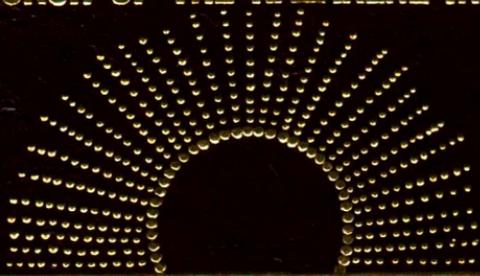


THE CHURCH OF THE NAZARENE IN CANADA



**From East
to
Western
Sea**



Commemorating the Fiftieth Anniversary of
Canadian Nazarene College

From East to Western Sea

*O Canada! Where pines and maples grow,
Great prairies spread, and lordly rivers flow;
How dear to us thy broad domain,
From East to Western sea!
Thou land of hope for all who toil,
Thou True North, strong and free!*

—ROUTHIER-WEIR
The National Anthem

From East



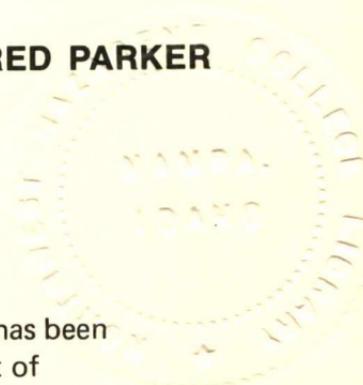
*A Brief History of the Church
of the Nazarene in Canada*

to Western Sea

by J. FRED PARKER

The publication of this book has been
a 50th anniversary project of
Canadian Nazarene College

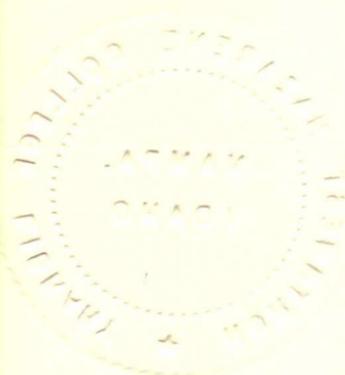
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Dedication

To the memory of
CHARLES EDWARD THOMSON

“. . . pastor, teacher, evangelist,
district superintendent, college president,
a Christian gentleman and a Bible scholar.

His life is interwoven with the lives
of Canadian Nazarenes everywhere. . . .
Only eternity will reveal the full measure
of his influence upon innumerable lives.”

—*Canada West District Assembly Journal, 1970*

Foreword

A fiftieth anniversary is a wholesome and welcome opportunity to look backward on the kind providences of past years. To remember with understanding, evokes deep-down thanksgiving to God and reverent appreciation for the heritage which has been transmitted, as well as profound respect for the people who, under God, made it possible.

The governors and the faculty of Canadian Nazarene College believe that publishing the story of the Nazarenes in Canada, including the record of the college's first 50 years, is a fitting project to commemorate this golden anniversary year. Dr. J. Fred Parker, Nazarene book editor, a Canadian himself, and a former CNC student as well as faculty member, had already prepared careful studies of the church's earlier years in Canada. His always keen interest in the history, and his personal qualities, made him the easy choice to write this volume. Dr. Parker's work has been a labor of love.

The sincere wish of myself and my colleagues is that the distribution and reading of this book will glorify God and challenge our people to emulate the sacrificial devotion of our pioneer leaders. The book will serve us well if it calls today's generation to use for Christ with a matching zeal their own greatly expanded opportunities.

—A. E. AIRHART
President, Canadian Nazarene College

Preface

Over 60 years have passed since the Church of the Nazarene came into being at the historic union at Pilot Point, Tex., in 1908. These have been years of rather phenomenal growth around the world, for which we have reason to praise God.

That segment of the history of the church which concerns Canada is one of the most fascinating of all. It is a story of remarkable providences, of heroic endeavor, of frustrating discouragements, and of great victories. One must admit that the development in the Dominion could not be labelled phenomenal, but it has been a solid growth. The foundation has been securely laid.

The assembling of this story has not been easy. Original source materials are scant, much of the written record having been lost or inadvertently destroyed. Then, too, few people are left who participated in the early organization, and even for those who remain, it is difficult to bridge the gap of years to recall with accuracy the details of those historic events.

My quest for material on this subject began over 20 years ago when I was preparing my B.D. thesis on the subject of the history of the Church of the Nazarene in western Canada. In the process of this research I not only combed the archives at headquarters in Kansas City, but made a trip to Alberta and read the written minutes of several of the early churches. I also had the rewarding experience of interviewing several of the revered pioneers, many of whom have since passed on. Correspondence with others filled in some of the details, and a 120-page chronicle of the early days in the West was produced.

In the spring of 1964, I was invited to present a lecture

series at Canadian Nazarene College on the history of the Church of the Nazarene in Canada. This assignment made it necessary to undertake a similar search for information on the eastern area. Here the written records were, if anything, more fragmentary and scattered. Nor did I have the all-important personal contact with original records and personalities. I did, however, receive some treasured letters in answer to my queries concerning various events. I was especially aided by Rev. H. V. Muxworthy, now retired; Rev. Ross Cribbis, now of Providence, R.I., former pastor at Oxford, Nova Scotia; the late Mrs. M. E. Carlin, of Nova Scotia; and the late Dr. Charles E. Thomson, of Alberta, who for a time served in New Brunswick as head of the Maritime Bible School.

Then came the request to prepare the Canadian story for publication. Here authenticity was of prime importance, so facts have been double-checked, missing links added, and the entire story brought up to date. Inevitably some facets will have been overlooked; perhaps even some errors of fact have crept in, although every effort has been made to confirm the accuracy and adequacy of this somewhat limited account. Should any reader know of any significant items not included, or note any factual errors, he is urgently requested to send this information to the writer.

Every historian (or pseudo-historian, such as I) must decide on his priorities and budget his space accordingly. He must give a balanced account, not overplaying the parts on which information is more complete. He must somehow determine where the "beginning" stops and how much of subsequent development is truly "history." There really is no certain dividing line, but, as a general rule, the first few years of any historical account are given in greater detail than are subsequent developments. At least this will be the pattern here. Statistically the story has been brought up to 1970.

The Church of the Nazarene in the Maritimes actually dates from the organization of the Oxford, Nova Scotia, church in 1902 (or, if you will, the Springhill church). However, this church did not become Nazarene in name until after the organization of which it was a part, the Association of Pentecostal Churches of America, joined the Church of the Nazarene in Chicago in 1907. The work in western Canada dates from the establishment of the church in Calgary in 1911. The Ontario-Quebec sector saw its first church organized in Windsor, Ontario, in 1920. Canada Pacific (British Columbia), though having an organized church in the area as early as 1912 (in Victoria), was not officially set apart as a district until 1939.

Newfoundland also fills a unique place in the mosaic. Although a Nazarene work flourished there for over a year prior to World War I, the first established church did not come into being until nearly 50 years later when the St. John's church was organized in 1961.

Canadian Nazarene College occupies a key position in the overall picture and its story is presented in the concluding chapter. This volume is actually being produced to help commemorate the fiftieth anniversary of the college.

It is our sincere hope and prayer that, in the reading of this story, the facts will assume a secondary position in the mind of the reader and that the spirit and dedication of our pioneers will shine through. This is the story of what supremely devoted people have, under God, been able to accomplish. May we, the recipients of the fruits of their labors, keep the torch high and burning brightly to light the path for those who will follow.

—J. FRED PARKER

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1

The Torch Is Lit

The Maritimes Story

What is now the Canada Atlantic District contains the oldest Church of the Nazarene in the Dominion and one of the oldest in the movement. It is located at Oxford, in northwest Nova Scotia. This church was organized in November, 1902, by Dr. H. F. Reynolds as a member of the Association of Pentecostal Churches of America based in New England. This group joined hands with the Church of the Nazarene in Chicago in 1907 and with the Holiness Church of Christ the following year at Pilot Point, Tex. (This latter event was established as the official natal date of the denomination.)

It should be noted that there is some question whether

the Oxford church was actually the first to be organized. Two factors seem to indicate a prior organization at nearby Springhill. There is a report that a "Wesley Pentecostal Church" was organized there in October, 1902—one month prior to the Oxford organization. Furthermore the church at Oxford was called "The Second Pentecostal Church" at the time it was started.

It is a matter of record, however, that the Springhill work died out and was later reorganized, while the Oxford church has remained in continuous operation since its inception.

Mr. L. J. King, a converted Catholic priest, was holding a revival meeting at Westchester, Nova Scotia, in 1901, for the Reformed Baptists, and was invited to follow up with another meeting in Oxford. It proved to be a highly successful meeting in which the doctrine of entire sanctification was a dominant note.

Most of those converted and sanctified in the meeting were of Methodist background and affiliation. Following the revival, when they attended their own church and began to testify of their newfound experiences, their witness was unappreciated. In fact, as one old-timer said, it was considered "obnoxious." The flock of holiness believers were thus without a shepherd and they began looking for a new fold.

It would seem to have been logical for them to turn to the already established holiness group in the area known as the Reformed Baptist Alliance. Who were these people and why did the Oxford converts not wish to throw in their lot with them? This was a critical turning point in the history of the Maritime work.

A man by the name of Aaron Hart, son of the pastor of the Free Christian Baptist church in Woodstock, New Brunswick, had been sanctified in a holiness camp meeting in New England. Upon his return home he held a revival meeting in his father's church and was instrumental in lead-

ing many into the experience of holiness. The fire spread, and soon this doctrine of a second instantaneous work of grace became an issue in the entire Maritime conference.

At the 1886 annual meeting, the leaders noted with concern the division which was developing over this matter. Effort was made behind the scenes to quell this new teaching but to no avail. In the 1888 annual meeting, the issue was brought out into the open. By an overwhelming vote of 55 to 6 the Conference passed a resolution which stated unequivocally that entire sanctification as an instantaneous second work of grace had never been a belief of the Conference; that such a teaching was injurious to the denomination, and that it was therefore necessary to sever fellowship with these dissenters. Specifically, the resolution named George W. MacDonald, William Kinghorn, Bamford Colpitts, G. Bennett Trafton, and George T. Hartley.

In October of that year, some of the ousted group organized a congregation at Woodstock with George W. MacDonald as pastor. Aaron Hart tried to persuade them to join ranks with the Association of Pentecostal Churches of America in New England but they did not seem so disposed. Perhaps it was because of a nationalistic spirit. Maybe their views on baptism were too deep-seated to give up. At any rate, they decided to "go it alone."

An announcement was sent out that on November 1, 1888, a meeting would be held at Woodstock of all those who believed in holiness. The purpose was to set up an organization or fellowship of those who espoused the doctrine of entire sanctification. Seventy-five people responded, almost all of them from the Baptist Conference. The result was the formation of the Reformed Baptist Alliance. It may be significant, in the light of subsequent developments, that the word "Holiness" or some counterpart of it was not incorporated in the name but the term "Baptist" was.

The new group was genuinely on fire for God and went

about establishing new congregations throughout the Maritimes but predominantly in New Brunswick. Within seven years they had 22 churches and 540 members.

Meanwhile, Aaron Hart returned to New England to work with the Pentecostal group there and became a leader with Dr. H. F. Reynolds in the early developments of the Church of the Nazarene in the eastern United States. He was, for a time, pastor of the college church at Pentecostal Collegiate Institute in North Scituate, R.I., forerunner of Eastern Nazarene College.

The issue at stake for the new holiness group at Oxford was apparently that of baptism. Being of Methodist orientation, they were not willing to concede to baptism by immersion only, nor to do away with infant baptism. It was thus that they turned to the Association of Pentecostal Churches of America in New England, with which Aaron Hart had aligned himself.

The leader of this group, Rev. H. F. Reynolds, was invited to come and organize the church as a member of the Association and also the group at nearby Springhill. It was thus that the two churches came into being, officially, in late 1902, only a few weeks apart.

There is some question about the number who were charter members of the Oxford church. The official record seems to indicate that the congregation began with 55 members. However, some of the pioneers consider this unrealistic. Miss Myrta Peel, who until 1956 had the official records of the Oxford church, places the number at 13 and Mrs. M. E. Carlin found general agreement on this from other old-timers with whom she talked. Perhaps the charter was left open for some time and the larger number of 55 was the final figure.

The first meeting place of the group was a hall over the bank building. Dr. Reynolds stayed with the baby church a short while until the first pastor, Rev. George E. Noble,

arrived from Haverhill, Mass. This ex-pugilist was a powerful preacher of the Word and the church flourished under his ministry. Among the first ones to be saved in these beginning days was Blakeney Peel, choir director in the Methodist church, some of whose family were already in the new church. (A few years later he was to be one of the key persons in the beginning of the Church of the Nazarene in the West along with W. B. Tait and the Ross Schurmans, also charter members at Oxford.)

The need for a church building was a matter of great concern, but providentially a former Baptist church building became available. It was owned by a professed infidel, Rufus Wood, who was a merchant in the town and was using it for grain storage. The United Baptist church had erected the building in 1876, and when this congregation built a new church nearer the center of town in 1898, Mr. Wood bought the old one. He now offered to sell it to the holiness group for \$300. They soon had it rehabilitated and it became a great spiritual lighthouse in the community.

There were outstanding revival meetings in those days with the leading evangelists of the time such as H. F. Reynolds, H. N. Brown, D. Rand Pierce, Charles BeVier, W. O. Nease, and others, speaking. Myrta Peel, now living in Los Angeles, recalls those early experiences as follows: "Those were precious days. Never has any church had the hushed, hallowed presence of the Christ as I felt it in that little church the minute one stepped over the threshold. We went right to our knees, and by the time our minister started to preach, his hands were so held up he was ready to preach with power."

The Oxford church building has gone through several renovations and remodelings. A basement and a new foundation have been put under it, the heating system modernized, electricity added, and plumbing installed. Additions have been erected from time to time but the basic shell of the

building is the one built in 1876. Charred rafters in the roof structure bear mute evidence of a fire which almost consumed the historic structure. But it stands today not only the oldest Church of the Nazarene in continuous use by one congregation, but probably also the oldest structure occupied by any church in the denomination.

The expansion of the Church of the Nazarene in the Maritimes following this most auspicious beginning was not nearly as spectacular as its beginning. This may have been due to the lack of adequate financial resources and leadership, and/or the fact that the Reformed Baptist Alliance was the established voice of holiness in this area.

The Springhill church had to be carried on as a branch of the Oxford work. The pastor went out there and conducted services in the homes and kept the small band together. Then the Blakeney Peels moved to the area, which gave the work a needed boost. Earnest Dearne conducted a successful revival meeting in the town, which also added new zest. Then a young man by the name of W. B. Jones became pastor and things began to look very promising. But the Peels moved west to Calgary in March, 1910, and W. B. Jones passed away not long afterward. "We have lost one of the most promising young men in our movement," reads the obituary in the *Beulah Christian*, the official organ of the eastern segment of the Church of the Nazarene. The twin blow was fatal to the church, and it was some years before the work was on its feet again.

When the Church of the Nazarene officially came into being in 1908, the continent was divided up into about 15 districts for purposes of administration and supervision. One of the areas set up was the Northeast District, comprising Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, with Earnest Dearne, evangelist, as superintendent. R. D. Jones, pastor at Oxford, was asked to arrange a meeting of this district for purposes of organization.

The brochure announcing the gathering implies that it was more of an exploratory meeting and all "holiness people" were invited, with entertainment promised to all who came. "We expect this assembly," read the announcement, "to be a real old-fashioned Methodist Love-Feast and if you are interested in the doctrine and experience of Bible holiness 'Come; for all things are now ready' (Luke 14:17)."

The meetings were held April 15-18, 1909, in the St. John's Presbyterian Church in Oxford. A time of great spiritual fellowship was enjoyed but, although it was billed as the "First Annual Assembly of the Northeast District," it never convened again. More realistically, the area was made a part of the New England District. This relationship continued until 1943, when the Maritime District was set up, later to be renamed Canada Atlantic.

The product of those intervening 34 years of operation in terms of new converts and churches was not impressive but did indicate definite outreach from the original Oxford-Springhill base. Seven additional churches were organized with a total membership by 1943 of 173. These, with the membership in the two original churches of 45 and 26 respectively, gave a total membership of 244 in the nine congregations.

One of the more significant areas of advance was Prince Edward Island. In the early days of World War I, some of the men from around Alberton on the west end of the island went to the United States to work and there fell in with the Salvation Army. They were saved and sanctified, and came back home genuinely on fire for God. They were eager to start a church in the community.

Their first step was to conduct cottage prayer meetings and in so doing they sparked a revival which swept the countryside. They decided to build two meeting halls, one at Alberton and the other at Elmsdale. For a time two Salva-

tion Army officers conducted services here, but no official organization was effected.

In the meantime, another couple from the community (the George Olivers) had gone to the United States and there met up with some Nazarenes. They joined the church in Worcester, Mass. When they moved back to Alberton in 1917, they were instrumental in having Rev. Nathan Washburn, district superintendent of the New England District, come up to hold a three-week revival meeting. It was out of this meeting that the Church of the Nazarene was organized there. Rev. John E. W. Turpel became the first pastor in 1919.

A spirit of evangelism continued and some of the men caught the vision of reaching out into surrounding communities. They began conducting cottage prayer meetings in the Mt. Pleasant area, out of which developed another church organization. Brother Turpel himself was in the vanguard of this outreach activity and resigned his pastorate after two and a half years in order to pioneer work in other sections of the island. As a result of his efforts, a church was organized also at O'Leary. Here a sweeping revival was precipitated in the community and the church was launched with 44 charter members. Under Brother Turpel's seven years of pastoral leadership it grew to be the largest church in the Maritimes. The O'Leary church was the scene of great revival tent meetings to which the pioneers refer with thrilling memories.

Meanwhile in the city of Summerside, P.E.I., Mrs. R. T. Morrison was trying to get a Nazarene work under way. She sponsored revival meetings and prayer meetings again and again for some 20 years until finally the break came and a nucleus of 12 people, including eight who transferred from other churches, were organized into a church in 1943. This has proved to be one of the more substantial organizations on the district.

But there was also activity on the mainland. One of the major forward steps here was the appointment in 1931, by General Superintendent Goodwin, of Rev. John Turpel as an unofficial assistant superintendent of the Maritimes area. He was to aid the district superintendent of the New England District, Rev. John Gould, in supervising the work and in conducting home missions campaigns to establish new churches.

With the help of Singer Frank C. Smith of South Portland, Me., Mr. Turpel conducted intensive campaigns in Trenton and Bass River, Nova Scotia, both of which resulted in the organization of churches. It should be noted that groundwork for the Bass River organization had been laid by Mrs. Chester Johnson. As Miss Jessie Archibald, she had spent some years in the West and attended the Calgary Bible Institute in Calgary, Alberta, in early 1921. When she returned to Nova Scotia she settled in Bass River and immediately sought to get a Nazarene work established there. It was thus that the Turpel-Smith meeting was held and the organization effected in 1936.

It was about this time that a church was started at Midgell, P.E.I., by Rev. Archibald Stanford. This work did not ultimately succeed, but Mr. Stanford later started the congregation at Windsor, Nova Scotia.

Although the district was small, there was a growing feeling among the people that it was impossible to make any real progress in the area as long as the Maritimes remained merely an appendage of the New England District, kind and generous though the people across the border had been.

To let their desires be known, the Maritimes delegation to the 1943 New England District Assembly was instructed to petition for the setting apart of the Maritimes as a separate district. Rev. Ernest J. Myatt, Rev. Layton G. Tattrie, and Mrs. M. E. Carlin were the committee. The request was voted on favorably and the setting up of the new district was

subsequently approved by the Board of General Superintendents. Rev. W. W. Tink, then pastor of the church in Hamilton, Ontario, was appointed superintendent by Dr. J. B. Chapman, and he arrived on the field in August.

A meeting was called in the O'Leary church to set up the district organization. It was a bold move for so small a group, which consisted of only 244 members in nine churches (and two of them inactive). Mrs. Carlin made the comment: "It may be that ignorance of the responsibilities and the cost of operating a district added to our zeal to have this district set aside." At any rate the people rose to the occasion and proved they were ready to assume the responsibilities. Every pastor on the district received an increase in salary that first year. The giving to district budget jumped from \$238 to almost \$5,000, and church membership rose 12 percent to 275.

As yet there was no church in New Brunswick although a mission had very recently been opened up in Moncton by Layton G. Tattrie in a small store building on St. George Street. This was to become an official church organization within a year and to be the base from which both the Lutes Mountain and Humphrey churches were later organized.

But Saint John, New Brunswick, was about to become the locale for one of the most unique chapters in the story of the Canada Atlantic District. At the General Board meeting in Kansas City in January, 1944, the newly appointed district superintendent, W. W. Tink, invited Rev. Charles E. Thomson of Alberta to hold some evangelistic meetings on the district.

The last of the series was a pioneering effort in an old theatre in the port city of Saint John in the spring of 1945. The response was very encouraging. Mr. Thomson could not remain for the full two weeks but Superintendent Tink filled in for the final services. On the closing night there were a number of seekers.

Even before Mr. Thomson had to leave, it was apparent that a permanent work could and should be started. He was personally so enamored with the prospect that he agreed to return as soon as he could to assume the leadership.

Doubtless with the idea in mind of establishing more than just a church, an abandoned, three-story, brick and stone structure 100 by 26 feet was located at 159 Main Street which, though in a sorry state of repair, was considered possibly worth the \$6,000 asking price. Further examination of the decaying structure, however, prompted a reduced offer of \$5,000, which the owner readily accepted. Mr. Thomson himself made the \$10.00 down payment.

Worshipping temporarily in a rented hall, the members and friends of the baby congregation laboriously began rehabilitating the old structure. By midsummer a hall 24 x 36 feet was ready for occupancy along with a four-room parsonage apartment on the floor above.

The following year (1946) at the District Assembly, the Committee on Education, supporting the urgent suggestion of W. W. Tink and his newly elected successor, J. H. MacGregor, that a "Maritime Nazarene Bible Institute" be opened in October, brought in a recommendation that such a school "be established to train workers for the Maritime provinces." It was unanimously adopted and received the endorsement of the presiding general superintendent, Dr. J. B. Chapman; and Dr. S. T. Ludwig, secretary of the Department of Education of the general church, who also was present.

The logical choice for the leadership of the school was Pastor C. E. Thomson, who was a prime mover in the project. He had already pioneered the establishment of Canadian Nazarene College in the West and was fully aware of the involvements and problems. The building which had been purchased for the Saint John church, as expected, answered the need for dormitory and classroom space. An added bonus

was the advantageous employment situation for students on the docks nearby. From unexpected sources came substantial financial contributions to help get the project under way.

Hard days and weeks of toil wrought a transformation in the old building, and school opened in the fall of 1946 with an enrollment of 12 students. The daily schedule included classes in the morning, sleep in the afternoon, and work at night on the docks.

The second-year enrollment was again about 12; but in May, 1948, Dr. Thomson was taken ill and had to give up the work. With the central pillar of the project gone before the school was really firmly established, the situation was precarious, even though the institution was, at that point, financially solvent. Other complicating factors, such as the problem of securing faculty and the changed economic conditions following the war, proved to be insurmountable obstacles. After struggling through two more years, the Maritime Bible Institute passed into oblivion.

Not only was Mr. Tink interested in a school; he also felt that having a district campground would do much to bind the churches together. He located a site on Pine Island just out of Trenton on Pictou Bay and at the 1945 district assembly the camp meeting committee recommended its purchase as soon as funds were available. The 1946 assembly was held on these grounds.

But almost immediately there were second thoughts about the wisdom of assuming the financial load of development and maintenance of such a center. District Superintendent J. H. MacGregor was, by 1948, suggesting "careful consideration" of the situation. A recommendation to sell at the 1949 assembly, was rescinded in 1950; but with an unmanageable indebtedness to clear on both college and campground, the property was finally sold in 1955. Debt problems still lingered from both, however, when Rev. Bruce Taylor,

a Canadian pastoring at Augusta, Me., was called to the superintendency in 1958.

But for all the setbacks, the district showed solid, even though not spectacular, growth. By 1960 there were 18 churches with 697 members. A district paper, the *Atlantic Herald*, had been started in the 1958-59 assembly year and was proving to be a valuable asset in creating enthusiasm and interest.

The year 1960 was a significant one in many respects. It was the first full year of the "Atlantic Pioneer Club," organized to raise funds for district projects; the first year of the district's relationship with Canadian Nazarene College; and the year that plans were laid to open up work in Newfoundland. (See the respective chapters concerning the latter two developments.)

The year 1960 was also the year in which a district campsite was again acquired. While travelling his district, Superintendent Bruce Taylor frequently passed a scenic spot on Big Lake near Oxford and prayed that someday the Lord would help them to acquire a site there for their youth camps, which had had to be held in rented facilities. He talked to Clinton Davison, an Oxford layman who lived in the vicinity, about the property and its ownership. On his own, Mr. Davison quietly acquired the property and then invited the superintendent and some of the pastors to come and select the part they wished for the campground. He then deeded this seven-acre tract to the district at no charge other than the \$25.00 legal fee.

The following year (1961) Bruce Taylor was called to the superintendency of the Canada Central District and the reins of leadership were turned over to another Canadian, Rev. Robert F. Woods. His first major project was the development of the campground site. A large, surplus, air force building in Moncton was purchased and dismantled in 1962, the material being used for the initial buildings. It is of

interest to note that one of the most diligent members of the building crew was Ross Schurman, now in his eighties, who had been a charter member of the Oxford church 60 years before.

A youth camp program was launched on these grounds in 1964 and long-range plans called for the addition of an annual family camp to the schedule. In 1968 a new dormitory was built and other buildings moved to conform to a newly created master plan for development.

The superintendent was having great difficulty holding ministers on the district to man his churches. Indeed there was a problem to hold even members. Mr. Woods stated humorously, but with candor, in his report to the 1964 assembly: "The Maritimes have been noted for two things: the exportation of potatoes and of people." But at the same time he was able to report consistent gains in membership and finance. The development of the summer camp program, the purchase of a district parsonage in Moncton (replacing the first one which the district had purchased in Oxford when Rev. Bruce Taylor had arrived in 1958), and encouraging progress in Newfoundland were marks of solid advance.

In the silver anniversary year of the district, 1967-68, Bay Roberts, Newfoundland, was selected as the special home missions project. A new building was erected there and occupied on May 19, 1968. (See the Newfoundland story, Chapter 8.) The following year, membership on the district passed the 1,000 mark.

At the first assembly of the seventies, membership was reported as 1,017 and average Sunday school attendance 1,226. Giving for all purposes was \$159,100 and property valuation \$630,000. Encouraging reports of revival, particularly on Prince Edward Island, which already boasted more Nazarenes in proportion to general population than any other province, were creating a spirit of optimism and faith for the future.

2

A Chapter of Providences

Beginnings in Western Canada

The West, traditional melting pot of races, languages, and cultures, saw the Church of the Nazarene begin its work there in the year 1911. And, typical of the region, the organization resulted from the fusion of many different influences. As previously noted, some of the leading persons in the establishment of that first congregation in Oxford, Nova Scotia, had moved to Calgary, Alberta, and gave strong leadership to the new project. The evangelists on the occasion of the launching were Nazarenes from the midwestern United States, while the official attachment was with the western branch of the Church of the Nazarene, led by Dr. P. F. Bresee of Los Angeles.

This was not the first outcropping of distinctively holiness work in this area, however. There were still some strong holiness influences within the Methodist church, though they were really "voices crying in the wilderness." Believers in the doctrine of entire sanctification within the church found little help and encouragement.

A distinctively holiness group, the Mennonite Brethren in Christ (now the Missionary church), had become established in the Didsbury area, 50 miles north of Calgary, and along the Alberta-Saskatchewan border in the vicinity of Alsask. They had migrated from Berlin (now Kitchener), Ontario, just at the turn of the century. Perhaps because of being traditionally communal in their way of life, they carried on no extensive outreach endeavors. They did, however, establish a mission in Edmonton in 1907, and later on began an expansion program elsewhere.

There was also a certain amount of holiness witness in the Salvation Army but it was not strong. Its main junction point with Nazarene work was in Wetaskiwin, Alberta.

As mentioned in the previous chapter, Mr. and Mrs. Blakeney Peel and their daughter, Myrta, moved to Calgary from Springhill, Nova Scotia, in March, 1910. They began attending the Central Methodist Church and there met Mr. and Mrs. J. E. Clink, who were of Free Methodist background. Their mutual interest in holiness teaching and their desire for deeper spiritual fellowship prompted them to begin holding regular Tuesday night prayer meetings in their homes. They invited in their friends from the neighborhood and from their church, and soon a small Holiness Association developed.

Among those who joined them was a young Canadian Pacific telegraph operator at the Calgary Grain Exchange, W. B. Tait, also a former member of the Oxford, Nova Scotia, church. He was a zealous worker who, on his own, about 1906, had opened up a mission in a hall downtown, where he

preached on Sundays. He became somewhat of a leader in the holiness group.

Word filtered down to Dr. P. F. Bresee in Los Angeles of the growing interest in holiness work in Alberta. Alert to every opening for the young Church of the Nazarene, he dispatched Rev. H. D. Brown from Seattle in January, 1911, to explore the area. Upon his arrival in Calgary, he contacted the Calgary Holiness Association and preached for them on occasion. He also visited Olds, Red Deer, Wetaskiwin, and Edmonton. For some reason he decided that Edmonton would be the place where he would try to get a work under way.

Meanwhile, in the late spring of 1911, a chance meeting on a Calgary streetcar brought J. E. Clink into conversation with a young Methodist conference evangelist by the name of Thomas Bell. He was a true messenger of holiness and Mr. Clink invited him to attend one of their Tuesday night meetings.

It so happened that, at the first meeting which Mr. Bell attended, plans were being laid for a tent meeting to be held that summer. Rev. L. Milton Williams of Oskaloosa, Ia., was to be the evangelist and Rev. I. G. Martin the singer. Excitement ran high and Thomas Bell was caught up in the spirit of it. His interest was heightened by the fact that he had heard of L. Milton Williams through C. A. Morris, a mutual friend living in Wetaskiwin who had come from Iowa.

Announcement of the much-publicized meeting appeared in the *Beulah Christian*, the organ of the eastern group of the Church of the Nazarene, under date of June 24, 1911, as follows:

For the benefit of any of your readers who may be in Alberta or nearby, we announce a tent meeting to be held in this city July 20th to 30th inclusive, under the auspices of the Calgary Holiness Association (interdenominational). Rev. L. Milton Williams, so well known to the holiness people, will be in charge, and we would like to

urge the saints throughout the Canadian Northwest and any who can come from elsewhere to attend these meetings if possible, and assist us in establishing the work of holiness in this fast growing city and the regions beyond.

Oddly enough, announcement of the meeting did not appear in Dr. Bresee's paper, the *Nazarene Messenger*, which would underscore the fact that the eastern influence and impetus was dominant.

In 1904, Thomas Bell had attended the Cincinnati Holiness Camp and there had met another Canadian, Rev. G. S. Hunt. At the time, Mr. Hunt was pastoring a church at Guelph, Ontario, but now (1911) was directing a small, independent holiness mission in Victoria, B.C. Brother Bell wrote and invited him to the Calgary meeting. Several of the Mennonites attended, including Miss M. E. Chatham, head of Beulah Mission in Edmonton. Apparently the meeting was well-attended by out-of-town people. Rev. H. D. Brown, Dr. Bresee's emissary, was there from Edmonton but apparently had no leadership responsibility.

In his report of the meeting in the *Beulah Christian*, W. B. Tait said, in part: "Sunday, July 30, was the great day of the feast. . . . Many prayed through, the saints got blest, hands and handkerchiefs waved in the air, Shekinah glory filled the place and it did seem as though we never could quiet the place."

The meeting was extended over the following Wednesday, and on the closing night, August 2, L. Milton Williams organized the first Church of the Nazarene in western Canada. Details of organization were completed on the following day.

Thomas Bell, who had decided to throw in his lot with the Nazarenes, was elected as pastor of the congregation of 15 members. Among the charter members was Ralph Schurman, another from Oxford, N.S., who was later to be involved in the early days of the work in Ontario as well.

The Eagle Hall, upstairs at 1207 First Street West, was rented as a meeting place and regular services began Wednesday, September 13, 1911. This was almost simultaneous with the organization of the Alberta District, which had been consummated in the Bell home the previous week, September 8 and 9, with Rev. H. D. Brown presiding by appointment of Dr. Bresee.

There was but one organized church. It was only one month old; it owned no property; and, indeed, had as yet no established place of meeting. But Dr. Bresee was a man of vision and had therefore instructed H. D. Brown to organize the district.

The Calgary congregation purchased a lot at the corner of Fourteenth Avenue and Fourteenth Street West and an old schoolhouse, acquired for \$250, was moved onto the property. In this project they were assisted by Ernest Peel, brother of Blakeney, who was visiting from Oxford, Nova Scotia. The building was dedicated by Rev. H. D. Brown on April 7, 1912.

Rev. Thomas Bell continued as pastor until August of that year, during which time the membership grew to 59. He was succeeded by Rev. Earnest Dearne, former pastor at Oxford, Nova Scotia.

During this time there began some stirrings in other areas. Up at Edmonton, H. D. Brown had been preaching in various places, principally in the Mennonite Beulah Mission, while seeking a foothold for the church in the provincial capital. He finally decided it was time to do something definite; so on May 26, 1912, he began services in a rented hall at 110 Bellamy Street (now 9564 102A Avenue). However, he found insufficient support for the organization of a church, so after about a year he abandoned the attempt. The work in that place was continued for a time under other auspices as the "City Mission."

About this time, Mr. Brown conducted a holiness con-

vention in the Salvation Army Hall in Wetaskiwin. There were 17 seekers on the closing night of the two-day convention and it seemed that the door was beginning to open for a Nazarene work there. However, this never proved to be a successful center. (Among its more fruitful years was a period about 22 years later when a young college graduate by the name of George Coulter, later a general superintendent, served as pastor.)

Another outcropping was over in Victoria, B.C. Early in 1911, Dr. Beverly Carradine, a Methodist holiness evangelist, had arrived in Victoria to conduct what he hoped would be a union revival meeting. However, none of the churches were disposed to welcome him, and even the main Methodist church in town refused to allow him the use of their building. Nothing daunted, he went ahead in a rented hall and had fair success.

Following the meeting, the holiness mission previously mentioned was organized with Rev. G. S. Hunt as pastor of the little group. (It was he who was invited over to the Calgary tent meeting by Thomas Bell.) The outcome was that, when the Alberta District was organized, Mr. Hunt wrote to H. D. Brown requesting that his group be organized into a Church of the Nazarene.

This request was relayed to Dr. Bresee, who at the moment was making plans for a trip to western Canada in the summer of 1912. The main objective of this trip was to conduct the second assembly of the Alberta District in Calgary, which was scheduled for July 23 and 24. On the way, it would be quite convenient to stop at Victoria and organize the church there. Dr. Bresee also had an invitation to meet with a company in Vancouver who were a potential nucleus for another church. Rev. D. Rand Pierce from New England had been visiting in the home of Mr. and Mrs. Ward Burpee in Vancouver and saw possibilities of sufficient size to warrant an invitation to Dr. Bresee to stop by there also in the course of his trip.

The Victoria church was organized according to plan with about 20 members—the second Church of the Nazarene in western Canada. The Vancouver project was due to take a long time to crystallize—14 years in fact. And when the church finally came into being there, the charter members came from a different source than at first expected. In early 1913, Mr. and Mrs. John Douglas, who had operated a holiness mission in Winnipeg, moved to Vancouver and began a similar work there. They purchased a hall in a good location and the work made excellent progress. It was this group which came into the Church of the Nazarene in 1926 as Vancouver First Church.

Dr. Bresee's trip to the Alberta assembly in 1912 was an auspicious one. A tent meeting was conducted in connection with it with L. Milton Williams again present as the night evangelist and Dr. Bresee conducting business sessions in the morning and speaking in the afternoons. The official minutes of Calgary First Church carry an interesting notation concerning an oft repeated statement made by Dr. Bresee: "We must keep the glory down. We can get along without great sermons, but we cannot get along without the glory."

In the business sessions of the assembly Rev. Earnest Dearn, newly installed pastor of the Calgary church, was officially transferred from the Pittsburgh District, and the credentials of Rev. G. S. Hunt from the Methodist church were recognized. W. B. Tait was ordained and elected district superintendent replacing H. D. Brown, who was returning to the western states.

Among those listed as absent from the assembly was Rev. Jones Sulston, of Regina. He was a former student of Pentecostal Collegiate Institute in Rhode Island. This is the first hint of any Nazarene influence in Saskatchewan. If any actual effort was being made to organize a work there, there is no written record concerning the extent of the endeavor.

After the assembly and tent meeting in Calgary, Dr. Bresee held a short meeting with the Mennonites in Didsbury and then spent Wednesday over Sunday in Edmonton, preaching at Beulah Mission. On the return journey he stopped off at Wetaskiwin for a meeting in the Salvation Army hall. In reporting the trip in the *Herald of Holiness*, Dr. Bresee spoke glowingly of the prospects in western Canada and also mentioned that several young people from Alberta would be attending the Nazarene University at Pasadena in the fall. These included Wesley Swalm, Sol Kaechele, Mr. Eby, and Katie Miller.

In early September, 1912, Thomas Bell moved to Red Deer, feeling definitely led of the Lord to try to start a work in this place. He had but one contact—a longtime Methodist friend by the name of Metcalfe who lived five miles east of town. The Metcalfes took the Bell family into their home until they could find a place to live.

How to go about starting a church was a perplexing problem. Services held in the parsonage were hardly adequate. Mr. Bell decided to set out a "fleece" that if they had lots donated to them on which to build a church they would consider this God's "green light." Sure enough, George Sheline, then a member of the Mennonite Brethren in Christ Church in Didsbury, felt impressed of the Lord to offer Mr. Bell two debt-free lots in Red Deer which he had been holding on speculation. Not only that; he went to work, with the help of the pastor and Fred Finsen, to build a church. The Calgary church raised over \$600 for the project.

Thomas Bell was away quite often holding revival meetings, but the other two men carried on with the building project. As a result, there was dedicated at the foot of Michener Hill on January 5, 1913, the first home of the Red Deer Church of the Nazarene. As yet there was no organization, nor were the prospects for such very promising. However, on January 21, the church was officially organized with the

Bells and the Shelines as the charter members. This was the third church in western Canada.

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In the year 1913, the Church of the Nazarene began to take root in the neighboring province of Saskatchewan. Charles E. Thomson, a Methodist student minister at Alberta College in Edmonton, was supplying a Presbyterian church in Chaplin, Sask., during the summer and invited Thomas Bell to conduct a revival meeting there. The three-Sunday meeting was held in the "Wilson settlement," 12 miles out in the country, except for the closing service, which was held in the town itself.

There were few visible results from the meeting, but through this contact the Wilsons and Charles Thomson were ultimately led to join the Church of the Nazarene. The Wilsons conducted a Sunday school regularly and occasional preaching services in the nearby Pleasant Ridge community. Later they sponsored revival meetings in Ernfold and Morse.

A visitor at the 1914 Alberta District Assembly was a young Methodist evangelist by the name of C. A. Thompson from Regina. He had held revival meetings both in Alberta and in the midwestern states under Nazarene auspices and had decided to join the denomination. His credentials were officially recognized. He began holding meetings in his home in Regina and, in 1915, a church was officially organized. The following year the First Baptist Church building became available for rental and this became the first official home of the congregation.

C. A. Thompson continued to conduct revival meetings as opportunity afforded and one of these, in July, 1916, was in Luseland, Sask. Here, about 1912, a number of families had migrated from Indiana. They had been associated with the Holiness Association and so wanted to have holiness meetings in their community. Thomas Bell and Mrs. M. T. Clink of Calgary had conducted revivals there earlier.

In the course of C. A. Thompson's meeting, a Nazarene church was organized with 35 people signing the charter covenant upon their knees. Mr. D. I. Good was their lay leader. Within a year a church was built and Rev. A. R. Downing was called as pastor.

Among early figures in the Saskatchewan work should be mentioned M. M. Tromburg, who lived in the community of Redvers, toward the southern border. He had been licensed to preach by the Dakota-Montana District in 1913 and his name appears also in their 1914 *Assembly Journal*. Apparently he held regular services, and also C. A. Thompson conducted a revival there in the fall of 1916. But there is no record of a church being organized.

When Dr. H. F. Reynolds officially organized the Manitoba-Saskatchewan District in an assembly held August 5-7, 1916, in the Thompson home, there were just nine people present (the *Herald of Holiness* report said only five). Three circuits were represented, Regina, Ernfold, and Luseland, with eight preaching points. Regina and Luseland were the only organized churches and they reported 35 full members and 38 probationers.

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Meanwhile, back in Alberta, in the summer of 1913, Thomas Bell and L. Milton Williams teamed up for a series of tent meetings throughout the province and invited Charles E. Thomson to join them as pianist. They held meetings at Red Deer, Didsbury, Calgary, Wetaskiwin, Castor, and Camrose. At the Didsbury and Calgary meetings, the party was joined by Dr. E. F. Walker, general superintendent of the Church of the Nazarene.

In connection with the Calgary meeting, Dr. Walker conducted the third annual assembly of the Alberta District, July 15-20, 1913. There were only three churches: Calgary, Victoria, and Red Deer. Mrs. M. T. Clink and Charles E.

Thomson were ordained and W. B. Tait, who was doubling as pastor of the Red Deer church, was reelected superintendent.

Although it was recommended that British Columbia be set apart as a separate district with G. S. Hunt as superintendent, the general church leaders thought it better to place the Victoria church under the Northwest District in the United States.

In the summer of 1914, Thomas Bell, who had returned to pastor the Calgary church temporarily in the forepart of the year, conducted revival meetings in Stettler and in the coal-mining town of Drumheller. At Stettler he had the assistance of Charles E. Thomson and at the conclusion of the meeting a church was organized with six members. Mr. Thomson agreed to stay on as pastor. The work met with great success. By 1916 it had grown to the point where it could entertain the district assembly and camp meeting. Dr. H. F. Reynolds, who had conducted the 1915 assembly, was again the general superintendent and there were over 100 seekers at the altar in the camp meeting services.

In the 1914 Drumheller meeting, which lasted for a month, Thomas Bell was assisted by F. W. MacDowell. It was not a particularly successful effort. But in October, M. E. Church, a medical doctor of Calgary, and his pastor, Rev. E. E. Martin, followed up with another meeting which resulted in the opening of the "Miners' Gospel Mission." On December 8, District Superintendent W. B. Tait officially organized a church there with 11 members.

By now, World War I was on, and conditions were not particularly auspicious for opening new churches. In spite of this, the Nazarene work experienced a great surge during those dark years. There were numerous exploratory meetings in widely scattered areas of the West.

One of the key churches that developed during this time

was Edmonton First. As noted, there had been an abortive attempt to establish a church there in 1912-13, but with the Mennonite Beulah Mission already flourishing as a holiness center it was difficult to rally support for a separate organization.

In the summer of 1915, Thomas Bell and F. W. MacDowell conducted a tent meeting at the corner of 90th Street and Alberta (118th) Avenue. Major support for the meeting actually came from a Methodist congregation in North Edmonton. The pastor, J. H. Bury, had been a frequent visitor to Beulah Mission and in earlier Methodist years had had Thomas Bell as an evangelist in his church. Being a believer in holiness, contrary to the trend of his own denomination, he had encouraged his people to attend the meetings.

The upshot was that when the church was organized at the close of the tent meeting (September 13, 1915) the nucleus of seven members all came from this church and Rev. James H. Bury himself became the pastor. A nearby storefront hall was rented and there a struggling work was carried on for several years with no appreciable gains at first. However the foster daughter of Charles H. Morris of Wetaskiwin (Mrs. L. B. Cameron) and the daughter of Thomas Bell (Mrs. E. E. Roper, mother of Mrs. George Coulter), with their families, moved to Edmonton and gave the work a great lift. Also a family by the name of Parker, who lived in the community and who had years before been members of one of J. H. Bury's Methodist churches in northern Ontario, began to attend. (It was thus that the Edmonton church came to be facetiously dubbed the "CPR Church"—Cameron, Parkers, and Ropers.)

For a time a church building was rented at the corner of 107th Avenue and 96th Street, but it was not until the congregation erected its own church building near the corner of 111th Avenue and 95A Street (dedicated in May, 1923)

that the work really began to take hold. This forward move was made under the leadership of Rev. Charles E. Thomson.

Another new area which was opened up during these years was in the southern part of Alberta. Here a man by the name of J. J. Goozee was the moving spirit. In 1909, he and his family had moved to the Granum area from Minot, N.D., where they had had acquaintance with L. Milton Williams and Lyman Brough of the Church of the Nazarene. Mr. Goozee was a lumber dealer but he spent much time in religious work. About 1913 he arranged for a revival meeting in Granum with Rev. C. A. Thompson, who was then still a Methodist, as the evangelist. One of the converts of that meeting was W. J. Griffin, who many years later was to pioneer the work in the Peace River country.

One of the projects of Mr. Goozee was the establishment of the Mt. Gilead campground, 10 or 15 miles west of Claresholm. Dr. H. F. Reynolds, J. T. Hatfield, Thomas Calle, and the Lewis-Mathews evangelistic party were among the speakers he secured for various annual camp meetings.

In December, 1915, just before Christmas, a church was organized at Granum and the following year the Claresholm church was added. E. E. Martin served as pastor of the circuit for a time and he was followed by Charles E. Thomson in 1917. Meanwhile W. J. Griffin was holding services in the rural Greenbank area.

The 1917 district assembly, with Dr. Reynolds as presiding general superintendent, was held in conjunction with the Mount Gilead camp meeting, July 7-29.

Another church which came into being during this time was at Rimbey, northwest of Red Deer. Here a band of holiness people under the leadership of James Rimbey began holding cottage prayer meetings. A building was finally erected, and in January and February of 1916, W. B. Tait, then district superintendent of the Church of the Nazarene,

held a series of meetings there. Although the weather was insufferably cold, there were several who found spiritual help. A church was organized and Rev. G. H. MacLachlan was called as pastor. The work flourished under his leadership, and he reported 50 seekers the first year, this in spite of the fact that the church burned down during that time and had to be rebuilt.

Out in the eastern prairies of Alberta, in the community of Collholme near the Saskatchewan border, a group of believers had been holding prayer meetings for some time. In July, 1916, James H. Bury, district superintendent, and Thomas Bell held a tent meeting there, but there were few seekers. However, meetings were continued in the neighborhood schoolhouse and a sweeping revival ultimately came. A strong church was organized and a building erected which was dedicated the following year.

There were other unique developments as the church expanded during the war years. For example, a Presbyterian congregation in the Cumberland community, 25 miles east of Red Deer, had been without a pastor for some time and asked Rev. F. W. MacDowell, a Nazarene at Red Deer with whom many of them were acquainted, to come out and hold services for them. This eventuated in their voluntarily coming into the Church of the Nazarene in 1917. Two years later, from this base, a church in the nearby town of Delburne was organized.

To the east of Wetaskiwin, efforts were being made at various places to get a work going. Camrose became a regular preaching point in 1916 but little headway was made despite sporadic special efforts in subsequent years. An official organization was not consummated until comparatively recent years.

Thirty miles farther east, at Killam, following a revival meeting by Thomas Bell late in 1916, a church was organized with 18 members. Dr. Reynolds conducted a revival meeting

there the following year and prospects seemed bright, but the church was short-lived. At Lougheed, 20 miles still farther east, it was a different story. A successful organization was launched here in 1918 which became one of the stronger congregations on the district.

Reporting in the *Other Sheep* on his six weeks' stay in Alberta in the summer of 1917, General Superintendent H. F. Reynolds said:

We find that there are now in the bounds of this district, eleven churches, missions and preaching places with a membership of 187. There are six Sunday schools with officers, teachers and scholars totalling 217. The district has seven ordained elders, seven licensed ministers and six deaconesses who are trying to spread and conserve organized scriptural holiness. . . . These few but faithful people raised during their last assembly year for all purposes \$4,669.15. Of this amount \$228.62 was for foreign missionary work and \$33.32 for home.

Before the war was over, churches had also been organized at Craigmyle (near Drumheller), Harmattan (west of Olds), and Bashaw (near Stettler). The total number of churches at the time of the Armistice was 14, membership 275, and giving for all purposes the previous year over \$22,000.

The record is not particularly impressive for seven years' work, perhaps, but these noble pioneers accomplished this with no financial backing, with no established precedents, and against the background of a country at war. Furthermore, they represented a new church whose name was unfamiliar and whose very purposes were suspect.

For what was accomplished, recognition should be given especially to Thomas Bell, who was undoubtedly the key leader, and also to Charles E. Thomson, W. B. Tait, James H. Bury, J. J. Goozee, F. W. MacDowell, G. H. MacLachlan, S. Kaechele, and E. E. Martin, although other names could well be added.

3

New Frontiers

Expansion in Alberta, 1918-48

Following the close of World War I, vast economic, political, and social changes took place in the Dominion with perhaps the West being most acutely affected. One of the most significant of these changes was the great population surge brought on by immigration from Europe. Then came the financial depression aggravated by the great drought. Unfortunately the church did not keep pace with the population rise nor fare too well during the economic crisis. All the established congregations were comparatively small and were struggling to keep them-

selves going financially and otherwise, let alone sponsor aggressive home mission activity.

In the decade following the war, the number of churches in Alberta remained nearly static though membership did show a perceptible increase. A number of new churches were organized, but these gains were offset by the closing of other points.

However, it was during this time that the college was launched, the central camp meeting was established, and the district paper was first published. This period also saw the beginning of Nazarene work in the Peace River country. All of these were very significant developments.

The story of Canadian Nazarene College, which began as a Bible school in connection with the Calgary church in January, 1921, is detailed in the closing chapter. Suffice it to say here that as far as the West is concerned (for in its earlier years it was essentially a western school) the significance of the college to the development of the church in this area cannot be overstated. The central jewel among the many in the crown of Charles E. Thomson is Canadian Nazarene College. And let it be said, that what the college did for the West in the early days it is destined to do in its larger context as an all-Canadian institution.

The first attempts to produce an Alberta district paper were made at the 1919 district assembly when the advisory board was authorized to begin publication of the *Alberta Nazarene*. Apparently nothing developed, so the same action was passed in the 1920 assembly. No copies have been found of these first editions, though there is reason to believe that some were published.

In 1921 it was decided to combine the district papers of the Alberta and Manitoba-Saskatchewan districts into one paper called the *Canadian Nazarene*. The following year it also became the official organ of the "Canadian Bible School." The minutes of the 1923 Alberta District Assembly

appeared as a supplement to the August edition of the *Canadian Nazarene*, which carried the folio line: "Volume 4, Number 6." (The latter fact would indicate that 1920 was indeed the first year of publication.)

Just as the beginning of the publication is obscure, so is its demise. There is no report of a district paper from 1924 to 1929. However, the Publications Committee of the 1929 assembly recommended that the people read the *Alberta Nazarene*, which was being produced by the district superintendent.

In 1932 the district NYPS began publication of a mimeographed newsheet called the *Gleaner*, under the neophyte editorship of Fred Parker. More and more local church news began to be incorporated into this publication, which, by action of the 1938 assembly, again became the *Alberta Nazarene*.

The story of the camp meeting development is significant, for this annual event became one of the most outstanding in the movement. Almost from the inception of the Alberta District, the annual assembly was held in conjunction with a tent meeting of some sort. By 1920 these had become full-fledged district camp meetings. In 1918 the assembly had actually recommended the purchase of permanent property for the camp meeting with the idea that it could also be used as a campus for a Bible college which was also being proposed.

Finally, in 1923, a 10-acre tract of land on Woodlea Crescent in northeast Red Deer was purchased for \$50.00 an acre "on easy terms." A permanent cookshack was built, and the assembly and camp were held that summer in the big district tent with another tent being used for a dining hall.

In 1925, a tabernacle seating 800 was built and year by year new buildings, dormitories, and cottages were added to enhance the value and utility of the property. Many of the

best known evangelists in the church were called as special workers. Sunday attendance would often reach 1,000, crowding the facilities beyond capacity.

The account of the Nazarene work in the Peace River country is another unique chapter in the total story of the West. This vast 50,000-square-mile prairie region straddling the Alberta-British Columbia border 500 miles north of the United States line was truly pioneer territory in the twenties.

Before and after World War I, homesteaders poured into this newly opened area at the rate of 500 a week, a surge which was accelerated in the late twenties and early thirties by the depression and drought. Thousands of people from other parts of Canada and from the midwestern states who had been made bankrupt and/or lost their farms and homes headed north seeking a new start. Although churches of various denominations were built in many newly opened communities, religious activity lagged far behind the pace of development. Worst of all, a truly evangelical witness was almost totally lacking.

Among the immigrants in 1918 were the J. A. Elgins, who were Nazarenes from Granum in southern Alberta. They settled in the Bear Lake district, 30 miles beyond Peace River Crossing near the community which later became known as Brownvale. They immediately started a Sunday school and prayer meetings, and wrote to District Superintendent Bury urging him to send a pastor up there. Mr. Elgin promised to support him, provide a horse and buggy, and even allow him the use of his Ford.

Although the 1919 District Assembly *Journal* listed Peace River among the "preaching points," it was on a "to be supplied" basis. There was no one available to send and the call went unheeded.

In 1925, Mr. Elgin was visiting in his old home community of Granum and told the people there of the great need. God laid the burden upon the heart of a licensed min-

ister, W. J. Griffin, who moved to the Brownvale district and began holding services, first at Stony Lake school and later in the Griffin Creek district at the home of a Mr. Gant.

In 1926, N. J. Arechuk, a student at the Bible college, was assigned to the field. He established his center of activity in Berwyn, which was then the end of the steel, 10 miles east of Brownvale. He spent the summer of 1927 up there also, laying foundations for the work. Harold Woodall followed and worked in the summers of 1928, 1929, and 1930. W. J. Griffin carried on during the winter, when farm operations were limited. Fairview, Grimshaw, Brownvale, Berwyn, Peace River, and Grande Prairie were explored, with services being conducted in halls, schoolhouses, tents, and homes. There was, however, no official organization.

In 1931, District Superintendent E. S. Mathews held a 10-day tent meeting in the town of Peace River during which there were 40 seekers. At the close of the meeting a church was organized with 15 charter members. This was the first church in the Peace River country. Another tent meeting there the following year, 1932, gave the baby church a boost; but lacking continued pastoral leadership, the work died within two years.

Mr. Griffin had donated a four-acre campsite on his farm two miles north of Brownvale and the first camp meeting was held there in 1933. Out of this came the organization of the Brownvale church with 22 members. Roland E. Harris was placed as pastor and a log church was constructed in the town the following year.

In 1937 the camp meeting was held in Fairview, following which a church was organized there with eight members, six of them transfers from the Brownvale flock. Thereafter the annual camp meeting was held at the Brownvale site.

Under the leadership of the newly elected superintendent, Rev. Dowie Swarth, a group of 16 in the remote Hart River community 25 miles north of High Prairie was

organized into another church in the fall of 1937. Some of these people had attended the Brownvale camp and were operating a Sunday school in their area. Subsequently they gave support to a substantial church organized in High Prairie itself.

Churches were organized at Dawson Creek and Tupper Creek, on the British Columbia side, in 1940 and 1941 respectively.

The Peace River country proved to be one of the most difficult fields in which to gain a firm foothold, yet the full result of the church's ministry in this needy area will never be fully known nor can it be measured by the statistics—which, to say the least, are not inspiring.

By the time Mr. Swarth resigned the superintendency in 1942 to accept the leadership of the Arizona District, he was able to report that in five years' time he had organized 16 new churches with an increase in membership from 461 to 1,290. Rev. A. E. Collins, who had come from Ontario to pastor the Red Deer church not long before, was elected district superintendent in his stead.

World War II was presenting increasing manpower problems but an improving financial condition helped in the achieving of Mr. Collins' initial goals to consolidate, pay off mortgages, and increase pastors' salaries. With over half of the 43 churches having fewer than 20 members each, the problem of pastoral support was acute. By 1945 (three years' time) giving had doubled, passing the \$100,000 mark.

In early 1946, when President Allshouse of Canadian Nazarene College was called to Kletzing College in Iowa, Rev. A. E. Collins was elected to succeed him and, until the assembly in April, he carried on both offices. At that time Rev. Edward Lawlor, pastor at Calgary First, was elected as superintendent.

In 1947 a significant milestone was passed when the

Church of the Nazarene was officially incorporated in Canada by act of Parliament, an achievement in which A. E. Collins had been a prime mover.

About this time a suggestion was made that the British Columbia and Alberta districts be combined, but in the light of past experience the Board of General Superintendents felt this to be unwise. They did suggest, however, that Mr. Lawlor could be superintendent of both and so this arrangement was adopted. But the seeds had been planted for a restructuring of the work in western Canada which was soon to follow.

4

Struggling Upward

*Developments in Manitoba
and Saskatchewan, 1916-48*

Although the central core of Nazarene work in western Canada was in Alberta, there were significant developments in the neighboring prairie provinces. As previously stated, the first penetration of the Church of the Nazarene in Saskatchewan was in the Pleasant Ridge community south of Ernfold, where, in 1913, Thomas Bell had held a revival meeting for Charles E. Thomson. Although the meeting was under the auspices of the Presbyterian church, this became an official Nazarene preaching point when the district was organized in August, 1916. As noted, Rev. C. A. Thompson of Regina was instru-

mental in organizing both Regina and Luseland churches prior to this first assembly.

To establish a base along the main line of the Canadian Pacific Railway from which to serve the Pleasant Ridge community, it was decided to organize a church at Morse, which was done in the fall of 1916 or early 1917. On April 1, 1917, the Bestville church was organized with 13 members.

The 1917 assembly was held in the new church built in the Grass Lake district near Luseland. Although there were only the four organized churches (Regina, Luseland, Morse, and Bestville), and only two of these with buildings, there were 12 recognized preaching points.

Prospects seemed encouraging, but upsetting times were experienced in the next two years which eventuated in the departure from the district of C. A. Thompson and the closing of the Regina church in 1919.

At the fourth district assembly, July 23-27, 1919, W. B. Tait was called from the pastorate of the Edmonton church to be district superintendent.

Later that year, in the Wood Mountain district in the south, where the Tromburgs had been working, a revival was conducted in the MacWorth school. At the close, a church was organized with 15 members.

Other preaching places were subsequently organized, and by the time of the sixth assembly in 1921, ten organized churches were reported. Listed for the first time was Winnipeg with John Whiteside as pastor. This was the first church in Manitoba.

By 1923 the district roll was up to 12 churches with a total membership of 212. But the postwar depression and the beginning of the drought years began to take their toll in finances and membership. People in large numbers began to move out of the very areas in which the church had taken most promising root. In 1924 total membership was down to 179.

The year 1925 saw a slight resurgence. In November of that year, after a sweeping revival in Mantario near the Alberta border, a church of 35 members was organized. However it was, for a few years, attached to the Alberta District, so Manitoba-Saskatchewan did not at first have the benefit of the support of this strong congregation.

Also in 1925, effort was made to revive the work in Regina. District Superintendent A. C. Metcalfe, assisted by W. P. Jay, conducted a tent meeting in the city, at the close of which an interdenominational mission was established. This zealous group of workers held regular services in rented quarters in the 1800 block on Broad Street. The following year a former Brethren church was rented in the 1500 block on Robinson and there the Church of the Nazarene was re-organized that same year, 1926. In 1927 property was purchased at Twelfth and Angus and within a year a building was erected.

It was in 1927 that initial steps were taken to open up work in Brandon, Man., but it was to be nine years before an organization was consummated there.

The district was also turning its sights to the north and the first church to be established there was at MacDowell. Apparently the church was located in the nearby Donny Brook community. Services were also being conducted at St. Louis and Deer Park.

In 1928 a work was beginning to take form in the city of Prince Albert. Here a small nucleus was found which was interested in forming a church, but it was not until October, 1930, that the organization was effected. Rev. J. H. MacGregor, serving at Shackleton, was called as pastor. Three years later he was elected to the superintendency of the district.

In August, 1930, the Saskatoon church was also organized. An Evangelical Gospel Mission had been operating in the city for some years under independent holiness spon-

sorship. This group formed the core of the new church. Dr. C. E. West, returned missionary from China, was called as pastor.

The first district camp meeting was held at the fairgrounds in Regina in July, 1934, in conjunction with the annual assembly. Along with Dr. J. W. Goodwin, the presiding general superintendent, was Prof. W. N. King of the college in Red Deer to do the preaching. Leading the singing was Prof. W. W. Tink supported by both a men's quartet and a ladies' trio from the college. It was a memorable occasion.

The following year, 1935, work was begun in Melfort, another thriving northern center, and in 1936 a church was organized with 23 members. Alex B. Patterson was called as pastor.

As previously noted, the Brandon church was organized in 1936. A mission work had been established the previous year, and in the spring of 1936 a fully equipped church building became available for the token sum of \$100. The acquisition of this property greatly accelerated the work. Dr. W. N. King resigned his position at the college in Red Deer to become pastor of this new church.

In 1937 there were two rather significant developments on the district. One was the locating of a possible campground on Qu'Appelle Lake near Regina, where the 1938 assembly was held. At that time, purchase of the property was recommended and it became somewhat of a district center for several years.

The other 1937 development was the setting up of the James Reed Legacy Fund. The estate of Mrs. James Reed, sister of Rev. F. W. MacDowell, pastor of the Saskatoon church, contained an amount of \$17,000 which was to go to "the Church of the Nazarene in western Canada." Mr. MacDowell, who had been appointed sole administrator, assigned \$10,000 of this amount to the Manitoba-Saskatche-

wan District and \$7,000 to Alberta. Acting on his suggestion, each of the districts voted to use this money as a revolving loan fund to assist struggling churches in building programs.

One of the first churches to benefit from this arrangement was Saskatoon itself, which erected a new building on the north side of the city. It was dedicated July 18, 1937, by Dr. J. G. Morrison on the closing Sunday of the district assembly, which was held in the church.

But 1937 was to be remembered also for the great drought in which 75 percent of the province's cultivated land was laid waste. This placed crippling strictures on the work but didn't dampen expansion efforts. The Reed Legacy was a helpful "shot in the arm" during those difficult years. At any rate, four new churches were organized, membership increased by 12 percent to 423, and the challenging slogan "1,000 members by 1940" was adopted.

In 1938, Walter W. Tink, pastor in Lethbridge, Alberta, was appointed by Dr. J. W. Goodwin as district superintendent, subject to his ordination, which took place on the Sunday following the appointment. Incidentally, he became, in 1940, the first Canadian representative on the General NYPS Council.

In the fall of 1940, Mr. Tink accepted a call to the pastorate at Hamilton, Ontario; and Rev. Norman R. Oke, a western Canadian who was currently pastor at Everett, Wash., was appointed to replace him.

The district found it necessary to dispose of the Echo Lake campground, the equity from which was used to purchase a district parsonage. The idea of having a district campground was not abandoned, however, and each year there were developments in this direction. Finally, in 1947, under the leadership of District Superintendent A. G. Blacklock, who had succeeded Norman Oke in 1944, a 10-acre tract was purchased on Anderson Lake, Saltcoats, for the \$100 survey fee. The purchase of surplus, air force buildings

from the nearby Yorkton airport made possible the first development of the property. The first camp meeting was held there in 1948.

The years of the Blacklock administration saw much greater development than the statistics reveal. These were the years of transition from a war to a peacetime economy and of tremendous shifts of population. Taking a realistic look at the situation at the outset, Mr. Blacklock had recommended dropping nine inactive churches from the list. Beginning to build on the remaining solid base, membership was up to 454 with 15 churches by the time the district became a part of the newly formed Canada West District in 1948.

5

Tiny District in a Mighty Land

The British Columbia Story

As previously stated, the work in British Columbia first began with Dr. Carradine's series of revival meetings in Victoria in 1911, out of which came the holiness mission led by G. S. Hunt. This was the group that Dr. Bresee organized as the second Nazarene church in western Canada in July, 1912.

The work in Vancouver stemmed from an interdenominational holiness mission established there in 1913 by

Mr. and Mrs. John Douglas, who had come from Winnipeg. Rev. E. P. Fish, a former Methodist evangelist, became pastor of this group. There were to be many and varied influences along the way to ultimately bring about the affiliation of this congregation with the Church of the Nazarene.

The first Nazarene in Vancouver was Rev. D. Rand Pierce of New England, who had also done some revival preaching in the Maritimes. He was visiting in the home of the Ward Burpees in 1912 and indicated a desire to begin cottage prayer meetings. That summer Dr. Bresee visited this prayer group on his way from Victoria to Calgary. In the fall, Mr. Pierce arranged a revival meeting in the Free Methodist church in suburban New Westminster in which the evangelist was Earnest Dearne, an old friend of Pierce's in the East and now pastor at the Calgary Church of the Nazarene.

The spiritual weight of the group which D. Rand Pierce had gathered together in the cottage prayer meetings was thrown behind the Douglas mission. Through the years the pastoral arrangements for the mission were handled by the Church of the Nazarene but often it was listed in the assembly journal as on a "to be supplied" basis. Although as early as 1921 its membership in the fifties was listed in official statistics, it was not until 1926 that an organization actually took place making it an official Church of the Nazarene.

One of the hindrances to developing work in British Columbia was the lack of a district organization. In the beginning, the work was attached to the Alberta District. When Dr. Bresee came through in 1912, he said: "There should be, inside a year, a British Columbia district." In 1913, Dr. E. F. Walker, general superintendent, even made this an official recommendation.

Evidently some sort of district organization was effected, for official reference is found that G. S. Hunt was "district superintendent of the British Columbia district." For how long this lasted is not sure, but in 1915 the area came under

the jurisdiction of what was then the Northwest District in the United States.

In 1918, when the North Pacific District was formed (that section of the Northwest District west of the Cascade Mountains), the British Columbia work became a part of it, although the Alberta District also seemed to lay claim to the distant orphan.

In 1920, J. W. Wright of Vancouver, formerly of the Rimbey Church in Alberta, along with a Mrs. Kennedy of Pasadena, began a work in Cloverdale, not far from Vancouver. The enthusiasm of the group was high and they were soon busy building themselves a church. On May 1, 1921, the church was dedicated free of debt, and on the same day a Church of the Nazarene was organized with 24 members. The official in charge was G. S. Hunt, who had become superintendent of the North Pacific District.

Now with two churches in the area, even though the Victoria membership had dwindled to 13, district relationship became a live issue. In the spring of 1921, the North Pacific assembly passed a motion that the Victoria and Cloverdale churches be incorporated into their district pending action by the Alberta assembly to release them. The delegates from these two churches were seated in the assembly.

The Alberta District countered with a motion that a separate British Columbia District be set up. The general church leaders, faced with the problem of reconciling the dilemma, voted to go along with the North Pacific arrangement.

In 1924, Rev. J. H. Bury, former district superintendent of Alberta, moved to British Columbia and began to build a work at Abbotsford. He met with encouraging response and early in 1925 a church was organized with 15 members. A building was soon erected.

District Superintendent E. J. Lord of the North Pacific District was well aware that the British Columbia area was an isolated fringe of his district, and so to give more active

attention to this field, he appointed James H. Bury his assistant. He gave him some financial support so that he could devote considerable time to the work.

In the North Pacific assembly the following year, 1926, Mr. Bury reported on the current situation. In the Victoria church, he said, a remnant of three or four members was striving to keep the work alive, the rest having either moved away or joined the Pentecostals. An expected nucleus in Nanaimo was not found when this area was explored. Vancouver, however, offered hope. Wrote Mr. Bury, "I turned my attention to Vancouver, and after months of work visiting, seeking halls, preaching as opportunity afforded, delayed, perplexed by lack of funds, we are finally settled in a good hall, seats made, place suitably decorated and prospects good, with pastor installed." (This pastor, incidentally, was R. S. Tenove, who had come from Edmonton.)

That fall the church was officially organized with 10 members mostly related to the Douglas Mission. Sunday school enrollment was 45. Growth was slow at first; but in 1930, Rev. D. Rand Pierce, who had been the seed planter years before, was called to pastor the church. Plans were made to purchase a lot and build a tabernacle. Not only did the work pick up there, but a promising branch Sunday school was begun in suburban Burnaby.

The Vancouver church reached its crest in the year 1931-32, but disintegrated rapidly. In 1934 a financial crisis developed in which the church was almost bought out from under the congregation. The work was closed the following year. That same year, 1935, the Victoria church was also written off the books, so that there remained only the Abbotsford and Cloverdale churches with only one pastor for both in the person of R. E. Lawrence. Later that year N. J. Arechuk became pastor of Cloverdale.

Gloom was "knee-deep" but, nothing daunted, effort was made again the following year (1936) to have British Columbia set apart as a home missions district. This was the

General Assembly year, so the request came as a memorial to this body. Concurrence was voted and the matter was referred to the General Board for implementation. Dr. J. W. Goodwin, general superintendent, was asked to take an exploratory trip into the area.

As a result of his investigation, Dr. Goodwin recommended allocation of funds for key projects which included Chilliwack and Vancouver. However, no official district organization came about until May, 1939, at which time Rev. J. R. Spittal was elected superintendent.

In the meantime, after a lapse of two years, the Vancouver church had been reorganized in April, 1937. N. J. Arechuk became pastor of the 11-member congregation.

That summer, in an effort to knit the district together, a camp meeting was held at Abbotsford. This was the beginning of what became an annual feature. It did much to lift the spirits of the few, but faithful, members.

With the actual organization of the district came a comparatively rapid development of the work. From three churches and 88 members at the beginning of Mr. Spittal's five-year term of office, the district grew to include, by 1944, six churches and two missions with a total of 204 members. Much exploratory work had been done in such places as Victoria, Chilliwack, Sardis, Brookwood, Straiton, Blue Mountain, Langley, Avola, Mission City, and Canim Lake. During much of this time Mr. Spittal served in the dual role of district superintendent and pastor of Vancouver First Church.

In 1944 when the Spittals were forced to leave for a more favorable climate, Edward T. (Ted) Lancaster was appointed by Dr. J. B. Chapman to take over the leadership. He served for two years, during which time three new churches were organized—Burquitlam, Port Alberni, and Victoria. These latter two footholds on Vancouver Island, plus some exploratory work in the Okanogan valley, indicated a broadening

vision among the small cluster of churches in the lower Fraser River valley.

A proposal in 1947 that Rev. Edward Lawlor, newly elected superintendent of the Alberta District, be asked to serve both districts met with ready approval. This proved to be the first step in an amalgamation move consummated two years later involving all three western Canadian districts. The merger was approved by the General Assembly of 1948 and was ratified by each of the districts at their respective assemblies. Thus on August 1, 1948, the four western provinces became the Canada West District under the leadership of Rev. Edward Lawlor. The bounds of the district extended 2,000 miles from east to west and from the United States border to the sixtieth parallel (700 miles)—but, theoretically, to the North Pole.

Under this arrangement, the work in British Columbia continued to move ahead. During the next few years churches were organized at Penticton, Armstrong, Esquimalt, and Whalley and promising Sunday schools elsewhere were also launched. By 1956 membership had jumped from 299 to 559 in 15 organized churches.

Again it seemed desirable to set apart the province of British Columbia as a separate district. This time it was placed under joint jurisdiction with the Alaska District and Rev. Bert Daniels was appointed to superintend both fields. In the interim, also, the building of the highway up through the center of the province into the Peace River country had made feasible the inclusion of the British Columbia churches up there (Dawson Creek and Tupper Creek) in the newly formed Canada Pacific District.

There followed seven years of consolidation and steady, though not spectacular, expansion. Indeed it was difficult to mount much of an outreach program with so few churches and almost all of them under 50 members. But with wisdom

and courage, new churches were established at Nanaimo, Langley, and Richmond and branch Sunday schools were launched by several churches.

The first youth camp was conducted in 1960, which had a general camp meeting weekend to conclude it, attracting 400-500 on Sunday. That same year, giving for all purposes topped the \$100,000 mark for the first time.

When Rev. Roy J. Yeider of Seattle First Church was appointed to succeed Mr. Daniels in 1963 he found a well-organized district of 17 churches and 718 members whose property valuation had increased from \$290,000 to \$614,000 in just seven years.

Canada's Centennial was not far away and this served as an impetus for setting new goals. "One hundred new members during the centennial year" was one objective proposed. Maple Ridge became a specific Centennial Project and it was officially organized April 21, 1968. In the meantime Prince George, up in the interior, had been organized just a year previously (April 17, 1967), and held great promise. The city fathers had given the church an excellent parcel of land for \$1.00 plus the cost of improvements amounting to \$7,147. Ground was broken for a church building on April 12, 1970. New highways up through the center of the province were opening up challenging opportunities.

Statistically, the record was encouraging. By 1970, mid-way in the quadrennium, membership was up to 882 on its way to the four-year goal of 1,000. Property valuation was over \$950,000 and giving for all purposes topped \$200,000 for the first time.

6

Together

The Canada Central District Takes Form

The story of the Nazarene work in Ontario and Quebec is an interesting study in the variety of ways in which churches are born. The traditional method has been to hold a series of meetings in a tent, a rented hall, or perhaps a storefront in some community to see if a group of sufficient size can be rallied to organize a church. Or perhaps "mother churches" might spawn new congregations such as through the initial establishment of branch Sunday schools in neighboring communities, or the "giving" of some of its members to organize a church in a certain area.

Occasionally a district will purchase or erect a church

building in a promising community and send a pastor in to develop a congregation "from scratch." But there is also the acquisition "method" in which established congregations, often independent, vote to join the denomination in a body, usually on their own initiative.

All these approaches went into the development of the Canada Central District, but most unique has been the unusually significant role played by the latter. The story has many interesting facets.

It will be recalled that the first Church of the Nazarene in the Maritimes, at Oxford, N.S., came out of a revival conducted by a converted Roman Catholic priest by the name of L. J. King. It was this same preacher who held a pioneer meeting in Windsor, Ontario, in 1919. Associated with him in this latter endeavor was Rev. Ford Hendrickson, a converted lawyer who had been sanctified under King's ministry. They organized a holiness mission and Rev. F. C. Coleman, a Nazarene elder on the Michigan District who was also of Roman Catholic background, was called as pastor.

In less than a year Mr. Coleman passed away, but in the summer of 1920 the group was organized into a Church of the Nazarene by Rev. C. L. Bradley, district superintendent of the Michigan District. Of the 14 charter members, only two are still living—Rev. and Mrs. H. V. Muxworthy, now retired. Rev. W. W. Clay became the pastor of the group. It was also his first pastorate.

The only property the church owned was a large tent purchased from Jack Miner's Bird Sanctuary for \$50.00. But the work moved ahead and, in fact, the young congregation began to reach out in home mission activity. Oddly enough, it sponsored the organization of a church across the river in Detroit, now known as Grace Church.

A member of the Windsor church, Mrs. Ada Perry, whose husband, Arthur Perry, was sales manager of a large baking firm in Michigan, organized the Perry Evangelistic Party, consisting of herself and several other ladies. They

held a meeting in Woodstock, in 1923, which resulted in the organization of a church there. In November of the following year this congregation purchased a small tract of land and built a sanctuary which was dedicated in February, 1925.

For many years these were the only two Churches of the Nazarene in this part of the Dominion. Nor were they very strong. They were attached administratively to the Michigan District across the border. The coming of the depression further hindered the work and discouraged any expansion program, particularly one administered from the United States.

But while the Nazarenes remained static, another group in the area was doing a creditable job of preaching the message of holiness. This was the Gospel Workers church, whose founder was Rev. Frank Goff.

Mr. Goff was born at Gananoque, Ont. (in the region of the Thousand Islands). It was there he met Rev. F. C. Coleman, the converted Catholic, then a Methodist evangelist, who years later pastored the baby church in Windsor, just before his death.

It was before the turn of the century that Mr. Goff arranged a tent meeting at Meaford with F. C. Coleman as evangelist. The response was such that other meetings were held, and it was not long until the Holiness Workers Association (later renamed the Gospel Workers church) was organized at Clarksburg in the famous Beaver Valley of Ontario. A campground was established here which became the hub of the church's program.

Among the early converts there was Howard Jerrett, who later became a distinguished pastor in the Church of the Nazarene, including a term at Detroit First Church. Another was William McGuire, who brought his family into the Gospel Workers church. Later his eldest son, W. M. McGuire, organized a flourishing independent work in Toronto known as the Parkdale Tabernacle.

Dr. Howard Jerrett, while pastor at Detroit First Church, suggested to his friend, W. M. McGuire, that he and his Parkdale congregation ought to unite with the Church of the Nazarene. This finally came to pass in 1933. The group had 130 members and was supporting its own missionary couple in China—the Geoffrey Royals. Naturally the strength of this substantial congregation was bound to have a significant effect upon the work in the area.

Among the members of this new "Toronto First Church" were the families of Robert F. Woods and Bruce T. Taylor. Both of these men in later years were to serve terms as district superintendent of the Canada Atlantic and Canada Central districts, even now being the respective incumbents. Another charter member was Ross Schurman, who, as has been mentioned, had been a member of both Oxford, N.S., and Calgary, Alta., churches in their beginnings.

The new church was a lively and progressive group with a vigorous program of outreach. In the same year that the union with the Church of the Nazarene took place, they set up a tent at the corner of St. Clair Avenue and Caledonia Road and held a series of nightly evangelistic meetings with Pastor McGuire as evangelist. For several months following, Sunday afternoon meetings were held in various rented premises in that area. The work progressed well and when, on June 18, 1934, the group was organized into the Second Church of the Nazarene, the charter list contained 57 names.

The "mother" church donated 100 chairs and Mr. Thomas French gave a piano. Regular services were conducted at the St. Clair Hall, located at 1277 St. Clair Avenue West. The first pastor was Rev. Robert F. Woods, who worked tirelessly for eight years to get the church firmly established.

By March, 1935, larger quarters had to be rented, and late in 1939 this leased property was purchased outright. As time went along the church was more and more referred to as the St. Clair Church rather than "Second Church."

Bowing to the inevitable, this designation was finally made official when a new neon sign was erected proclaiming this fact.

Keeping up the tempo of evangelism, the First Church group had no sooner got the St. Clair project under way in 1934 than they invaded Newmarket, 30 miles north, where a successful church organization was consummated that same year.

It was in 1934 also that the independent Hamilton Gospel Tabernacle decided to cast its lot with the Church of the Nazarene. This congregation of about 50 members, under the leadership of Rev. A. E. Collins, had been worshipping in a rented hall.

The following year, 1935, another group in London, known as the House of Prayer, with Rev. E. J. Wilson as pastor, asked to be affiliated with the Church of the Nazarene. W. M. McGuire was the moving spirit in these negotiations as well. Later another group joined in and the result was a strong church in this strategic city.

With this flurry of organizational activity and bright prospects for continued expansion, it was felt to be a propitious time to set Ontario apart from the existing Michigan-Ontario District. The General Assembly of 1936 was memorialized to make this change.

Anticipating concurrence, a combined camp meeting and assembly was scheduled to be held at Richmond Hill, about 20 miles north of Toronto, in July of that year. This was an outstanding occasion in which Dr. J. B. Chapman and Dr. D. Shelby Corlett were the camp meeting speakers. Also present was Dr. G. B. Williamson, president of Eastern Nazarene College and general president of the NYPS, who was there to organize the youth division of the district program as well as represent the college of the zone on which Ontario was placed.

The assembly was held July 14-15, 1936, and the district organized with seven churches and 472 members. Rev.

W. M. McGuire was elected district superintendent and H. V. Muxworthy secretary (in which office he served for the first 14 years of the district). Our perennial friend, Ross Schurman, was elected treasurer.

Meanwhile the Preston Gospel Tabernacle was beginning to flourish in that town, and through the efforts of W. M. McGuire, it became the first Nazarene church to be organized under his leadership.

Although there were frequent changes in the district superintendency through those years, there was a fairly steady increase in the number of churches except during the war years. There were disappointments too, such as the collapse of the once dazzling Avenue Road Church in Toronto, but the mortality rate has been unusually low. Foundations have been well-built.

As was mentioned, the first camp meeting was held at Richmond Hill in conjunction with the first district assembly in 1936. Subsequent camps were conducted on rented sites near Toronto and Brantford. No camps were held, however, during the war years.

Immediately following the end of hostilities, District Superintendent R. F. Woods arranged the purchase of a 15-acre district campground near Pefferlaw, Ontario, for \$5,000. It has become known as the Cedardale Nazarene Camp and carries a full schedule of youth camps as well as an annual camp meeting. The extensive improvements which have been made through the years and its enlargement to 35 acres have boosted its valuation to about \$100,000.

It was also during R. F. Woods's administration that work was begun in Quebec province. In 1942, a church was organized in Montreal which, though it struggled against almost insurmountable odds, has not only maintained its own footing but has spawned a new work in the suburbs. Franklin Center, near the United States border, is another Quebec church which was organized in 1949 by Rev. A. E.

Collins, who had become district superintendent the previous year.

It should be noted that, in 1952, during the leadership of Rev. Ted Martin, the district was renamed Canada Central to conform to the pattern adopted across the Dominion. The boundaries remained the same—all of the provinces of Ontario and Quebec, an area of about one million square miles and over eight and a half million population (now about 13 million).

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During these developments, the Gospel Workers Association was also experiencing some expansion. In addition to seven organized churches, there was the historic Clarksburg campground, where, as previously mentioned, Dr. Howard Jerrett, William McGuire, and others had been converted.

One of the most acute problems faced by this group was that of obtaining pastors for the churches. Because of this, the very survival of the organization was at stake. Their ties to the Church of the Nazarene were already quite strong, and it was logical for their leaders to consider joining forces with the larger organization, though not all the members concurred. Bert Goff, youngest son of the founder, had long before joined the Church of the Nazarene at Windsor and had also been a charter member of the Owen Sound church when it was begun.

The late Rev. Albert Mills, president of the Gospel Workers group at that time, and Rev. C. J. MacNichol, secretary, worked with Rev. H. Blair Ward (Nazarene superintendent from 1955 to 1961) in setting up the transition into the Church of the Nazarene. Paving the way, Revs. Stanley Rycroft, E. J. Wilson, H. V. Muxworthy, and A. E. Peterson took pastorates in Gospel Workers churches. The attorney who handled the legal matters involved was Samuel Goff, another son of the founder.

The union assembly, conducted by Dr. Samuel Young,

was held at the Clarksburg campground, June 12 and 13, 1958. It should be noted that, although all matters of church concern were consummated at the June meeting, the legal transfer did not take place until September 7. The union, which is part of the official history of the Church of the Nazarene, added five churches with 162 members, plus the campground, to the district. Incidentally, the Clarksburg center has continued to be operated with a full schedule of camps each year, and the district assembly on alternate years. The Cedardale camp program has also been continued.

The administration of H. Blair Ward marked the beginning of a new era of advance on the district, sparked in no small measure by this acquisition of the Gospel Workers churches. The outreach to Sault Ste. Marie epitomized the ever-broadening outlook of the district. Mr. Ward expressed this spirit of aggression in his initial report as superintendent at the 1956 assembly when he said, "We should have 100 churches in Canada Central by 1975." By early 1961, when he was called to serve as president of Canadian Nazarene College during its critical transition days, he could report 41 churches with 2,000 members and a property valuation in excess of \$1.5 million.

Appointed to succeed him was Rev. Bruce Taylor, superintendent of the Canada Atlantic District, who for a time supervised both districts. There followed a period of consolidation characterized by many relocation and building projects. Noteworthy among these was the move of the Toronto St. Clair Church, largest on the district, from its former cramped location to a suburban area to become the Emmanuel Church of the Nazarene. Their new imposing edifice was dedicated June 25, 1967. There was also the union of the two Ottawa churches and their establishment in a new location, and also the relocation of the Montreal church. The Ottawa consolidation was the district's Centennial Project in 1967. The new building was dedicated in

the fall of 1969. These and other building projects were to result in a doubling of property valuations on the district in five years' time (1964 to 1969) to \$2,821,480.

In 1968 an unusual project was launched when a mission was established in Montreal to work among the Armenian refugees. This was organized into a church April 12, 1970, with 12 members and six more added soon after.

Another development of the sixties was the acquisition of a district parsonage. The first purchase was in 1961 when a house in Newmarket was bought. However, wisdom dictated a move to metropolitan Toronto and a new \$25,000 home was purchased there in December, 1965. In less than two years' time it was free of encumbrance.

In the late sixties serious doubts were being raised in some quarters concerning the wisdom of trying to carry on two full camp programs each year on the same district. The financial strain for so small a district was becoming more acute, though both camps were well-attended. Rev. Bruce Taylor, in his report to the district assembly in 1968, said: "It may be that at some future date we will have to reappraise our camp program with the possibility of consolidation." There were no illusions as to the problems involved in such a consolidation, but none were considered insurmountable. In 1970 the plan of holding the district assembly alternately on the two campgrounds was abandoned after 10 years.

In order of sequence, the churches organized after the formation of the district, along with the names of the district superintendents and their terms of office, were as follows:

W. M. McGuire	1936-37	Preston
J. G. Towriss	1937-39	Toronto Main St. and Brighton
Roy H. Cantrell	1939-42	Brantford, Copetown, Owen Sound, and Trenton

Robert F. Woods	1942-46	Montreal, Ottawa First, Peterborough, Toronto Grace (Kitchener begun)
E. R. Ferguson	1946-48	Kitchener
A. E. Collins	1948-50	Egypt, Franklin Cen- ter (Ottawa Grace be- gun)
T. E. Martin	1950-55	Brampton, Hamilton Mountain View, Ot- tawa Grace, St. Cath- erines, Toronto Bethel
H. Blair Ward	1955-61	Mt. Albert, Cale- donia, Galt, Toronto Kennedy Road, Don- ald, Sault Ste. Marie, Pefferlaw, and Orillia. In addition, these Gospel Workers churches: Colling- wood, Shelburne, Fe- versham, Markdale, and Meaford.
Bruce T. Taylor	1961—	Huntingdon, Barrie, Oakville, Montreal Armenian, Kolapore

At the 1970 district assembly a sense of optimism prevailed as a challenging home missions program was adopted with Sarnia as the immediate target. (Services began there May 17.) Membership was reported at 2,431 (up 488 for the decade), Sunday school average attendance 2,868 (up 180), total paid for all purposes \$581,151 (up \$248,068), and property valuation \$3,289,280 (up \$1,954,980).

7

A United Front

The Canada West District

The year 1948 was a strategic one in the history of the Church of the Nazarene in western Canada; for, as has been stated, it was then that the Alberta, British Columbia, and then Manitoba-Saskatchewan districts were amalgamated to form the Canada West District. Over this vast area presided Rev. Edward Lawlor as district superintendent, who had for two years been superintending both the Alberta and British Columbia districts. His reputation as an incessant traveller over his sprawling district became almost legendary.

At the first assembly of the new district, Mr. Lawlor

reported having travelled 56,000 miles the previous year, mostly by automobile. His goal of holding a Sunday service each year in each church (besides other visits) and conducting all the annual meetings was often reached in the years which followed. This would have been no small achievement even if the more than 60 churches had been close together. But from Winnipeg on the east to Victoria on the Pacific, it was 1,200 miles; and from Dawson Creek in the north to Lethbridge, near the United States border, 700 miles. He also averaged almost a sermon a day. The travel record was reached in 1954 when 78,000 miles of district travel were recorded.

Five new churches were organized that first year, including two in the strategic interior of British Columbia—Penticton and Armstrong. The membership grew from 2,336 to 2,493. A goal of 4,000 members was being talked of but it proved to be illusive as the continuing lack of adequate finances for home missions projects and the difficulty of finding pastors to man established churches, let alone new churches, made progress aggravatingly slow. By 1953 the 3,000 mark was passed, but by 1970 the combined membership of the four western provinces was still short of the cherished goal by exactly 100.

The success of the British Columbia work was such that by 1953 the people from that area began to talk about breaking off as a separate district again. Decision was made, however, to continue with the Canada West relationship until the 1956 General Assembly, at which time request would be made that it once more be made a separate district. In the meantime, to help restore an area *esprit de corps*, a British Columbia camp meeting program was suggested which would serve as a rallying point for this isolated group. Abbotsford became this center.

The camp meeting activities on all the original districts

presented critical problems during the 1950's. The Saltcoats campground in Saskatchewan was not being used, yet the people in that area were reluctant to give up the property. They even asked the city of Saltcoats for a five-year moratorium on taxes in the hope that a camp program might be revived. But all efforts failed and finally the assets were liquidated.

Meanwhile the historic Woodlea Park campground in Red Deer continued to be a great spiritual mecca attracting great crowds to hear the denomination's most outstanding evangelists. However, the rapid expansion of the city in the postwar years brought residential development to the edge of the encampment.

It was obvious that the campground was unwelcome and out of place in the developing community hemming it in against the hillside. By 1953 the situation had become so intolerable that the camp meeting committee of the assembly was prompted to recommend that "serious consideration be given to relocating." The following year a committee consisting of W. V. Barber, D. A. Prescott, Elgin Hallman, G. O. Fry, and A. J. Loughton was appointed to investigate the total camp meeting situation and present a report with recommendations to the 1955 assembly.

The committee, however, soon found itself involved in specific negotiations to sell. The city would wait no longer and the committee was left with no alternative but to seek bids on the property. At the midyear preachers' meeting a vote was taken to accept the highest bid of \$19,000. The 1955 assembly, therefore, was faced, not with the issue of disposition of the property, but with the problem of working out a substitute arrangement.

The plan adopted was to build an auditorium on the campus of Canadian Nazarene College. This structure would serve both college and camp, but it was specifically stated that the latter would have preeminence if conflict

of interests arose. The dormitories would provide the basic housing and food-service facilities. Sixteen thousand dollars of the proceeds from the sale of the old property was to be invested in the project with the proviso that, if the camp meeting were ever to move elsewhere, the college would reimburse the district to this amount plus any later capital improvements.

The result was the erection of the Martin Memorial Auditorium, which was completed in time for the 1956 camp meeting. To take the place of the traditional camp meeting in 1955, six "indoor camps" were held at strategic places across the district.

In the meantime there had been given to the district for youth camp use a tract of land on the Little Red Deer River, 14 miles west of Olds. The donors of "Camp Hope" were Richard Slang and Fredrick Bauman. The remaining \$3,000 from the Red Deer sale were designated for the development of this youth camp site, which in later years was to become a fully developed camp meeting ground.

With the reorganization of the British Columbia work into the Canada Pacific District, Dr. Lawlor's area was cut to a more workable size, but by any measure it was still a vast area. His annual mileage, however, dropped from about 75,000 to 50,000. Some of the statistical increases for the three prairie provinces for the first 10 years under Dr. Lawlor's leadership were reported as follows:

	1946	1956
Membership	1,913	2,649
Sunday school enrollment	3,370	6,649
Raised for all purposes	\$140,000	\$342,000
Property valuation	\$215,000	\$878,000

The last four years of Dr. Lawlor's leadership (now concentrated in the three prairie provinces) constituted a period of consolidation. There were many pastoral changes and extensive building programs, notably the new edifice of Cal-

gary First Church, for which ground was broken in 1957. A significant move was made in the purchase of a combined district parsonage and office in Calgary.

The Unified Budget plan was instituted in 1958 by which payments to each district interest were prorated out of a single budget. This obviated the perennial problem of imbalance caused by neglect of certain less glamorous budgets.

In 1959 came the initial moves toward the establishment of an All-Canada educational zone. By a vote of 154 to 28 the assembly approved the plan and a memorial to the General Assembly requesting this was drawn up, identical in wording with that of the other three Canadian districts. (For elaboration of this story see Chapter 9.)

By the time of the 1960 district assembly, the General Assembly was over and Dr. Lawlor had been elected by the General Board as executive secretary of the Department of Evangelism. In presenting his fourteenth and final report to the Canada West assembly, he was able to announce that membership had passed the 3,000 mark and giving for all purposes was only \$5,000 short of half a million dollars. It is interesting, at this juncture, to note the churches which were organized in the 1950's.

- 1950: Calgary North Hill; Yorkton, Sask.; Tweedsmuir, Sask.
- 1952: Edmonton Parkallen, Halkirk, Wainwright, all in Alberta
- 1953: Moose Jaw, Sask.; Calgary Bowness, Joffre, Alta.; Calgary South
- 1954: Chilliwack, B.C. (while B.C. was still part of Canada West)
- 1955: Red Deer College; Regina Parkdale; Esquimalt, B.C.
- 1956: Swift Current, Sask.; Wapella, Sask.; Winnipeg Norwood

- 1957: Blackfalds, Alta.; Calgary West
- 1958: Fort Saskatchewan, Alta.
- 1959: Camrose, Alta.
- 1960: Winnipeg Elmwood

With the decision to move the college to Winnipeg came the problem of deciding what to do with the district's interest in the Martin Memorial Auditorium. Action was taken to invest and hold the \$26,000 final assets, then wait for a quadrennium before making any permanent move. The camp budget was to be continued, however, and the money used for development of the youth camp property west of Olds.

At the assembly, Rev. Herman L. G. Smith, pastor of Calgary First Church, was elected district superintendent on the third ballot. His first year of office was significant for the fact that it marked the fiftieth anniversary of Nazarene work in western Canada. That year no new churches were organized; in fact the ones in Craigmyle, Youngstown, and Bowden were closed. But a highly successful home missions tour with Dr. Roy F. Smee brought in \$10,000 for home missions and new horizons of outreach were thus in view.

From the outset, Mr. Smith set his sights on the great northern hinterland. In his first report (1961) he called attention to several towns across the north where churches should be established. He expressed concern, too, for the development of a strong work in Canada's central city, Winnipeg, the new home of Canadian Nazarene College. He will also be remembered for his concerted efforts to increase pastors' salaries, which for all the previous agitation, were still pitifully low. To help this cause, he suggested combining certain churches into circuits. One of the first of these to be consummated was Oklahoma-Innisfail, which actually developed into a full merger. His urging of church boards to modernize the parsonages won him the facetious title of "Chief Running Water."

A significant move in the north came in 1962 when property was purchased at Fort Smith in the Northwest Territories. In February of the following year the church was officially organized. This expansion into the Territories, with other points to be opened, prompted a memorial to the 1964 General Assembly that the district of Mackenzie, N.W.T., be officially added to the Canada West District.

A major step toward making the Harmattan youth campground a family camp meeting center was taken in 1962 when Wolf Grunau gave the district 13½ acres of adjacent land and an option was taken on an additional 15 acres owned by Fredrick Bauman. It was voted to invest \$5,000 of the assets from the Red Deer liquidation in expansion work. Youth camps were conducted not only at the Harmattan site, where 600 registered that year, but at Lesser Slave Lake (52 registrants) and Echo Lake in Saskatchewan (103 registrants). In 1963 a Northwest Territories camp was added.

A church-building boom of considerable magnitude was under way with 30 major projects being completed in a four-year period, including the Red Deer First plant, dedicated November 15, 1964, and considered to be one of the finest in Canada. Another significant building completed in 1965 was the Thomson Memorial Tabernacle, built on the newly acquired Grunau tract on the Harmattan campground. This developing district center was now worth \$75,000.

Pastor turnover was a constant problem. In his 1965 report, the district superintendent noted that only five pastors had not moved in five years' time, and that in that particular year 15 changes had been made. Among the newer men on the field, however, were 12 graduates of Nazarene Theological Seminary, four of whom had been winners of the coveted Mables Senior Sermon Award while there.

In 1966, a second property was purchased in the Northwest Territories at Pine Point, a burgeoning mining town on

the southern shore of Great Slave Lake. In the fall of 1968, thirty-two men on the district voluntarily gave time to go up north to build a 42 x 60-foot chapel on this site. In 1970 a similar chapel was built by 22 volunteers at Yellowknife, bustling capital of the Northwest Territories, with services beginning there August 23.

Meanwhile Melfort, Sask., and Winnipeg Fort Garry church buildings were dedicated, while an older church edifice was purchased in Lacombe to which the Blackfalds congregation moved. Westlock boasted a new building sponsored by the neighboring Dapp-Fawcett circuit. Eckville followed suit along with Innisfail and Olds. Twenty-two new church buildings and 24 new parsonages in 10 years on a district of fewer than 60 congregations was no mean accomplishment.

The home missions program received a decided boost in the late sixties with a gift of \$21,000 from Mr. Ture Johnson of Dapp. Living frugally, he had saved his money to invest in God's work. He gave an equal gift to the world missions program of the church.

As the decade of the seventies began, Canada West membership stood at 3,018 and the average Sunday school attendance at 3,514. Property valuation was up to \$3,353,001, with giving for all purposes in 1969-70 amounting to \$670,297. District Superintendent Smith was racking up 70,000 miles a year to cover his far-flung district, which extended 2,000 miles from Yellowknife to Winnipeg. At the beginning of its sixtieth year the Canada West District was poised for a period of advance in every area.

8 /

To Canada's Eastern Outpost

The Newfoundland-Labrador Story

Developments in Canada's newest province, Newfoundland, merit this separate chapter, since the work there occupies a unique relationship to that elsewhere in the Dominion. In the earliest setting up of districts at the 1908 General Assembly, Newfoundland was included in the short-lived Northeast District. In subsequent years it was, off and on, named as a part of the New England and Maritime districts, even though the work is actually a project of the general Home Missions office in

Kansas City with direct supervision being given by the Canada Atlantic District, of which it is a part.

The true natal date of work in Newfoundland is 1912, when a mission was begun there in a rented hall in St. John's. Regular reports of progress appeared in the *Herald of Holiness* for about a year; then, like a comet, the story track disappeared.

According to the reports, the workers did not lack for zeal. The devil was always "putting up a tremendous fight" but "prospects for the establishment of a work on the island bright" up to the very last. Reading between the lines, it would appear that it was a rather turbulent situation and the good brother who was doing the preaching was of the fiery type whose zeal perhaps surpassed his judgment.

Out of the reports of this flurry of activity, however, did come the information that the Salvation Army was the only truly evangelical voice on the island at that time—a factor which continued to be the case until the coming of the Pentecostals, who preceded the Nazarenes by many years in opening up permanent work.

There was, of course, much talk through the years that the Church of the Nazarene *should* enter Newfoundland. This talk found impetus during World War II when large air bases were established on the island, principally at Argentia, St. John's, Stephenville, and Goose Bay. Many Nazarene servicemen and civilian technicians were based there.

When, in 1949, the island became Canada's tenth province, interest was again stirred. Finally, at the January, 1959, meeting of the General Board, \$500 was allocated to this field and Rev. Bruce Taylor, superintendent of the Canada Atlantic District, was asked to explore the possibilities of establishing a work there.

The starting point was to compile a list of known persons of Nazarene connection on the island. These names were

found on the subscription lists of Nazarene publications in Kansas City, from the list of servicemen in the Nazarene Servicemen's Commission files at headquarters, plus the names of friends submitted personally by acquaintances.

A preliminary letter was sent to these people and some replies were received from those professing interest and promising support. One such letter was from the Gordon Thompsons, formerly of the Oxford, N.S., church. He was a radar technician with Canadian Marconi in the capital city of St. John's.

Armed with this information, Bruce Taylor was ready for the exploratory trip requested by the Department of Home Missions. He and James Collom set out to "spy out the land" in September, 1959.

Both men were highly impressed and deeply moved. With a population of half a million, and a booming, wartime-style economy, it did seem to them that a holiness church was needed and could be established. The standard of living was still much below that of the rest of Canada but was improving much faster than in the rest of the Dominion. A phenomenal building boom was on.

There were two obvious obstacles. One was the high cost of land, materials, and services which usually accompany a boom such as Newfoundland was experiencing. The other was the transient nature of the employment of those who would be the starting nucleus, should a work be launched (servicemen, technicians, etc.). For continuity, the native Newfoundlanders would have to be reached. The scouting party found them to be friendly people with apparently no basic prejudice against the church or religious things. This was largely due to a predominantly Methodist heritage which was actually quite evangelical though it had long been dormant.

Reporting on the spiritual conditions, Bruce Taylor told Dr. Smee that the dominant religious (church) influences on

the island were Roman Catholic, Church of England, United Church, and Salvation Army, in that order. There was a flourishing Pentecostal work which had been going on for 40 years. They claimed to have 95 churches, including five in Labrador, but most of these were small, cell-type organizations. Recent starts had been made by the Baptists, Presbyterians, Seventh-Day Adventists, Lutherans, and Mormons. And of course there were a few cults like Jehovah's Witnesses.

Continuing his report, Mr. Taylor wrote:

This area was the last stronghold of the old Methodism and the evangelistic spirit of the Salvation Army to succumb to the formal and social emphasis. The Pentecostals have stepped into this vacuum. The Salvation Army stands between the formalism on one hand and tongues on the other. As yet there is not a holiness denomination nor an independent holiness group there. What an open door!

The recommendation was that we enter St. John's, the capital city and largest population center, with an all-out effort. Accordingly the General Board, in January, 1960, authorized an expenditure of \$5,000 for the work.

Rev. Verbal Williams, pastor at Oxford, accepted the challenge of opening the work and in April he and District Superintendent Taylor went to St. John's to spend about 10 days making necessary arrangements. Gordon Thompson was named treasurer.

The Victoria Hall was engaged at \$50.00 a month for Sundays only. It was the Orangemen's Lodge Hall and had to be shared with the Mormons as well. The nearby Pepperill Air Base was about to close and, assuming that the exodus of personnel would mean that living accommodations would soon become available in the town, Gordon Thompson was instructed to rent a suitable apartment for the pastor as soon as one became available. The tentative plan was to have Verbal Williams move to St. John's about August 1.

On this trip, also, a search for permanent property was

begun. It didn't take long to discover that suitable sites were scarce and frightfully high. Seventy dollars a front foot was a common price even outside the downtown area.

The problems which the Williamses faced in starting the new work were legion. The rented-hall arrangement offered a poor setup indeed. Yet a nucleus was gathered together and efforts were made toward acquiring a permanent location.

The pastor was asked to explore also other areas of the island where interest in Nazarene work had been found. Accordingly a revival meeting was held at Stephenville on the west coast. This area showed good promise.

That same month Alpin Bowes, from the Department of Home Missions, visited the island on a survey trip to determine what investment would be necessary on the island to get a work started. As a result, a \$6,000 budget plus a \$2,000 allocation from Alabaster funds was approved at the General Board meeting the following January (1961).

On January 29, 1961, the St. John's church was officially organized with 13 members. The Sunday school was averaging about 35.

A long search for suitable property finally led to the conclusion that the church would have to locate in the suburbs to find a property adequate for a church and within the price range which could be paid. The Mount Pearl area, about four miles from downtown St. John's, was chosen and a lot purchased there for \$3,500. (The \$2,000 Alabaster allocation plus \$1,500 raised locally—including a \$1,000 bank loan—was used to pay for the lots.)

The next step was to construct a building. This too would be a costly procedure. A plan was drawn up which it was estimated would cost \$16,000 to build. (As it turned out, it cost \$26,000.)

On Easter Sunday there were 39 in Sunday school and \$140 was given in the Easter offering. The income for the

first nine months of operation had been about \$2,000—\$1,600 raised locally and \$400 from outside gifts.

Meanwhile a lot had been purchased in Stephenville and about every six weeks the St. John's pastor went over there to conduct two services in the United church. The Sunday school conducted weekly by local laymen was averaging about 25. It was the plan to build a combination church and parsonage there. Leads were also being followed up in Carbonear, 70 miles from St. John's on Conception Bay.

In the Sunday afternoon meeting of the 1961 Canada Atlantic assembly, announcement was made of plans for a two-month series of revival meetings in various parts of Newfoundland with Evangelist Roy T. Sellick. The people pledged \$800 in support of this campaign.

Cedric Landers, singer, accompanied Mr. Sellick on these revival meetings, which began July 19. Total cumulative attendance was 1,300, of whom 275 were first-timers. At the last service, held at Carbonear, there were 70 Newfoundlanders present.

On January 28, 1962, the St. John's church was dedicated. Its appraised value was \$45,000. It was reported that 80 new people had been in the services since the building had been opened three weeks before, and attendance at Sunday services and Sunday school had doubled.

The church was by no means "rolling" however. The problem was twofold: (1) Some of the most substantial members were stationed in the area only temporarily; and (2) since the church was located beyond the city bus lines, there was a transportation problem for those who lived in the city proper.

In the summer of 1962 a building was begun at Stephenville. The church had been officially organized on May 18, with Robert Brooks installed as pastor. From this base attempts to launch a work at Cornerbrook, 60 miles away, were made. This location was strategic in that it was the

second largest city on the island. A vacation Bible school was held with an enrollment of 45, and a revival meeting was conducted in which there were three seekers.

As time passed, however, it became apparent that Bay Roberts, 18 miles from Carbonear, was the most promising area in which to launch the next church. This was chosen as the Centennial Project for the Canada Atlantic District. The church was officially organized by Dr. Orville W. Jenkins in the fall of 1967, and by the time their own building was dedicated May 19, 1968, membership stood at 22. Present for the dedication was Premier Smallwood, who, incidentally, owns a valuable collection of 500 original Wesley works. On the first anniversary of this event (1969) attendance was 180.

Calls were now coming from other areas of the island. Another tent meeting had been held in Carbonear the previous year and the results were encouraging. Sights were also on Cornerbrook as a home missions project. The paper mill boom town of Grand Falls was actually holding a piece of property on which the local fathers were asking the Church of the Nazarene to build a church. The churches on the island were also laying plans to start a camp program of their own.

Meanwhile an interesting development was taking place in Labrador. In December, 1965, Sergeant John Andre was assigned by the United States Air Force to their base at Goose Bay. An ardent, hardworking Nazarene layman, Andre saw in this assignment a golden opportunity for Christian service at this isolated outpost.

On November 19, 1966, a Sunday school was begun in the Andre home. It was not an auspicious beginning, for there was only one other person present besides the Andre family. However, little by little, new people were reached and the average for the first year was 12. In 1967-68 it rose to 27, to 36 the following year, and then up to 50 in 1969-70.

An outstanding feature has been the vacation Bible school program begun in 1968. That first year there were

135 enrolled with an average attendance of 81. In 1969 the corresponding figures were 325 and 193. Naturally this has meant that many from the surrounding community have had to assist. This has helped greatly to create goodwill for the church.

In 1968, Norman Sheets was sent as the first full-time pastor of the church, but he was not there long before being called to Canada West. Roger Moore, a Nazarene Bible College student, filled in for the summer of 1970. With the imminent transfer of Sergeant Andre back to Tucson, Ariz., there was a critical need to obtain permanent pastoral leadership. This was found in the person of David Feltham, a native Newfoundlander, then pastor of the Bay Roberts church. He went to work to build a congregation whose core would be made up as much as possible of local personnel.

At the 1970 district assembly the four churches of the Newfoundland area reported a combined membership of only 72 but average Sunday school attendance was exactly double that. Each congregation owned both a church and a parsonage, and it seemed indeed that the Church of the Nazarene had established a firm foothold in the Dominion's youngest province.

9

The Vine Still Grows

50 Years with Canadian Nazarene College

The writer is indebted to Miss Dorothy J. Thomson for her assistance in the preparation of this chapter, particularly with her fortieth anniversary history, *Vine of His Planting*.

The most significant bond which ties the four Canadian districts together is Canadian Nazarene College, located near the western edge of the campus of the University of Manitoba in suburban Winnipeg, Manitoba. It has been both a rallying point and a unifying cause ever since the All-Canada educational zone was created in 1960 and the Winnipeg area was selected for the college campus locale.

The attractive and commodious layout of buildings, valued at one and a quarter million dollars on a choice tract of land 70 acres in extent, is a far cry from those first "permanent" buildings erected on the Red Deer campus in the depth of the depression years. Nor could those starry-eyed visionaries who first launched the Calgary Bible Institute in 1921 have half imagined what their school was to develop into in 50 years' time.

But then again, perhaps the pioneers *did* have such lofty dreams. Certainly the early leaders in western Canada partook of the same ideals and objectives that characterized the Nazarene movement everywhere, not the least of which was that schools must be established for the training of youth. Indeed Rev. H. D. Brown, who in 1911 had been appointed by Dr. Bresee as the first district superintendent of Alberta, urged in his report to the assembly at the close of the first assembly year that consideration be given to the establishment of a school in Alberta.

Similar recommendations cropped up periodically in subsequent assemblies and, in fact, abortive attempts were made to launch an educational project. Among these was a short-term Bible school held two successive winters in Regina. But it was not until after the war years that concrete steps were taken to carry on a full-fledged school program. At the 1920 Alberta assembly the Committee on Education submitted the following report, which was unanimously adopted:

Recognizing the fact that one of the most urgent demands upon us as a people these days is to pray the Lord of the harvest that He send forth laborers into His harvest, and then train them for the work;

and inasmuch as our present needs and ability seem to point to the advisability of a short, intensive winter training course for our preachers;

we recommend that immediate steps be taken to provide such a course the coming winter.

We also recommend that a thorough investigation be

begun with the purpose in view of locating and securing a permanent school and camp meeting ground in or around Calgary.

District Superintendent James H. Bury took the lead, and with the cooperation of the pastor of the Calgary church, Rev. E. S. Mathews, a three-month school term was begun on January 3, 1921. Mr. Bury, in his handwritten notes concerning this historic event, stated that it marked the consummation of five years of "much prayer, thought and discussion. After sundry writing and planning," he recorded, "things began to shape up for a school opening. Brother J. B. Chapman, D.D., A.B., very readily consented to come to our help as president. . . . Bless God! My! It felt good to be in at the beginning, and faith catches the vision of future possibilities."

Twenty "regular" students were enrolled in the classes which were conducted in the Calgary church under the name of "Alberta Bible School." Dr. Chapman was special lecturer for the first six weeks, after which Dr. H. Orton Wiley, president of Northwest Nazarene College, taught until March 16. Other teachers included J. H. Bury, E. S. Mathews, Pearl Spicer, Mary Schneider, Lois Brenninger, and A. C. Metcalfe.

The second year's school term was held from January 31 to March 28, 1922. Fifteen day students were registered with an emphasis upon night classes, in which 30 were enrolled. The special lecturer was Professor H. O. Fanning of Olivet Nazarene College in Illinois, assisted by Chris Lampe and Clarence W. Bartram. The name of the school became "Canadian Bible School."

The 1922 assembly recommended that the school be moved to Red Deer, but in 1923 classes were again held in Calgary. Enrollment was 23 and once more the special lecturer was H. O. Fanning. Later that year, however, J. H. Bury left the district and E. S. Mathews moved to the

Lethbridge pastorate. With the leaders gone and consequent related uncertainties, the school project languished and operation was suspended for the 1924 term.

The Calgary church, now under the leadership of Rev. Roy F. Smee, was not willing to let the school die, however, and a short-term "Calgary Bible Institute" was conducted by them in the spring of 1925. In the district assembly immediately following, Mr. Smee requested a full discussion of the school situation. The outcome was the adoption of an aggressive, forward-looking program including expansion to a five-month term beginning in the fall of 1925. Elected to the Institute Board were C. E. Thomson (chairman), S. S. Toppin, Roy F. Smee, E. S. Mathews, H. O. Fanning, M. E. Church, and John Duncan.

With Roy F. Smee as acting principal and Guest Lecturers Olive M. Winchester, H. Orton Wiley, and A. E. Sanner from Northwest Nazarene College, an outstanding term was enjoyed.

In the 1926-27 year the school was under the leadership of Percy J. Bartram, NNC graduate who had been enrolled in the first year of the Calgary school in 1921. B. F. Neely was special lecturer.

The growing success of the school brought to the fore two key issues. One was the need for a permanent location and the other the matter of creating a specific educational zone as a supporting constituency. The 1919 General Assembly had set up the "Western Canada" educational district, but in 1923 it had placed the four western provinces in the Northwest zone. Apparently this had been done without official floor vote. Be that as it may, the college leaders in Nampa were reluctant indeed to give up the area from which they had been drawing some outstanding students as well as financial support.

The delegates to the 1927 district assembly ran head on into the problem, for visiting the assembly were Russell

V. DeLong, NNC's president, and a college quartet. On one side of the fence were those who felt that the Canadians should abandon their small, Bible college operation and send their students to Nampa for a "quality education." On the opposite side were those who contended that the future ministers of western Canada's churches needed to be trained in their home area. Already students who had gone to college in the United States were being lost to the Canadian work because they did not come back after graduation.

The upshot was resounding support for a recommendation "that we maintain a Bible Institute in Alberta." It was a milestone decision which was followed by the selection of Red Deer as a permanent location for the school and the rental of two large houses there as dormitories. Perhaps a nudge in the direction of Red Deer was the fact that the Woodlea Park district campground had been purchased there four years previously and the city was becoming somewhat of a Nazarene mecca.

Here the "Alberta School of Evangelism," as it came to be called, began operation in the fall of 1927, with Charles E. Thomson serving as president along with his duties as district superintendent. An interesting sidelight is the fact that the cost for board, room, and tuition for the five-month term amounted to \$75.00. One of the two houses used for residence purposes was purchased for \$900.

The second of the two issues, namely, the creation of a separate Canadian educational zone, was to await disposition at the 1928 district assembly, which immediately preceded the General Assembly. A memorial was drawn up that the four western provinces be set apart as a separate educational zone. The memorial passed the General Assembly but not before it rode out a rather tempestuous storm in committee. "All of western Canada," was officially designated as the "Canadian School of Evangelism Zone."

R. S. Tenove and George Beirnes were appointed to the

school's board, representing the British Columbia and Manitoba-Saskatchewan areas respectively. Further, deputation work was carried on outside Alberta for the first time and the name "Northern Bible College" was adopted.

Another Rubicon was to be crossed the next year (1929) when decision had to be made concerning the purchase of a permanent campus. A three- to four-acre site was found to be available at a reasonable price on Gaetz Avenue South, Red Deer's main north-and-south thoroughfare. At first the assembly was sharply divided on the issue, but the opposition melted under the moving of God's Spirit and the purchase was authorized. Mr. Thomson sold his model-T Ford sedan in order to have enough money to consummate the transaction.

For the first time a board of trustees representing all three western Canadian districts was elected. They were E. S. Mathews, J. R. Spittal, P. J. Bartram, and S. D. Blair for Alberta; A. C. Metcalfe for Manitoba-Saskatchewan; and A. Hicks for British Columbia, along with District Superintendents C. E. Thomson and George Beirnes. (British Columbia at the time was administratively attached to the North Pacific District in the United States; hence there was no superintendent to appoint.)

The assembly had authorized, along with the property purchase, the erection of a building with a maximum indebtedness of \$3,500. Despite this stricture, a two-story-and-basement, all-purpose structure was erected—at least the shell was; for during the first two years, building paper covered the walls and rough board floors were underfoot. Yet this was a sizable achievement for a \$6,500 cash investment; and as the years passed, walls were plastered, finished floors laid, and other "refinements" added. It was somewhat of a miracle too that a building of this size, built largely with volunteer labor, was ready for dedication at the opening of the 1929 fall term.

This first building was soon crowded to capacity and, despite the extreme pressure of the financial depression, the 1932 assembly authorized the building of a second dormitory. This was a three-story-and-basement structure and, as was its predecessor, the interior was only partially finished. Perhaps it was just as well, for at first the only heat was what filtered up through the building from two big, pipeless furnaces stationed at each end of the basement at the foot of the staircases.

It was in 1929 that Donald A. Prescott, a graduate of Olivet Nazarene College, joined the faculty. He proved to be a tower of strength through 16 of the most critical years of the school's history. About this same time Mary Walsh (Mathews) was added to the staff and gave 10 years of dedicated service. Subsequently there were added to the teaching force: J. B. Galloway (1930), Agnes Comfort (1932), Walter W. Tink (1932), and W. N. King (1933). These, along with C. E. Thomson (who continued to carry on as president while serving as district superintendent and, later, local pastor), carried the major teaching load over the years which followed. It should be noted that Agnes Comfort served continuously until 1961, her 30-year tenure being the longest on record for the college.

Remuneration was exceedingly low (and even then not always paid), for the financial pinch was acute. But heroic dedication on the part of the faculty, coupled with the spiritual response of the students, produced rich memories of fellowship and blessing to be forever cherished by all who were a part of those beginning years.

Other major moves in the thirties included the election, in 1935, of C. E. Thomson as the first full-time president. The financial situation did not logically warrant such a step, but the Thomsons accepted the challenge as from the Lord and trusted Him to see them through.

Another key step was the establishment of a full high

school curriculum in 1938. This move had been endorsed two years previously but there had been some hesitancy regarding having to comply with government regulations, particularly with reference to the use of their prescribed textbooks. With the outbreak of war so soon afterward, which took such a large number of students from the college division, the strong high school department proved to be a lifesaver for the institution during those dark years. The launching of the high school program had come just in time.

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The year 1940 saw the introduction of the degree program (Bachelor of Theology) with Rev. Ernest Armstrong of Enid, Okla., becoming dean of theology. Concurrently, the school year was extended to 36 weeks, divided into four nine-week quarters, and the official name, "Canadian Nazarene College," was adopted. The first Th.B. graduates in the spring of 1941 were Arnold E. Airhart, Thomas J. Crawford, and Dorothy J. Thomson.

For the next few years there was a rapid turnover of leadership, beginning with the resignation of Charles E. Thomson as president in the spring of 1941. Installed as acting president was Ernest Armstrong, with William C. Allhouse being called from the eastern United States to become dean of theology. The following year Mr. Armstrong resigned and Mr. Allhouse was installed as president. This same year, 1942, D. A. Prescott, who had been an anchor man of the faculty for many years, resigned as principal of the high school department to be replaced by Earl Maynard. He was followed in this office two years later by J. Fred Parker, who had joined the faculty in 1942.

Under President Allhouse, plans began to develop for the erection of a badly needed administration building, but actual construction could not get under way until the year after the war. By this time Mr. Allhouse had left to assume a post for the general church at Kletzing College in Iowa,

and A. E. Collins, district superintendent of Alberta, had begun to serve as president (February, 1946). There were still many shortages of materials which delayed completion of the building until 1947, by which time Rev. L. Guy Nees was president.

When Mr. Nees resigned in 1949, his place was taken by Dr. Edward E. Martin, who had been a pioneer pastor more than 30 years before in southern Alberta. His term, which began most promisingly, was cut short by his unexpected death on Christmas Day, 1951. Rev. Arnold E. Airhart, who had joined the faculty in 1949 upon graduation from Nazarene Theological Seminary, was elected president in his stead, beginning a significant five-year term of service which was to be picked up again in 1961 when he was called back to begin a second term.

During Dr. Airhart's first term, the commodious King Memorial Chapel was built (1954) as a wing of the Administration Building over the already completed dining hall and kitchen. Also, the Martin Memorial Auditorium, a joint project with the Canada West District, was completed in 1956. As noted in a previous chapter, this large structure was designed to serve both for district gatherings, particularly the annual camp meeting, and as a gymnasium for the college. Bernard Seaman, academic dean, played a significant role in these two major projects, both in leadership and in building skills.

To Dr. Willard H. Taylor, who became president in 1957, fell the task of steering the college through the beginnings of one of the most momentous periods of its history. During his three-and-a-half-year term, arrangements for the transfer of the college to the city of Winnipeg and the formation of the All-Canada educational zone were accomplished.

The idea of relocation was not new. Indeed it had been seriously discussed every time a major building project was

considered, beginning with the Administration Building 12 years before. There were several factors which seemed to favor a move. For one thing, Red Deer, though growing, provided insufficient opportunity for student employment. Furthermore the campus was restricted, even with the addition of eight acres to the east which had been donated by the city in 1946. There were also the periodic floods from rampaging Waskasoo Creek along the south edge of the campus, which were a bothersome threat. Besides this, the college was being increasingly surrounded by commercial development. But when the city began surveying a new highway route which would bisect the campus, the "handwriting was on the wall."

A substantial offer was made for the property by the Warner Holdings Company, which desired to build a large shopping center on the site; and on September 14, 1959, the sale became final with the initial payment of \$50,000. According to the agreement, the college was to retain possession until August 1, 1961.

The question of where to move was closely related to the problem of whether or not the college should, at the same time, expand its constituency to include all of Canada rather than just the four western provinces. An all-Canada conference held in Hamilton, Ontario, in May, 1950, had as a principal topic of discussion the establishment of just such an all-Canada school. But the problems involved seemed, at that time, to be insurmountable. Yet there was the overriding need for the college to have a broader base for financial support and for student recruitment—needs which were actually more compelling than those which forced the move from Red Deer in the first place. Furthermore, the wisdom of training Canadian workers in Canada, insofar as it was possible, was by this time realized by the eastern districts. (Western Canada had already established proof of this.) An overarching factor was the increasing number of eco-

conomic, political, and sociological ties which were drawing Canada's divergent East and West closer together.

The 1950 conference, and other subsequent national church gatherings, such as regional NYPS conferences, gradually drew the far-flung districts together. The seeds of union which were planted, began to grow. They came to full flower when, in their 1959 assemblies, each of the Canadian districts drafted a memorial to the 1960 General Assembly calling for the establishment of an all-Canada educational zone. The memorial, unanimously adopted by the General Assembly, contained the following provisions:

1. That the Board of General Superintendents appoint a Board of Governors representing all Canadian districts, this board to be on an equitable basis, with an equal number of lay and ministerial members from each district according to membership strength. District superintendents shall be ex-officio members of the board.
2. That the location of the institution shall be in a central university city accessible to all areas of the Dominion selected by a two-thirds vote of the Board of Governors.
3. That the Board of Governors be empowered to take necessary steps to purchase property, hire staff, and set the school in operation.
4. Finally, that all plans be submitted for approval to the Board of General Superintendents and the Department of Education.

There was the added proviso that, if for any reason the above plans failed to materialize, the Maritime and Canada Central districts would return to the Eastern Educational Zone, the time of such return to be at the discretion of the Board of General Superintendents.

The duly appointed Board of Governors met in Kansas City immediately following the assembly for organization, electing Arnold E. Airhart as temporary chairman and setting up the first full meeting to be held August 3-4 in Toronto.

In this later significant session, basic decisions were

made concerning relocation and campus development. Board members present, besides President Taylor, were: *Canada Pacific*, Rev. Bert Daniels; *Canada West*, Rev. Charles Muxworthy (who had been appointed to replace Dr. Edward Lawlor when the latter was elected secretary of the Department of Evangelism), Rev. Herman L. G. Smith, Victor Sommerfeld; *Canada Central*, Rev. H. Blair Ward, Dr. Arnold Airhart, Kenneth Olsen; *Canada Atlantic*, Rev. Bruce Taylor, W. E. Smith. Unable to attend were Dr. Glenn Fraser (*Canada Pacific*) and Elgin Hallman (*Canada West*).

After electing Dr. Arnold E. Airhart as permanent chairman and Rev. Herman L. G. Smith vice-chairman, there was extended discussion of all facets of the situation. The resulting resolutions called for relocation of the college in Fort Garry, Manitoba, as soon as suitable property could be acquired. In the meantime, a temporary location in the Winnipeg area was to be sought to serve from two to five years.

A Relocation Committee was set up, to be composed of the college president, the chairman and the vice-chairman of the Board of Governors and H. Blair Ward, along with Mr. James Varro, architect, as consultant. This group was authorized "to negotiate any purchases, leases, rentals, agreements, or any other business deemed necessary, on behalf of the Board of Governors, to carry through the plans of the Board as outlined."

It was at this meeting, also, that Dr. Willard Taylor announced that he had been elected to the faculty of Nazarene Theological Seminary and was therefore tendering his resignation. He was prevailed upon, however, to stay until the close of the first semester of the following year.

The Relocation Committee (Taylor, Airhart, Smith, Ward, and Varro) met in Winnipeg the following week to begin its work. For temporary quarters, it was decided to purchase the former St. Andrews College building, a three-

story-and-basement structure in the northern part of the city, along with the adjacent Hart Apartments. The committee also scouted the property situation in suburban Fort Garry, adjacent to the University of Manitoba.

It was thus that the fortieth anniversary year of the college was its farewell year on the Red Deer campus. It was a memorable term for other reasons, too, not the least of which was a double change of presidents. When Dr. Willard Taylor left for the Seminary in January, 1961, H. Blair Ward succeeded him, only to be forced by reasons of health to withdraw in May. It was then that Dr. Arnold Airhart was elected to his second term as president.

It was during the latter transition that the evacuation of the Red Deer campus had to be carried out. The critical details of the move fell upon Dean Chester Mulder, who was assisted by Professor Charles Jennings. With the invaluable help of Rev. Mel Tucker, Winnipeg pastor, the newly acquired property was prepared for occupancy. Meanwhile, back in Red Deer, Rev. Evan Kaechele, pastor at nearby Blackfalds, directed the loading of furniture and equipment for transport to Winnipeg.

Compounding the uncertainties, negotiations with Warner Holdings on the purchase agreement had, from the outset, been running into difficulty. On May 1, 1961, the company had defaulted on the second \$50,000 of the down payment. This was an ominous development, for the money had been counted on to finance the Winnipeg purchase. With great courage and faith, however, the Board of Governors, meeting on the following day, voted to proceed with the move as planned. There was no turning back.

Legal foreclosure proceedings were initiated in order to have the property returned to the college, but the court granted Warner Holdings six months' grace to make good on the contract. Subsequently, a further six months was granted. The period following the original downpayment of \$50,000

in August, 1960, until early 1963 actually produced only \$20,000 in a few scattered payments. A revised agreement calling for an increase in the total down payment from the original \$125,000 to \$170,000, as a penalty for default, produced another \$50,000 payment on March 1, 1963, at which time the property was officially transferred. After some salvaging of usable materials and dismantling of the Martin Memorial Auditorium, the old buildings were put to the torch. In their place the Port-O'-Call Shopping Center was built with Safeway Stores as the principal tenant.

The apparent indications that the financial situation was now cleared up brought renewed activity in the purchase of property in Fort Garry for the permanent campus. And indeed the final \$50,000 of the down payment did come through in December. Monthly payments thereafter of \$2,500 over a 20-year span were to be made to cover the balance. These were made only sporadically, however, and finally in February, 1967, foreclosure proceedings were again under way. By October the property was back in the hands of the college. Sections of the undeveloped part of the property were subsequently sold and the income invested in the Winnipeg campus.

The financial uncertainties greatly hampered development plans for the permanent campus, but from the very beginning the 146 congregations scattered across the Dominion, even to the distant Maritimes, rallied to the support of the college. The measure of loyalty was dramatized by the Red Deer church, which had "lost" the college and consequently was most seriously affected by the relocation. In the first college offering following the move, they pledged \$3,300. In this one-year "Transition Fund" drive the general church promised to match dollar for dollar all the money that was raised, up to \$10,000. This, with the \$25,500 actually pledged, gave the college a healthy launching. In 1963 the "Advance Fund" was promoted, which brought in \$65,000

in three years. Then came the "Centennial Fund" drive for \$100,000 in two years. Besides supporting these campaigns vigorously, the churches adopted sizable increases in their lifeline educational budgets. No Nazarene college has ever had more loyal support.

The spirit of the pioneer permeated the college life in those early years in Winnipeg. Activities centered in the sturdy, three-story main building which had already earned a place in Manitoba history as old St. John's College (Anglican) and subsequently as St. Andrews College (Ukrainian Orthodox). On the main floor, three classrooms, offices, and the cook's apartment were set up. In the basement were kitchen, dining hall, a classroom, and student common. Library, chapel, and music studios were housed on the second floor, with the men's residence on the third. The Hart Apartment Building to the rear became the women's residence.

There were 52 full-time students that first year, an encouraging number considering the uncertainties of transition and the fact that the high school division had been eliminated. But as year by year the student body grew to double that number, the problems of adequate housing and instruction facilities became acute. The YMCA, about a mile away, provided gymnasium facilities and the nearby St. John's Presbyterian Church was used for special convocations, but the dormitory problem was never satisfactorily overcome.

Meanwhile, options had been taken on three parcels of land located about half a mile west of the main entrance of the university on each side of Lee Boulevard and fronting on Waverley. There were zoning problems to overcome at first, but these were cleared away with the support of the Metro Council.

A Bill of Incorporation of the college passed the Manitoba legislature on April 16, 1964, which officially empowered the college to grant degrees in theology and divinity. This also made the college eligible for a federal loan to con-

struct a student residence and food-service facility. Application was made and the loan was approved, opening the door to begin construction, which officially got under way in the spring of 1965.

Under the skillful direction of Architect James Varro, an attractive building layout had been designed consisting of two basic units or complexes, one academic and the other residence. The former included classrooms, gymnasium-auditorium, library, administrative and faculty offices, and music studios. The latter included dormitory wings for men and for women, which were centered about the dining hall and student commons. The exterior was to be principally of native stone.

There were distressing delays, often because of adverse weather, which forced postponement of the occupation of the new campus on a full basis until the fall of 1966, much to the disappointment of the students of the 1965-66 school year. However a few closing events were staged there in the spring, including the graduation banquet, the final basketball game of the season, and baccalaureate and commencement exercises.

The official dedication of the new campus was held in connection with an All-Canada Conference, October 4-6, 1966. Speaker at the dedication was Dr. G. B. Williamson, the general superintendent advisor during the critical quadrennium of transition, 1960-64. Also present for the occasion were President Saunderson of the University of Manitoba and other church and civic officials. At that historic conference the lie was put to the old adage:

*East is East and West is West,
And never the twain shall meet.*

For Nazarenes from Vancouver Island to Newfoundland were there to share a fellowship never before experienced by Canadian Nazarenes. The college had become the catalyst

to weld together the congregations scattered across the Dominion. That conclave presaged a new day for the Church of the Nazarene in Canada.

The pursuit of academic excellence brought to the campus as dean of the college, in 1965, Dr. Ronald F. Gray from Eastern Nazarene College. The goal of official academic relationship with the university has come nearer to reality through his influence and efforts.

Yet the unique purpose of the college has not been lost sight of. That purpose was enunciated by President Arnold Airhart in March, 1962, in his first annual report to the Board of Governors following the move to Winnipeg. He said in part:

Our first task must be to have a spiritual, scholastically sound, holiness college, and at its heart must remain the program of training preachers and missionaries. We want to provide training with Canadian accreditation in the humanities, the fine arts . . . and certain professions as soon as we are able and can demonstrate with integrity, such ability. But we must vigilantly guard our spiritual and theological heritage. It were better never to achieve these goals than to lose even a part of this heritage.

In the fiftieth anniversary year, six degree programs were being offered: Bachelor of Theology and Honors Th.B., Bachelor of Sacred Music and Honors B.S.M., Bachelor of Sacred Literature, and Bachelor of Christian Education. English Bible and Churchmanship diploma courses were also available.

Ever since the college had regained possession of the former Red Deer property in 1967, there had been quiet efforts to dispose of the shopping center. Although income from rentals was sufficient to carry the related financial obligations, the restrictive long-range lease contracts entered into by Warner Holdings, made it rather speculative to continue to hold the property. Various offers were received from time to time, but none were completely satisfactory.

Finally, in late 1970, the Board of Governors voted to accept an offer which would enable the college to realize a cash return in keeping with original expectations. A harrowing chapter in CNC's complex but exciting chronicle thus came to a close.

Concluding her story of the first 40 years of the college under the title *Vine of His Planting*, Dorothy Thomson wrote:

So in this school year of 1960-61 we stand at the end of the fourth decade of our history and look ahead to the next which, in the providence of God may climax in 50 golden years. It would perhaps be interesting to look into the future to see what lies ahead, but this is a history, not a prophecy. One thing, however, is very sure—God who has carefully guarded this "vine of His planting" through the changes and storms of forty years, will not fail it now. If He can find people with vision, enthusiasm and sacrificial spirit equal to that of the early pioneers of the twenties and thirties, He will do wonders again in the sixties and to the end of time.

God *did* find people with vision, enthusiasm, and sacrificial spirit and through them *did* do wonders. The attractive layout of buildings conservatively valued at one and a quarter million dollars has become Canada's Nazarene mecca which is already making its influence felt across the wide Dominion. And the best, under God, is yet to be!