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Journal

Alberta and Northwest Conference United Church of Canada Historical Society

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The Three Hundredth Anniversary of the Birth of John Wesley

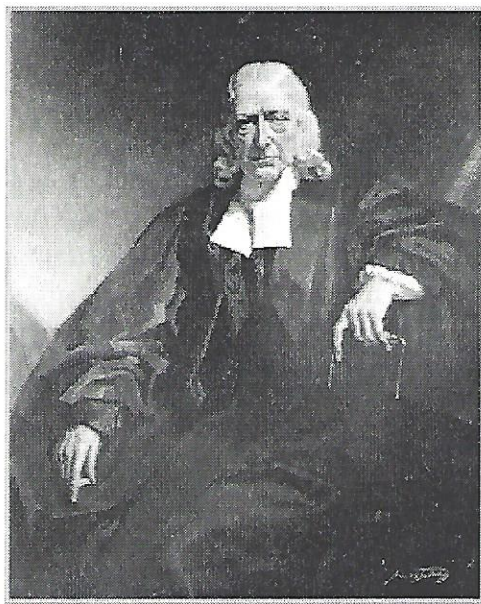
June 17, 2003 marks the three hundredth anniversary of the birth of John Wesley, the founder of Methodism. Therefore it is deemed appropriate to include this article on his life and work in this the sixteenth annual issue of the Journal.

A Mr. Birrell made this tribute as printed in the Herzog Encyclopedia of Religious Knowledge: "John Wesley was the greatest force in eighteenth century England. No single figure influenced so many minds; no single voice touched so many hearts. No other man did such a life's work for England."

John Wesley
1703-1791

His Biography

John Wesley, a famous English clergyman, founder of Methodism, was born at Epworth, Lincolnshire, England, on June 17, 1703. Coming as he did of a theological stock, having a clergyman for a father, and a notable devout woman for a mother, Wesley, from his early days, learned to regard religion as the business of his life. He learned from his father how indissoluble was one's link with the church. His mother influenced him a great deal, for example in their weekly conversations about the Christian life, the rule of conscience, the religious liberty to make one's own judgments, the importance of reason, and the obedience to God's will. These principles were imbedded deeply as part of his inner self, and greatly influenced his behavior in later life. After much conscientious hesitation as to his motives and his fitness for entering the



clerical profession, he was ordained deacon in 1725, and in 1726, he graduated as M.A., and was elected Fellow of Lincoln College, Oxford. In the same year he was appointed Greek lecturer and moderator of the classes. He became curate to his father at Wroote, and while serving there was advanced to priest's orders in 1728. He returned to Oxford, and along with his brother Charles entered into those religious associations from which Methodism sprang.

He traveled to America in 1735, and preached in Georgia, but was too strict in his views to suit the colonists, and

within two years, he returned to England. With religious zeal undiminished, he began the practice of open air preaching. He held prayer meetings in a building that had been a foundry, and there was first begun the society of Methodists, who were at first so-called in derision, from the earnestness and strict method of their lives.

Wesley was a very good man, whose one object in life was to convert sinners; and to do this he spared neither time nor money. He was considered to be the busiest man in England. He traveled almost constantly, generally on horseback, preaching twice or thrice a day. He formed societies, opened chapels, examined and commissioned preachers, administered discipline, raised funds for schools, chapels, and charities, prescribed for the sick, superintended schools and orphanages, prepared commentaries and a vast amount of other religious literature, replied to attacks on Methodism. He conducted controversies and carried on a prodigious correspondence. He is believed to have traveled in the course of his itinerant ministry more than 250,000 miles, and to have preached more than 40,000 times. The number of works he wrote, translated, or edited, exceeds 200. The list includes sermons, commentaries, hymns, a Christian

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Sponsorship

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From the Editors

This Journal contains a myriad of ways that we remember and commemorate the past. In June you may find yourself singing a hymn written by John Wesley as we celebrate his birth 300 years ago. Sometimes we name things after those we admire as Palliser did in naming a mountain in Banff after Reverend Rundle. Or on a smaller scale – in the name of a building. I imagine there are numerous Wesley churches in Canada, but there is also a Kirk United in Edmonton named after a Reverend and his Missus. Sometimes we write about someone's life, as John McDougall did of his father. Or we report on our own work, complete with frustrations and successes, as Rundle did in his journal or John McDougall 50 years later in his many books. We continue this tradition in this edition of the Journal with two reflections and a book review.

Sometimes memories are captured in a plaque or interpretive panels on a boardwalk or trail. Fine examples can be seen at Rundle's Mission on Pigeon Lake and soon on a plaque in English, French, Cree and Ukrainian that will be part of the Victoria Settlement Trail. Sometimes we are given glimpses of lives in a quote as in the Land Underfoot pamphlet that serves as our centerfold. Or we are given even more to ponder by way of the internet with the Methodist Website Project. Sometimes our memories are intertwined with a building as the story of the Warspite congregation. Perhaps they are in an object that has been a part of our story, such as the organ in Southminster United Church in Lethbridge. All this detail ironically helps to give us the bigger picture – that things constantly evolve and change. We are no longer the people or church that we once were.

This year I was privileged to attend the final service in the historic Okotoks United Church building. The theme was fittingly entitled, *Moving On and Giving Thanks*. Historical photos of "the old days" were shown with a power point presentation! The stories in this Journal are from all over Alberta and I am sure there are hundreds more out there that could be shared. In what ways does you or your congregation remember the past? Is there something or someone that should be acknowledged? Please let us know by contacting us. On behalf of the Alberta Northwest Conference United Church of Canada Historical Society, thank you for sharing this 16th edition with us.



Letter to the Editor

I wish to thank Kate Reeves and all those responsible for producing last year's Journal. A special thanks to Sheila Johnston for the article she created in my honour. There is only one minor error, that as I did not learn French at home but had three major influences (a) During school, (b) my four years serving Gravelbourg, the centre of French Culture in Western Canada and (c) During my serving as field director of Capital Funds for the Board of Finance of the United Church of Canada. A large part of the 22 projects across Canada was spent in Quebec where it was important to learn French to do business in raising capital funds. These were significant years in fund raising from Alberta to Newfoundland Labrador.

Stephen Wilk

JOHN WESLEY - 300 YEARS

continued from page 1

library of fifty volumes, and other religious literature – grammars, dictionaries, and other textbooks, as well as political tracts. He is said to have received not less than 20,000 pounds for his publications, but he gave great sums of it away to charity. He spent his life in travelling and preaching, making long journeys on horseback in all weather in order to preach in different places.

In person he was a small man, being somewhat under medium height, but well proportioned, strong, with a bright eye and a clear complexion, and a saintly, intellectual face. Late in life he married a widow, but the marriage was not a happy one. He died a poor man, in London, at the age of eighty-eight, on March 2, 1791 leaving as his life work 135,000 members, and 541 itinerant preachers, owning the name "Methodist". Probably no man ever exerted so great an influence on the religious condition of England as John Wesley did, and his influence has extended to the most remote parts of the world.

His Literary Work and his Preaching

Wesley's mind was of a logical cast. His conceptions were clear, his perceptions quick. His thought clothed itself easily and naturally in pure, terse, vigorous language. His logical acuteness, self-control, and scholarly acquirements made him a strong controversialist. He was a prolific writer. His written sermons are characterized by spiritual earnestness and by simplicity. They are doctrinal, but not dogmatic; they are expository, argumentative, and practical. His Notes on the New Testament (1775) are luminous and suggestive. He was a fluent, impressive, persuasive, powerful preacher, able to produce striking effects. He generally preached extemporaneously and briefly, though occasionally at great length, using manuscripts only for special occasions. As an organizer, an ecclesiastical general, and a statesman he was eminent. He knew well how to marshal and control men, how to achieve purposes. Wesley was a charismatic person fully able to

bend a whole conference to do his will and to draw crowds to his preaching. He had in his hands the power of a despot; yet he used them not to provoke rebellion, but to inspire love. He was skilled in his knowledge of Anglican literature and polity, and doctrine, the literature of the Reformers on the continent, and the doctrine and practices of others breaking away from the established churches. His mission was to spread "Scriptural holiness"; his means and plans were as Providence indicated. The course thus marked out for him he pursued with a determination and a fidelity, from which nothing could swerve him.

"His sources of authority in these matters were the Bible, the practices of the primitive church, the use of reason, the lessons of experience of God in one's life . . ."

His Relationship with the Established (Anglican) Church

Wesley's goal in the first place was to reform the Church of England and it was only because of the power of his new movement and the rejection by his own church that he was driven to do things that led to the formation of the Methodist Church. Wesley saw the church as a "fellowship of believers" that are called apart by God for some special purpose, and whose ministers are regarded as prophets rather than priests. He sought to return this element to his church by creating a company of people within the church (variously called clubs or societies) who by their example would reform it and in turn the society around it. The societies were committed to the pursuit of holiness, frequent communion, regular examination of one another for their progress in Christian obedience, enthused about being in touch with God, and dependent on the Holy Spirit for direction in their lives. Eventually the societies became convinced that the

authority of the bishops had second place to the authority of the scriptures.

This conviction set him on a collision course with the bishops.

Wesley did not want his societies to break away from the Church of England. He virtually required them to attend the parish church each Sunday or as often as possible for communion. He wanted to reform the church to alter what had become an ineffective religion. He saw that this reform was necessary, not only for the church corporate and parochial, but also because of the rampant corruption in English society ripe for the judgment of God if it did not change.

Wesley was frequently denied permission to preach in parish churches, so in 1739, he began the practice of preaching outdoors. Of course, he was not always well received, nor were his preachers. But he continued, convinced that his mandate was divinely ordered. His success can be measured by the thousands of people in England, Scotland, Ireland, and America who accepted the Methodist way.

Even though Wesley made continuous efforts to obtain the approval of the bishops and the Anglican clergy, their scorn of him and his work and their attacks on him never ceased. He was opposed for his innovations, the singing of songs, the field preaching, his cultivation of lay preachers, his societies, and the practice of extemporaneous prayer. It follows from his argument that because the episcopal order is not prescribed nor required by scriptures, others have the right to ordain. By 1784, he felt fully justified in ordaining his own ministers. This, plus his efforts that resulted in the establishment of legal protection of the Societies and lay preachers through the Model Deed, brought the Methodist movement so far from the Church of England that reconciliation was impossible.

Wesley foresaw that after his death, there would likely be a more explicit separation from the Anglican Church but that did not derail his conviction that the essential movement must be

evangelical with moral reform. Six years after his death in 1791, the Methodists did separate from the Church of England and became an independent church.

His Legacy

Our present United Church of Canada is very much indebted to the theology, ministry, and the organizational ability of John Wesley. That we have an ordained ministry at all is a consequence of the struggle he had with the Church of England. The concept of a lay ministry had its source with John Wesley's work. The Conference, as a component of the United Church organization, had its origin with him, though through the years, it has changed a great deal. The United Church process of the Settlement Committee comes from his plan for appointments for the Methodist Church.

A lesson to be learned from his life and work is that we need to be aware of the power of evangelistic preaching and of a moral life lived in obedience to God. The theme of his preaching was saving grace. He declared he would not preach doctrine, disputations, or moralize, but rather justification by faith alone, the direct witness of the Holy Spirit, and the possession of perfect love.

His sources of authority in these matters were the Bible, the practices of the primitive church, the use of reason, the lessons of experience of God in one's life, the historic creeds and their interpretation, in the Articles, "homilies" and the liturgy of the Church of England.

Music is another of the great legacies of the Methodist tradition. In the last three hymn books authorized by the General Council of the United Church of Canada there are no fewer than seventeen hymns written or translated by John Wesley. John's brother, Charles, was an even more prolific poet and hymn writer. Seventy-four of Charles' hymns have found a place in the above mentioned United Church hymn books. The new Methodist hymnbook in the United States contains fifty-six of

their hymns. Some of the recurring themes in the Wesley hymns, which give a good flavor of the Methodist message, are:

- Our response to the grace and love of God should be ceaseless praise and rejoicing.
- God, the fountain of all good, desires our soul and mind in love.
- The love of God is everlasting, no matter how undeserving we are.
- We should rely on the love and grace of Jesus and live a life obedient to Him.

Researched and compiled by Jim George ❖

ON LINE INFORMATION

The United Methodist Church

<http://gbgm-umc.org/Umhistory/Wesley/Index.html>

Methodist Archives and Research Centre, John Rylands University, Manchester

<http://rylibweb.man.ac.uk/data1/dg//methodist/methtext.html>

Christian Classics Ethereal Library, Calvin College

<http://www.ccel.org/w/wesley>

Wesley Centre for Applied Theology, Northwest Nazarene University

<http://wesley.nnu.edu>

<http://wesley.nnu.edu/JohnWesley.htm>

NATIONAL PRESBYTERY MUSEUM OPENS IN ONTARIO

The Presbyterian Church has just dedicated the first national museum in Canada devoted to religious artifacts. Included among the displays is a board-and-batten church sanctuary, furnished with 150 year old pulpit and arches from Merrickville, Ont., and narrow uncomfortable pews from Monkland, Ont. Oil lamps and a pot-bellied stove can generate heat and light if the preacher of the day is deficient. In the "Minister's Study" are volumes associated with sermon preparation and the general education of the clergy. Unique is the complete theological library of Dr. John Kerr, 1780-1858. These 420 leather bound volumes have been preserved intact by the descendants of this first professor of theology in Prince Edward Island.

The "Congregational Library" reminds the viewer of a time when public libraries were generally unknown and Carnegie had yet to offer his financial inducements. Worshippers attending Sabbath Services could take home books of highly edifying and moral qualities for Sunday reading. Volumes of sermons by famous divines, theological treatises and classical literature and poetry stocked the shelves of yesterday. Any one for borrowing a *Compendium of Dogmatic Theology* (1535) or *A Cordial of Low Spirits* (1763)?

Sacramental vessels range from three hundred year old pewter trays from Scotland to communion ware used by chaplains in the armed forces during both world wars. Chalices and beakers, plain and ornate, illustrate Canada's religious pilgrimage. Hundred of Bibles in a myriad of languages can be examined. Other areas of the museum display artifacts of the various mission fields where The Presbyterian Church in Canada has traditionally served. The few items less than a century old in the facility include the volunteers and hundreds of china pictorial plates, each depicting the sanctuary of a Presbyterian Church somewhere in Canada.

By Dr. John A. Johnston, 183 Chedoke Avenue, Hamilton, Ontario L8P 4P2

The museum is located at 415 Broadview Avenue, Toronto, Ont. M4K 2M9. Phone 416-469-1345. Reservations and requests for tours should be made in advance by telephoning the museum. There is no charge or admission fee. However this facility is dependent for its funding on the generosity of groups and individuals. The museum does not receive grants or a budget from the denomination. The Volunteer Management Committee and the Committee on History are grateful to all who recognize the importance of this depository and offer their support through time and gifts. ❖

KIRK UNITED CHURCH Approaching Its Fiftieth Anniversary

by Enid Fitzsimonds

In the turbulent years after World War II Edmonton was bursting at the seams. Housing developments were springing up in the suburbs. The 'baby boom' generation was arriving in unprecedented numbers—a thousand people a month were arriving in Edmonton. Families, delayed by the conditions of the war years, were now rapidly arriving, looking for homes. In the farm fields to the northwest of the city appeared three communities with their schools—Sherbrooke School opened in 1954, Woodcroft in 1955 and Dovercourt in 1956. These communities moved forward rapidly. Where there were people there must be amenities, including churches, Sunday schools, and mid-week activities.



*Construction of Kirk United Church
Edmonton, 1958*

In 1953 Sunday School classes for children from kindergarten to Grade 9 were started by the Women's Auxiliary of McDougall United Church, with classes tucked into the basements of the new homes. In 1954 the fledgling Sunday School moved to the new Sherbrooke School under the direction of Mrs. W. Morgan, a diaconal minister from the Extension Department of Edmonton Presbytery. In 1955 the Edmonton Presbytery asked Mrs. Clara Kirk to take over the extension work in this new area. Her husband, the Reverend J. E. Kirk encouraged her

to do so, and he, already in ill health, took on the responsibility of the Sunday sermons as his health permitted. He died on the 30th of December in 1955. Rev. J. B. Geeson became minister on the first of January 1956. At a meeting held on the 27th of May 1956 the congregation voted to name the new church "Kirk United Church" in recognition of the valiant work done by Reverend and Mrs. Kirk.

On the 10th of June, 1956 at a service of constitution 227 people became Charter Members. Kirk United Church was fast becoming a full fledged church. A Board of Elders and a Committee of Steward were elected. In the fall of 1956 Dick Martin, a student from St. Stephen's College, took over the ministerial duties. A Building Committee was set up.

In 1957 eight city lots in the Dovercourt community were purchased, a manse was completed that fall, and the Rev. Ian Macmillan, with his wife and son, arrived from Melitta, Manitoba. On May 4th, 1958 Reverend Macmillan, Mrs. Kirk, Architect Howard Bouey and Mayor Wm. Hawrelak took part in turning the first sod for the Christian Education Building. By the end of 1958 Kirk had mushroomed into a full fledged church with the standard church committees, plus seven Circles of the W. A., an A.O.T.S. Men's Club, 60 Explorers, 90 Cubs, 35 C.G.I.T. girls, 14 Sigma C boys, and six levels of Sunday School for a total enrolment of 600. Kirk kept forging ahead—the dedication service for the Christian Education Building took place on April 5th, 1959. On April 27th, 28th and 29th the Organ Fun Committee presented the "Gay Nineties Review", a fund raiser which became an annual event. A "Mission Band", later renamed "Messengers", a group for primary age children, with an enrolment of 60, was formed. In September 1959 the Hi-C Group was formed with 35 high school students enrolled.

In 1960 the Sunday School enrolment swelled to a total of 830 with 52 teachers. In order to accommodate these

numbers, it was necessary to have double shifts in Sunday School and Church services.

In 1961 Reverend Blair McPherson answered Kirk's call. He recognized Kirk's need for a sanctuary and in October the Official Board decided to build. In March 1964 Howard Bouey was retained as the architect for the new building. On April 25th 1965 the sod for the new sanctuary was turned by Mr. McPherson and the cornerstone was laid on October 10th. The first service was held in the new building on Christmas morning. The Service of Dedication was held on January 2nd 1966.

Reverend D. L. Weatherburn accepted Kirk's call in 1967. In 1974 Reverend Ray Leppard was called to Kirk. In the following years Kirk participated in the "Bethel Bible Series" and following that in "New Dimensions", as a follow-up to the Bethel Series. In 1980 Kirk became involved in the "Field Education of Interns for Christian Ministry" consisting of internship, which is required for ordination into the ministry of the United Church of Canada. Kirk was ranked by the national church as being at the top of the scale as a Teaching Church. During the years of operation of this program 15 would-be ministers interned at Kirk.

In 1981, on June 5th, 6th and 7th the 25th anniversary of Kirk United Church was celebrated, with many of the previous ministers in attendance. In 1984 Convocation was held at Kirk, with Reverend Ray Leppard receiving the degree of Doctor of Ministry. Unit 2 of Kirk United Church Women was commended for having completed 25 years of nursing home visits.

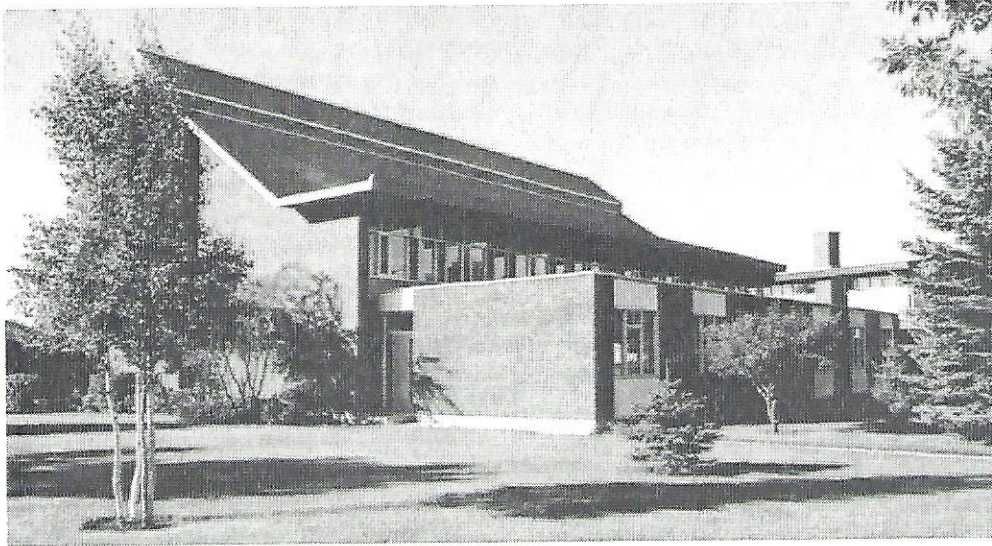
Reverend Sydney Bell came to Kirk United as Assistant Minister in 1981. Also, that year the Pastoral Care Network was started at Kirk.

Times were changing—baby boomers were growing up. Population became more transient. Other denominations built their own facilities. As a sign of

the times Kirk received an amalgamation call from neighbouring Westminster United Church on January 21st 1991. An 'Amalgamation Team' was formed. April 21st was approved as the date of 'Faith Journey', the date of the beginning of joint worship of Kirk and Westminster families.

Church, still farther away from Kirk, found it impossible to carry on. Some members of that congregation have also amalgamated with Kirk.

On June 24th 1995 a Retirement Party was held at Kirk for Reverend Ray and Enid Leppard.



Kirk United Church as it looks today

In the '90s it was time to look at the condition of the building itself. Renovations were made. A chapel was added, making a home for some of the furnishings from Westminster. An elevator was added, making the sanctuary and both floors of the Christian Education Building accessible to the handicapped.

In 1994 another neighbouring church, Central United Church, found the transitions in its neighbourhood made it impossible to carry on. On November 27th the families of Central United and their pastor, Reverend S. A. 'Curly' Doan were welcomed into the family of Kirk. Later, Norwood United

Times have changed, needs have changed. Kirk United Church remains a sign of solidity in the community, a mature church with younger generations coming in. Kirk United Church is approaching its 50th birthday, with every hope of another 50 years of service.

The information in this article has been composed from the author's own recollections, information taken from the Archives of Kirk United Church faithfully recorded by Archivist Austen Robson, and "Nostalgia and Hope", as written by Copie MacMillan in "The Yes Factor". ❖

THE ORGAN STORY Wesley Methodist Church - Southminster United Church Lethbridge, Alberta

(This article is drawn from a longer chapter within a history of Southminster United Church, Lethbridge, currently being written by Austin Fennell, member of the Board of The Alberta Northwest Conference United Church of Canada Historical Society.)

The third Methodist church to be built in Lethbridge, each one replacing the previous one, was located on 4th Avenue South. From the very first, the design of the building constructed in 1913-1914, had made plans for the installation of a pipe organ. For the most part hymn and choral singing had been accompanied by a piano and this continued for some time after the congregation moved into its third home.

In March 1914, not that long after the congregation had moved into its new facilities, an invitation was sent to Casavant Brothers of St. Hyacinth, Quebec, for a design and estimate of the cost of a pipe organ. Their reply was prompt with a figure of \$8000. That was too rich for Wesley at the time. There was a sizable debt on the building - \$54,000. In April, 1917, discussion resumed regarding the purchase of a pipe organ. The congregation was more confident and at the annual meeting expressed itself that there was a "a very healthy state in all departments" of the church. Any hesitation came from the fact that across the Methodist church in Canada, there was disagreement about the need for any instrument to accompany singing in the church. Wesley congregation agreed to try out a Reed organ, and that was enough to persuade them that a pipe organ was the right choice.

Communications with Casavant resumed in November, 1918, touching on the angle of the stops on the console, the character of the registration (what kind of stops would make up the organ), the wind pressure and whether to have a three or four manual organ. Dr. Rivers, secretary of the Board, wrote to Casavant in December, 1918, inviting them to submit a tender, indicating that they were inviting other companies to do the same. In

The Quotable John Wesley

"You will have no reward in heaven for what you lay up: you will for what you lay out. Every pound you put into the earthly bank is sunk: it brings no interest above. But every pound you give to the poor is put into the bank of heaven. And it will bring glorious interest; yea, and such as will be accumulating to all eternity."

From a sermon "The More Excellent Way"

February, 1920, the Board declared that the pipe organ would be a Memorial Organ to memorialize "all the fallen heroes of Lethbridge". This designation was later modified 'to remember' only those servicemen from the congregation who died. At the end of December, 1918, Casavant offered a proposal that would cost \$12,600 to \$15,410 depending on the scope of the plan for the organ.

Plans then slowed down again when the Board thought it wise to consult other organists across the continent regarding details of the plan. In March of 1920 a contract was signed for \$17,090 (costs had escalated) with four manuals: Swell, Great, Choir and Echo Gallery. A Mr. Fry designed the space for the console, and the actual builders were Albert and Edward Blanchard. The dedication of the organ took place on January 7, 1921, with an opening recital. Claude Hughes, who has been brought to Wesley in 1915 from Edmonton, was organist through this period but left the church in October 1920. The minister during the period was Reverend Charles Cragg. Shortly after the completion and dedication, Dr. Peabody of Westminster Abbey in London gave a recital. Very slowly, the debt on the organ was paid, but not until the Ladies Aid organization of the congregation took over the debt completing payments in December of 1928.

FIRE !!!!

In the fall of 1952 a fire which, according to inspectors Pepin and Sons of Calgary, began in a room adjacent to the blower room, caused considerable damage to the organ and to parts of the church near the organ. The organ was estimated to be worth \$45,000-\$50,000. The Casavant representatives, after having a look at the damage and the condition of the organ (30 years after its original installation), judged the organ to be considerably obsolete. This led to proposals for major renovations.

In March of 1959, Edward Hembroff for the Board of Stewards, signed a contract for rebuilding the organ at a cost of \$21,640. There would be a new console relocated 25' away from the organ chamber with an exterior of polished oak and

an interior of walnut, improved electrical connections, 1500 new pipes and 50 stops, releathering pouch boards, and with other improvements and changes would create an organ more suitable for hymn singing and less a concert organ. The work was completed in February 1960 at a cost of \$24,167. Robert Blanchard, the Casavant builder, son of the original builder, expressed an opinion that "this is the nicest rebuilt organ in the province." Arthur K. Putland was the organist during this period, and the rededication of the organ of February 28, 1960 played no fewer than seven selections at the 10:30 worship service. Reverend Dr. H. A. Frame and Reverend Albert King were ministers at the time. The rebuilding of the organ re-awakened liaisons with musicians and others in the community: concerts were held with the Lethbridge Symphony orchestra, and there were requests from the Evangelical churches and high schools to use the church.

The issue of repairs and maintenance dogged the church continually through the years. Even when Casavant and Wesley/Southminster had agreements to maintain the organ, skilled service people were sometimes not available. Therefore, local people, including the organists themselves, did the best they could when the need for repair arose. This problem always contributed to the decline of the instrument.



THE THIRD TIME AROUND

The organist in Southminster United in 1986 was John B. A. Slauson. He presented to the church in February of that year a list of the problems which the organ had developed. In April, the Music Committee, chaired by Barbara Jensen, invited Kennedy Enterprises of Calgary to come to the church to evaluate the organ. Their report was to declare that the organ was "vintage 1920", "in reasonably good working order" and of \$300,000

replacement value; however, it needed restoration. They estimated that the cost would be between \$ 80,000 and \$120,000.

In April of the following year, Stephen Miller of Casavant came to do some repair work on the organ commenting that the organ was "generally in fair to good condition." He forwarded to the church a detailed list of repairs that were needed including a complete re-voicing of the organ that could only be done by an expert in such a field. He concluded his report by saying that he would not guarantee any of his most recent work due to the fundamental problems he found with the organ.

Together with the new organist Harry Janzen, Stephen Miller proposed detailed plans for restoration. The estimated cost was \$82,510. A three-stage plan was put forward in February 1988, now at a cost of \$87,920. The first contract was signed on April 5, 1988, to undertake Stage One which was to rebuild the Great section. When this was near completion, and Stage Two for re-building Swell and Choir sections was presented for authorization, the estimate for that work was a major shock to the Board. The cost had risen from \$34,445 to \$44,635. A provincial grant was sought, unsuccessfully. However, the Board was committed to restoration and found the necessary money from the 75th Anniversary Fund which had been collected concurrent with the restoration. Stage Three that followed, led to the restoration of the Gallery organ section. Five new stops were added to the organ during the rebuilding. The restoration was comprehensive. The final cost was just short of \$90,000.

The celebration of completion of the restoration in the spring of 1992 inspired a series of concerts. The Senior Choir presented Rutter's "Requiem" on March 15th. In May, two organ concerts were held with Terry Fullerton of the Calgary Philharmonic Orchestra at the console. Public tours of the renovated organ were very popular. Reverend Norman Thomas and Reverend Austin Fennell were successive ministers at the church during the years of restoration. In the fall of 1992, Harry Janzen accepted an appointment to a church in the Chicago area. ♣

THE WARSPITE UNITED CHURCH

by Pauline Feniak

The following excerpt, taken from Provincial Archives records, states "the first service of the Church at Warspite was held in the Community Hall on Sunday, January 20, 1921; the Reverend R. Harden officiating". Mr. Harden continued to conduct a fortnightly service until he left the field (Waskatenau) in June 1923. He was succeeded by the Reverend Day who only remained for a year as he was moved to the Indian mission at Goodfish Lake. At that time the Warspite Church was transferred from the Waskatenau field to Smoky Lake and the Reverend Stewart took the ministry. In the latter part of 1925 he left the ministry and services were suspended for a short time, until the Reverend Clegg of Waskatenau again started services in the spring of 1926. The Reverend Newton of Duffield, however, took over the Smoky Lake field in May and conducted his first service in the Hall on the 16th of the month.



Other records show that at a meeting March 2, 1926, at the home of Mr. and Mrs. Fred Hansen, those present: Mr. and Mrs. Currie, Mrs. J. Andrews, Mrs. Hunter, Miss Daisy Longstreet, Miss Doetta Coowell, the Messrs. Radway, Ness, Taylor, Whittle, Dean,

McCormick, Powell and Parham, discussed the advisability of building a United Church at Warspite, and, pledged their support to the utmost of their ability. They guaranteed contributions for the Minister's stipend, \$140.00 for the year. The meeting concluded with a passing motion from Mr. Powell and Mr. Hansen, that we build a church. Elsewhere, records show that all work was done by volunteers.

The Edmonton Journal carried the following account. The opening of the new Warspite United Church was held on Sunday, September 25, when the Reverend Thomas Powell of Calgary, Superintendent of Missions for Alberta officiated. He was supported by Reverend R. Newton, the minister in charge.

The capacity was taxed to the utmost by a large congregation, many friends being present from Smoky Lake and Waskatenau.

Reverend Powell preached a very powerful sermon appropriate to the occasion in a short dedication service. The secretary on behalf of the trustees and

vided by the ladies of the church. A large number of visitors and friends were present. A very entertaining lecture given by Reverend Powell on *The Other People You Meet* followed.

The interesting announcement was made that the construction had been entirely carried out by volunteer labour and was opened free of debt, which reflects great credit to all concerned.

The founding members were:

Mr. & Mrs. Ed Powell
Mr. & Mrs. Jack Andrews
Mr. & Mrs. Gordon Anderson
Mr. & Mrs. Jim Hunter
Mr. & Mrs. Currie
Mr. & Mrs. Albert Parham
Mr. & Mrs. Fred Hansen
Mr. Charlie Fransen
Mr. Ness
Mr. & Mrs. Horace Parham
Mr. & Mrs. Bob Ouston
Mr. & Mrs. Glen Radway

An appendix to the above reads, "Reverend Newton was there every day helping and over-seeing the work."

In the years that followed, continuity of services was at times broken; sometimes monthly services, at other times bi-monthly services were held. There also appear longer periods of no activity. However, the office of secretary was filled for long periods by Mrs. Parham, Mrs. Edeburn, Mrs. Gwaltney and by Mrs. Rose Manchakowski for the last 16 years.

The last minutes dated January 30, 1970, suggest a dwindling congregation, only six in attendance. Previous officers, Alvin Calvert, Martha Bielish and Bill Feniak were to continue in office. However, a special meeting called later approved closure with suggestions that the congregation join the nearby Waskatenau United Church for its worship services.

members of the Church handed over the keys and presented the building for public worship and for the glory of God.

The opening services were continued on Monday with a chicken supper pro-

Church services were discontinued for seven years, to be resumed after that time jointly with the Smoky Lake congregation. This amalgamation contin-

ued for two years. In 1980 the congregation moved to Smoky Lake. A new sanctuary was built there later.

Ministers who served at Warspite were:

- | | |
|------------------------|-------------|
| 1. Reverend Harden | 1921 - 1923 |
| 2. Reverend Day | 1924 |
| 3. Reverend Stewart | 1925 |
| 4. Reverend Clegg | 1926 |
| 5. Reverend L. Newton | 1926 - 1937 |
| 6. Reverend A. S. Wood | 1928 - 1941 |
| 7. Reverend Chas Vogel | 1942 - 1946 |
| 8. Reverend G. Sauder | 1947 |
| 9. Mr. B. Howie | 1957 |
| 10. Mrs. E. Howie | 1960 |
| 11. Mr. M. Lloyd | 1965 |
| 12. Mr. Paul Derrick | 1966 |
| 13. Mr. Bill Pars | 1967 - 1970 |

After Warspite's closure some families joined the Waskatenau Church in the Victoria Trail Pastoral Charge; others joined Smoky Lake which became part of the Wahstao Pastoral Charge in St. Paul Presbytery.

In spite of closure at Warspite in 1970, special services for funerals, baptisms and marriages were conducted. In June of 1976 a 50th Anniversary service took place. Reverend Sydney Vincent from Redwater and Mrs. Ethel Howie from Milo took the service. A few of the founding members were among the guests.

Rural depopulation continued its negative impact and the Warspite Church could not overcome its effect. The Official Board of the Victoria Trail Pastoral Charge, to whom the care of the church had fallen, felt the church was becoming a liability to them. After several meetings the decision to sell gained strength. In September of 1994 the sale was finalized. The Village of Warspite bought it for \$1,500.00.

It is a credit to the Trustees, Elmer Carefoot, Bill Chekerda and Bill Feniak, that the building did not go to buyers who proposed to move it but encouraged the Village of Warspite to buy and retain it on its original site to be used as a museum and for church services if such should be requested. ❖

THE 'LOST' RUNDLE JOURNAL

Reverend Robert Rundle was one of the first Protestant missionaries in Alberta. His notes from the period 1840 - 1848 were later copied into a Journal by his daughter, Mary. According to Hugh Dempsey, who edited the Journals for publication in 1977, "For the most part, the original notes from which she worked have disappeared." Rediscovering Mary's work is a story in itself. The Lost Diary is Found is from "The Rundle Adventure Story" by Reverend John Travis.

[The Journal] was lost from 1914 until August 1965 as also was any trace of a direct descendant from Rundle. ... So far as was known, Mary Rundle, a spinster, had been the only direct descendant. Then on Sunday, July 21st, 1963, the Rundle window was unveiled and dedicated. [at Rundle Memorial United Church in Banff.]

Shortly after the window was installed coloured slides were produced to sell to those interested. It was the sale of a 50 cent slide one year later which put us on the trail of the direct line of descendants.

One Friday evening in June 1964, at a particularly inopportune time the writer's daughter, Deirdre, reported that a man at the church wanted a slide of the window. Being in the process of receiving a rather large sum of money for the church the temptation to ignore

the request was hard to resist. Nevertheless temptation was resisted and a slide was sold which had been requested by a lady who had visited the church and noted these could be purchased. Since there was no one around at the time she had requested this man to get her one when he was passing through Banff.

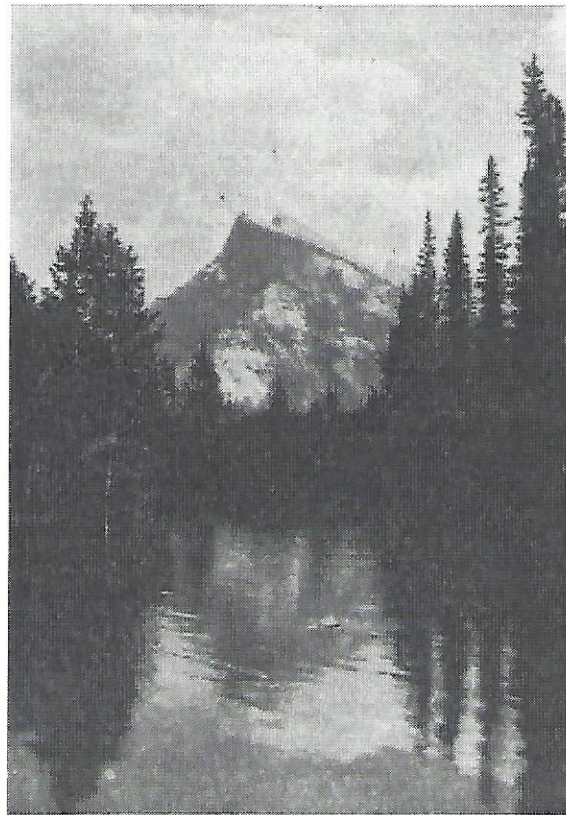
As a result of this a correspondence began between Mrs. Hugh (Pauline Rundle) Main and the writer and while she is not a direct descendant she was in a unique position to make inquiries, her husband being a Vice-President of C. P. Airlines which enabled her to journey to many distant places.

A short time later whilst attending a party in London, England, she met a man who knew of a direct descendant of Robert Rundle. In 1965 Mrs. Main wrote giving the address of a Mr. R. J. Collier in Trinidad, great grandson of Robert Rundle. Both Mrs. Main

and the writer wrote to him and on August 24th, 1965, Mr. Collier entered the church office carrying with him a book in a plastic bag.

At long last the Journal had been found.

The mystery of the missing Journal was now cleared up. The spinster, Mary Rundle had a sister who married a Mr. Rolfe. A daughter of the Rolfes married a Mr. R. M. Collier and it was their son, Rolf J. Collier, who brought the diary to Banff. ❖



Mount Rundle, Banff

FINAL SERVICE IN OKOTOKS CHURCH'S HISTORIC BUILDING

A service of *Moving on and Giving Thanks* was conducted at Okotoks United Church on March 23, 2003. The vibrant and very musical congregation has outgrown the brick and sandstone building and is actively pursuing a new church building.

The sermon gave a chronological history of the church and Reverend Douglas Powell also wore an appropriate hat to illustrate the era he was talking about. A Power Point presentation entitled "Memories of the Past: A Vision of the Future" showed historic photographs as part of the service.

Reverend Powell cleverly explained the early years of the church by reading a letter (which he composed) from Reverend George G. Webber who was minister from 1908 to 1912. He has kindly provided a copy for the *Journal*.

My dear dear friends:

I am not sure when this letter will reach you. I know that mail and travel are limited in 1912 but the train service is a wonderful help so I trust that the Lord will see this through. My time in Okotoks was such a wondrous time and you were such hospitable people during my 4 years there. It is hard to believe that I stayed that long but your new building and your enthusiasm was such an encouragement.

I think back to the many ministers who have gone before me . . . names like Scott and Ball and Hastie and Young and Tate and Kerr and Ward and McKee and Frost and Price and Shepherd and Bishop. And of course we must not forget Rev John Matheson. His wife has relatives in the congregation. Are they still in the area?

If ever I were to think that I had a difficult time - now I am not saying that I did, but when I might think that I think back to the stories people tell me about

an Angus Robertson who was the first appointed missionary in 1883. He organized churches in Pine Creek, Sheep Creek, Davisburg and High River. They called him the cowboy preacher. He wore a Stetson, chaps and often preached around the campfires on the range. Services were also held in homes and in stopping houses. He had to establish a relationship with the Indians since the Blackfoot were very much still around. In my time we did not see much of them.



Rev. Angus Robertson
Glenbow Archives NA-596-1

In 1890 John Matheson was appointed to a field made up of Davisburg, Dewdney and High River. It was only 7 years later that Dewdney was changed to Okotoks.

Those early folks were Presbyterian and I, as you know was a Methodist.

I was so glad things were settled by the time I arrived in 1908 but people liked to talk about those stubborn Presbyterian ladies.

I still laugh when I remember how they talked about the Ladies Aid actually going on strike. It was all over how much to pay the organist. The session hired and the women were expected to pay with no say. Well the story goes that when it got too expensive the Ladies fired the organist and hired a cheaper one. One day the session invited them to a meeting. The ladies did not hear it that way and suspecting a reprimand refused to show up. Not only that but there would be no more money for the

organist and they refused to call any more meetings



United Church Ladies Aide Picnic,
Okotoks ca. 1912
Glenbow Archives NA-109-10

Fortunately one of my predecessors was a diplomat and life was easier for me and the women were back during my time.

The Methodists still did not really have a home and so I am told that on July 3rd 1905 a special meeting was held in the Orange Hall to discuss the building of a Methodist church. A lot was purchased from John Lineham for \$100 and he donated two more. James Metcalf was the builder and the church was completed in late 1906- two years before my arrival.

And what a church it was. No building was more outstanding in the area. It gave such glory to God and for a population of just around 500 it was remarkable that they had such foresight. It was filled for the opening and for many times after although I remember when it felt a little lonely in that building some winter mornings.

I think I remember that it was built for around \$5,000.00 with a lot of volunteer help. What was amazing was that they tell me that an offering was taken up and added to the \$2800 on hand there was only a debt of \$900.00 on a brand new building. It was a relief to me to

not have to worry about money to pay for this new building.

We had great co-operation with the different churches in Okotoks and I wonder if it is still like that.

I trust the choir are all well. They were such a great group of people when I was there.

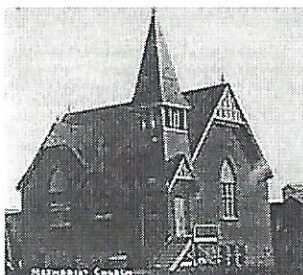
I look forward to hearing from you and news of your journey toward God.

I trust you are keeping the grand vision of praise and glory to God in your hearts and lives.

Yours in Christ's name.

Reverend George Webber

A "History of the Presbyterian, Methodist and Union Churches in Okotoks" was written by Mary Bailey on the occasion of the 50th anniversary of the United Church in 1967. From this we learn that the first Presbyterian Church was built in 1882 and named St. Luke by the minister's wife, a Mrs. Matheson. A pulpit Bible presented to the church by the minister, was used first in St. Luke's and later in the United Church, until about 1950, when the Young People's group presented a new one. The original one was then given to Mrs. J. (Pat) Wedderburn, a niece of Mrs. Matheson. (At the 2003 service Reverend P. Marie Wetterburn shared the service with Reverend Doug Powell. Mrs. J. (Patricia) was Marie's mother and the original Mrs. Matheson was her mother's Aunt Fanny. Marie's mother played the church organ for 37 years.)

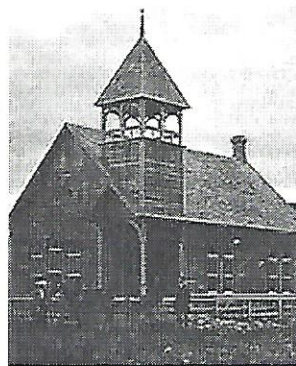


Methodist Church pre-1817

The Methodist in the area were first served by Methodist missionaries who preached at the home of Robert Noble. Among these men were Reverend George McDougall and Charles Gordon, better known as Ralph Connor, the author. The congregation did not have a home until a church was built in 1902 on Gehman's farm. The church was known as The Maple Leaf Church. It was at this time, when they were looking for a home in the town of Okotoks that the idea of Union with the Presbyterians was first mooted. However, that was a radical step for that day, and the idea was dropped. A couple of years later however, the new church mentioned in the letter was built. Reverend Dr. G. W. Kirby, President of Mount Royal College, preached the dedication service in December of 1906. The Maple Leaf Church was purchased by S. Gehman, moved, and used as a dwelling.

Mary Bailey continues the story this way:

"The Presbyterians were fast outgrowing their facilities, and the Methodist had a large church and a small congregation. Since there was no appreciable difference in their beliefs, union of the two churches seemed to be a solution. A meeting was held in 1917 and a number of proposals were drawn up to present to the congregations. When a vote was taken, Church Union won the day.



St. Luke's Presbyterian Church 1903

By this union, the United Church in Okotoks was to work in affiliation with the Presbyterian Church in Canada,

since locally the Presbyterians were the larger congregation. The membership rolls were to be combined, the new church body was to take over all liabilities and the properties of both churches, these to be vested in the name of the new church board. As the Methodist church was the larger building, it was decided to hold the services there, while the Presbyterians' manse was to be retained as a residence.

... After a few years' trial, when union was firmly established in Okotoks, the St. Luke's property was sold to C. Ludke, and converted into a feed mill and was used as such for a number of years. Eventually it was torn down and a school was built on its site, and later a courthouse. ... The union of the two congregations went along successfully, due to the willingness of the members to work for a common cause, and use a little Christian tolerance in all matters of the church. ... When balloting for Union of the three churches was held in 1924, all the ballots were marked in the affirmative in the United Church." Ms. Bailey states, "We have always felt a bit superior, because we had taken this step in faith, and found it good. We were one of the leaders in a movement that was to change the face of the Church in Canada."

And so the face of the Church continues to change, and Okotoks United with it. ♣

John Wesley's Rule:

*Do all the good you can.
In all the ways you can.
In all the places you can.
At all the times you can.
By all the means you can.
To all the people you can.
As long as ever you can.*

A MESSAGE FROM THE 2002-2003 PRESIDENT OF CONFERENCE

Margaret Findlay

It is a privilege to extend greetings, on behalf of Alberta and Northwest Conference, to the readers of this Journal. I especially want to thank the editor, contributors and the Historical Society who are committed to publishing this Journal.



Telling and writing our stories is essential so that our past becomes better known and appreciated by more people. I give thanks for the faithful people who live out the gospel in their churches and communities. As I traveled throughout our Conference this past year, I talked about the importance of storytelling and I encouraged people to write things down so that these stories could be shared with future generations. It has been said that we need to know the past so that we can move forward.

Again I give thanks for those who are recording the history of the United Church of Canada in Alberta and Northwest Territories Conference, so that present and future members can read about our beginnings.

ALBERTA AND NORTHWEST CONFERENCE ARCHIVES

By Jane Bowe McCarthy, MAS, Conference Archivist

This year the Conference Archives prepares to move to its new home in the new Provincial Archives of Alberta building located at 8555 Roper Road in southeast Edmonton. The move will mark a new chapter in the history and development of the Conference Archives and will offer more and better space for storing the Conference's recorded memory.

The textual, audio and visual records will be stored in state-of-the-art vaults, with temperature, light and humidity controls appropriate to each type of media. The new building will have a conservation laboratory and recently a conservator joined the staff of the Provincial Archives. The Reference Room is bright and spacious and provides researchers with a comfortable place in which to consult the records.

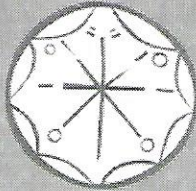
In order to prepare for the move, the Conference Archives will be closed temporarily to the public beginning March 1st 2003.



The archival holdings will remain closed to the public until the relocation is complete. At the time of writing this article, the Conference does not know when its records are scheduled for moving to the new location. Therefore, it is highly recommended that researchers call the Conference Archivist prior to arriving at the new location. The Conference Archivist will be available on Thursdays and Fridays

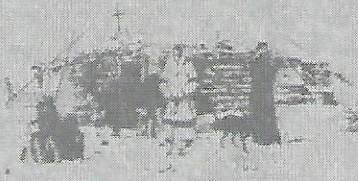
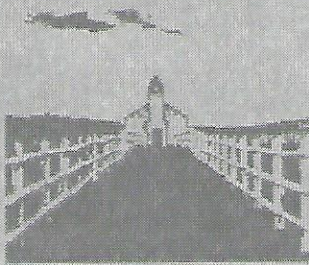
each week from 9 am to 4:30 pm beginning on May 8th, 2003 (with the exception of actual moving days). For more information on the move or on the Conference Archives re-opening please call Jane at (780) 427-1750 or (780) 427-8687 or send e-mail to Jane.Bowe-McCarthy@gov.ab.ca

These four pages depict the first pamphlet in a series about mission, fur trade and aboriginal historic sites in Alberta. A copy of the original coloured pamphlet can be obtained from the Land Underfoot Museum Network c/o Henriette Kelker at (780) 435-2027.



Land Underfoot
Museums Network

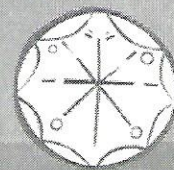
The Missionaries



Funded with assistance of
a Museums Alberta
Regional Partnership grant

Through the 1800s the meeting of people and cultures in present-day Alberta became increasingly complex. By the 1840s, the lives of Aboriginal people, Hudson Bay Company employees and Christian missionaries were entwined, and they often depended on the other. As the Dominion of Canada expanded westward, the relationships established in those early years were decisive to the formation of Alberta society today.

The Land Underfoot Museum Network is a co-operative of museums and historic sites. The Network aims to explore and interpret the 19th century landscape shared by Aboriginal people, fur traders and missionaries. The partner institutions each have collections and exhibits that focus on Canada's prairie west during the middle of the 1800s, and each interpret the changes that took place during those years. The network partners believe that together they tell this story more completely than each tells it alone.



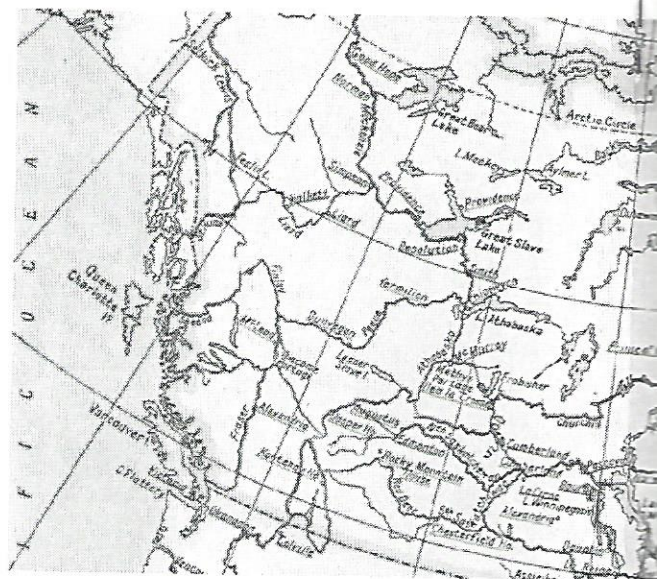
Land Underfoot
Museums Network

Stoney Chief Walking Buffalo grew up near the Methodist Mission at Morley and learned much from both his grandmother and Elizabeth McDougall, wife of the Rev. John McDougall. Walking Buffalo became the inspiration for the Buffalo Nations Cultural Society which encourages understanding and harmony between human beings and nature.

While white people gave western names to Aboriginal people, Aboriginal people gave white people names too. Though he was not tall, the Plains Cree named Chief Factor John Rowand "Big Mountain." He was a hard taskmaster. Fr. Lacombe was one of the few who stood up to Rowand. Though not always successful, Lacombe pleaded for better treatment for HBC employees.

Mrs. Jessie Mamanuwartum Steinhauer and Mrs. Elizabeth Chandler McDougall were missionary wives who knew how to direct a wedding. Once Peter Erasmus, translator and guide, and Charlotte Jackson, a Métis woman from Whitefish Lake, agreed on a wedding date (1864), Mrs. Steinhauer and McDougall took the wheel. In the realm of local customs and ceremony men had little to say.

Cree Chief Maskepetoon was a friend of the missionaries. This fact may have contributed to his death at the hands of a Blackfoot. Though a friend, Maskepetoon did not readily commit himself to Christianity. He would wait, he said, till the Methodist Rundle, the Anglican Hunter and the Catholic Thibeault had sorted things out amongst themselves.



Jimmy Jock Bird was a Blackfoot translator for the Rev. Robert Rundle. When Rundle visited Rocky Mountain House and Jimmy Jock was not available Rundle resorted to a full hour of hymn singing instead. Once familiar with the Cree language Rundle began teaching and using the syllabic script. His journals and baptismal records contain many names written in syllabics.



Elizabeth Boyd
McDougall



Elizabeth
Chantler
McDougall



Eliza McDougall
Hardisty



Fr. Albert
Lacombe



Fr. Constantine
Scollen



The Rev.
George McDougall



Jessie
Mamanuwartum
Steinhauer



Jimmy Jock Bird

Photo credits - Left to right: Glenbow Archives NA 642-14, NA 1010-22, NA 1010-28, NA 13-2, NA 3022-1, NA 589-1, NA 352-5, NA 2365-66, NA 589-2, NA 1747-1, NA 4169-1, NA 659-43, NA 3981, NA 3802-39, NA 789-148

John Harriott, Chief Factor at Rocky Mountain House (1843-1856), was a well read churchman who kept a large library. He became a supportive friend of Robert Rundle and translated large portions of the bible into Cree. Boat builder Wm. Gladstone wrote: "I remember a Mr. Harriott who was so nice and kind. He always lifted his hat when he met any of us."



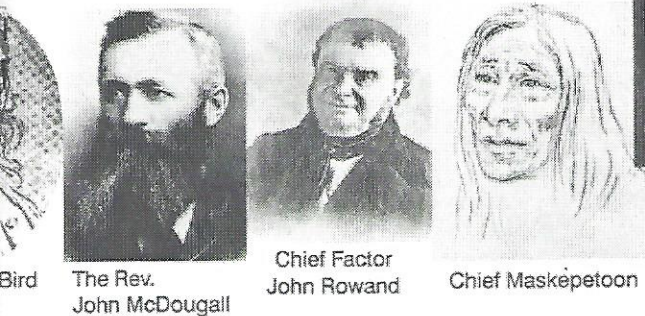
Famine, smallpox and whiskey weakened the Blackfoot nation. Fr. Constantine Scollen reported: "the Blackfoot have drunken quarrels amongst themselves ... They have an awful dread of the future ... although they may not say so to others yet they do not hide it from me." Intervention came when during the 1870s a Catholic mission, a Methodist mission, the North West Mounted Police and government surveyors settled in Blackfoot territory.

Barring some exceptions, the Catholic clergy spoke French the Protestant English. The Rev. Thomas Woolsey resorted to broken Cree lingua franca at Fort Edmonton to settle a dispute with Fr. Scollen. Between those who were bilingual some cordial conversations took place. Fr. Lacombe used to talk till deep in the night with Woolsey when their paths crossed.

Competition for influence could be fierce between missionaries of different persuasion. After the Rev. Robert Rundle had visited Lesser Slave Lake in 1841, the Métis guide Piché visited Bishop Provencher in Red River and asked him to send a Catholic priest. Fr. Thibault arrived in 1843 and re-baptized many of the people at the Lesser Slave Lake community.

Eliza McDougall Hardisty, daughter of the Rev. George McDougall and wife of Chief Factor Richard Hardisty was the first woman to hold a Christmas Open House in the great Hall of the Chief Factor's house in Fort Edmonton. This was the first time Aboriginal people were made welcome inside the palisades of the fort.

In 1859 four young women, Sr. Emery, Sr. Adèle Lamy and Sr. Alphonse from Montreal and Marie Louise, Métis interpreter from Red River, joined the Oblate Fathers in Lac Ste. Anne. In 1863 these Grey Nuns started the orphanage in St. Albert. Building, gardening and sewing were among the subjects taught. Richard Hardisty oversaw the first registered school examination.



Bird

The Rev. John McDougall

Chief Factor John Rowand

Chief Masképetoon



The Rev. Robert Rundle



Sr. Emery



Walking Buffalo



The Rev. Thomas Woolsey



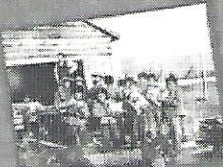
Historic Dunvegan
26 km south of Fairview on Highway 2.
Phone: (780) 835-7150
http://www.cd.gov.ab.ca/enjoying_alberta/museums_historic_sites/site_listings/historic_dunvegan/index.asp



The McDougall Memorial Church
Near Macleay, 27 km west of Cochrane on Highway 2A
Phone:



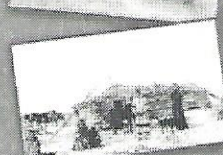
Musée Heritage Museum, St. Albert
5 St. Vital Avenue, St. Albert
Phone: (780) 459-1528
<http://www.comptonsart.ab.ca/museum>



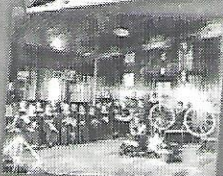
Native Cultural Arts Museum
Mission Street, Grouard
Phone: (780) 751-3915
http://www.northernlakescollege.ca/out/our_native_cultural_arts_museum.cfm



Rocky Mountain House National Historic Site of Canada
6 km W of Rocky Mountain House on Hwy 11A
Phone: (403) 845-2412
<http://parkscanada.gc.ca/rocky>



Rundle's Mission and the Benjamin and Margaret Sinclair Provincial Historic Site
Mission Beach, Pigeon Lake
Phone: (780) 389-2422
<http://www.rundlesmission.org>



Victoria Settlement Provincial Historic Site
10 km S of Smoky Lake, off Secondary Hwy 855 and a further 6 km E.
Phone: (780) 656-2333
http://www.cd.gov.ab.ca/enjoying_alberta/museums_historic_sites/site_listings/victoria_settlement/index.asp

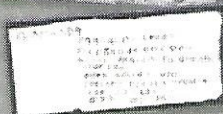


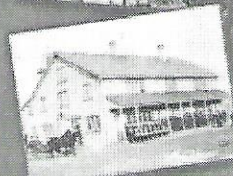
Photo credits: Glenbow Archives NA 682-5, NA 3172-7, IA 626-2, PD 308-18, NA 51-2, NA 47-42, NA 193-15, NR11-2, B10693, M 1083 C4
Provincial Museum of Alberta, Folklife 000280.2

Baptismal records of the Rev. Robert Rundle, 1844

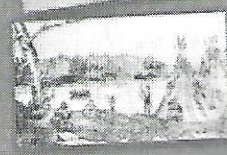
| Baptisms in the District of | | | |
|-----------------------------|------------|----------------|--------------------------|
| No. | Date | Name of Person | Name of Parents |
| 405 | May 5 | Samuel | John & Ann |
| 407 | " | James | John & Ann |
| 408 | " | Benjamin | John & Ann |
| 409 | June 16 | Donald | George & Jane Mc Dougall |
| 410 | July 29 | Thomas | Michael & Elizabeth |
| 411 | Aug 24 | John | David & Mary |
| 412 | " | Samuel | John & Ann |
| 413 | " | James | John & Ann |
| 414 | Nov 10 | William | John & Ann |
| 415 | " | George | John & Ann |
| 416 | " | Thomas | John & Ann |
| 417 | " | Anna | John & Ann |
| 418 | " | Charles | John & Ann |
| 419 | " | John | John & Ann |
| 420 | " | James | John & Ann |
| 421 | " | Samuel | John & Ann |
| 422 | Oct 1 | John | John & Ann |
| 423 | Nov 15 | William | John & Ann |
| 424 | January 19 | John | John & Ann |
| 425 | " | James | John & Ann |
| 426 | " | William | John & Ann |
| 427 | " | James | John & Ann |
| 428 | " | James | John & Ann |
| 429 | " | James | John & Ann |
| ... | ... | ... | ... |



Buffalo Nations Luxton Museum
1 Birch Avenue, Banff
Phone: 403-762-2388
<http://collections.ic.gc.ca/luxton/index.html?29,8>



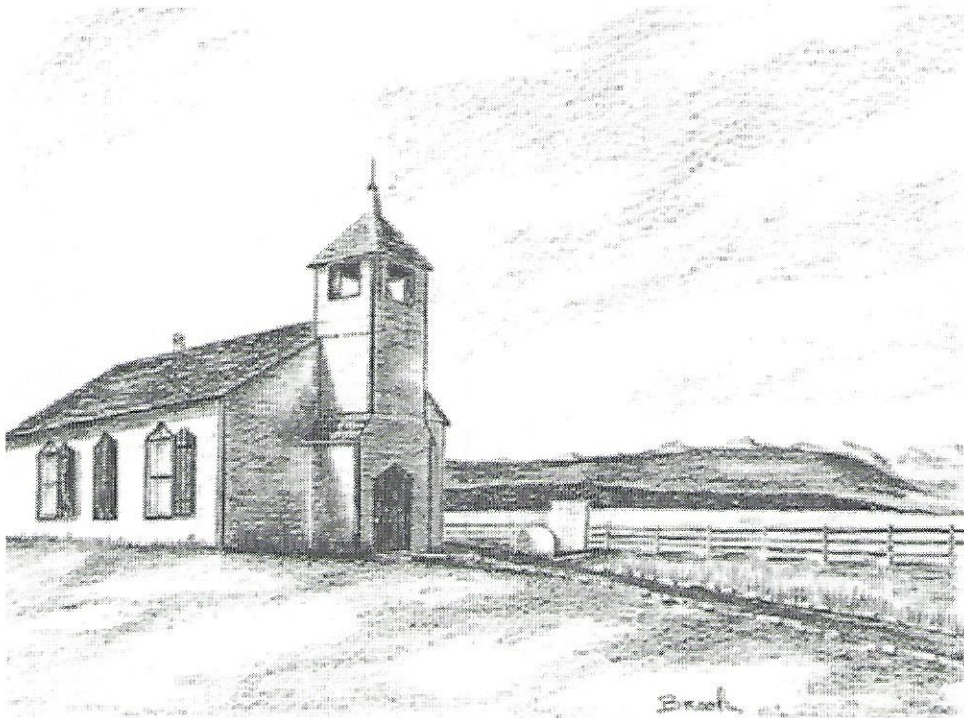
Father Lacombe Chapel Provincial Historic Site
St. Vital Avenue, St. Albert
Phone: (780) 459-7663 during the season and (780) 431-2360 off season
http://www.cd.gov.ab.ca/enjoying_alberta/museums_historic_sites/site_listings/father_lacombe/index.asp



Fort Edmonton Park
Edmonton near the corner of Fox Drive & Whitemud Freeway
Phone: (780) 496-8787
www.edmonton.ca/fort

ALBERTA'S METHODIST MISSION SITES

McDougall Stoney Mission is on the Bow River near the town of Morley. The forty hectares are owned by the United Church of Canada and administered by the McDougall Stoney Mission Society. George and John McDougall chose this site for a mission in 1872. It became a Provincial Historic Site in 1979.



This sketch of the McDougall Memorial United Church is one of three in a series done by Morley summer docent volunteer, John Brook.

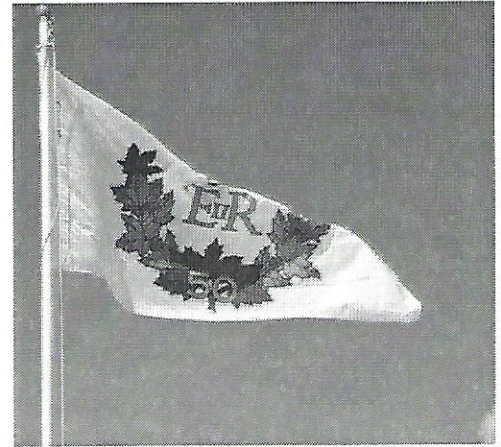
John graciously provided his sketch on note cards which were sold at the site.

The historic site received over 1700 visitors during the summer of 2002. The Commemorative Service in June featured an address by David Ridley who spoke on "The Missionary's Temptation". The temptation he spoke of was to let our good works become institutionalised thus losing the face to face reality of those who are less fortunate.

There were various special events held at the site during 2002.

- A presentation on Annie McDougall in August was part of Historic Calgary Week.

- A special event was held entitled "Tea with the Queen" which included musical entertainment by "The Troubadours". Visitors were also treated to Golden Jubilee blend tea and Saskatoon berry dessert. Attendees signed a special congratulatory note to Her Majesty with a stick pen.



anniversary dates of 1862 when the McDougalls came to Victoria Settlement, 1872 when they came to the Morley site, and 1952 when the church was restored, are available from the Society.

The Annual Meeting was held most fittingly in the McDougall Centre in Calgary. The guest speaker was Dr. Michael McMordie, chair of the Calgary Civic Trust. One of the objectives of the Trust is to "secure the preservation, protection, development and improvement of features of historic and public interest in Calgary". The Trust has entered into a lease agreement with the province to monitor the McDougall Cairn in northeast Calgary. The area will someday be developed and the Trust will work with the developer to ensure the cairn is presented satisfactorily as an historic monument.

The Society would like to thank its volunteers who have assisted in so many ways this past year.

- A bus tour included the site as part of the Historical Society of Alberta's Annual General Meeting and Conference in May.

- The site was part of the United Church Historical Society's bus tour to historic churches in Banff, Canmore and Morley in June.

The September Commemorative Service featured a talk by Dr. Gerald McDougall (great grandson of John McDougall) on "Remove Not the Ancient Landmark Which Thy Fathers Have Set". This biblical quote is found in English and Cree syllabics on the gate to the church. Copies of Dr. McDougall's talk, which celebrated the

One of our Morley summer docents, Clarence Davis, came across this quote in the book "Lord Strathcona: A Biography of Donald Alexander Smith" by Donna McDonald:

Donald was giving luncheons to honour the Lord Strathcona's Horse Regiment which was on its way back from the Boer War in 1901. There is no explanation for John's presence other than to say Grace.

Donald gave two luncheons, one at the Metropole Hotel to honour all the officers and men, the other at the Savoy for the officers alone. In both cases, as with the dinners hosted by British officials, military, church and political leaders were also among the guests. At the Metropole, where Donald was loudly cheered as he entered the room, it was assumed that a Church of England prelate would say grace. Instead, Donald invited the only man in the room who was not in full military uniform or formal morning dress to do the honours. He was John McDougall whose sister, Eliza, had married Bella's brother, Richard Hardisty. He had been born on the prairies before the North West Mounted Police had even been thought of and it was he who had been ordained at the first missionary conference in Winnipeg in 1872. His strong Canadian accent pronouncing

a simple blessing made it clear to the assembled British dignitaries that this was not an imperial or even a Canadian occasion; it belonged to the Northwest.

Donald had met John at John's ordination in Winnipeg in 1872.

At the end of July 1872, the first missionary conference west of Lake Superior was held at Fort Garry. It was a splendid occasion for the non-conformist proselytisers who included Richard Hardisty's father-in-law, the Methodist missionary, George McDougall, and Richard's brother-in-law John McDougall, who was ordained a minister at the gathering to ensure that the special guests, the Reverend Dr. William Morley Punshon and John MacDonald were well taken care of, they were accommodated at Silver Heights, "to which hospitable home we were all invited for a visit and dinner one afternoon," John McDougall recorded. "Sir Donald, even in the early seventies, was noted for his princeliness of hospitality, and he, as also the great company he represented, did honor to our conference in many ways."

The Reverend Dr. William Morley Punshon was the namesake of Morleyville Settlement, site of the McDougall Stoney Mission church today. ❖



Daughters of Reverend George McDougall,
Methodist minister
Mrs. Eliza Hardisty, wife of Richard Hardisty,
nee Eliza McDougall, right.
Glenbow Archives NA-4216-19

SOCIETY FORCED TO REJECT FOUNDATION'S DECISION

April, 1, 2003

Mr. Neil H. Manning, Executive Director
The Lethbridge Community Foundation
407 Professional Building
740 - 4th Ave. S.
Lethbridge, AB. T1J 0N9

Dear Neil,

Thank you for your letter of March 27. After careful consideration I regret to inform you that I am unable to accept your refusal to provide a grant for the Alberta & NW Conference Historical Society.

This year we have been particularly fortunate in receiving an unusually large number of rejection letters. With such a varied and promising field of sources it is impossible for us to accept all refusals. Despite your outstanding qualifications and previous experience in rejecting applications, we find that your rejection does not meet with our needs at this time. Therefore, we will immediately proceed with the project outlined in our original application.

Best of luck in rejecting future applications for grants.

Sincerely,

Jim George, Treasurer

P. S. Please note the date on this letter.

Local historian, Jim George, is the treasurer and membership chair of the ANWC Historical Society and has extensive experience in dealing with bureaucracies. The Society has received from the Jackman Foundation, through Jim's efforts. Thank you, Jim!

TEA WITH THE QUEEN

A Royal Success

The Union Jack would have been flying when the missionaries and their families celebrated the Jubilee of Queen Victoria at the site of the Stoney Mission, east of the present Morley Reserve. Not to be outdone, the provincial historical site celebrated the Jubilee of the present Royal Majesty, Queen Elizabeth II, with a visit from the Queen (played by Rose Marie Morin) on August 17, 2002. It was the Queen and her entourage, "The Royal Troubadours", however, who entertained the crowd. A special Jubilee flag was raised to "God Save the Queen", and, after addressing her subjects, The Queen and her court sang such songs as "There'll Always be an England", "Land of Hope and Glory", and "Rule Britannia". One hundred twenty seven visitors signed a congratulatory letter to Her Majesty (with a stick pen, yet!), as well as having a special Jubilee blend of tea along with a saskatoon berry dessert.

The Governor General
(Kate Reves) with
Her Royal Majesty
(Rose Marie Morin)
at McDougall Memorial
United Church



BUCKINGHAM PALACE

11th October, 2002

Dear Ms. Reeves,

Thank you for your letter of 24th September enclosing a message of loyal greetings sent on behalf of the Board of Directors of the McDougall Stoney Mission Society of Alberta on the occasion of their sponsoring the "Tea with The Queen" celebrations which were held on the site of the 1875 Methodist Mission on the Bow River, Alberta on 17th August.

Her Majesty has asked me to thank you for your kind words and to send you the enclosed Golden Jubilee message.

Yours sincerely,

MRS. DEBORAH BEAN
Chief Correspondence Officer

To Her Majesty, Queen Elizabeth II

On the Occasion of your Jubilee

The McDougall Stoney Mission Society and its friends would like to extend our congratulations on this, the Jubilee year of your reign.

The Society is sponsoring an afternoon "Tea with The Queen" celebration at the site of an 1875 Methodist Mission located on the Bow River next to the Stoney Reserve in Alberta, Canada. We will be enjoying a musical presentation by the Royal Troubadours saluting all things British and sharing a cup of tea.

This brings with it a wish for your continued good health and gracious guidance.

Signed this Seventeenth day in the month of August in the Year of Our Lord two thousand and two.

Signed by 127 Visitors

GOLDEN JUBILEE MESSAGE

Prince Philip and I have been deeply touched by the many kind messages about the Golden Jubilee.

This anniversary is for us an occasion to acknowledge with gratitude the loyalty and support which we have received from so many people since I came to the Throne in 1952. It is especially an opportunity to thank all those of you who help others in your own local communities through public or voluntary service. I would like to think that your work will be particularly recognised during this Jubilee year.

I hope also that this time of celebration in the United Kingdom and across the Commonwealth will not simply be an occasion to be nostalgic about the past. I believe that, young and old, we have as much to look forward to with confidence and hope as we have to look back on with pride.

I send my warmest good wishes to you all.

ELIZABETH R.

6th February, 2002

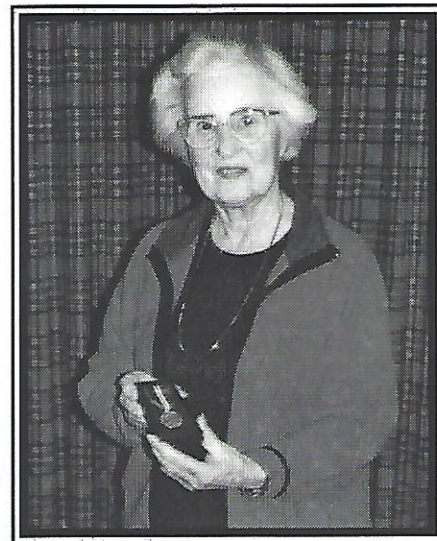
Victoria Settlement is located 15 km southeast of the town of Smoky Lake on the North Saskatchewan River. It was one of the most important of the early Methodist Missions, situated as it was along the Carlton House to Edmonton wagon trail, 70 miles (110 km) down the river from Edmonton. It was designated a Provincial Historic Site in 1980 and includes the McDougall Methodist mission and the Hudson Bay trading post, Fort Victoria. Reverend George McDougall had named it Victoria in honour of the reigning monarch. The province administers the site, providing interpreters during the summer and is assisted by The Friends of Victoria Settlement.

THE QUEEN'S GOLDEN JUBILEE MEDAL

Senator Nick Taylor presented the Commemorative Medal of the Queen's Golden Jubilee to Pauline Feniak of Warspite, Alberta, on behalf of Her Excellency, the Right Honourable Adrienne Clarkson.

"Mrs. Feniak was one of those who initiated the restoration and preservation of Fort Victoria, the presettlement of Smoky Lake. Fort Victoria was established by Reverend George McDougall and his family as a Methodist Mission in 1862. She then successfully spent many years getting the area designated by the federal government as a National Historic Site", said Senator Taylor in his presentation. The Commemorative Medal for Her Majesty Queen Elizabeth II's Golden 50th anniversary of the accession of Her Majesty to the Throne on February 6, 1952. "It is awarded to those persons who, like you, have made a significant contribution to Canada, to their community or to their fellow Canadians" said the Senator.

Earlier in the year Pauline was presented with the Annual Award by the Historical Society of Albera for outstanding contribution for preservation of history in Alberta. ♣



Pauline Feniak proudly displays The Queen's Golden Jubilee Medal presented to her by Senator Nick Taylor on behalf of Her Excellency, the Right Honourable Adrienne Clarkson.

Rundle's Mission is located on the northwest shore of Pigeon Lake in Alberta. On this site in 1847 the Reverend Robert Rundle founded the first Methodist Mission west of the Red River. After the land was sold and homesteaded in 1906, the mission and its people were largely forgotten, until interest revived in the 1950s. In 1965, Rundle's Mission was recognized and dedicated as a National Historic Monument. In 1997 the two-acre site where early mission buildings and native burial grounds were located was recognized as The Benjamin and Margaret Sinclair Provincial Historic Site. This property is now held by the Government of Alberta but managed by Rundle's Mission Society which leases and maintains the site for the education and enjoyment of the community.

- At the 2003 AGM two founding members of the Rundle's Mission Society, Gerald Hutchinson and Ken McKenzie were recognized.

- Two significant issues on the agenda were the new bylaws and the presentation of the Report and Recommendations of the Consultation (titled Rundle's Mission Site Development Plan: Report and Recommendations) regarding the future of Rundle's Mission.

- On June 22nd a Bicycle tour with the Pigeon Lake Regional Trail Society will tour Pigeon Lake.

- August 9th is the annual Telfordville Pastoral Charge BBQ and Rundle's Mission Vesper Service.

Watch the Rundle Mission website (www.rundlesmission.org) for details on other programs at the site. ♣

Dr. Gerry Hutchinson signing copies of his book, "The Meeting Place: Rundle's Mission at Pigeon Lake, Alberta".



A very special event took place at the Museums Alberta 30th Anniversary Awards Banquet in Delia. Dr. Gerry Hutchinson was presented with the award for Life Long Commitment. It was indeed an honour for Gerry, but also for the Rundle's Mission Historical Society to receive such respected acknowledgement from the community of museums in Alberta.

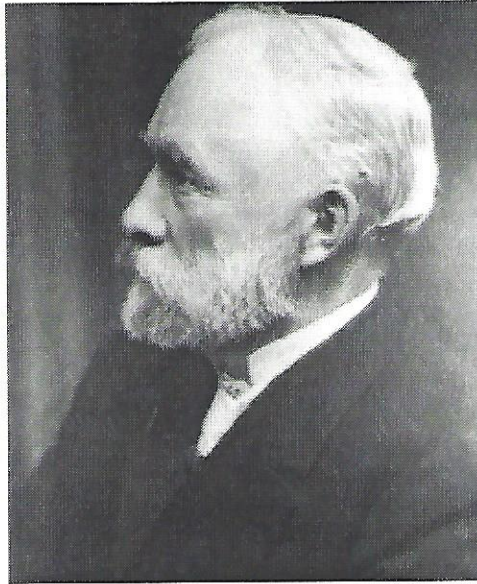
BOOKS BY JOHN MCDUGALL

John McDougall's writings are now for the most part regrettably out of print. His last work Opening the Great West was published by the Glenbow-Alberta Institute as an occasional paper in 1970. The following is an excerpt from the introduction by J. Ernest Nix.

From 1888 through 1911 John McDougall developed a reading audience with the publishing of a biography of his missionary father, *George Millward McDougall*, following this with a series of reminiscences of his own experiences. The first of these volumes *Forest, Lake and Prairie*, published by William Briggs, Toronto, appeared in 1895, and dealt with McDougall's experiences for the period 1842-62. This was followed by *Saddle, Sled and Snowshoe* in 1896, covering the years 1863-64; *Pathfinding on the Plain and Prairie* (1898) for the years 1865-67; *In the Days of the Red River Rebellion* (1903) for the years 1868-72; and *On Western Trails* (1911) for the years 1873-74. *Opening the Great West* was intended to be the next in that continuous series, but was left unfinished by the author for reasons unknown. It eventually was acquired by the Provincial Legislative Library in typewritten form and was printed by the Glenbow Museum.

No complete bibliography of John McDougall's writings has yet been made. His biographer Dr. John Maclean comments that in addition to his books, McDougall wrote "hundreds of articles" on a great variety of subjects relating to the West, and "seemed in his later years to walk with a pen in his hand." Dr. Frank Gilbert Roe, in his work *The North American Buffalo*, says about McDougall's books, "McDougall's writings are not professedly 'scientific'; their unpretentious accuracy makes them so. As unconscious revelations of a long experience they are of unrivalled authority for daily life in their region".

Editor's note: Bibliophiles may also find *Wa-pee Moos-tooch, or White Buffalo* by John McDougall printed in 1908. ❖



Reverend John McDougall
Last portrait before his death in 1917
Glenbow Archives NA-28-3

PRESBYTERIAN SOCIETY The Canadian Society of Presbyterian History

Founded in 1975 with the aim of preserving and documenting Presbyterian history and theology and encouraging the development of younger scholars, the Society meets annually in Toronto. The next meeting will be held at Knox College, University of Toronto, September 27, 2003.

Membership in the Society at an annual fee of \$15.00 brings notice of the meeting and the full text of the papers read to the Society each year (4 papers).

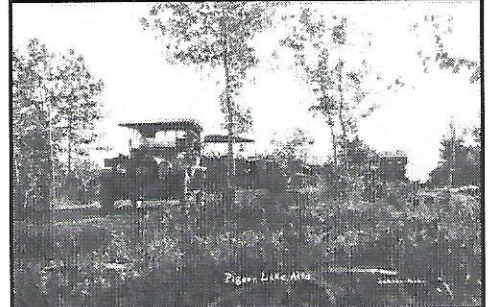
The papers for 1975-86 have been microfilmed, and a copy may be purchased from:

The Presbyterian Church Archives
Knox College
59 St. George Street
Toronto, Ontario M4S 2E6

The 1975-86 Papers have also been indexed, the index being published in the 1985 volume.

Correspondence to:
Mr. Michael Miller, Secretary
292 Shanty Bay Road
Barrie, Ontario L4M 1E6
Phone: (705) 726-5019

TOURING THE CIRCUIT



Exploring the Trails and Tales
around Rundle's Mission,
Pigeon Lake, Alberta



RUNDLE'S MISSION SOCIETY

New Tour Guide Available

The Rundle's Mission Society published, with the support of Museums Alberta, a booklet entitled "Touring the Circuit: Exploring the Trails and Tales around Rundle's Mission, Pigeon Lake, Alberta. The booklet includes an introduction to the geography, flora and fauna and human history of the area. The trail section traverses the perimeter of the lake with a few side trips to nearby areas of interest. A biography section includes some of the native people and missionaries of the area as well as some "new" notables like the Dowler and Hutchinson families. The booklet ends with short sketches of other historic sites that relate to the area. The booklet is a work in progress and the Society invites additional contributions to subsequent editions of the guide. If you have any stories or recollections of the area contact :

Rundle's Mission
c/o Henriette Kelker
5416 110 street
Edmonton, AB T6H 3E1

The first edition of this book is available at the above address at a cost of \$12.

GOD CALLS, WE RESPOND

*A brief sketch of the life and ministry of
Reverend Bill Mayberry*

I have decided in my 71st year, after 42 years of ordained ministry, to hang up my skates. The story that follows is how I believe God has been active in my life, and to God be the Glory.

I was born in Detroit, Michigan, the second of four children, to wonderful parents: Tim and Hazel Mayberry, who raised us in a loving, Christian Church centred home. When I was three years old our family moved to Hamilton, Ontario, where my Dad was successful in rising through the ranks of management in the Firestone Tire and Rubber Company. However, his greatest success was his love for his family and his church and community service. To quote scripture, "The lines had fallen for me in pleasant places. Yea, I have a goodly heritage." And further, "To whom much is given, shall much be required."

What did I do with my goodly heritage? At school, very little, apart from athletics. In my first year of Grade 13 in Ontario, I passed only one subject. In my second year in grade 13, I met Millie Shaw, and that changed my life. Millie wouldn't go out at all on weeknights, and not until her homework was done on weekends. I was amazed! Homework never occurred to me. Throughout our courtship in high school, I learned many things and we graduated together. Millie went on to Queen's University to do an Arts degree with a Physical Education major, and I went to Dartmouth College in Hanover, New Hampshire where I received my degree in Sociology and my Athletic Letter in Crew, rowing with the Lightweight Shells. I was going to go on at university to take a Social Work degree, but I wanted to get married, so I joined the staff of the Canadian Imperial Bank of Commerce, and Millie and I were married on Boxing Day, 1954.

Millie was a teacher and a social worker and easily found work. We enjoyed two years in Calgary. We joined St. Matthew's United Church when Rev. Doug Walker was the minister. Later, Doug became the Editor of the Editorial Page for the Lethbridge Herald. I spent nine months of my second year with the bank working with two audit officers who were veterans of the Second World War, and whose work was meticulous and thorough, but whose nights were filled with excessive drinking. And I went along with the best of them. Eventually, the heavy drinking forced me to examine my life. During this time of inner struggle and unhappiness, Millie and I became life long friends with Doug and Elspeth Walker, our minister and his wife, and through their unconditional acceptance and Millie's constant love and support, a new path for my life began to open up.



Reverend Bill and Millie Mayberry

In spite of my careless use of so many blessings and advantages, I came to believe I was still loved and accepted by God through the grace and forgiveness of Jesus Christ, as modeled by my wife and my minister.

One night after Doug's meeting at the church, I asked to see him. I told him I wanted to be a minister, and asked how to go about it. He opened the centre drawer of his desk and handed me an application form for the ordained min-

istry. I was surprised he had the form so handy and I asked him how long he had had it in his desk. He said – three months. He saw the hand of God on my life before I did. So I became a candidate for the ministry, attended St. Stephen's College in Edmonton, and was ordained in Westminster United Church in Medicine Hat in 1959.

Following ordination, we were settled on a new pastoral charge, near Valleyview in northern Alberta. It consisted of three former student mission fields, one of which I had served as a student the year before. I was to be their first full time minister. We drove hundreds of miles north. Mostly on gravel roads, with a one-year-old baby, Peter. When we stopped at our contact person's home to ask where we were to live, she said they didn't need a minister any more. The Charge had disbanded and she said I should change the baby's diaper, turn around, and drive back to Edmonton. This was a challenging start to my ministry! The source of the conflict was the decision about which community the minister was to live in. They couldn't resolve this and so they disbanded and felt they didn't need or want a minister. But a minister was just what they needed! We found a place to live and announced worship services for the following Sunday in all three churches. After four years of preaching on reconciliation, the Charge was well established, with wonderful people all round. Many issues can be resolved and enterprises flourish when people come to know they are loved and accepted. I hope this has been your experience, too. However, the sun doesn't always shine.

In the spring of 1963, in our fourth year of ministry, the senior class of the local high school organized a weekend curling bonspiel. They had obtained the permission of a three-person Community Recreation Board that operated the curling rink, of which I was a member. A spring thaw hit and curling the first day began at midnight when the natural ice was firm enough. Members of the first draw turned up inebriated, and our three-person board

ran scared. What would conditions be like for the 3:00 am draw, we wondered. So we shut down the Bonspiel. This was not a popular decision, nor, as I look back, was it a fair decision. As a result we three were roundly criticized. The kids had done all the work, they had arranged for all the billets, and food and prizes, and their disappointment got their parents raging mad and people had to choose sides. One half of my elders resigned in protest. It was a big mess.

No sermon on reconciliation would cut it! My personal relationships were shot! People would cross the street to avoid saying hello to me. In the midst of the crisis, I discovered that Jesus Christ was, for me, the key relationship in life and as a result of this loving, accepting, and forgiving relationship, I could reach out to others with kindness and good will, no matter what they thought of me. My responses were based on knowing the living Christ rather than reacting to how I was treated. In a word, I became a Christian. This experience was so amazing, so exhilarating, so liberating, that although I had accepted a call to another church, I wrote the Moderator of the United Church with the question, "Where should I serve, now that everything is new and changed? It doesn't feel right to just carry on with plans made before this rebirth. Where does the Church need me?" The Moderator turned my letter over to the World Mission Desk, and I, along with Rev. Francis Vipond, became the first Canadian missionaries to Jamaica. You never know what God can do even when your action may be foolish or immature.

Millie and I arrived in Jamaica with three pre-school children two weeks before Hurricane Flora hit. Another stormy start to a ministry. My job was new church development and we loved the people. I also became Chaplain of the University of the West Indies and was on the platform when Dr. Martin Luther King spoke to the students. It was one of life's highlights for me. We had arrived in Jamaica one year after their independence and everyone and

everything was political. Nation building is very exhilarating and so the stories of Moses, Joshua, David, seemed very appropriate. We wept openly in church, everyone did, the day following President Kennedy's assassination. After six years, the new church was erected, a manse was purchased, and a new prep school established.

*"Where should I serve,
now that everything is
new and changed? . . .
Where does the Church
need me?"*

We then moved to Labrador City. We were out on the golf course on September 28, when the first snow fell and it stayed all winter. The ice on the river went out in June. Quite a chilly change from the sunny warm days in Jamaica. We shared the church building with an Anglican congregation and, for the most part, got along quite well. But we couldn't put our roots down because we had become accustomed to conforming to the dictates of our conscience and the dollar hungry nature of this isolated northern community did not provide an outlet for our concern for all God's people.

After two years we accepted a call to Corner Brook, Newfoundland. We had our choice – to fly or go by train. Millie went down to the train station and asked how many items we could take with us. The answer was, as many as you want, just put a tag on each item. We had fifty-four pieces of luggage (mostly cardboard boxes), three canoes, and three bicycles. In Corner Brook we found a real home, and wonderful people, thoroughly dedicated to their church.

We liked it so much we wanted to retire there, but after eight years in the

church, I realized another seventeen years was probably out of the question, so I made a big mistake. I resigned from the church to become Director of the first Group Home on the west coast of Newfoundland for psychologically disturbed young people in conflict with the law. At the time, I was with the John Howard Society Board and we couldn't get this home established because the city residents didn't want that kind of people in their neighborhood. Because I was well known and accepted when I took the job, we were able to get the Home established. When the Church Board learned that Millie and I didn't see eye to eye with the Board of this Group Home, they invited me to apply for the position back in the church. This created such an uproar that we accepted a call to Sparwood, British Columbia, I guess to get as far away as far as possible.

On arrival in Sparwood, we could not be assured that the rented manse would be available and Millie refused to unpack until living accommodation could be more definite, so we bought our own place, our first house! This was our fourth Mission Charge and Sparwood was a company town essentially the same as Labrador City, and as we aged, we began to long for the stability of an established church and established community. So after five years we were glad to move to Fort Macleod in Alberta where I had begun my ministry. After nine years in Fort Macleod we decide to retire. The advice we took was to move out of a small town in order to give the new minister a better chance to do their own thing. So we moved to Magrath for four years before coming to Lethbridge.

During the four years, I accepted the invitation to minister to the Christians in the Japanese United Church on a half time basis, for one year. This provided us with many new and wonderful experiences. Later I worked for two and one half years doing part time pastoral care visitation at Southminster United Church in Lethbridge. We continue to worship there and take an active part in the life of that church.

I'm very much aware that I have lived through much easier times to hear God's call and to see God's presence than young people have today. For example, my theological education was practically free; no tuition fees, a good library for all required reading, and at the end was given an interest free loan for a down payment to purchase a car. Also in the 70s, individuals could put aside one thousand tax free dollars toward the purchase of their first home. For a couple, that meant two thousand tax free dollars per year. This was a great benefit.

The United Church has always responded to changing sociological conditions. I agree with the General Council of 1988 when it decided that any member of a local church should be eligible to be considered for the ministry. This decision places a high responsibility upon the interview process for candidacy at the local church level, the Court of Presbytery and the Conference.

Some things remain constant. My own experience suggests that it is possible to be committed to the church, body, mind, and soul, before one becomes a Christian. Whether you can be a Christian, as some claim, and not be committed to the church has always intrigued me. In fact, there may be three, or even more, calls in life. For me, there was a call to the church and its ministry, a call to be a Christian, and perhaps now a different call to service in the twilight of life.

In conclusion, I believe God has been active in my life, as I believe God has been active in all of our lives, and I am becoming excited about identifying God's gifts to me and learning how to use them in the days ahead. I find that in the process of aging there is a possibility of yet another call from God. Perhaps we can all see God's hand in our life's experience and wonder how we can share our gifts for the common good in the days to come. Because God calls, we respond, and to God be the glory. ❖

REFLECTIONS ON MINISTRY

by John Day

My life and ministry are noteworthy only in so far as they involved some strange twists and turns. It was once my job to plot a ship's course, making regular allowances for currents, wind and tide. After many such corrections a navigator's chart looks a mess, even though he has been going in roughly the right direction. I sometimes think of my life as just such a mess.

In 1947, at the time of leaving the Royal Navy, I got religion and I got it bad. I managed to persevere through an engineering course and got my degree, but my mind was occupied elsewhere – primarily on monastic life. I had just converted to Catholicism and I started lapping up the works of Merton and Raymond and the Desert Fathers. I delved into the lives of Benedict and Bernard and Teresa of Avila and John of the Cross and The Little Flower. It seemed to me that the way to be a real Christian was to follow in their footsteps and take flight from the world.

So fired with that kind of zeal I turned my back on family and friends and entered a monastery of Trappist monks. For ten years I lived a silent life of poverty, chastity, and obedience; a life of labor study and prayer. I was not

very happy. I had constant insomnia and stomach problems but the monastic answer to this kind of trial is that you have to bear the cross, your sufferings are taken up into Christ's. We rose each day at 2:00am to chant the divine office in Latin, and we were convinced that at that hour we were somehow redressing the balance against all the sins that are committed at night. It is curious how such thoughts tended to loom large, and no doubt a psychiatrist would have put a large question mark against this item in his notes.

For me, it was not a healthy emotional life. It was full of stress and strain and worry. I came to realize later that there was an element of escapism in my "vocation". I never thought at that time of leaping over the wall, but I experienced a tremendous relief on being told that I was to be sent to help with a new monastery in east Africa. It was a small place called Lumbwa in the country of Kenya. I had finished my studies for the priesthood and I was ordained shortly before leaving. In this new monastic environment I discovered a new freedom in being able to communicate, to travel, and to experience a measure of responsibility. I was appointed novice master and had to teach Latin, Church History, and Moral Theology. Later I learned Swahili and became parish priest to a congregation of those who lived nearby and worshipped in the monastery church. At that time, the

Reverend John Day was born in Canada and grew up in Birmingham, England. His career developed from navigator to engineer, to teacher to priest. He spent 10 years in a Trappist monastery and served for 12 years as a missionary in East Africa. He left the priesthood in 1972 and eventually became a United Church minister and served the Crossnest Pastoral

Charge in Alberta. He retired in that community and has used his leisure time to write down his thoughts about the essential questions of life and faith. His theological journey has spanned a wide spectrum of thought and experience from the piety and practice of the cloister to some of the most radical ideas of our time. His book is entitled "Nutshells" and tackles major themes such as dying, obedience, forgiveness, suffering and being saved. Of particular worth are his reflections on love, obviously grounded in a life of giving. In this retreat guide he offers a spirituality which is both worldly and deeply Christian. John is prepared to give away a copy of this book to anyone interested for the cost of the postage (\$3). He may be contacted at Box 1074, Coleman, Alberta T0K 0M0.



Second Vatican Council was taking place and a great wind of renewal was blowing through the church, leading us to seriously question much of Catholic tradition and teaching. Ten years earlier, for example, I was convinced we were the champions of God's law upholding the ban on family planning in a decadent and immoral world. Now I began to doubt this teaching and an analysis of it became the subject of my moral theology classes. Our psychiatrist would put another question mark against this item.

I came to the conclusion that the Catholic approach to birth control was a glaring example of tunnel vision and of how far authority can go wrong. When my superiors heard of what I was putting into young heads, I was quickly relieved of my teaching duties and was sent to be the chaplain of a convent. A chaplain's duties are not arduous – saying Mass, conducting bible studies, hearing confessions – but for me an exciting new ministry opened up at this time – preaching retreats – and this kept me fairly busy for the next few years. Sometimes I had the chance to travel though most of the retreats were in the convent guest house. However, it was not a very healthy setup to have a man in his early forties cooped up with a community of nuns. Our psychiatrist would have noted “the last place they should have put him!”.

These three years were a time of intense soul searching. Many traditional beliefs and attitudes were being blown away by the winds of change in the Catholic Church. Many new convictions were being born. Original sin as history was out. The goodness of creation was in. Flight from the world seemed now to be going in exactly the wrong direction, though I never doubted the value and importance of prayer. I came to see “relating” as vital to the Christian life and to any healthy psychological life. A survey of our religious order had at that time pinpointed a major problem – infantilism. Many monks and nuns entering at an early age never grew up, they were under an authority that did all their thinking and decision-making

for them. I was becoming increasingly aware of the depersonalizing effects of such a slavish approach to authority and I was emphasizing these dangers in talks to nuns, brothers, and priests. During retreats I was hearing many confessions, especially of the clergy, and becoming aware of how widespread was the problem of celibacy. So many people living tortured or double lives! I began to encourage those who were very unhappy to leave and to seek a more fulfilling way of serving God. I was saddened to sometimes hear, “If I left the priesthood, it would break my Mom's heart”. My advice did not endear me to the local hierarchy and I became a marked man. In addition, they did not agree with my liberal views on such issues as scripture interpretation and evolution. The contraception debate was still raging in the church and there was some hope of change in these years before the encyclical “Humanae Vitae”. The issue was brought home to me most powerfully when a local catechist's wife came to me to ask for advice. She was 29 years old and already had 13 children. She was exhausted, frail, and struggling to eke out a living on very limited resources. She asked, “Father, what can I do?” And I, like all priests was forbidden to advise anything except, “Obey your husband and put your trust in God”. This was difficult because I knew there was a very good family planning clinic just down the road. I came to the conclusion that I could no longer represent an authority, which seemed so blind and cruel. Now, with my original otherworldly idealism gone, I knew that I had to leave the priesthood and the monastic order. I was due for my 12th year furlough and decided that when I got back home to England, I would resign and request a dispensation from my vows. This was eventually given but in such a way that it left me penniless and struggling with guilt feelings. It was hard to leave so many friends and to feel that I may be betraying so many colleagues who were resolved to struggle on. I was told that I could never again function as a minister or teach in any catholic institution. I managed however, to get an ex-service-

man's grant and to enter a teacher training program. After one year I obtained a job in a grammar school teaching Latin and religion. Towards the end of the training course I married an ex-nun, and no doubt we were naive in hastening things and assuming that all we needed now was to live normal lives. We did not explore enough the question of compatibility.

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committed to the faith.*

We later emigrated to Canada and started a family and, thinking of ourselves as still R.C. we had the children baptized Catholics. I landed a teaching job in Likely, which is a small rural community near Williams Lake in B.C. We had to travel over 60 miles to the nearest church. The community had no church of any description but the local Christians, of many denominations, had banded together and built their own church, calling it “interdenominational”. When we arrived, it numbered approximately 60 people and we were encouraged to keep our own affiliation and to attend our own church when we could. But otherwise we worshipped together in a joint venture, which was a great eye opener as to how much we had in common. We freely explored and discussed and compromised in our liturgy and sacramental life and in our understanding of the scriptures. We were not under any ecclesiastical umbrella and were governed by a board of elders. This board eventually invited me to be the pastor and I was happy to accept. For me it was a refreshing experience of freedom while being no less committed to the faith. With such a small congregation there was not work enough for a full time position and I was hired for 20 hours per week. I had by this time obtained an electrical ticket after a fast-tracked journeyman course, and I augmented my salary by working as a contractor. (As an aside, it has often seemed to me since joining the United Church, that

this type of ministry, partly self-supporting, suits a rural situation very well where numbers are less than 100. It is definitely a plus to be seen to get your hands dirty sometimes and to meet people on that level. So we continued and the family grew until it was time to think about providing the two girls with a high school education, unavailable in that small community. Rather than shipping them off weekly to a dormitory situation, it was decided that I should take pastoral care training and obtain a job in a larger centre, possibly as a hospital chaplain. This training under CAPE (Canadian Association of Pastoral Education) was a period of much enrichment and adjustment. I had discovered that I was required to be attached to some recognized denomination and I chose to seek membership in the United Church of Canada. I made this choice because it embodied the kind of doctrine and practice with which I could feel most at home. Before seeking any chaplaincy position, I had to do a stint in the regular pastoral ministry of the church and so I was eventually settled in the Crowsnest Pastoral Charge, in southwest Alberta, in the shadow of the Rockies. I sensed soon after arriving that this might be my last assignment. I was very content with the congregation, which gave me a wonderful welcome, and the scenery captivated me. I soon attained one of my ambitions when I was asked to be chaplain of the recently accredited hospital. By this time I was only seven years from retirement.

The only sad circumstance of this move was that instead of the whole family coming to live with me, I had to be alone for awhile longer. A shaky relationship had at last collapsed, and one could only hope that our two daughters would not be too scarred. Later the two girls came to live with me. It was a great joy to have them and to share their last years of schooling. They were a great help to me in the choir and the Sunday school. They both went on to university.

When I arrived at this charge, our church was experiencing the trauma of the issue of homosexual ordination. I

was fully in favor of her stand and perhaps this personal view helped minimize the impact on the congregation. We lost only a few. I was proud of the United Church's inclusiveness and compassion, the features that most endear her to me. I have enjoyed the pastoral charge and the presbytery life, especially Inter-Faith/Inter Church affairs. I have been happy to be aboard and remain convinced that in spite of storms and conflicts we will stay afloat and keep going roughly in the right direction.

On retiring, I became very happily married to a catholic widow and I am pleased to sit with her often in an RC pew, especially as the priest has bent the rules a little and allows us to take communion together. My life has come full circle! ❖

Book Review

by Dr. Robert MacDonald

George Spady, *From the Volga Steppes to the Western Prairies*, Edmonton: 2000, 118 pp.

One of the lesser-known aspects of United Church history has been the German-speaking congregations which became part of the Church. One who served several of these groups as well as providing a link to one of the strong traditions of social action is George Spady. In this privately published memoir, he reflects on his journey from the steppes of Russia along the lower Volga River to his family's migration to Canada, especially to the prairies near Castor, Alberta. The memoir provides readers with three essential insights. The first is the contrast and comparison between his Russian childhood with farm chores and school in Germany and early life in Canada after they fled the Bolshevik Revolution in early 1924. In Canada horses replaced oxen and almost 500 acres replaced a small plot. Schooling in English, while difficult, proved no barrier as by 1935 George had entered university. A second insight revolves around his reli-

gious vocation, first on a mission field in 1937 west of Edmonton where he served three points with little preparation but where he recalls individuals and incidents. Other mission fields including among Germans in the Depression and early war are outlined. Then, after graduation and ordination, the storyteller muses about his experience at Jarvie, again with a bicycle as transportation during the war and an unfinished, cold manse. George recalls his leadership role at camp. Later it was Spirit River and then Pouce Coupe with the impact of the earlier United States construction of the Alaska Highway. Shortly, he was at Medicine Hat where he served two city and two rural churches, especially Salem at which his German background proved an asset. Soon, after Renfrew United Church was established in Calgary, he became its minister, witnessing the considerable growth of Calgary United churches and Alberta Conference at the time. Significantly he served part-time as minister to the German-speaking Ebenezer congregation in Bridgeland, where services were in both languages. He was instrumental in bringing the congregation into union with Renfrew United Church.

After an interesting extended stay in post-war Germany where he worked in a mill, George made an emotional visit to his Russian home, reuniting with cousins and boyhood friends. This hiatus led to the third and most durable aspect of his life, his work at Bissell Centre in Edmonton where he oversaw its transition to a men's shelter. His influence and impact was honoured with the naming of the multi-faceted George Spady Centre.

Perhaps too seldom do clergy reflect upon their work and the changes that they both witnessed in the church (and society) and helped to accomplish. In this small memoir, George Spady has added to our understanding of church history, and the influence of the United Church, particularly in social action. His reflections are but one piece of the story of the German-speaking congregations, which is yet to be written. ❖

METHODIST MISSIONARIES IN ALBERTA

Website Project

by David Ridley

As the *Methodist Missionaries in Alberta* (www.albertasource.ca/methodist) website undergoes final review (admittedly a provisional end in the realm of things virtual), I want to reflect on the possibilities and pitfalls of such a project, as it moves to completion; but first a bit of description and background.

The Project draws on the initial exhibit concept titled *In Their Own Voices: Methodist Missionaries in Alberta*, as developed by Stephen Wilk and David Goa, Curator of Folklife at the Provincial Museum of Alberta. This work was accomplished in the United Church Artifact Collection project. The website project set out to present the people and work associated with Methodist missions in Alberta beginning with Robert Rundle in 1841 into the early 20th century. The Project was initiated by the Alberta and Northwest Conference United Church of Canada Historical Society, along with the support of the Eleanor Luxton Historical Foundation and the Heritage Community Foundation, an Edmonton-based organization with a mandate to make Alberta's heritage and history more accessible and part of the mainstream of learning and education in the province.

The resulting website is, I think, comprehensive in the range of subjects it addresses, if not in detail on any particular subject. It is important to note that the site was developed for a general audience, seeking to be useful for students, teachers and amateurs who may not have prior knowledge of the mission presence, the era, Aboriginal peoples and their culture, Western Canadian history or Christian religious practice. As well, it was determined that Methodist mission history could be better understood by a general audience if the mission activities of other Christian denominations, namely Roman Catholic orders such as the Oblates, were also noted, although not in equal detail as the Methodist presence.

There are three main sections to the website, 'The Missionary', 'In Their Own Voices' and 'The Missions' and a supplementary section that presents a series of maps related to the era and mission and trade activity. The first section, 'The Missionary' sets out to provide historical and social context for not only the Methodist missions, but for missionary activity in the Prairie West in general.

David Goa, now Curator Emeritus of Folklife at the Provincial Museum of Alberta, provides what one might describe as a cultural anthropology for missionaries, placing the evangelical impulse in the context of human experience and action. As well, a brief primer on the Wesleys and Methodism is provided, along with some general comments on the mission legacy. In this regard, sections of the site are truly 'essays' in that there may not be consensus. In some ways, it may be too early or difficult to assess the full consequence of the meeting of cultures and religious practice at this time.

'In Their Own Voices' presents short biographies and details of the lives and mission work of the Methodist missionaries: Evans, Rundle, Sinclair, Steinhauer, Woolsey, the McDougalls, Nelson, Niddrie and Maclean. It also includes separate entries on their spouses and assistants who served as guides and interpreters: Margaret Sinclair, Elizabeth Chantler McDougall, Jessie Mamnuwartum, Abigail Steinhauer McDougall, Elizabeth Boyd McDougall, Peter Erasmus and Maskepetoon.

'The Missions' section not only presents the particular Methodist mission sites (Fort Edmonton, Pigeon Lake, Morley, Whitefish Lake, Victoria Mission and the Blood or Kainai Mission) but also the trade houses and some of the Roman Catholic missions that existed in the territory through the mission era. Although not directly relevant to the title of the website, these are important in understanding the denominational, territorial and economic aspects of contact, treaty and settlement history in Canada's West.

The Map section presents maps on 'Posts & Missions in Early Alberta', 'First Nations 1820', 'Confederation', 'Trade Routes', 'Tribal Distribution', and 'Historic Indian Treaties Reserves & Settlements.' The site includes hundreds of images and historic photographs, along with 40 audio features from CKUA Radio Network's *Heritage Trails Series* and also two video features.

There are many possibilities and perils in such a project. These are three from my corner:

1. Making Methodist historical experience widely accessible.

One of the real possibilities for this site (which will be featured along with a wide range of other websites related to Alberta's heritage) is that Methodist mission history will sit along with what are often regarded

as the 'essential' histories: Aboriginal history, treaty and settlement, agriculture, war, depression and so on. A greater number of people will have the opportunity to understand the integral role and presence of people of religious faith and conviction. If there is any peril in this - and I do not believe there is any - it is that informed judgment on the mission era might grow. This is a good thing, but there will be instances where judgment will continue to be harsh and dismissive regardless of the evidence.

2. Discussion among those interested in mission history as scholars.

Unlike a book or a tightly argued essay, the website does not begin with a central thesis that the material sets out to substantiate. It is more a collection of pieces that hopefully have the same tone or will as final revisions are made but should not drive towards a final convincing conclusion. Hopefully this absence continues to stimulate discussion.

That being said, I think there is a message in the website content that both normalizes and distinguishes the missionaries. It humanizes in that the evangelical impulse is in all of us and living that out has very mundane and daily trials. At the same time, the Methodist missionaries were remarkable in their adaptations, convictions, practices and concerns—lived out in a time of difficulty and sweeping change. There will be edges on these discussions, as there well ought to be.

3. The review and editing process.

The web medium is flexible in that it is easy to change text and therefore introduce new and corrected information. The issue is how to get to that point. This project was collaborative in nature and the review and editing process was done widely with individuals and interested groups. So it can easily be a highly democratic exercise.

But it is probably essential to print out the pages and have those reviewed by selected reviewers who are rigorous in either the content or copyediting of the material. In this project, many of those who might have been most interested and helpful in the project did not necessarily have sufficient access to the internet to allow them to look at the site. Hours of reading on screen does not result in marked and edited text to return to the webmaster. To me, it suggests that review occurs widely, but that a few respected scholars should provide a review to ensure overall integrity and accuracy. ❖

METHODIST SOCIETY The Canadian Society of Methodist History

The Canadian Methodist Historical Society was organized in 1899 and reorganized in 1975. Its aim is to promote the study of Methodism in its origin and transmission, and in its Canadian development, not only in the Methodist Church of Canada but also in other groups which lay claim to a Wesleyan heritage.

The Society meets each year, normally in June, meeting in Toronto every second or third year and holding other conferences elsewhere in Ontario and across the nation. Papers covering a wide range of historical and theological topics are presented at each meeting which also includes a tour of nearby historic churches and other sites. The membership fee of \$20 per calendar year includes the cost of the printed papers from the annual conference.

For more information or membership write to:

The Canadian Methodist Historical Society
c/o Marilyn Fardig Whiteley
226 Exhibition Street
Guelph, Ontario N1H 4R5
Fax (519) 824-9345
Email: marilyn@freespace.net

Instead of holding its regular conference this year in this Wesley anniversary, the CMHS is participating in two very special events.

First, it is organizing a Service of Celebration marking the 300th anniversary of John Wesley's birth at 7:00 p.m. on June 8th at Timothy Eaton Memorial Church in Toronto. Dr. Peter Wyatt, Principal of Emmanuel College, will be preaching, a Salvation Army brass ensemble will play, and representatives of a number of denominations with a Wesleyan heritage will be participating.

Then this fall, Emmanuel College in Toronto is holding a conference titled **Memory and Mission: John Wesley at 300** on October 24-26. Richard Heitzenrater, Professor of Church History and Wesley Studies at Duke University will give two addresses, and Phyllis Airhart, Associate Professor of the History of Christianity, will deliver a lecture. There will be a "hymn crawl" with progressive dinner, and I will be presenting a dramatic monologue "My Affectionate Husband: Reflections of Molly Wesley."

There will also be ten workshops at the conference, and the CMHS will be organizing and presenting one of those workshops. In addition, the annual business meeting of the society will be held in coordination with the conference, at a specific time and place yet to be announced.

UNITED CHURCH OF CANADA Alberta and Northwest Conference Historical Society

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