderveen who, while he was missionary to the Veluelet Indians, married the teacher of the Ahousaht boarding school. Mr. and Mrs. Vanderveen have great influence over the Indians and their children and are doing splendid work among the tribe. Last summer, the boarding school building at Ahousaht and also that at Alberni, with almost all the furniture, were burnt. It was, without doubt, the work of incendiarism.

While the carrying on of mission work among the coast Indians by the boarding school system is more expensive to the Church than that of the day school, it is much more satisfactory and yields much better results. By the former, the children are all the year round under the care and supervision of those in charge, while by the latter, when the parents go to the fruit and fish canneries and the hop-picking fields, they close their homes and take their children with them and thus, practically cause the day schools to be closed the greater part of the summer. The Roman Catholics have a large boarding school at Clayoquot, on the west coast, between Ahousaht and Veluelet, to which they take the children of their tribes to be educated. At that school there is an efficient staff of priests and nuns to teach the children the elementary branches of English education but more especially the doctrine and practices of the Catholic Church.

We should not forget that all this country at one time belonged to the Indians, and we came across the Atlantic and took possession of it and therefore the Christian Church, without speaking of the State, should make adequate provision for the Indian. We should send the Gospel to foreign lands, but the heathen at our door, whose land we have taken, "this beautiful Canada of ours," should be our first care, but it is not.

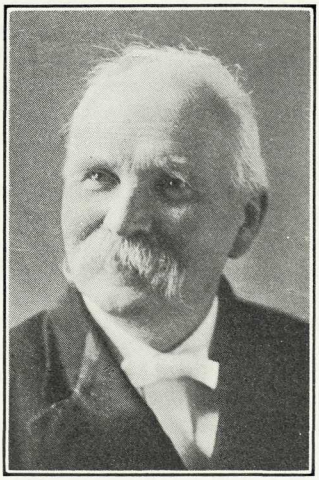
CHAPTER XIV.

British Columbia Missionary Experiences

Sketch by Rev. Joseph McCoy, D.D., (Victoria, B.C.)

"MY dear Mr. McKellar: Your letter of January 19th. came duly to hand, but owing to the rush at the close of the year and a disability with a cold, the delay has occurred.

"Let me take this opportunity to very heartily wish you a very happy New Year. A good many years have come and gone



REV. JOSEPH McCOY, D.D., VICTORIA, B.C.

since as young men we met in Toronto, and much experience, some sad and to be regretted has entered into my own life and possibly also into yours since then, but thanks to our Heavenly Father, I believe more of gladness than sadness and more for

thanksgiving than regrets has fallen to my share; and I must think has been your experience also.

As we look back, one thinks of so many who have passed over, while we are left. Not one of our professors is left with us. The serious principal; the meek professor of church history; the professor of systematic theology; the critical director of homiletics—all gone. But so much of their work remains.

"Once in a while I glance at the group-picture of our graduating class, and observe that probably the half have finished their work here. Frank R. Beattie, David Ross, W. J. Smyth, Alex. Fraser, John Johnston, I know have gone; then I am not sure of A. T. Coulter, B. J. Brown, T. Atkinson and J. C. Watt, nor D. G. McKay. But then, we must not be cast down, for forty years cannot pass without changes. It will be forty years about the end of March next, since eighteen of us marched out with the *imprimatur* of dear old Knox College, as having completed our course of training and commended to the guidance of the Spirit to carry on God's work. With all our fervor of youth and hope, how little after all did we realize the responsibility that rested upon us.

"Rennelson, Scrimgeour, McKerracher, Kenneth Junor, are names that come back from the galaxy of stars in the skies of my student days. And all the great leaders are gone: McVicar, Caven, Grant, Cochrane, Jenkins, MacRae, Cooke and others. Topp, Robb, McTavish, Proudfoot, McMullen and McKay, of Woodstock, and so many others. What an array of eminent men have labored in the Presbyterian Church in Canada! a highly favored Church, a richly endowed Church! It has stood as the representative of all that is true, generous, helpful, carrying forward the well-being of the people, and pointing to the true service of all good—God. May she continue to bless the people, and be herself blessed.

"In regard to my work in the mission field in British Columbia, I could write some experiences, but whether it would be of any value is a question. However, since you have asked for it, and you thus do me the honor of presenting me among honored pioneers, I should not withhold it.

"Being out of charge for a short time while living in Toronto, one afternoon about the end of November, 1898, I received a letter from the late James Robertson, D.D., the Sup-

erintendent of Missions, asking me to go to establish a mission at Cascade City, in British Columbia. It was primarily a mission to the men building the railway from Robson westward to Greenwood. I sent word immediately that I would go. I did not know, however, where the place was, nor could I find anyone among the railroad people of Toronto, who could tell me. But I regarded it as a call, in God's providence to continue in the work of the ministry to which I had devoted my life.

"I quickly made arrangements, leaving my family in Toronto, and started on my western journey on Friday, 2nd. of December, 1898, amid a heavy snow storm. Sunday afternoon we arrived in Winnipeg, still snowing. We found our way to the hospitable home of our old college friend Dr. Andrew B. Baird. The next day we called on the late Dr. King, Principal of the Manitoba College, reviving memories. He it was who had tied the nuptial knot for me in St. James's Square Church, Toronto. I called also on Rev. Charles Gordon, who performed the home-secretary work for the great Superintendent of Missions during the latter's excursions to the fields so scattered. From him I received instructions to go as far as Revelstoke; then take train south to Arrowhead, where I would find a steamer down the Arrow Lakes to Robson. Then I was to meet Mr. Tye, the chief engineer of the railroad construction. He would furnish me with a cayuse on whose 'hurricane deck' I should be carried to my field of labor—*Cascade City.*

"On the night train of Monday, December 5th., I started from Winnipeg, on a dreary winter journey across what appeared to me the most desolate country. A few men at each of the stations we passed, would make a hurried appearance on the platform, and then disappear, and after a few heavy pants from the engine we were again speeding across the snowy waste. Friday morning found us in the mountains. I shall not soon forget that sight as I came out of the refreshment room at Field. The air was pretty well filled in the lower strata with the smoke and steam of the throbbing engines. Above and beyond that huge, steaming, crawling monster, the train, towered the mountains covered with snow and ice, and reflecting the slanting morning sunlight from the myriad of diamonds which glorified the draping—the view was magnificent. Too cold, however, to stand long in the open, we soon took our place inside, and re-

sumed the western journey. What extreme caution was exercised by the crew on that steep grade, till we came to Glacier and the Loops. Men stood at switches, ready to throw them open and run the train on an ascending track, should any part of the brakes give way. These were set fast, and guards sitting in the snow watched with care every passing car.

"Night brought us into Revelstoke. With aching neck and shoulders, from the constant peering out at the heights, we were quite ready for rest.

"Another short railway journey to Arrowhead, and we came on a mild foggy morning to the head of Arrow Lake. Here was open water, a beautiful expansion of the great Columbia River. The steamer is of very small draught, so that it can ride clear of shoals, and propelled by a great stern wheel. Off on the shore yonder some one observes a towel displayed on a long fishing pole. It is a signal from some prospector, or rancher, that he wishes the boat to turn in there, and presently the steamer heads toward the shore. Wharf? No matter. The steamer pushes her nose up on the edge of the bank, and passenger or freight or mail is taken aboard, and the accommodating vessel slides backward into the water, and continues on her course.

On the way I find that it is not necessary to go on to Robson, so I land at the famous camp, Brooklyn, the headquarters of the contractors making the grade preparatory to laying the steel.

"Monday morning we started with several others, with a team of horses and sleigh, to travel over the tote road to Cascade City. For the sake of the horses I walked up most of the hills, and I preferred to run down on foot the other hills for the sake of my neck. Tuesday evening as it was setting in toward the darkening, we arrived at our destination.

"Beautiful for situation is Cascade, but when that is said one has little more to say. There were the usual 'hotels' of the construction camp, thirteen of them, and other places needless to be named. There were a few stores, a few families, a saw-mill, a school-house, and a few other houses in construction. Several hundred lots had been staked off and the streets marked, but not a side walk or a graded street. Each hotel and store along the main street had its own platform, but these were not the same height or width, so it was no easy task to avoid tripping at night except for the light from the windows of the 'hotels.'

"We visited several men, and found most quite favorable to having a mission started; and the trustees granted the use of the school for services on Sunday. Here, then, on Sabbath, 18th. December, 1898, we opened the mission, using for the text, Hebrews 12:1. From that until the 31st. December, 1899, we were enabled by God's goodness to conduct morning and evening service every Sunday.

"As the prospects seemed to show that when the railroad would be completed, comparatively few would be left, but surely enough to have some place in which to worship. For these, provision should be made before the helpers would be away. Upon consultation with the representatives of the townsite company, Messrs. Chandler & Stecker, they donated a lot to the church. This was not far from the location for the railway station and quite suitable. To this we had a little shack moved, and put in comfortable condition for the missionary. Then we proceeded to get contributions to a church. Having secured ten contributions of twenty-five dollars, and a few other smaller ones, and obtained a loan from the Church and Manse Building Fund, we had a very commodious church erected before the cold weather set in.

"The attendance was fairly good all the time, from twenty-six to eighty-four. At the first communion service there were eighteen communicants; and it was to me a very happy experience, Presbyterian, Methodists, Congregationalists, Anglicans, Salvation Army and a Christian took part in the service, with apparent enjoyment and profit.

"But the outlying camps were to be visited, Gladstone and the Bull-dog Tunnel were supplied regularly, and some remarkable experiences found. One cold evening I visited the bunk-house, where the men were gathered, some playing cards, others talking, others drying their socks and boots. One man started improving the fire in the great stove when I went in. As I distributed a number of hymn books he said, 'This is no place for religion. It is a lot of d—d nonsense.' However, when I gave out a hymn and started the tune, he joined in the singing. After a few hymns were sung, I read a portion of Scripture. This seemed to irritate him, and he mumbled some protests, and withdrew to his bunk. During the prayer which followed, and which he could hear over the low divisions, he mockingly repeated some

of the sentences. In a little while he ceased, and the service proceeded without interruption.

"On my next visit this man was present and gave me a cordial welcome, without any reference to his attitude on the former occasion, and when the service was over he said, 'Come again, parson; no place needs religion worse than we do here.' It was a remarkable change of front and we trust it was due to the work of the Spirit effecting a change of heart.

"After the 24th of May celebration, which was quite an event in Cascade, in 1899, a base-ball club was organized. The officers were announced, and practice was to be held at 6:30 p.m., and on Sunday afternoons at 2:30. Meeting the president one evening in the post office, I expressed my surprise that he should allow his club to practice on Sunday. He professed ignorance of it, but said he would speak of it to the others; the same with the secretary. For two or three Sabbaths afterward a few Italians assembled and tossed the ball to one another; but there was no game. Even that part soon ceased, and finally the club dropped out of existence.

"One afternoon a man called at my door. He was dressed in a blue shirt with brass buttons, and a peaked cap, like an officer on a steamer. He asked me if the priest lived here. He seemed bewildered when told there was no priest about. He then asked if this were not a church, and this the priest's house. He was told that it was a church, and that a Presbyterian minister lived here.

"He told me that he wished to be absolved from his vow. He had made this vow thirteen years before, that he would not again drink any intoxicating drink. He said that he had been given to drink, and once he had lain on the railway track, and would have been run over, but he was seen in time, so the train was stopped and he was taken to a place of safety. This so frightened him that he made his vow. When asked to whom the vow was made he said it was to God. Had he kept it? Surely, he said. And why do you wish now to be free from the vow? He said that some one was constantly annoying him and he wanted to thrash him and he could not unless he were partially drunk. I then told him that since he had made the vow to God, God was the only one who could absolve him; and since God does not change, if he broke his vow, he would very

probably come to a bad end, perhaps be killed. After some careful advice, and a prayer with the poor fellow, he went away satisfied. It is to be hoped that he was sustained in keeping his vow. He had some friends in Sweden, but none in this country. Several other experiences I might relate, but I have taken up too much space already.

"From Cascade I went to Phoenix, and there opened a mission. The services were conducted in a log school-house, which was well filled at the evening service. In fact, at that time a forenoon service was not possible. Mr. Mills, who had been an elder in Rossland, went with me to interview the manager of the Ironside and Knothill Mines in regard to a site for a church. He agreed to give us a lot for a church; so we selected one about midway between the upper and lower parts of the town.

"I was there but a short time, having been called to become the minister at Vernon, B.C., where I was inducted into the charge by the Presbytery of Kamloops, on the 23rd. of May, 1900. After a short pastorate of a little over two years I moved to Victoria, where I have been since.

"Now, dear friend, this will need some editing, but you can do that. Trim out what you think best for I think it is too long, and I have been so interrupted in its preparation that I almost fear you will think I have overlooked it quite. Wishing you joy and peace in your work, I remain yours very fraternally."

Sketch by W. G. W. Fortune, B.A., B.D., Vancouver, B.C.

"Dear Mr. McKellar: Pardon my apparent neglect in forwarding you some information *re* my ministry in the West. I mislaid your letter, and only the article by Dr. McKay called my attention to the fact of your having written me.

"I am a 'son of the soil' having been raised on a farm in the Scotch block of Ancaster, Wentworth County, Province of Ontario. Several years after leaving the public school I heard the call of the Master, and making known my desire to my father, he said unhesitatingly, 'Go on, my boy, and as long as I have a dollar, you shall have the half of it to prepare you for your life work.'

"I returned for six months to the public school where I had gone as a boy, then attended the Hamilton Collegiate for

ten months and matriculated at Toronto University. Here I took my course in philosophy and Orientals. In the last year I dropped the Oriental languages part of the course in order that I might by giving up a year in college, take a mission station in the West, as the need of the Home Mission Committee for men the fall of 1887 was very great. I was sent to Elkhorn, Man., where during the summer of 1888 a commodious church was built, which with an addition, is in use to this day.

"During my course in Knox College I was so fortunate as to obtain a scholarship, and my Oriental course in Toronto University enabled me to win the Lange Commentary for proficiency in Hebrew. On receiving my diploma in 1893, I was honored by calls to the present Avenue Road Church, Toronto, which I had organized in 1892; Chalmers church, Elora, as successor to Dr. Middlemiss, and to be assistant to Dr. Mungo Fraser, of Hamilton. However, the need of the West was so great that I turned my back on the East and comfort of the charges of the East, and accepted a call to Elkhorn, where I had spent a portion of my student days, the field having three stations, and a salary of $800 per annum.

"After two and a half years' ministry building a church at Woodville, where there was no suitable building, I resigned my charge, and was married the same fall to Miss E. J. Huston, and returned to the East.

"In May, 1896, I succeeded Rev. W. A. Bradley at Alvinston, Ont. Here, in January, 1898, one of the most beautiful churches in western Ontario was opened. During my four years' ministry in Alvinston, about forty members were added to the roll annually, largely on profession of faith.

"In the spring of 1900, I accepted a call from Cranbrook, B.C., which had just been raised from a mission field to self-support. There were twenty-four communicants on the first communion roll and some twenty-six Presbyterian families in the city. The salary was $1,000 and manse. Mrs. Fortune and myself found one load of lumber on the lots purchased for a manse property, and for the first six weeks we lived in a box car, and the next seven weeks in the summer kitchen of the manse, then under construction. In January, 1906, a new church was opened, at that time the largest and handsomest church in the Kootenay's. In the meantime the debt on the

old church had been paid off, the manse finished and paid for, and the new church carried a debt of but three thousand dollars. In 1904, the givings for the schemes of the Church, through systematic giving, had very largely increased, and totalled almost fifty per cent. of the givings of the entire presbytery, and in 1905, though the congregation was building a new church, the givings were almost equal to those of 1904.

"The West was 'wild and woolly' in those days, and the ministry very strenuous. I set my face against the current vices of the day and fought many a hard battle against the forces of evil. Following a sermon preached one Sunday night in which I fearlessly denounced certain conditions prevailing in the city, four men took their names off the list of contributors the following morning. I was advised to be careful, as the congregation could not afford to lose its contributors, but made answer, 'If every man takes his name off the roll of contributors, and I cannot buy a ticket to get out of the town with, thank God I have good legs and feet and can walk out of the place, but understand once and for all my tongue shall not be tied by any man or body of men.' The salary was raised $200 at the next annual meeting.

"After six and a half years' service, I accepted a call to Red Deer, Alta., which had been raised from an augmented to a self-sustaining charge. The salary was $1,200 per annum. During the year and four months I was there, a debt of $800 was cleared off, the givings to the schemes of the church rose beyond the four hundred dollar mark, and the membership greatly increased.

"In March, 1908, I took up the duties of General Secretary of the Alberta Temperance and Moral Reform League, which at that time was laying the foundation for the glorious victory over the liquor traffic in 1915. During the five years of my tenure of office, the *Searchlight*, the official organ of the League was started, and a vigorous local option campaign in almost one-third of the province inaugurated, but an injunction filed by the liquor interests was sustained by the court, and the government was not allowed to take the vote arranged for. In 1912, the United Farmers asked for the direct legislation, which was granted by the government, and the first and only referendum was on the liquor traffic, which received its *quietus*.

"I resigned my position in 1913, believing a change of climate and water might restore me to health and moved to Victoria, B.C.

"Anxious to still carry on my life work, I took charge of Sidney congregation. As the place of worship was a miserable hall, upstairs, close to the roof, there was a new church opened in October, which would be a credit to a wealthier community.

"The people wished me to settle among them permanently, but this was impossible, as I soon would have to submit to a major operation. In November, 1915, the operation was successfully performed in the Presbyterian Hospital, Chicago. I returned to Canada by way of Toronto, in April, 1916. Here the Dominion Alliance made me the offer of a position with their Ontario branch, but the call of the West rung in my ears, and I set my face towards the setting sun, though I had nothing in view.

"While visiting Mrs. Fortune's mother in Virden, I took charge of the McAulay field for a short time. The attendance improved, and the last Sabbath of my stay, about twenty-five came into full communion, almost all on profession of faith. The congregation offered very materially to increase the salary paid, but I was impelled by some unseen power to go farther west.

"On arriving in Vancouver on the last Monday in August, I was requested by the committee of the People's Prohibition Movement, to undertake an organization campaign. Their committee was so nearly bankrupt, that on my accepting the position, it was necessary to buy my own ticket to Revelstoke.

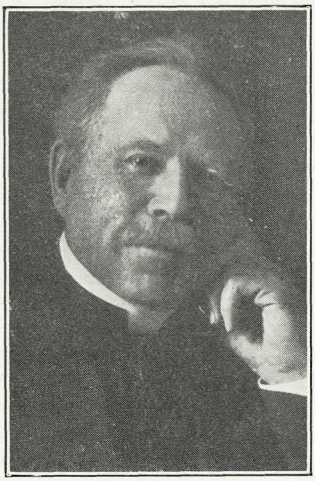
"Saturday night of the same week I reached Vancouver. I started out on a six weeks' campaign, and completed same on September 14th., the day of the polling of the vote for prohibition. Besides organizing wherever no organization had been effected, and canvassing for votes, I raised in round figures, one thousand dollars during the trip.

"After two weeks' respite, the committee unanimously asked me to undertake the financing of their enormous deficit, which I was successful in doing, at the same time providing the necessary funds for the overseas' vote, the committee having retained an agent in London, England. In June, 1917, I was with the same unanimity offered the position of General Secre-

tary for the movement by the committee. In fact the committee has since been so generous as to say that had it not been for my efforts in straightening out the financial tangle, prohibition might not have become a fact, as there were no funds to carry on the work to a successful issue. The deficit has all been paid, one hundred dollars contributed to the Dominion committee, and a surplus now in hand of over five hundred dollars."

Sketch by Rev. John Chisholm, B.A., (Montreal, November 8th., 1917).

"Dear Mr. McKellar: Your acknowledgment of my letter was received by me recently. I am very much interested in



REV. JOHN CHISHOLM, B.A.
Formerly missionary in British Columbia,
now in welfare work in Montreal.

your enquiry regarding those who invested so much of their life's blood in laying the foundations of our Church in the great West.

"A great many of those dealing with this enquiry in the past were literary men who drew largely on their imaginations and on second-hand or hearsay information. You are taking pains to investigate carefully into facts. I, therefore, sincerely

trust your researches shall issue in a book and be placed in the hands of our people. Many, like myself, have since our pioneering days, occupied large congregations and would exercise great influence in seeing that such a publication would be given a wide circulation.

"I am now pioneering in a great city. This year I succeeded in locating more than a hundred church members and two hundred and thirty-five Presbyterian Sabbath-school scholars in a ward which was by the presbytery regarded as exclusively French. Our old country immigrants go where they get the cheapest rent, chiefly where there are no Protestant churches.

"When I recently met you in Ottawa, I promised to send you some notes regarding my pioneer work in British Columbia.

"In 1883, Dr. Cochrane went on an overland trip through the North West, reaching the coast *via* the North Thompson and Fraser Rivers. Principal Grant and Sandford Fleming followed the same route many years previous.

"As a result of Dr. Cochrane's visit, the Home Mission Committee, of which he was the convener, resolved on adding the province of British Columbia to the home mission area of the Presbyterian Church in Canada. Previous to this, the Canadian Church was represented by only one missionary in the Pacific province, the Rev. Robert Jamieson, working under the Foreign Mission Committee of the Canadian Church. The Church of Scotland and the Presbyterian Church of Ireland sent several missionaries to the province in the early seventies.

"In the early spring of 1884, four ministers were sent from the Canadian Home Mission Committee: Rev. Donald Fraser to Victoria, (to Pandora or First Presbyterian church, Victoria); Rev. John McKay to the church which, up to that date, was occupied by Rev. Robert Jamieson at New Westminster; Rev. G. Y. Thompson to Burret's Inlet, the chief appointment of which became First Presbyterian Church, Vancouver, and myself were given a commission to explore the mainland from Yale on the Fraser River to the Rocky Mountains. 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, including Granite Creek, in six centres; along 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. Thus, Divine services were conducted in fifty-seven places, ordinance of baptism administered and the Presbyterian families enumerated.

"In 1886, Rev. J. A. Jaffrey took charge of the 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 fifty-seven 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. I winter, when the weather was severe, I remained constantly in Kamloops, preaching twice a Sunday, and on the Sunday afternoons riding thirteen miles up the North Thompson and preaching in the school-house.

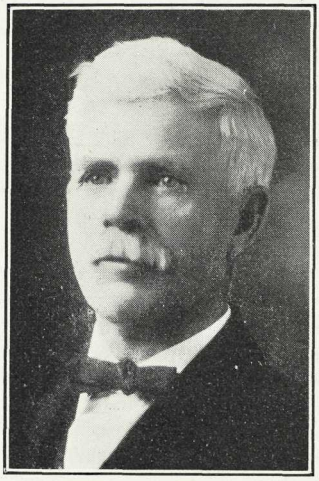
"In 1887, the first substantial church and manse of the interior was built in Kamloops. The same church is still used for this prosperous congregation. In 1890, after six years' strenuous and effective work, I accepted a call from Scarboro, Ont.

"You can make whatever use you choose of this statement of facts. Wishing you God's blessing and all prosperity, I remain, most cordially yours,————"

Sketch by Mr. Malcolm McInnes of Calgary, Alta., of Presbyterianism in British Columbia and Alberta, 1877-1923.

In my youth I learned to love the great name Presbyterian. I was brought up by God-fearing parents, whom I left in the township of Glenelg, county of Grey, in February, 1877. I was taken with that fever: "Go West, young man, go West." But before leaving, I promised my dear mother I would never drink or gamble, as it was her prayer and wish, and I am pleased to say I carried my promise out.

This trip to British Columbia was *via* Chicago to San Fran-



MR. MALCOLM McINNES, CALGARY, ALBERTA
Came to Calgary when the city was started.
He spent some years previously in British Columbia.

cisco, thence by boat to Victoria, B.C., which took twenty-six days to accomplish. In those days, very few boys emigrated to this western province, and one was looked upon as "chee chaco," or a new-comer, as they called me then. On my arrival at New Westminster, I was looking for a job and I engaged with a Captain McLachlan to cross over, to Orcas Island, in Washington, at thirty dollars, to help burn lime, also my brother and cousin, three years my senior. This same evening a gentle-

man stepped over to me, and at once said to me: "Come here, sir. Do I understand that you are going across the line with Captain McLachlan?" "Yes, sir." "Are you not a British subject?" "Yes, sir." "Then, why do you not stay in your own country?" My answer was: "My money is about all exhausted and I must get work." He says: "Do you know anyone in this country?" "No, sir." Later, I told him that I knew a Mr. Black. "Oh, I know Mr. Black," this gentleman says, "Now, I want you to stay in your own country, I am going up to Yale by express." This express consisted of a very large cedar canoe with one white man and two Indians, who carried the mail up the Fraser River to Yale, a distance of ninety miles, and from there it was carried to Baskerville, a distance of four hundred miles over the Cariboo road. The canoe trip I could not take owing to lack of funds, consequently I had to walk. This was in the first days of March. Very few people lived along this road, and I was compelled to sleep in the open. I got to Yale O.K. On my arrival a very tall man met me and asked if my name was McInnes. "Yes, sir." "Well, my brother left orders if a boy should walk in from New Westminster, to give him what he wanted in our store and send him out on a section of the Cariboo road." I thought this a most grateful act. This was a real man, and a gentleman, who owned a number of stores in the Upper Country, and mule teams, used in freighting from Yale to Cariboo—sixteen to eighteen mules to a team—and driven by a teamster riding the nigh wheeler and lines passing through rings to the nigh leader mule. Eighteen to twenty oxen were called a "bull team" strung out hauling three wagons loaded with freight. I wish here to mention this man's name, "Uriah Nelson," an American by birth, a naturalized British subject. This was the kind of men British Columbia consisted of in the early days The salt of the earth, and from there I found my way to Clinton, B.C., and Kamloops, thence to Nicola Valley, where I remained a number of years. This was where I met the first Presbyterian minister, whose name was George Murray. He and a Methodist minister, by the name of James Turner, had a circuit of four hundred miles or over, starting at Nicola Valley to Smilkmeen Valley, to Okanagan, to Grand Prairie, to Kamloops, to Cache Creek. All the distance was over Indian trails. No wagon road in that part of the

country from Cache Creek to Cook's Ferry, now Spences Bridge, over the Cariboo road, thence to Nicola Lake by trail.

Those were two iron men, never complaining. Their sermons were delivered in bar rooms, ranch houses, and a few school houses. On one occasion, the Rev. James Turner rode into Cook's Ferry from Baskerville, and I met him there. A cold November day in 1880. He says to me: "You have a lot of men here." The construction of the first section of the C.P.R. line was commenced at that time. The contractor was an American by the name of "Onderdonk," who imported all his men from California, as it was not feasible to get them from Canada, as it would cost them too much money to get them to British Columbia, as they would have to be taken by San Francisco, thence by boat to Victoria and by river boat to Yale, from there they had to walk to where they were consigned to. Cook's Ferry was the headquarters for the north end of this section, which extended to Ashcroft. The class of men that came north first on this section, consisted of a fair percentage of gamblers and booze drinkers. There was a large number of men at this point.

My esteemed friend, Rev. James Turner, said to me: "We will go over to Nelson's to-morrow, being Sunday, and I will preach a sermon to them. I remonstrated with him that he would do nothing of the kind. "Oh, yes, and you will come along with me." "No, I do not want you to go among a lot of gamblers and booze fighters." However, the Irishman would not listen to me, as he had as much fight in him as the Americans, being from the north of Ireland, with an iron will. So next morning, we went across the river and went into the bar of this hotel, a very large bar it was. Mr. Turner walked to the bar and asked for Bill McIntyre, the bar-tender, who was running the gambling tables. The bar was full of tables. Bill McIntyre introduced Mr. Turner to the head gambler, who ordered the games to stop, leave the money on the table and set them back. My friend, Mr. Turner, stepped to the middle of the bar-room and preached a fine sermon to those gamblers, who listened to every word. As soon as the benediction was closed, this head gambler took his hat and took up a collection, and asked Mr. Turner when he would be back to call again and see them. I was called upon to receive the collection, which I found on counting to be two

hundred and fifty dollars. This was the kind of missions we had in the West in those early days.

I left Nicola Valley in July, 1882, bound for Bow River, now Alberta. Arrived at Calgary the 29th. day of September, 1882. From Nicola Valley to Bow River there was not a bridge over a stream, consequently they had to be swum. When coming to this place, I travelled in company with a Russian, who had a large band of horses and we threw our bunch in with his. One Saturday afternoon we came to the foot of Ponde Reilla Lake, in the State of Idaho. After we had our bacon and bannock, I walked over to Oscar's camp and remarked what a splendid place we found to rest our stock, to-morrow being Sunday, as there was abundance of feed. Oscar, the Russian, turned to me and said: "Are you going to stay here to-morrow?" "Yes, to-morrow is Sunday." After some heated words, he remarked: McInnes, I am going to travel to-morrow in spite of God and man. Now, I want you to help me to swim my horses about sundown." I cut our stock out from his, and drove his bunch by his camp. He grabbed an old brown horse he had on picket, which was to lead his horses across the river. He got into a rude canoe and paddled across the stream. In crossing, he drowned twelve of his best horses. Monday morning, we crossed over safely and found Oscar camped not half a mile from where he left Saturday. He found that defying the All Wise was no good. He travelled no more Sabbaths, as he learned a good lesson.

In June, 1883, the Presbyterian Church sent a young missionary by the name of Angus Robertson, to labor among us. My first introduction to this man was on the prairie south of Fish Creek. He was off the McLeod trail, and I concluded he was lost, as there were no fences in the country and very few people. I was on horse-back and rode up to see who this man was. I asked him if he were lost. "No, sir, I am looking for some boys around here by the name of McInnes." "Oh, I am one of them." "My name is Robertson, I am a missionary sent out to straighten you fellows," and from that day until his death, in 1890, we were very warm friends. He was a noble character. The church lost a splendid man who was worthy of the choice made by the church as our first missionary in Calgary.

Sketch of Mission Work in British Columbia by Dr. Donald McRae:

In 1861, the Rev. John Hall, commissioned by the Irish Presbyterian Church, arrived in Victoria where for four years he continued to labor surrounded by many difficulties, but with not a little success, evidence of which remains in the present prosperous congregation of First Church and its comfortable church edifice.

Mr. Hall was followed in 1862 by the Rev. Robert Jamieson by appointment of the Canada Presbyterian Church. He began work at New Westminster, where he continued to labor, except for a short time spent in the organization of a congregation and the creation of a church in Nanaimo, amidst the many discouragements incidental to the fluctuations of a town mainly dependent upon a restless and constantly changing population, until obliged in May, 1884, in consequence of ill health, to resign his charge.

Mr. Jamieson was followed about the year 1865, by the Rev. Daniel Duff, also by appointment of the Canada Presbyterian Church, who labored for upwards of a year in the then famous Cariboo gold region, and afterwards for a short time at New Westminster, during Mr. Jamieson's absence in Nanaimo, when he returned to the East. On Mr. Jamieson's return about the year 1869, from Nanaimo to resume charge of New Westminster, he was succeeded at the former place by the Rev. Mr. Aikins, also of the Canada Presbyterian Church, who, however, remained in the country only about the same length of time as Mr. Duff.

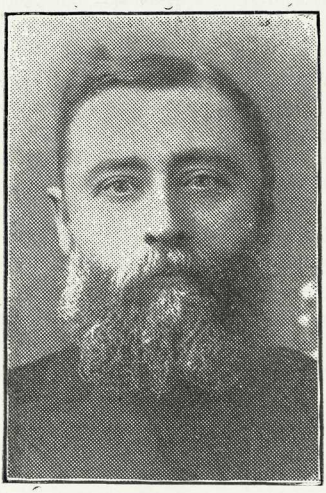
Some time after the arrival of Messrs. Hall and Jamieson, the Colonial Committee of the Church of Scotland sent out as its first missionary, the Rev. Mr. Nimmo, who continued to labor in Victoria until 1865, when, on Mr. Hall resigning his charge of the First Church with the view of removing to New Zealand, the Rev. Thomas Somerville, a young and recently ordained minister of the Church of Scotland, received and accepted a call from Victoria. All the Presbyterians having united under Mr. Somerville, Mr. Nimmo was withdrawn by the Colonial Committee of the Church of Scotland. Mr. Somerville continued in charge of the united congregation for upwards of a year, when circumstances arose, unhappily too common in every part of the church, which resulted in division, the forma-

tion of a second congregation, and the erection of St. Andrew's Church. Of this congregation, Mr. Somerville continued in charge until about the year 1870, when he returned to Scotland. He was succeeded by the Rev. Simon McGregor, who, in addition to faithful and laborious work there, succeeded at different times in interesting the Colonial Committee of the Church of Scotland in British Columbia to the extent of obtaining liberal grants and the appointment of the Rev. Messrs. Clyde, McElmon, Dunn, Murray and Nicholson to the charges respectively of Nanaimo, Comox, Langley, Nicola and Victoria district. Mr. McGregor, having returned to Scotland in the year 1881, he was succeeded in charge of St. Andrew's by the Rev. R. Stephen, who also returned to Scotland, in May, 1887. Mr. Clyde, after five years' service at Nanaimo, removed to the United States, and was succeeded by the Rev. A. H. Anderson, who continued in charge until his removal, in 1886, to British Guiana, the pulpit remaining vacant until the arrival of the Rev. J. Millar, in 1887. Mr. McElmon remained in charge of Comox for about five years, during which time a fair congregation was gathered and a comfortable church erected. On his removal to Washington Territory, he was succeeded by the Rev. James Christie, who continued in charge until May, 1887, when he was transferred to Wellington, previously associated with Nanaimo.

Mr. Dunn continued in charge of Langley and associated stations for about six years, supplying an extensive district, besides being largely instrumental in the erection of two comfortable churches. Mr. Dunn was received by the General Assembly of 1886 into the ministry of the Church in Canada. Mr. Murray, after laboring for some years over an extensive district in the interior with Nicola for his centre, returned to Nova Scotia, where he was called to an important pastorate in New Glasgow.

Mr. Nicholson, after laboring for a short time in the Victoria district, and afterwards as principal of the Victoria high school, returned to the eastern provinces. After the division of the congregation in 1866, the pulpit of the First Church, Victoria, except fortnightly supplied by Mr. Jamieson for six months, continued vacant until the arrival of the Rev. J. Reid from England, in 1876. During the five years of Mr. Reid's pastorate,

the congregation enjoyed considerable prosperity. On Mr. Reid's return to England, the pulpit was supplied for about one year each by the Rev. Mr. Smith and Rev. D. Gamble. In the summer of 1882, the Rev. Dr. Cochrane, convener of the General Assembly's Home Mission Committee, visited British Columbia by appointment of the General Assembly. After his return, a more vigorous policy was adopted in reference to work here. In the spring of 1884, the late Rev. J. S. MacKay was called to the pastorate of St. Andrew's Church, New Westminster, where he continued to labor with much faithfulness and success until compelled by failing health in the autumn of 1885, to seek change of climate and rest in Southern California. After



REV. DONALD FRASER, M.A.
Pastor, First Presbyterian Church, Victoria, B.C., formerly of Mount Forest, Ont.

spending the winter there, he returned to his home in the county of Oxford, Ont., where his short but fruitful ministry was closed by death a few months afterwards. During Mr. MacKay's absence and the ensuing vacancy, the pulpit was supplied by the Rev. J. S. Taylor, of Moose Jaw, N.W.T., for about four

months, and by Mr. Jamieson and by neighboring ministers. On the application of the congregation of the First Presbyterian Church, Victoria, and by the appointment of the Home Mission Committee, the Rev. Donald Fraser, M.A., of Mount Forest, Ont., was inducted by the Presbytery of Toronto to the pastoral charge of the congregation, arriving in August, 1884. A somewhat chequered history, including a long vacancy, frequent changes, the absence of presbyterial oversight, together with a serious loss by fire, had the usual effect upon the congregation. Mr. Fraser's energetic labors and other favoring conditions, however, brought the congregation up to a self-sustaining position.

In the spring of 1885, the Home Mission Committee appointed the Rev. T. G. Thomson, for a number of years minister of Brucefield, Ont., and the Rev. J. Chisholm, of Osprey, Ont., to British Columbia, the former to the charge of what was then known as Granville and North Arm, and the latter to Nicola and associated stations, including Kamloops. The C.P.R. terminus was fixed at Granville, and the name Granville was changed to Vancouver. The disastrous fire of June, 1886, swept away almost every building in the place. The missionary and the people at once set to work to build, and with some aid from the East, were successful in the course of a few months, in having a comfortable and commodious hall completed. The city continuing to grow with wonderful rapidity, the congregation necessarily gained strength and shared in the general prosperity.

In March, 1886, the Rev. Dr. D. M. Gordon, then of Winnipeg, by appointment of the General Assembly, visited British Columbia with the view of conferring with ministers and missionaries then laboring in the province, about methods and plans for future work. One was the creation, by the next General Assembly, of the Presbytery of Columbis, which was convened and constituted in St. Andrew's Church, New Westminster, on the 3rd. of August, 1886, with the following membership roll: Messrs. R. Jamieson, (Moderator); D. Fraser, F. G. Thomson, D. MacRae, J. Chisholm, S. J. Taylor, J. A. Jaffray, Alexander Dunn, (Ministers); and Fitzgerald McCleary, Alexander McDougall and Walter Clark, (Elders), of whom the first five named were present.

The Presbytery of Columbia reported the first year to the General Assembly, of nine ministers on its roll, forty-five churches and mission stations, two hundred and forty-five communicants and $11,024.00 raised for all purposes.

For the year just closed, 1893, there were reported, twenty-three ministers on the roll, sixty-nine churches and mission stations, 2,168 communicants and $59,757.00 raised for all purposes. These figures indicate steady and substantial and highly gratifying progress, efficient, faithful and self-denying labor on the part of ministers, missionaries and other office bearers, and active sympathy, co-operation and generous liberality on the part of the people.

"In congratulating ourselves on the advances that have been made, let us not fail on an occasion like the present, marking an interesting and important era in our history, to recognize and publically acknowledge the sources of our success and present position; first and pre-eminently this success has been due to the Gospel as the power of God, but subordinate and necessary to the Gospel's power and influence on the hearts and lives of the people, to the high Christian character, efficient, faithful and self-sacrificing labors of the missionaries of early days, men subject to like passions with us, yet it is not too much to say that they did a noble work and under conditions not only unfavorable but often most discouraging and trying. The conditions under which many of our missionaries labor to-day are as we know well trying enough, but as compared with earlier times, the lines indeed have fallen to us in pleasant places. These were the days of periodic excitements followed by corresponding periods of stagnation, large influx of population which in a few months disappeared like snow from the mountain sides; the hope deferred which made the heart sick. Progress was slow under these conditions. This, however, did not prove either inefficiency or unfaithfulness. It could not be otherwise. What is true now in so many instances, was generally if not universally true then; that great progress was impossible; moral and spiritual results cannot be tabulated. We who have entered into the labors of these men under conditions so much more favorable, are reaping the fruits and perhaps taking to ourselves the credit due to them—one sowing and another reaping, has always been the law of the Kingdom's growth.

"In the interest, and liberality, in men and money of the mother churches, in Ireland and Scotland, much of what has been accomplished is due to them. The Presbyterian Church in Canada has also rendered valuable help in men and money, to the cause of missions in British Columbia. In reviewing the past there is much cause for devout gratitude to the great king and head of the church, with much humility for the failures and shortcomings incidental to all human efforts. There is also much that is inspiring and promising as to the future, with a country of immense area, possessing almost every diversity of climate and physical feature, island and valley, mountain and plain, with resources yet scarcely touched, of water, field, mine and forest, we have here a land in which there will yet be reared millions of prosperous homes. To us as a church is committed by our exalted and glorified Saviour, a large share of the mighty trust of securing its evangelization.

"Let us then go forward from this advanced stage in the church's growth in obedience to our Redeemer's parting command in the faith and confidence of the apostle, in the Gospel, as the power of God unto salvation to every one that believeth, then we shall have fulfilled our mission; souls will be saved; the land blessed and God's name glorified."

From a sermon preached at the second meeting of the Synod of British Columbia, in the First Presbyterian Church, Victoria, 1st. March, 1893, by the retiring Moderator of the Synod, and pastor of St. Paul's Presbyterian Church, Victoria, B.C. Published by order of the Synod.

REV. DONALD MACRAE, D.D., *Moderator.*

CHAPTER XV

LIST OF PIONEER PRESBYTERIAN MINISTERS AND MISSIONARIES IN MANITOBA, SASKATCHEWAN, ALBERTA AND BRITISH COLUMBIA.

1. Mr. James Sutherland, Elder, 1816-1818.
2. Rev. John Black, D.D., Kildonan, 1851-1882.
3. Rev. James Nisbet, Manitoba and Prince Albert 1862-1874.
4. Rev. Wm. Fletcher, Portage la Prairie, 1868.
5. Rev. John MacNab, Little Britain, 1868.
6. Rev. Alex. Matheson, native of Kildonan, 1866.
7. Rev. D. B. Whimster, teacher in Kildonan Mission School.
8. Rev. Dr. George Bryce, Professor of Manitoba College, 1871.
9. Rev. Thomas Hart, Professor Manitoba College, 1872.
10. Rev. Dr. W. C. Clark, 1872.
11. Rev. Samuel Donaldson, Meadowlea, 1872-1873.
12. Rev. Alex. Frazer, High Bluff, 1872-1873.
13. Rev. Edward Vincent, Prince Albert, 1873.
14. Rev. James Robertson, D.D. Winnipeg, 1873-1874.
15. Rev. Hector Currie, Manitoba, 1874.
16. Rev. Hugh McKellar, Prince Albert, 1874.
17. Rev. James S. Stewart, Gladstone, Man., 1875.
18. Rev. Alex. Stewart, D.D., 1875-1876. Prince Albert (Chaplain Mounted Police Force).
19. Rev. Allan Bell, Portage la Prairie, 1875.
20. Rev. D. C. Johnston, Prince Albert, 1876.
21. Rev. D. McRae, D.D., Neepawa 1879, and Victoria, B.C.
22. Rev. H. J. Borthwick, Mountain City, Man., etc. 1876.
23. Rev. James Duncan, Manitoba and Prince Albert.
24. Rev. Finlay C. J. McLeod, B.A., C.P.R. Construction Camps, 1879.
25. Rev. W. R. Ross, Southern Manitoba, 1880.
26. Rev. James Seivright, Prince Albert, 1880.
27. Rev. D. Stalker, D.D., Gladstone, Man. 1881-1892, then called to Calumet, Mich.

28. Rev. A. B. Baird, D.D., Edmonton, 1881, afterwards Professor in Manitoba College.
29. Rev. John Ferries, Brandon District, 1881.
30. Rev. John A. MacDonald, 1881.
31. Rev. Donald McCannel, Carberry, 1881.
32. Rev. James Farquharson, D.D., Pilot Mound, 1880.
33. Rev. A. H. Cameron, Boissevain District, 1881.
34. Rev. Dr. Patterson, Deloraine, etc., later pastor Cooke's Church, Toronto.
35. Rev. James Todd, D.D., Burnside and Minnedosa, 1882, later called to Boston, Mass.
36. Rev. D. C. Cameron, Nelson, 1882.
37. Rev. J. A. Townsend, Manitou, later U.S.A.
38. Rev. John Cairne, Glenora and Baldur Dists. in Southern Manitoba.
39. Rev. John Mowat, H. M. Field, Manitoba, 1882. Retired to his native town Freswick, Scotland, 1907.
40. Rev. Dr. S. C. Murray, Neepawa, 1883.
41. Rev. Prin. J. M. King, Manitoba College, 1883.
42. Rev. D. M. Gordon, D.D., Knox Church, Winnipeg, 1882.
43. Rev. Alex. McFarlane, ordained in 1878.
44. Rev. Alex. McTavish, Chater, Man., 1884.
45. Rev. Hugh McKay, D.D., Round Lake, 1877.
46. Rev. Charles W. Bryden, Selkirk, Man., 1880.
47. Rev. W. S. Moore, Mistawassis Reserve, 1886.
48. Rev. Ewen McKenzie, Hurricane Hills, 1888.
49. Rev. Wm. Hodnett, Birtle, Man., 1879-1902.
50. Rev. P. C. McGuire, Emerson.
51. Rev. James M. Wellwood, Wellwood, Man.
52. Rev. Alexander Smith, Cadurcis.
53. Rev. Archibald McLaren, Springfield, etc.,
54. Rev. John Scott, West Lynn.
55. Rev. Farquhar McHae, M.A., Beaver Creek and Burnside.
56. Rev. J. H. Cameron, Fort Pitt, Hamiota and Kildonan
57. Rev. Angus Robertson, Calgary and surrounding districts, 1883.
58. Rev. Mr. Livingstone, H. M. Field, Manitoba, 1882.
59. Rev. J. Brown, Southern Manitoba, 1884.
60. Rev. R. Brown, Southern Manitoba, 1886.
61. Rev. Samuel Polson, Southern Manitoba.

62. Rev. James M. Douglas, Brandon.
63. Rev. James Douglas, Morris, High Bluff and Prospect retired in Edmonton.
64. Rev. David Anderson, Springfield etc., Manitoba, afterwards settled in Burlington, Ont.
65. Rev. John McArthur, Beulah, Man., afterwards moved to New Zealand.
66. Rev. T. C. Court, Wellwood, Man., 1888.
67. Rev. James Lawrence, Stonewall, Man.
68. Rev. Wm. Mullins, Headingly, Man.
69. Rev. Alex. Campbell, H. M. Field, Manitoba.
70. Rev. Alex. Urquhart, Brandon.
71. Rev. W. L. Rowand, Burnside, Man.
72. Rev. John Anderson, Burnside, Man.
73. Rev. Mr. McKay, Burnside, Man.
74. Rev. Dr. Joseph Hogg, Winnipeg.
75. Rev. John Hogg, Winnipeg.
76. Rev. George Flett, Okanase Indian Mission.
77. Rev. John McKay, Mistawassis Reserve, 1878.
78. Rev. John McKay, Strathclair, Man.
79. Rev. Donald McVicar, B.A., (a pure Cree Indian).
80. Rev. Mr. McLeod, Principal of Industrial Indian Schools, Regina.
81. Rev. Solomon Tunkansuieye and his elder Enoch, Beulah, Manitoba.
82. Rev. Dr. A. S. Grant, M.D., Dawson City.
83. Rev. Dr. John Pringle, Kildonan and Yukon, afterwards Chaplain at the front.
84. Rev. Mr. Sinclair, Industrial Indian School, Regina.
85. Rev. Dr. Pitblado, Winnipeg, 1881.
86. Rev. Wm. MacWilliam, Prince Albert, 1883.
87. Rev. Dr. Jardine, Prince Albert, 1886.
88. Rev. Wm. Rochester, Prince Albert, 1890.
89. Rev. Mr. Lee, Prince Albert, 1896.
90. Rev. Dr. C. C. Young, Prince Albert, 1901-1913.
91. Rev. Mr. Mitchell, Prince Albert, 1913-1915.
92. Rev. J. W. McIntosh, M.A., Prince Albert, 1916.
93. Rev. M. C. Rumball, Morden, Man., 1892.

PIONEER MINISTERS AND MISSIONARIES IN ALBERTA

1. Rev. A. B. Baird, D.D Edmonton, 1881.
2. Rev. Angus Robertson, Calgary and vicinity, 1883.
3. Rev. J. L. Campbell, Edmonton, 1884.
4. Rev. James Hamilton, 1885.
5. Rev. Dr. Herdman, Calgary, 1885.
6. Rev. Dr. A. S. Grant, 1886.
7. Rev. Dr. D. G. McQueen, Edmonton, 1887.
8. Rev. David Arnot.
9. Rev. James Buchanan, Innisfail.
10. Rev. John Fernie, Gleichen field, etc. 1890.
11. Rev. Wm. Neilly.
12. Rev. J. S. Muldrew, now of North Vancouver.
13. Rev. Charles McKillop, Lethbridge, 1889.
14. Rev. Gavin Hamilton, Fort McLeod, etc., 1891.
15. Rev. J. P. Grant, Pincher Creek, 1891.
16. Rev. H. R. Grant, succeeded Rev. J. P. Grant at Pincher Cr.
17. Rev. J. A. Jaffray, MacLeod, 1897.
18. Rev. J. W. Morrow, M.A., came to Northern Alta., 1894, then to Medicine Hat in 1896.
19. Rev. J. S. Scott, High River and Okotoks, 1895.
20. Rev. J. A. Matheson, Okotoks, 1890.
21. Rev. C. W. Gordon, (Ralph Connor).
22. Rev. A. M. Gordon, Raymond, about 1899.
23. Rev. Archibald McLaren, 1904-1905.
24. Rev. Prof. Oliver, 1904-1905.
25. Rev. Mr. Edmison, Walsh etc., 1905.
26. Rev. Mr. Downey, 1896-1897.
27. Rev. Mr. Fraser.
28. Rev. Wm. Simons, Edmonton.
29. Rev. W. J. Brown, Red Deer.
30. Rev. Dr. White, Lacombe.
31. Rev. Jas. S. Shortt, Pine Creek, etc.
32. Rev. Hugh McKellar, 1905.

LIST OF MISSIONARIES TO PRINCE ALBERT

Rev. James Nisbet.
Rev. Edward Vincent.

Rev. Hugh McKellar.
Rev. Alexander Stewart.
Rev. Peter Straith.
Rev. D. C. Johnston.
Rev. James Duncan.
Rev. James Seiveright.
Rev. Dr. Jardine.
Rev. Wm. MacWilliams.
Rev. Wm. Rochester, D.D.
Rev. Mr. Lee.
Rev. Dr. C. G. Young.
Rev. A. C. Mitchell.
Rev. J. W. McIntosh, M.A.

PIONEER MISSIONARIES IN BRITISH COLUMBIA

Rev. John Hall, 1861-1865, afterwards moved to New Zealand.
Rev. Robert Jamieson, 1862.
Rev. Daniel Duff, 1864-1867.
Rev. Wm. Aiken, 1869-1872.
Revs. Messrs. Nimmo, Somerville and MacGregor, under the auspices of Church of Scotland.
Rev. Simon MacGregor, first Moderator of Presbytery of British Columbia connected with Church of Scotland, organized 1875.
Rev. Wm. Clyde, Clerk of Presbytery.
Rev. George Murray, member of Presbytery.

PIONEER MISSIONARIES IN BRITISH COLUMBIA

Rev. Alexander Dunn, D.D.
Rev. A. B. Nicholson.
Rev. B. K. McElmon.
Rev. Donald Fraser, M.A. (Pastor of First Church, Victoria, B.C.)
Rev. Dr. John Campbell, First Church, Victoria.
Rev. Dr. D. McRae, St. Paul's Church, Victoria.
Rev. Dr. W. L. Clay, Victoria.
Rev. Dr. Peter Wright, Vancouver and Nelson.
Rev. Alexander Dunn, M.A., B.D., Kelowna, B.C.

Rev. Dr. John A. Logan, Vancouver, B.C.
Rev. Dr. J. Knox Wright, Vancouver, B.C.
Rev. Dr. J. S. Henderson, Vancouver, B.C.
Rev. Peter Henderson, M.A., New Westminster, B.C.
Rev. John Chisholm, Kamloops, B.C., 1896-1897.
Rev. W. G. W. Fortune, B.A., B.D., Cranbrook, 1900.
Rev. Joseph McCoy, Victoria, B.C.

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