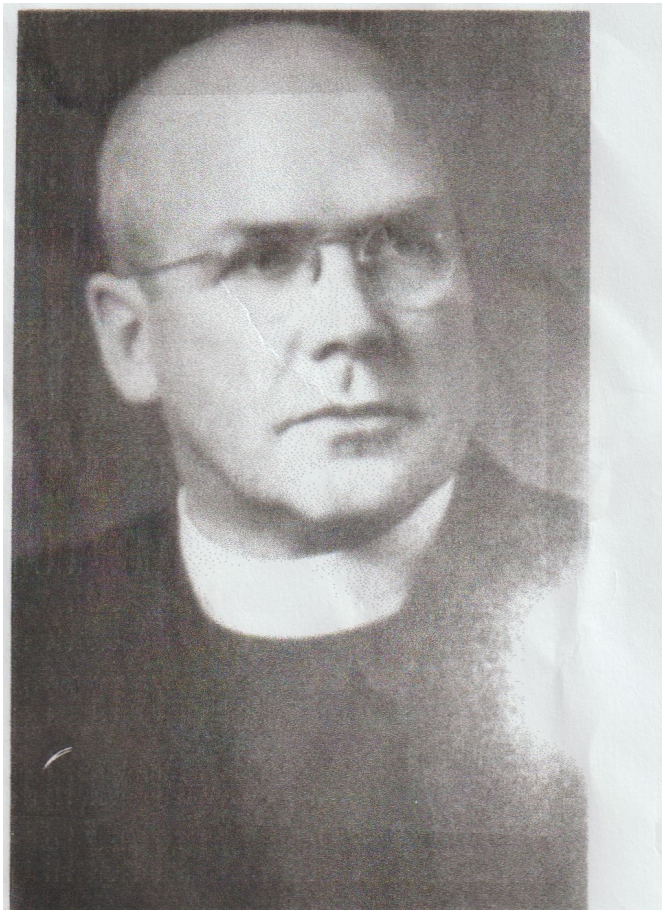
Vol. 32

July 2020

Dedicated to Preserving Our Religious Heritage

Journal

United Church of Canada Historical Society



In This Edition:

Jim George Memorial—Home Missions—Winterburn United Church—And More

Message from the Chair

By Donald Koots

This year we were supposed to meet regionally, in person. For the Journal, this was to mean getting all materials in to Katy Jones, our Editor, by April 30th so it could be prepared, proofed, and printed so it would be ready for distribution at the regional gatherings. And then just about everything changed. Who had heard of ZOOM Church or regular services via YouTube? And when regular Sunday services begin again how will we worship, how will we sing, what will be preached? The Journal is a print resource that relates history and story that connect us to being The United Church of Canada in our regions and the big stories of our dedication to the Gospel story found in our scriptures which reveal the author of all that is good and wondrous and beautiful. The edition of The Journal you are holding has history and story in abundance, of people and circumstances worth remembering. May we remember the contributions to our faith communities of people such as Jim George and Margaret Ann Armour. May we be inspired by a congregation marking 120 years of mission and service to their community. The Board of the Historical Society is committed to still publishing The Journal annually. We have been blessed by the wisdom, insight, and commitment to our purposes by Austin Fennell over that past numerous years. He will end his time as a member of our Board, but for the time being will remain as the Chair of the Editorial Committee. I am thankful to him for his service and for his willingness to keep on in this important capacity. We will continue to find ways to distribute this publication in the most faithful and prudent ways we can find. Read the stories, marvel at the faithfulness and dedication of those mentioned here and share your copy with others who may also be a part of this United Church of ours.

Letter from the Editor

By Katy Jones

Well 2020 turned out to be a little weird. After having to shake off the feeling that I am living in a period of history that would be labelled “events leading up to the INCIDENT,” I somewhat settled into the new normal. I work in healthcare and I am impressed by those who have come together to deal with this pandemic.

I am very saddened to hear that Austin Fennell is retiring from his position on the board. I have known Austin for quite some time from my days as the editor of *In Contact.* I am grateful for his guidance and for his recommendation that I apply for this position I have now.

I hope you enjoy these stories as much as I did. I am always grateful to be involved with such a rich organization.

In an effort to highlight some of our other members, I sent out a series of five questions to and asked everyone to answer at least 3 of those questions. I also requested a picture if they felt comfortable. Here is what I got back.

The questions were : 1. How long have your been a member of the board?

2. What made you want to join?

3. How has the United Church of Canada affected your life?

4. Why do you believe history is important?

5. What would your advice be to any new members?

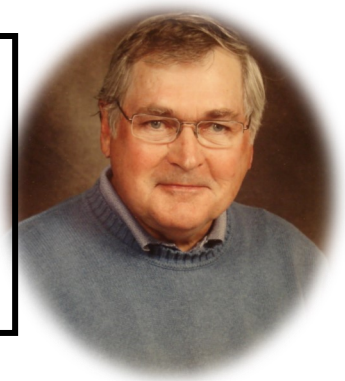


Austin Fennell - Director

1. I became a member in 1992
2. I joined on the invitation of Jim George who was a long-time member of the board
3. The United Church has affected my life in many ways. It has pointed my way to Jesus, different styles of worship; Methodist roots, theological orientation
4. History is important as it explains how we got to where we are
5. Any new members must seek their own way to be involved.

Alex Cooper—Treasurer

1. 13 years
2. Jack Towers was a good friend and recruited me
5. The Board has proven interesting and the work is not onerous.



Heather Miller—Director

1. I just signed up on referral from Neville.
2. I am the daughter of a United church minister and I love history. This is combining two of my loves.
3. I have attended the UCC for as long as I can remember, and been involved in choirs, women's groups, substitute preacher, bible study, etc. over the years. Also gained a delightful group of good friends with whom I have much in common.

Neville Smith—Director

1. Eight years
2. I love history.
3. 3. It has strengthened my commitment to diversity, inclusion and social justice. I have always had such values from my early upbringing and ministry.
4. History is important because it can teach us so much and hopefully expand our consciousness about the world around us.
5. Love what you do.

Table of Contents

Book Review 5
Jim George Memorial 7
Social Gospel in Alberta 8
Lynn Maki 11
Margaret-Ann Armour 14
McDougall Stoney Mission ...16
Memoirs of a Moderator 17
Winterburn United Church ...20
J.M. Pritchard.....24
Home Missions Part 1.....27
Membership Form 31

The AWNC Journal is intended to provide a forum by which the history of the United Church and its antecedents can be told. It is designed to make readers aware of the contributions our church has made to the spiritual life and to the social development of the area encompassed by the Alberta and Northwest Conference. The Journal seeks to encourage individuals, congregations and presbyteries to bring together human and material resources in the preservation of our religious heritage.

The ANWC Journal is published yearly by the Alberta and Northwest Conference Historical Society of the United Church of Canada. The members of the board are:

Chair: Don Koots

Secretary: Robert MacDonald

Treasurer: Alex Cooper

Director: Austin Fennell

Director: Michael Dawe

Director: Neville Smith

Director: Heather Miller

Director: Willie Korndyk

Editor: Katy Jones

BOOK REVIEW:

***The Fate of Rome: Climate, Disease, and the End of an Empire*, by Kyle Harper (Princeton University Press, 2017), xiii+ 419 pp.**

By Sandra Beardsall

Professor of Church History and Ecumenics, St. Andrew's College, Saskatoon

By the time you are reading this review, you may have had your fill of stories about pandemics. But I do invite you to consider this recent book, as it reminds us how connected we all are to history, even ancient history. SARS-CoV-2 was an unnamed virus lurking in the lungs of wild creatures in Asia when Kyle Harper published his provocative account of the "fall" of the Roman empire in 2017. While "epidemic" and "pandemic" were terms that flitted in and out of the news, and mostly applied to other continents and populations, growing numbers of researchers were already deep into studies of how issues of disease transmission and climate change are not only present realities, but have helped to shape human history. Harper uses that research in his study of the Roman empire.

Harper is professor of classics and letters, as well as senior vice president, at the University of Oklahoma. In this book he argues that there is more to the "decline of Rome" than the traditional verdict, which emphasizes that the Roman empire failed as a result of human choice and hubris. To use the words of the famous English historian Edward Gibbon, Rome's decline was: "the natural and inevitable effect of immoderate greatness" (p. 4). Harper does not completely refute that view, but he believes there is much more to the story. He turns to the evidence offered by environmental and disease historians, and suggests that naturally occurring climate change and several waves of devastating disease played significant roles in determining Rome's final fate—by which he means the fragmentation of an empire that once ruled over the Mediterranean basin, much of Europe, and parts of Britain. The final demise of this Rome-centred empire in the seventh century launched what historians used to call the "dark ages," but are more properly named the "early middle ages." This book offers a lively, fact-dense, sometimes hyperbolic, and occasionally gruesome, description of the natural forces that weakened the might of this seemingly invincible political and military juggernaut. Charts, timelines, and maps reinforce the text's dramatic claims.

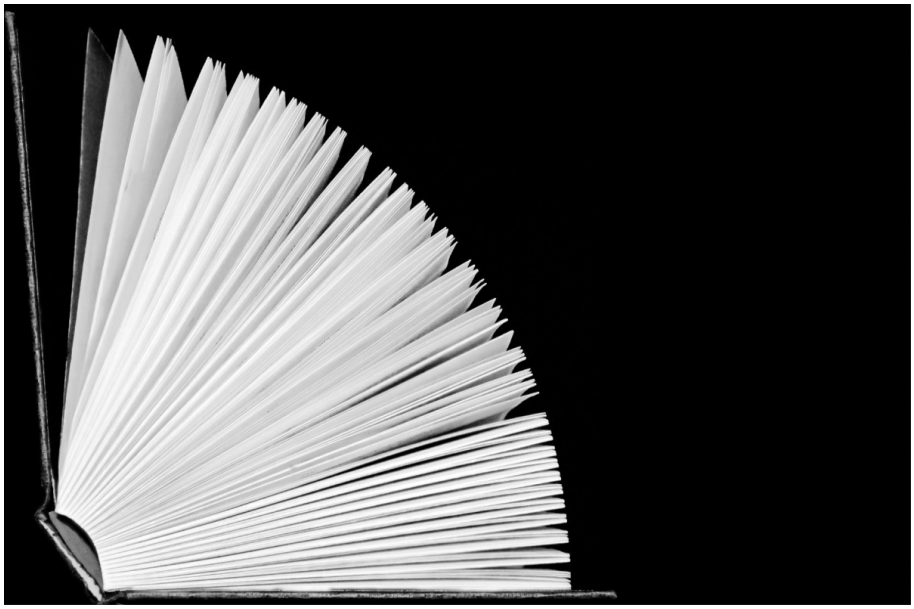
Harper details four "points of transformation" that took Rome from "high empire" into the early middle ages. These coincided with Europe and North Africa's gradual descent into a little ice age, and several pandemics, the worst of which was an early Bubonic plague in the late sixth and early seventh centuries. It didn't start out that way, however. Historians describe the years 200 BCE to 150 CE as the "Roman Climate Optimum," three and a half centuries of warm, wet, and stable weather. Even solar activity was calm, and the volcanoes were quiet. Crops were mostly plentiful, and growing areas expanded both northward and southward. Parts of northern Africa that are now desert were then under cultivation. Life was not smooth or easy, especially for the poor and the conquered, but a robust food supply kept the empire resilient. However, the climate began to become cooler and drier, and archeology shows that humans in the Roman regions got shorter and, likely, sicker by the 160s, especially as a result of what became known as the "Antonine Plague." This was, says Harper, probably smallpox. Moving from southeast to northwest, the highly contagious disease killed somewhere between 1.5 and 25 million people—up to one third of the population. The changing climate disrupted crops and the food supply, which made humans less well nourished and more susceptible to disease.

The empire recovered but was less powerful. The next pandemic, named the "Plague of Cyprian," the north African bishop who most clearly detailed the symptoms, was likely caused, says Harper, by the terrible Ebola virus, and it came on the heels of a massive drought. Harper argues that Christianity gained ground as terrified people tried to make sense of their suffering. The third point of transformation is the story most often told of the "fall of Rome," the invasion of the once invincible city of Rome by Goths and others. The population of the city declined, and deaths from seasonal diseases increased.

The final transformation of the empire saw the *Y. pestis* bacterium make its way from the Qinghai-Tibet Plateau through "maintenance" host gerbils to "amplification" host rats, to their fleas, and then to human beings, to become what we call Bubonic plague. The cooling climate—the year 536 CE, for example, is known as a "year without summer" (p. 218)—gave *Y. pestis* the opportunity to thrive. Several waves of plague pandemic washed over the vast territories from North Africa and the eastern Mediterranean, across northern Italy, and into Gaul from 542 to 749 CE. The "Antique Little Ice Age" had arrived, and the Roman empire had lost all its strength, reduced to a "Byzantine rump state." Pope Gregory the Great, writing in the late sixth century, declared: "The end of the world is no longer just predicted but is revealing itself" (p. 245).

Harper writes as a classics scholar, not a Christian theologian, yet he makes a point for Christians to ponder when he argues that Christianity and Islam both gained in strength because they were "apocalyptic" religions. They offered the possibility that the losses and hardship people were experiencing were a kind of end-times judgement. I believe Harper's assessment is incomplete. The appeal of Christianity was probably more complex. Besides apocalypse, the presence of an earthly praying community, surrounded by both a well-ordered church and an inspiring "cloud of witnesses," along with the promise of resurrection and life beyond death may also have attracted people whose lives were inexplicably interrupted by calamity and disease. In any case, the historical link between hard times and the allure of Christianity and Islam is one for Christians and Muslims to ponder.

A perhaps more important point, though, emerges in Harper's epilogue. He states that the Roman "encounter with nature" is not something that lies in the past, but in fact "may represent the opening act of a new drama, one that is still unfolding around us" (p. 293). He suggests that we might find ourselves "huddled" with the ancient Romans, not knowing what lies in wait for us. The difference, of course, I would argue, is that unlike the ancient Roman populations, we know what causes climates to change, and we know that poverty and want are breeding places for disease and even pandemic. *The Fate of Rome* invites us to revise our narratives of superiority over this created order that we call God's "good creation." This book adds another testimony to the hope that as we emerge from pandemic we might learn—from and with climate scientists, epidemiologists, and the global human community, including Indigenous neighbours—to listen to Earth's rhythms and to find its goodness by tending and caring for it. The decline of Rome and other empires help make that clear.



Jim George

By Rev. Austin Fennell (ret.)

The following was written for the funeral of Jim George

I want to thank the family of Jim George for the invitation to pay tribute to Jim. He was a good friend.

Jim invited me to come on to the Board of the United Church Historical Society of Alberta. Jim played a major role in that Society. As an early member of that Board, he was its treasurer and the person responsible for the distribution of its Journals. He wrote numerous articles and chaired the editorial committee which organized the content of the Journal. He led the establishing of policy for the Society. Mary teased him about the Society, calling it the hysterical society. Upon his retirement, he was made an honorary member of the board.

Jim was generous to others, sharing his surplus plants with those starting up their gardens, and a keen supporter of the Horticulture Society. He took a very proactive hand in getting name plates for the various plants, trees, and shrubs in the garden at Martha's house where he and Mary lived. He filled the windows in their suite with plants.

Jim loved being with his family. How many basketball games did he attend to watch his grandchildren play? He sat there here to observe the wedding of Catherine and Chris. He sat up there in the balcony to listen to bob and Catherine play in the Symphony orchestra. He and Mary were very generous to members of the family on their marriages.

Jim loved poetry and he and his wife would join in reciting various poems.

Jim was a very United Churchman. He took various roles in the congregations he attended. He worked on behalf of what was called the United Church Presbytery as Counsellor. He represented Southminister Church at the Presbytery meetings and reported to the Board. His role for the Presbytery was to advise churches organizational matters, and to help them deal with difficult issues. Sometimes, he counselled ministers on matters of conduct and appearance. I was amazed at his courage.

Jim was a member of the Men's club of this church, its secretary, and one of those who phoned the men to remind them to come out to breakfast.

Jim was a man of faith. He regularly attended worship services in whatever community he and his family lived in. He knew passages of scripture for memory and occasionally conducted services of worship, even preaching.

We had fun together attending each other's birthday parties, and often exchanged plants as gifts.

Like many of you, I miss him. I thank God for his life.



Jim George

Social Gospel in Alberta

By Robert MacDonald

During the Nineteenth and early Twentieth centuries, a characteristic feature, especially of the larger Protestant churches, was the idea of the Social Gospel. It was a response to social changes in Canadian society, notably the challenges of urban life, including poverty and overcrowding, and the realities of factory work. The idea was to apply Christian ideals to the growing social problems in a practical way. It was predicated on the idea that God was at work in the creation of social change, social justice, and moral reform in a time of corruption and social distress. Promoters sought to create the Kingdom of God on earth.

This is not to say that the churches had not been involved in social issues before, as many hospitals owe their origin to the churches, and care of the poor was part of many religious orders. Early Methodism encapsulated this social concern especially as it increased its influence in a time of social change. Wesley took his message of redemption even into taverns as he opposed alcohol abuse. Methodists were involved in the abolition of slavery and the care of orphans. In the Nineteenth Century in Britain Methodism presented hope for many.

Despite this social experience, the Methodist church, like other denominations, tended to see things such as alcohol abuse, gambling and prostitution largely in terms of individual moral failing, and as such, evangelists sought to secure salvation of the individual. Several factors led to the growing idea of the Social Gospel. This included the new Biblical criticism of the time. In addition, the evangelising churches, of which the Methodist was foremost, had advantages over the more conservative Roman Catholic and Anglican churches, as the emphasis was on a direct relation with God, not needing an institutional intermediary. C.E. Silcox in his critique of Church Union suggested the Methodist Church was uniquely positioned both in theology and particularly in the organisation, with the use of laity. Among those promoting the Social Gospel was Professor Salem Bland who taught at Wesley College in Winnipeg from 1903-17.

The issue of alcohol abuse seemed to characterise the Social Gospel movement. A number of organisations appeared such as the Sons of Temperance. But the leading group was the Women's Christian Temperance Union, organised in Ontario in 1874 with chapters elsewhere. In 1875, the Dominion Prohibition Council was created and in 1878 a Dominion Temperance Act permitted local option. However increasing dissatisfaction led to pressure on provincial and territorial governments. As well in 1898 a national referendum showed support for Temperance, except in Quebec. A shift also occurred from Temperance to Prohibition.

In the West, there had been the legacy of the Northwest Mounted Police suppressing the whisky trade. And growth of population meant an increasing number of hotels and bars. Legislation allowed regulations of granting of licences, with police enforcement. In 1884, the Rev. J.W. Dyke preached a series of sermons attacking the whisky trade, describing Calgary as an unmitigated evil and the vilest curse of citizenship. The situation, he suggested, took bread from children, and he urged people to get involved for the "sake of your wives, your children, God, the church and country." In Lethbridge the leading opponent of the liquor trade was the Rev. Charles McKillop.

While the WCTU was not specifically a church organisation, it had a relationship with the Methodist and Presbyterian churches. Meetings were often held in

churches. In October 1907, a Saskatchewan and Alberta convention met at First Presbyterian Church in Edmonton, with greetings from the Ministerial Association. A later meeting was held at McDougall Methodist Church. Among the topics were activities with railroad workers and work among the "foreigners". The Recording Secretary, Louise McKinney of Claresholm, a Methodist, suggested the object of ending the liquor trade was to save the home. One of the high-profile proponents of Temperance and Prohibition was Nellie McClung, daughter of a Methodist, wife of a son of the parsonage: she was frequently invited to be a speaker, especially after she became a well-known author. Her activism continued after she moved from Manitoba to Alberta in 1914. She joined the Edmonton Equal Franchise League and the Women's Canadian Club. During the 1918 province-wide referendum, she toured the province for six weeks. *The Edmonton Bulletin* noted: "The most interesting devotion, the greatest energy, the highest talent and the most abounding enthusiasm made her an inspiration in wherever she appeared."

With the victory of 1915, the battle for Temperance and Prohibition was not over. The victory and that of the federal level relied a great deal on the reality of the Great War and mobilisation. An Order-in-Council outlawing the manufacture of alcohol and transportation for sale, except for medical and scientific needs, expired in 1919: it had led to bootlegging and mail order abuse. The return of the troops led to an increase in consumption and a desire to end Prohibition. Brewers and distillers had banded together to seek repeal. In 1920 a referendum was held with sermons and rallies (which involved McClung and McKinney) with a 'dry" result. A Moderation League emerged advocating a half-way solution, a government sales monopoly. A new United Farmers Government authorised another referendum. In 1922, though the Prohibition movement was weakened by the issue of Church Union, nonetheless the Methodist Conference and the Presbyterian Synod opposed the Moderation League.

The campaign against alcohol was related to the issue of women's suffrage, as it was felt that if women were given the vote, then they could vote for Prohibition given the perceived link between alcohol and family problems (child and spousal abuse), to violence, poverty and even prostitution. As early as 1907, the Alberta WCTU, meeting at First Presbyterian Church in Edmonton, had voted for the women's franchise. It was argued that the vote was not against men, husbands, and sons but to strengthen men's bonds in the fight for justice. In 1914 Nellie McClung wrote that women with the vote would supply a purifying element to politics, that to "deny women the vote and the right to make the laws would deny the principle of democracy". When the United Farmers Union, especially the women's branch, got behind the drive for suffrage, the ground was laid for success. It was helped by the war, as, with Prohibition, it was argued as a patriotic endeavour. Spurred by events in Manitoba, Alberta suffragettes increased efforts, and in April 1916 the vote was extended in Alberta. Prominent suffragettes, including Nellie McClung, marched together down Jasper Avenue in Edmonton.

Another aspect of the movement was the Lord's Day Alliance, with the goal to keep the Sabbath 'holy' and to end many activities on Sunday. In 1890, Manitoba and Northwest Conference established a Sabbath Observance Committee. In subsequent Conference meetings, the Committee reported on violations of the federal law. In 1891, fishing, boating, shooting, and public driving were singled out. The Synod of 1912 claimed that the Attorney General had failed to prosecute violators as had the Methodist Conference. In 1915, Synod had included films and harvesting on the Sabbath. Even concerts were opposed! The Alliance included prominent Methodists and Presbyterians. For example, the head of the Lord's Day Alliance of Alberta was at one time the Methodist minister the Rev. C Huestis who spoke at the 1912 Synod. There was a link between the Alliance and the Reform League. Huestis was a member of the League. J.D. Belway of the Reform League was a member of the Alliance which met the cabinet in February 1909.

There were several other behaviours which were targets of the reformers: one of them being gambling. In 1905, the Synod passed a resolution advocating that the Criminal Code include gambling. The following year again the Synod came out against gambling. By 1912 the Social Service and Evangelism Committee opposed horse betting. A couple of years later Conference also highlighted this "undesirable behaviour". Even in the 1920s gambling was the subject of discussion with some emphasis on education. Related to this was the condemnation of pool halls, as indicated by the Synod Moral and Social Reform report of 1915. This was in conjunction with concern over the recreation and entertainment business. Censorship was also a topic. There were two areas of concern. One was with the new forms of entertainment. Conference had passed a resolution regarding the need for "good books" in the home. In 1917, the Rev. S. Fallis of Central Methodist in Calgary preached on motion pictures, indicating that films were "one of the most baneful influences in modern industry". While he admitted some good elements, he suggested the worst ones outweighed the good.

It should be noted that the churches did not just react negatively to social problems. The condition of young women, particularly those moving from rural areas to the city, was the focus of several initiatives. One result was in Calgary and the establishment of the Young Women's Christian Association. One important proponent being Mrs. Elizabeth McDougall, wife of the prominent missionary. The Y would provide a safe home. But there were many in trouble, including unwed mothers. In 1910, the Presbyterian Superintendent of Missions, the Rev. J.G. Shearer, proposed an establishment of a social service home for such young women. When finally located on the northern edge of Calgary, it was an outreach of evangelism. By 1918, some 85% of the girls were brought to the Saviour. By 1919, 57 girls had been accommodated and additional staff and spaces were authorised. It relied on volunteer donations. Further north, the concern was pregnant girls, which led to the establishment of Beulah Home where, with Christian compassion and forgiveness, girls were taught morals and spiritual growth along with vocational and domestic art They were allowed to keep their babies. In 1916, Conference Evangelism and Social Service Committee urged an increase in facilities for "fallen girls" in Edmonton in a cottage-style environment. The age of consent was to be raised and seduction of girls be made a criminal offence. Midway, south of Red Deer, in 1914, the Presbyterian minister, the Rev. George Woods, established a home for orphan and other children, the direct result of the loss of his wife in a fire.

There were other ways the Social Gospellers wanted to reshape society. One of these was in education. In 1914, the Rev. George Kerby, Principal of the newly-established Mount Royal College in Calgary, urged Conference to grapple with industrial education as 90% of children would enter industrial work.

Poverty and inequality were other themes. Proponents were not afraid to question the capitalist system. In 1909, the Rev. Coone suggested the world's great problem was wealth instead of poverty. He questioned the role of trusts and combines. In his talk to Conference in 1914, Professor Salem Bland suggested the greatest sin was wealth: he went on, after speaking of making conditions so men did not fall into temptation, "why not make it hard for men to become rich? The great condition that made it possible for some men to become wealthy should be removed".

During the 1920s, much of the enthusiasm waned as issues related to peace and Church Union became more prominent. Though with the Depression of the 1930s interest was renewed, by this time political and labour groups had taken over the leadership.

On the Cusp:

Reflections on the Life of an Executive Secretary in the Early Years of the 21st Century

By Lynn Maki

Thank you for this opportunity to share some thoughts from my experience as the last resident Executive Secretary of the former Alberta and Northwest Conference in The United Church of Canada. "They were the best of times. They were the worst of times." to quote one of the best social reflectors on his times, Charles Dickens.

At the turn of the millennium, The United Church of Canada celebrated its 75th birthday. It was a fine celebration and the church was looking to make big changes for the good of the future church. The General Council, meeting at York University that year, chose to restructure both the General Council Office and the courts of the church, moving from four courts to three councils. I was the Chairperson of The Division of Mission in Canada at that time. Following the decision at York, the administrative divisions began the work of ending and the divisions were dissolved in 2002.

In 1999 Alberta and Northwest Conference, in anticipation of the General Council's decision, restructured its staffing model and operations to bring together the nine Presbyteries into three regions and to provide permanent staff resource for each of the regions. These regions had no judicatory power, but it was anticipated that this step would make a smooth transition into the new model contemplated by the General Council. When I was appointed to the position of Executive Secretary by the General Council in 2002, it was anticipated that it would be a short-term appointment. That "short term appointment" lasted fourteen years and the restructuring envisioned in 2000 did not come to fruition for another nineteen years. The remit for the change did not pass the scrutiny of the Presbyteries and commissioners at the 2003 meeting of the General Council, held in Wolfville, NS, made it very clear they had no intention of attempting to push ahead with the restructuring of the wider church.

One of the blessings of the new staffing and operations model in Alberta and Northwest was that we seemed better equipped than other Conferences for dealing with conflict and discipline issues. We had the focused resources to work with congregations and ministers experiencing difficulties and were able to address many concerns before they became serious. This is not to say we had no disciplinary work to do or conflict resolution objectives to achieve. We, like every Conference in the church, had challenging situations that required thoughtful and skillful attention. But over the fourteen years I was Executive Secretary, Alberta and Northwest Conference only held one Formal Hearing.

During the first decade of my service, the church and Canadian society experienced the first public health crises in many years. People were shocked and unprepared when the SARS epidemic broke out in Toronto in 2003 and, later in the decade when an influenza pandemic appeared imminent, the United Church produced its first health emergency policy. We realized that we needed to organize succession and contingency plans should a pandemic be widespread and looked earnestly to the World Health Organization for advice. Each court of the church was to have a plan ready to implement, as necessary. Congregations explored new ways of serving communion and understood that it might be necessary to eliminate the celebration of the sacrament altogether if ordered by the church.

The health emergency policy is the only emergency policy active in the United Church and does not address the issues associated with the natural disasters that began to occur in the second decade of my service.

In May 2011, a wildfire destroyed one quarter of the town of Slave Lake and all of the town's municipal infrastructure. People across the church were generous in their desire to help. We had no experience with disaster management, and it fell to me to organize the church's initial response to the disaster. I worked closely with the minister of the congregation and with the philanthropy unit and the international emergency staff officer in Toronto. It was a learn as you go experience. The United Church is a partner in an ecumenical shared ministry in Slave Lake, so I worked closely with the ELCIC bishop and the Anglican Bishop. Some of the biggest challenges were managing the dispersal of funds and managing people's enthusiasm to give on the ground assistance.

We wanted to provide as much autonomy as possible to the minister and congregation in determining how resources would be used, and, at the same time, provide much needed support to these leaders, who had themselves been traumatized. Our church was one of the only religious buildings not destroyed in the fire, so the community looked to us for spiritual and emotional leadership.

I learned some good lessons in disaster response and management out of the Slave Lake experience, but nothing compared to what I was to learn when in June 2013, massive flooding affected Calgary and the Foothills region. This time we set up a committee with representatives from the region to determine initial response projects and allocated grants to three congregations in Calgary, to the Siksika First Nation and to High River United Church. Money kept coming in and the ministry personnel in High River helped us to identify the ongoing management and recovery issues in their community. We were able to hire a United Church Minister with background in compassion response following disasters who worked with the congregation and community for eighteen months following the flood. We also had resources to fund a team from the Presbyterian Church USA Disaster Response Program to work with front line workers who had responded to the disaster. This was a first in Alberta. These people had never had these sorts of resources directed to them and initially they struggled to see how important this post-traumatic work was for their health, their families and their professional well-being.

We believe the Town of High River is in much better spiritual and emotional shape today because we were able to respond in this way. The Conference worked with the High River community for two and a half years following the flood experience.

We were just about at a point to recommend to the General Council that the United Church examine its capacity to do the kind of disaster response work here in Canada that our ecumenical partners have being doing in the USA, when the Fort McMurray fire disaster hit in May 2016. Generous funding allowed us once again to hire a community minister to work with individuals and families affected by the fire and I hoped we would send in another team from the Presbyterian Church USA. I retired before this plan could be initiated. It was clear that the United Church ought to put disaster response onto its agenda. The Council at High River United Church developed a proposal which went to the 43rd General Council and a task group is now at work to develop a policy and program.

The life and work of Alberta and Northwest Conference flourished in the early years of the millennium. A conscious effort was made to ensure that Conference Meetings, Celebration of Ministry events and Regional Events took place throughout the wide geography that had always defined this Conference. Vision and imagination were expressed especially in the regional work as presbyteries discovered new ways to share resources and a degree of trust was built between urban and rural contexts.

When budget constraints put pressure on the regional staffing model, the Executive chose to review the model. The Conference Meeting in 2012 was challenging as the staffing model was revised and the regional and program staff eliminated. It is always difficult to have to say good-bye to people who have offered excellent and much needed leadership, and, though the Conference had chosen a new, leaner direction, it took time for people to accept the loss of the regional staff.

Following the 2012 Conference Meeting the Staff Committee recommended to the Executive that a Staff Committee was no longer relevant and asked that it be disbanded. The Executive agreed.

Throughout my time as Executive Secretary it was my conviction that the Executive Secretary's job was to build relationships. To build relationships with and among leaders in the Conference so the creative ministries and mission activities that yearned to come to fruition were given birth. To build relationships among in the interest groups in the Conference and to stand up for those on the margins. To build relationships with ecumenical partners that we might learn from and support one another. To build relationships with leaders in the community and in other organizations in order to maximize resources and avoid duplicated effort.

In my position I had a broad view of the leadership and of the issues in the Conference. I spent a good deal of time and energy bringing together people with

ideas and skills, common concerns, and interests. The results of their collaborations were unifying, strengthening and deeply creative. It was an organic process and allowed us to do far more than we initially imagined possible.

It was also true in the disaster response work as noted earlier. It was true in the regional work, in the personnel work, in the operational committee work.

This was particularly true in the Intercultural Ministry work. Collaborations led to the creation of the Kirk Centre in Edmonton, now home to several migrant congregations; to the oversight arrangements with the United Methodist Church of Zimbabwe; to the gifting of a church building by a congregation moving into an amalgamation to a thriving ethnic congregation.

I was the only Executive Secretary across the country that met regularly with ecumenical counterparts. Bill Phipps had created the impetus for the birth of this group during his time as Executive Secretary. The Bishops group, as we called it, met every other month for lunch. This group was collegial in nature and helped us all to connect to and to understand the theological and ecclesiological issues our respective denominations were facing. We looked to one another with respect for mutual support in the challenges of our work and our constituencies.

Working ecumenically can be challenging, especially as we are structured differently and have differing theologies related to our ecclesial life, but it is so rewarding. Building the new church in Slave Lake is great example. The Evangelical Lutheran Church in Canada, The Anglican Church in Canada, and The United Church of Canada each have a different understanding and structure of property ownership and stewardship, funding rules and programs, and decision-making authorities. The congregation in Slave Lake taught us all how to bring our best to the building of a new church.
It was a privilege to serve the United Church as Executive Secretary of Alberta and Northwest Conference. The opportunity to work with an exceptional staff and strong leaders, both clergy and laypeople throughout the Conference, was an experience I will always treasure.

I must confess that there is much in the church's new structure that I do not understand, not that I need to understand it. I wonder though, where the kind of ministry I participated in is expressed in the church now.



Lynn Maki

Margaret-Ann Armour, CM, PhD

The following tribute to Margaret-Ann Armour was prepared by Dr. Frederick Tappenden, Principal, Dean and Professor of Theology at St. Stephen's College in Edmonton.

Margaret-Ann Armour embodied, in so many ways, the spirit of St. Stephen's College. For more than three decades, she was both a fixture and a centrepiece of the College's life. Educator, innovator, consultant, mentor, leader, benefactor, and friend were but a few of her attributes. She was awarded the 2019 Order of St. Stephen's College in recognition of the incredible breadth of her life's work, which infused a love of the spirit of life into the fields of science and education. The award itself is inscribed with the word "Spirit," and colloquially this honour is referred to as the *Spirit of St. Stephen's College* award. As someone who fully embodied the spirit of the College's life and activities, it is only fitting that this honour be bestowed upon Margaret-Ann Armour.

Margaret-Ann possessed an incredible mixture of talents and personality. On the one hand, her sweet kindness and compassion extended to all without prejudice. On the other hand, she possessed an ironclad will coupled with perennial optimism. No challenge was too great for Margaret-Ann, and no hurdle could not be overcome. She never backed away from an obstacle; rather, when faced with impossibility, she welcomed the opportunity to find novel and unimagined solutions. For Margaret-Ann, creativity always triumphed over impossibility.

In addition to being a world-renowned chemist, Margaret-Ann was best known for her tireless promotion of diversity and equity in Science, Technology, Engineering, and Mathematics: the "STEM" disciplines. She was particularly known for her contribution to the establishment of WISEST (Women in Scholarship, Engineering, Science, and Technology) at the University of Alberta. As the University's first Associate Dean of Diversity (2005–2019), Margaret-Ann worked widely with elementary schools, secondary schools, post-secondary institutions, and private industry to expand the involvement of women in the STEM disciplines. In acknowledgment of her work, Margaret-Ann was recognized with scores of awards and honours: Member of the Order of Canada (2006), Fellow of the Chemical Institute of Canada (1989), a 3M Teaching Fellowship (1996), the McNeil medal of the Royal Society of Canada (1994), the Queen's Diamond Jubilee Medal (2012), the Governor General's Award in Commemoration of the Persons Case (2002), and seven honorary degrees.

As Margaret-Ann poured so much of herself into diversifying the STEM fields, she simultaneously was pouring so much of herself into the leadership of a small multi-faith college that enriches the spiritual, vocational, and intellectual capacities of its students through training in theology, art, and counselling.

Her 30+ years of service to St. Stephen's indicate that she had a full and complete educational vision, one that was not confined only to STEM but which more broadly embraced STEAM: Science, Technology, Engineering, *the Arts*, and Mathematics. Margaret-Ann understood more clearly than most that the nurturing of one's intellect requires also the nurturing of one's spirit; that the aptitude of the human being to solve complex, impossible problems is expanded when one's imagination is cultivated through the creativity that comes from reaching for that which lies beyond ourselves (that is, reaching for *the sacred*). Margaret-Ann was a person of Spirit in every way, and she embodied a vision of education that attended to the formation of the whole person: body, mind, and spirit.

Undergirding all her work in the sciences and at St. Stephen's, Margaret-Ann extended her strong faith, care, respect, and understanding to her local faith communities. After arriving in Canada from Scotland to complete a doctorate at the University of Alberta, she became a member of the United Church of Canada and offered herself in service to the church in many capacities, including chairing the committee administering the McGeachy Scholarship Fund, chairing the National Campus Ministry Committee, and offering ongoing support to the United Church Campus

Ministry at the University of Alberta. She was a leader, board member, chorister, and beloved member of her faith communities of Knox-Metropolitan United Church and Southminster-Steinhauer United Church, often using her skills as a chemist to illustrate spiritual concepts in sermons, children's stories, and discussions.

Margaret-Ann had a favourite definition of spirituality that she often shared with the St. Stephen's community: "[Spirituality is] the deeply held belief that we are inextricably connected to each other by something greater than us and that something is rooted in love and compassion. … it cannot be severed, but it can be forgotten" (Brené Brown). May the love and compassion that tied Margaret-Ann so tightly to the lives of many continue to do so now after her passing; may that vision of Spirit that she so clearly embodied never be forgotten; and may the memory of Margaret-Ann never be severed from the people and the causes that she championed throughout her life.

Memorial Plaque



The LORD is close to the broken-hearted and saves those who are crushed in spirit.

- Psalm 34:18

McDougall Stoney Mission Society Update

By Robert MacDonald

The Society has been quite active, especially by the President Brenda McQueen and the Board of Directors, including presentations at churches such as St. David's, Central, Cochrane, Hillhurst and Wild Rose. As well as activities with the Stoney such as a BBQ and at the Elbow River Camp (Calgary Stampede). Beginning in the spring, there was the annual clean-up of the historic site and a picnic. At the start of June, there was the making of a tipi, newly made for the site. There was a smudging ceremony by Charles Powderface at the regular spring service, held outdoors, with about seventy-five present. The possible plans for the restoration of the church were outlined. In July, there was a Family Fun Games in conjunction with Historic Calgary Week. Shortly after there was a Bison Celebration event complete with a bison chili. The site was open weekends for visitors, with Society members as docents. The usual fall service took place the second Sunday of September.

At the end of October, a special service was held to commemorate the Treaty Seven relationship, as the McDougall family was involved with the signing of the Treaty in 1877. Among those attending were the Minister of Culture, Multiculturalism and Status of Women, the mayor of Cochrane, representatives of Exshaw firefighters, the RCMP, and the Stoney Nation. On 19 October, the AGM was held at St. David's. The financials were approved, and the Board of Directors was elected, with a motion to include representatives from each of the three bands attending Board meetings passing with one collective vote. The proposal for restoration was again dealt with. Later, a Development Permit was issued by the Municipal District of Big Horn to begin the restoration (using salvaged logs from the original building, which were saved by the outside cladding). The Society once again provided food for the Stoney Nation Children's Christmas Nativity and Feast.

In January, the Stoney Nakoda First Nation appealed the Development Permit, arguing that the Society had not consulted appropriately on the use of the land nor made reparation for the residential school. They asked for the historic designation to be rescinded. At the hearing in Cochrane, after much research, the Society President rebutted the point of the appeal. At a members' meeting, events of the appeal were discussed. In addition, there was a presentation on the funding efforts and grants, the challenge of interpretation involving the telling of the Stoney story, with input from the Stoney, and the restoration and its limitations as it is an historic site. Provincial grants which had been obtained meant that there is a time limit to complete the restoration. A short time later news was received that the appeal was denied. In early April, a Building Permit was obtained and the cleaned logs and new material were at the shop of the contractor.

Plans for the summer of 2020 had to be revised due to the pandemic. However, there is ongoing work on planning of the interpretive walk. It should be noted donations of food were collected and distributed including for some families of Morley impacted by the pandemic.



Memoirs of a Moderator

By Mardi Tindal

"I beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling." ~ Ephesians 4:1-4

I remember greeting the 40th General Council with these words, immediately after my election as Moderator on August 14th, 2009 - an invitation to bear one another in love, in the hope of our calling.

Before the election I had invited commissioners to consider the hope of our calling in a time when life on the planet is threatened by climate change, and faithfulness is threatened by scarcity thinking; A fear that we don't have what we need. Scarcity thinking limits hope. But when we love the world as God loves the world, and when we remember how richly blessed we are as a community of faith are, then hope in our calling is revealed as abundant.

These words must have resonated in a General Council during which we heard impatient pleas from across Canada that we take bolder action on pressing ecological crises. Commissioners took the unusual step of referring one such petition for action by the Moderator, whoever that would turn out to be. It was a direction I would gladly undertake.

A few days later, I framed my theme as an invitation into *participating in God's healing of soul, community, and creation*. It is my conviction that these three concepts -- soul, community, and creation -- are bound together by invisible lines of force. Deep love for any of them pulls us into a stronger bond of love with all three, and the unity of the Spirit becomes more visible.

Do these words seem quaint in a time when we are focused almost exclusively on the more immediate hardship: loss, and grief of the Covid-19 pandemic? That is an appropriate focus for today; and when the threat of the novel coronavirus passes, as it eventually will, the threat of climate change will return unabated.

Here are a few vivid memories of how the bonds of soul, community and creation were made more visible over the three years of my term:

Copenhagen, Kindersley and The Canadian

My first international travel as Moderator was to join the World Council of Churches' delegation to the UN climate talks in Copenhagen, alongside former Archbishop Desmond Tutu and other church leaders from around the world. I was the only North American church leader.

Our ecumenical team was well received by many negotiating teams, but the eventual lack of international agreement was devastating. Upon my return I wrote an open letter to Canadians, 'Where is the Hope after Copenhagen?', which was then read aloud from 300 pulpits across the country on January 17th, 2010. It drew the attention of national media and garnered enormous support from both within and beyond the church. There were also some who publicly ridiculed a church leader for daring to speak about something seen to be secular rather than sacred -- as if we could just 'attend to our souls' while ignoring a threat to God's creation.

Extensive travel, across Canada and internationally, is part of a Moderator's job. I worried that the carbon footprint from my travel would seem to contradict my message. I asked the church for help and received it in abundance. The good people of St. Paul's United Church in Kindersley, Saskatchewan, for one example, replaced their boilers and took other steps to reduce their carbon emissions by 33.924 tonnes per year - far more than what was required to offset my trip to Copenhagen. Inspired, I expressed the hope that

that we would come to a point of being able to measure our national communal progress on carbon reduction. Some things take time. In 2018, the United Church launched *Faithful Footprints* with a goal of reducing our church's collective greenhouse gases emissions by 80% by 2050, a reduction in line with the Paris Accord. I'm delighted to serve as national mentor for this program.

In May 2010, Senator Grant Mitchell declared "You've given me hope" when I encouraged Canadian senators to support the Climate Change Accountability Act (B C-311), an act already approved by the House of Commons, which he and Elaine McCoy, both Albertans, were sponsoring in the Senate. In autumn of the following year, I was asked to speak to the first meeting of the all-party climate change caucus on Parliament Hill.

In early 2012, another extraordinary invitation came from Jigmi Y. Thinley, the Prime Minister of Bhutan: to serve as the Christian spiritual leader along with Jewish, Muslim, Hindu and Buddhist leaders at a special session of the United Nations Assembly called to develop a new economic paradigm. In his own way, he described the soul, community and creation forcefield in his invitation when he wrote, "you have played a pivotal role in demonstrating how genuine spiritual faith naturally engenders a deep sense of social and environmental responsibility." Diverse Christians from a variety of nations and churches were most gracious in having me -- this lay woman church leader from Canada -- lead the Assembly in prayer on behalf of Christianity. One particularly gracious Catholic thanked me for a fresh "Our Father" after I led the Assembly in prayer using Jim Cotter's version of the *Lord's Prayer*.

Enthusiastic Town Halls on Climate Hope were a joy during my travels to every conference across Canada. We encouraged one another with inspiring stories, stirring hymns and compassionate prayer, opening our souls and communities to the transforming power of the Spirit. Media helped spread the word, largely due to my unusual mode of transportation. Thanks to VIA, I was able to board The Canadian for what became known as *the Spirit Express*, one of the ways in which I could travel with a lighter footprint.

Prisons, Partnerships and Peace Centre

A manual for the Armed Forces of the Philippines declares that church and religious bodies have been infiltrated by communists, because "liberation theology promotes the idea that everybody is equal in the eyes of God."

It might have been laughable. But I was in Manilla at the time, standing with a local minister. I understood that he was showing me a secret document that declared him a target and could well result in his death. It was a chilling reminder of the many places, like the Philippines, where seeking to follow Jesus can be deadly.

I was in Manilla with a small World Council of Churches delegation. Our goal was to bring attention to the imprisonment of 43 healthcare workers whose crime was serving poor people in remote areas. By choosing to do this work, they were risking torture, imprisonment, and even their lives. We met with them in prison and with the government's Secretary of Justice Leila De Lima in her office, where we made the case for liberation. Shortly thereafter, a few days before Christmas, almost all were released, including Mercy and Judilyn, new mothers who had given birth during their ten months of incarceration.

This was among many moving visits to courageous global partners, not only in the Philippines, but also in Haiti and the Middle East.

And then there are the courageous leaders within Canadian communities where people also suffer, including Indigenous communities are suffering from the legacy of the Indian Residential School system. I bore witness to countless of these painful stories and

responded on behalf of the church, and I came to understand the truth of retired Chief Justice Beverley McLachlin's statement that Canada attempted to commit cultural genocide through the residential school system. Over several years, I participated in the launch of the Truth & Reconciliation Commission, five of its national events, and then (as past Moderator) at its formal conclusion.

Living into truth and reconciliation is part of our Church's ongoing commitment to the healing of community. In Fort Normandeau, Alberta, the site of Red Deer Industrial School settlers and indigenous people came together at the end of June 2010 to speak truth about our shared history. The gathering, *Remembering the Children*, was an initiative of Sunnybrook United Church in partnership with the Hobbema, Nisichawayasihk Cree Nation (Nelson House, Manitoba), Paul First Nation, Stoney Nakoda First Nation, Saddle Lake Cree First Nation, Whitefish First Nation (Goodfish) and the Metis Nation of Alberta.

I wrote about my experiences that day as I listened to the names of former students of that school, the grandparents, and great-grandparents of many of those present. Among other things it was an acknowledgement of what had been taken from the current generation. I overheard a mother tell her child that the words and symbols of that day which commemorated their ancestors' suffering were "good medicine." That account is now included in some McGraw Hill school curriculums, where I hope it may spur more such gatherings.

Remembering the courage, grace and generosity of survivors inspires healing work. I hold and pray with an eagle feather, a gift from Lottie May Johnson of the TRC survivors' committee. I wouldn't know where to begin and end describing the gifts that I received from generous Indigenous communities during my term, including my given Gitxsan name, Stik'eekwxw guum Giigeenix, Sister of the East.

When we begin out of love for our community, we allow ourselves to be transformed. This was brought home to me on a visit to the Moncton Peace Centre, rising on the site of an older, downtown congregation. Today, a new facility, growing out of the historic church, houses dozens of community service organizations.

A Moncton social worker told me, "The United Church exemplifies a commitment to this community. This is a jewel in the city where people will come to find peace in their hearts."

Ultimately, it all comes back to soul

Those of us who pursue the work of healing know that it takes a lot. We all need opportunities to reconnect with the hope of our calling, to remain healthy and whole for our work in the world. That's why I loved facilitating retreats for clergy and lay leaders during my term. I hope it fed their souls as much as it fed mine.

Those of us who have grown up in the United Church of Canada are accustomed to its sometimes-unruly processes, balancing a passion for justice with an imperative of inclusion. It gets messy sometimes. We may have trouble seeing what a glorious 'camel' our beloved committees have created. Journalists have sometimes asked me how the United Church can tolerate the apparent mixture of what they would term orthodoxy and unorthodoxy in our language of faith.

After one such interview, I was delighted to see this letter to the editor: "I am a real admirer of the United Church, and your resistance to embrace a false orthodoxy. I find the UCC to have a mature and measured response to a complex world. I wish more institutions had that same inner strength. I definitely see my own life issues and questions reflected in your interesting and nuanced approach to theology and the world."

There are many different languages for soul and inevitably, for those of us in the United Church, all of them take us into care for community and the world God loves. We share a powerful force field of love.

Discovering the history of the Winterburn United Church involved accessing many different sources of information, from Presbyterian minutes to the Edmonton Bulletin, to histories of other churches. *(most research was done by Belle Harris and Valerie Harris)*

Faith in God as Creator and Preserver, Father and Friend, is peace.

William Day Simonds
(Found in the minutes of a Church meeting held in 1919)

THE EARLY WINTERBURN CHURCH

Winterburn Church (later Winterburn United Church) was built in 1900 on property donated by Mr. George Welbourn who came west to the Edmonton area from Galt, Ontario in 1891. He and his wife Anne, both teachers, were offered positions to teach Cree children on the Lepotac Reservation, named in honour of the first Band Chief Enoch Lepotac. This area is now known as Enoch (west of Edmonton).

The Welbourns' arrival in what is now Edmonton was only the second trip of the newly built Calgary–Edmonton Rail Line which ended in the settlement of Strathcona, across the North Saskatchewan River from Edmonton. Travelling too were Mrs. Henry Griesbac, mother of William Griesbach, lawyer, future Edmonton Mayor and Alberta Senator, and Mrs. Alex Taylor, wife of Edmonton business man Alex Taylor, a city founder after whom Alex Taylor School is named). The Welbourns arrived at the small one-story shack surrounded by bush. With no bridge across the river, they had to drive a 'democrat' wagon down the hill to a ferry.

The Welbourns first stayed at Jasper House hotel and then with Presbyterian minister Rev. Dr. D. McQueen. He drove the Welbourns to the Lepotac Reservation where they fell in love with the countryside. They lived and taught on the reserve until 1893 when the Government changed First Nations education and the children were sent to Regina for schooling.

The Welbourns moved into the growing town of Edmonton where he taught at the Edmonton School while also establishing a farm west of Edmonton. He stopped teaching in 1898 and in December moved his family to the farm. The Welbourns were faithful church goers, but the distance back to Edmonton for Sunday services (especially during Edmonton winters!!) was not practical. As there was no 'real' church in the area, Sunday services were held at neighbourhood homes until the Welbourns donated part of the northwest corner of their property for a church building "beside some railroad tracks" approximately 1 mile west of the present church site.

According to the minutes of the February 28, 1900 Edmonton Presbytery meeting, Welbourn Settlement applied to the Board of Management of the Church and Manse Building Fund of the Presbyterian Church of Canada for financial assistance. Welbourn Settlement was given a grant of $80 to help build a church. Construction started in the spring of 1900.

Following a building bee, with lumber and logs hauled by ox cart from Lethbridge and the women supplying "lots of food," the 1900 Presbyterian year-end annual meeting records that the Welbourn Church at Welbourn Settlement had been completed. The land title was dated November 13, 1900.

As late as 1910 people were still calling it the Welbourn Church though the area officially became Winterburn with the opening of the Post Office in 1904. Winterburn remained a rural farming community.

Winterburn Church was part of a larger Presbyterian charge. Services were led by various ministers from surrounding areas. Beginning in 1909 Winterburn Pastoral Charge was served by Rev. John Wood, minister at Chalmers Church in Edmonton. Although there are no congregational records available from the years 1900 - 1919, the Edmonton Presbytery ensured pastoral service to its dedicated congregation. Surviving congregational records begin in November 1919 and continue until 1934. Records of Sunday collections continued until July, 1939.

On May 15, 1925, the Presbyterians at Chalmers Church in Edmonton voted to join the newly-forming United Church of Canada (UCC). All persons on the communion roll prior to December 10, 1924 had the right to vote and "no hands were raised in opposition." The Chalmers retained its name and location

building with Rev. John Wood continuing as minister. At Winterburn Church there is no recorded formal motion but the congregation followed Rev. Wood's lead, joining the newly formed UCC. In August 1925, at a congregational meeting, he explained Winterburn's new status as a congregation in the UCC, part of the Calder/Chalmers field. He estimated that the cost to Presbytery of running Winterburn United Church full time would be $550.00 per year.

Owing to its limited finances, a November 1928 congregational meeting was called. Presbytery delegates Rev. Smith and Mr. Wilson. proposed to add Calvin United Church to the Calder field, with Winterburn taking the afternoon service. Winterburn objected to the time change but there is no record of any decision.

In 1929, a Presbytery committee joined Winterburn with the Calvin, Calder/Chalmers and Riverside charge. In May, 1929 "The Boards of Calvin and Chalmers Churches jointly request that the two Congregations, along with Winterburn, be constituted a self-sustaining charge under the present minister of Chalmers and Winterburn, Rev. J. Wood." However, Rev. Wood was moved to Bellevue and Rev. Gilbert Langille provided services at Winterburn, Riverside and Calvin United

In May 1931, Rev. Langille and Rev. Ellison of Jasper exchanged places. The Ladies Aid contributed to salaries and moving expenses. In 1934 Rev. Seiber came from the Protestant Home for Children and served until December 1939. Winterburn then was unable to obtain the services of a minister but members of the congregation such as Mrs. Lydia (John) Suder, helped to provide pastoral leadership. Mrs. Suder taught Sunday school every Sunday and led church services every other Sunday.

In May 1944 Rev. W.T. Young arrived and remained until 1945. From 1946 to 1949 Rev. G.J.A. Larue provided pastoral leadership. At this time Winterburn was placed in the Jasper Place pastoral charge.

In the spring of 1949 Tom Davies of Edmonton Presbytery approached Rev. Hart Cantelon, Dean of Christian Education, Alberta College to ask if he would assume responsibility for Jasper Place and Winterburn United Churches along with his college duties. Cooperation between the college and the congregation allowed him t combine teaching and pastoral work. This arrangement continued for three years. In the fall of 1952 he continued full-time with the Jasper Place charge which included Winterburn.Rev. Cantelon was replaced by Rev. W. Burgess in June, 1955. For a few months, three gentlemen from Jasper Place Church, Mr. Harback, Mr. Hanks and Mr. Bowkett, offered services.

One late winter Sunday, a severe storm impacted the conditions of the area's dirt roads. After the service, a number of cars heading north had to back up when the lead car got stuck. All had to back up to the church, turn around, head south to Highway 16 (now Highway 16A) "and take the long way home". Mrs. Irene Stewart lived half a mile from the church but that day had to go five and a half miles to get home. Shortly after, an anonymous interested party offered the board $100 to help move the church to a more accessible spot.

Moving the church closer to Winterburn corner had been mentioned as early as March 27, 1947. In 1955 a decision had to be made either to build a new church or move and remodel the old one. Messrs. Harback, Hanks and Bowkett, who had been paid for their services, returned this money to the church to start a building fund. At a meeting in March 1955 the bid from F. J. Fishburn to move the church was accepted.

Late March 1955 the church was moved north of Highway 16A on what is now 215 St., Edmonton, to an acre of land donated by Sam & Martha Potter. Mr. Potter's family had homesteaded in the area and he had been one of the church's earlier trustees. April 7, 1955 $300 was paid for the move.

During the move, weather and road conditions were not ideal. The basement was to be 14 feet longer than the building to accommodate some extension, The church was placed on cement blocks until the basement was ready. The move was completed in August, 1955.

Some refurbishment was required but Sunday services continued. Rev. Burgess suggested obtaining use of a room at nearby Winterburn School for Sunday school classes. Mrs. Irene Stewart, at that time a

teacher at the school, and Mrs. Jean McFayden contacted the School Board. Not only was a room made available for Sunday School but also a room for church services. Work bees continued and in the fall of 1957 full services resumed in the newly refurbished church. New families began attending and Sunday school grew to between 40 and 50 children. When it was held in the new church basement, the congregation could sometimes hear the children during the service!

Though it had been part of larger pastoral charges, by the mid-1950s, Winterburn was not connected with other congregations. Because of its small size it was difficult to find a minister to provide full time pastoral support. In June of 1957 Dr. Young from Alberta College, informed the congregation that Presbytery would consider assigning a student minister, Mr. Bill Briggs, to Winterburn. The congregation also wanted the service moved to an earlier morning time.. Mr. Briggs would be the first United Church student minister at Winterburn ... but not the last.

In 1960, Rev. E. R. Schwarz, served as minister. Also in 1960, when St. Albert United Church renovated, Winterburn accepted a donation of church pews. At the January 1961 annual meeting, special guest Rev. Cantelon returned for the 'burning' of the church mortgage. Church trustees Mr. Potter and Mr. Buckhotz assisted.

At the same meeting, building committee was asked to look into the possibility of a new Christian Education Wing. In August 1961 a ways and means committee was appointed. By year end, including pledges, a bank loan, a loan and a grant from the Home Missions Board, $12,000 was available. In the spring of 1962 ground was broken for the Education Wing by Rev. Dr. Young, and Rev. Schwarz. With help from members of the congregation, the building was completed the following year.

In 1965 Rev. Schwarz left Winterburn. Pastoral duties were again filled by student ministers sponsored by St. Albert United Church.

Winterburn Church has a history/ tradition of closing for the months of July and August as initially families required those two months to work the farms. Services usually started again in September. This made it easier for student ministers as it matched their school year. In 1972 Rev. Eziekiel Martin, a retired army chaplain, filled the position of minister.

In 1975, when the UCC celebrated its 50th anniversary, Winterburn Church celebrated their 75th anniversary. The anniversary service was held on October 5, 1975 with special guest Rev. Hart Cantelon in attendance. An anniversary dinner was provided by the U.C.W. at the Winterburn Community Hall. A few years later, the Church parking lot was finally paved to make it easier for the congregation and easier to maintain.

Rev. Martin retired in 1979 and services were led by student minister Mr. Rick Prieston, followed by Rev. L.J. Musto from St. Albert for one year. Many years later, in 2017, after semi-retiring Rev. Prieston, came back to Winterburn to lead occasional services.

Rev. David Beckwith who had received his Theology Degree at St. Stevens College in the mid-1960s, a full-time lawyer and part-time minister, came to Winterburn in 1981. In 1996, he resigned for health reasons. His sister has been Winterburn's organist and choir leader.

The church then welcomed student minister Ray Olson to provide pastoral leadership. His enthusiasm and love of music provided some new experiences for the congregation. In 1998 he returned to Saskatoon to complete his education but came back to Winterburn around 2015 to lead occasional services and serve as Winterburn's liaison to Edmonton Presbytery

From 1998 to 2012, with support from Presbytery, retired minister Rev. served at Winterburn.

Since that time, although Winterburn has not been able to able to support a full time or part time minister, the Church continues to provide services led by retired ordained ministers, lay ministers, members of the congregation and guest speakers.

Since the early 1900s, Winterburn has had strong support from its women's organizations, first the Ladies Aid and later United Church Women (UCW). These ladies helped raise money for the church with bake sales and special events such as the Winterburn Community Fall Turkey Supper, begun in the 1960s and usually held in late October at the Winterburn Community Hall. The UCW cooked and served these suppers for many years, at

times feeding over 200 people. As the Winterburn area became part of Edmonton the population changed and the suppers ended in the late 1980s. The UCW also supported Bissell Centre, Hope Mission, and other city organizations including WIN House and the YESS, with donations of monies and/or needed items. The UCW group disbanded in the early 2000s but the women of Winterburn continue to provide whatever support is needed.

Earlier in Winterburn's history there had been both adult and children's choirs. The adult choir has continued throughout the years. Today the choir is a small dedicated group who are an integral part of Sunday services. Under the direction of the choir leader, who is also the church organist, the choir provides music to "Sing *to HIM, Sing HIS praises ".* Winterburn is blessed to have a full-time organist and two other members of the congregation who are available to play if called upon.

Winterburn Church hosted Cubs, Scouts, Brownies and Girl Guide troops in the 60s and 70s and has been the site of many weddings, funerals and other special occasions.

As the sanctuary holds only about 75 people, some events are held in the Church Hall. Vandalism in 2019 destroyed three stain glass windows in the sanctuary and Sunday services were temporarily held in the Church Hall.

November 13, 1900 to November 13, 2020 – this year, Winterburn is celebrating 120 years in service to GOD. We have been blessed over the past 120 years with ministers, lay ministers and strong worshiping congregation who have for 120 years, shown dedication and ongoing commitment to Winterburn Church.

For this and all our blessings over the past 120 years, we are ever thankful to GOD.

Reverend Dr. Neville L. Smith marks 50 Years of Ministry.



Neville and Joan Smith

Neville Smith worked as a Civil Servant in the Federal Government of the Netherlands Antilles before studying for the Ordered Ministry of the Church. After graduating from Theological College in 1970, he began formal ministry. This ministry encompassed the English and Dutch Caribbean, the Netherlands, Alberta and Ontario in Canada. Over the yeas he served in many congregations as pastor, preacher and pioneer and at all levels of Church governance; in numerous civic agencies, cultural and social organizations all over the world. He promoted love, compassion and social justice for all, regardless of class, colour, country or creed. Dr. Smith is the published author of several books and columns. At the end of 2016 Reverend Smith retired after 46 years of active ministry.

in 2018 after almost 48 years of marriage and unfortunately less than two years after retirement. Joan had served with Neville in Team Ministry in various parts of the world. Their marriage produced two daughters - Suzanne and Nichole, both University graduates. The Journal joins with many in marking this milestone of ministry.

The Rev. Dr. James Milton Pritchard: President of the Conference, Pastor, and Chaplain

By Rev. Austin Fennell (Ret.)

J.M. Pritchard has been a person of influence in the history of Southminster United Church in Lethbridge. He played a prominent role in the formation of that congregation when Knox United Church and Wesley United Church joined together in 1935.

Pritchard was born in Wyman, P.Q. on April 25, 1890. His parents were James and Eliza (nee. Dowd) Pritchard. He received a B.A. degree from the University of Toronto in 1912 and attended Knox Presbyterian College from 1912 to 1915. He received a Bachelor of Divinity (B.D.) degree from that college. He was ordained by Toronto Presbyterian on April 30, 1915. The first church he went to as a mission was Spirit River, Alberta. It was a multiple point charge that included White Mountain and Burnt River Presbyterian Churches. From there, he moved to Wetaskiwin Presbyterian Church in Alberta (1918-1922) In 1922, he moved to St. Andrew's Presbyterian in North Bay, Ontario and then was called to Knox United Church in 1929.

He received the honorary degree of Doctor of Divinity from St. Stephen's College in Edmonton in 1940.

James married Margaretta McGiffin in 1917. She was a graduate of MacDonald Finishing School. The couple had four sons: Fred, Murray, Blake, and Jim. They had no running water in their first home and the family has pictures of Margaretta chopping wood for the kitchen stove and pumping water from a well.

The late 1920's and early 1930's were the years of the great depression. In cooperation with other churches in the city, Knox supplied refreshment to the unemployed. Knox experienced financial shortfalls and decreased the salaries of the minister, organist, and the caretaker. Some funds were borrowed from the bank in order to pay church expenses. When Pritchard took ill in 1934 (he was absent from the manager's meetings in 1931 and periodically thereafter), the decrease in his salary was postponed. Pulpit Supply was secured when Pritchard was ill. A special relief committee was created to handle the Benevolent Fund of the church. Pritchard undertook providing leadership with annual canvasses after he returned from his illness.

Pritchard showed leadership ability at the beginning of his ministry at Knox. He was very active in promoting the Missionary & Maintenance Fund. He offered to organize a youth group and some fifty young people joined. He agreed to provide cooperative worship services with Wesley during summer months and supported negotiations for the sale of Knox to the Baptists. He led the planning to retire the mortgage on the church and spelled out objectives for the church, including, support of a Mission Field, that efforts be made to increase the of the congregation, and that necessary funds be raised to renovate the basement of the church.

Pritchard was part of the move in Knox and some other churches to provide help to the unemployed in the city. He joined the move with Wesley to seek ways in which they could cooperate. Another attempt was made to bring the two churches together and meetings were held to explore common interests. Suggestions were made that all three United Churches in the city should join together. Extensive discussions took place about a three-church union. Knox held a vote in March of 1932 about such a union, however two-thirds of the congregation voted against the proposal.

The record shows that Pritchard was greatly appreciated for his leadership throughout these discussions.

When salary talks came, Pritchard argued against an increase since so many people were unemployed. In fact, he argued there should be a decrease. He did ask, however, that there be an increase in church attendance. In January 1934, Pritchard was ill again. He accepted a further decrease in his salary. Taxes on the church were unpaid and the bank was asking for payment on the loan on Knox. In February, Pritchard was back to church meetings under a doctor's care. McMinn of Wesley had come to the aid of Knox during Pritchard's illness. If well enough, Pritchard assured the Official Board that he would preach at the anniversary service. His illness returned but he was back to work when he recovered. Joint summer services were held with Wesley. In the fall of 1934, he agreed to join the planning of the 50th anniversary of the city of Lethbridge.

Pritchard continued his great interest in the M&M fund. In January of 1935, he chaired the conference M&M fund committee. In the same month, a letter, dated January 14, was received by Knox from Wesley. In it, Wesley outlined their financial problems. Knox named a committee of five to meet with Wesley to see how they could help. Pritchard chaired that committee. It made two proposals: to amalgamate, or to sell Knox to satisfy the mortgage.

In late March, Great West Life representatives came to Lethbridge to meet with Knox regarding its mortgage with the company. It learned that Knox was prepared to sell their church to the Baptists for $17'000 and would apply the money to retire the mortgage. At the same time, Pritchard decided to go to the headquarters of the church in the Easy regarding the M&M fund.

In 1935, Pritchard persuaded the board of Knox United Church to enter discussions regarding union with Wesley United Church because of the financial crisis facing Wesley. Wesley was unable to pay off its debt to the Great West Life Insurance Company of Winnipeg and the company was about to take legal action against the church. The outcome of the discussions was that the two churches agreed to unite. The Knox Board felt that the decisions should go to the congregation. Dr. Fairfield, who had many times provided leadership in the church, expressed his opinion: "It is our responsibility as a Christian church to amalgamate." The board voted: twenty-three in favor; fourteen against. The congregational meeting voted in favour. In May, the Board named some its members to work on steps to amalgamate. The Board recorded in its minutes of April 16th the excellent manner in which Pritchard conducted the meeting, and all agreed.

On May 19, 1935, Pritchard sent a letter to the Board, resigning his position as minister of Knox. He requested a "change in pastoral relations."

The Wesley minister, the Rev. A.K. McMinn, accepted a call to an Edmonton church and the Wesley congregation was more than happy to invite Pritchard to become the minister of the newly-formed congregation. He began his new role on the first Sunday of September in 1929. The church was renamed to Southminster United Church and Knox united was sold to the Baptists.

Among the first decisions to be made was who was going to be named as organist and caretaker. The organist, Ryhddid Williams, at Knox, had a high reputation in the city and was very successful in music festivals. He was chosen for the position. An application had been received from a Rev. Rigger to be Pritchard's assistant but it was filed. No other minister served in Southminster during the time of Pritchard's ministry.

His salary was set at $3000 per year, and he was provided with stenographic assistance.

At the next meeting of the Official Board on October 1935, a decision was made to continue the radio broadcasts at CJOC. While originally the broadcasts were twice a month, they were reduced to once a month in September of 1937. At the same meeting, the Board approved the sale of the Wesley parsonage as part of the financial package agreed upon with the union of the two churches. Attendance at church services showed an increase in the mid 1930's. Pritchard agreed that a Deaconess be hired and expanded his interest by accepting appointment as Goodwill Ambassador to a church in Helena, Montana. Their minister would provide summer supply to Southminster. Pritchard planned a "Fireside Hour" to follow the evening worship service. In January of 1939, attendance reached its highest point since the amalgamation of the two churches. Sunday School numbers had increased making new classes necessary. Miss Sharpe was the new deaconess. Miss Davidson led the new Dramatic Society. Pritchard suggested that a picnic be planned for the fall of 1939 and raised the question of how Southminster would help the effort of World War II. Plans were made to bring together the men of the church. The Union Jack was to be hung in the hall or Sanctuary.

At the annual meeting of the United Church Conference in 1939, he was elected President of the Conference, a significant honour among his peers. He held this position for a year.

Pritchard's idea of an Honour Roll for those in military service was approved. When the military chaplain for the Lethbridge District took ill, Pritchard was invited to be a part-time chaplain. The Church Board approved, providing he got his own administrative assistant at his own expense to held him deal with the extra responsibilities he was assuming.

In January of 1941, Pritchard was ill again but was back at work in June. In April of the following year, he advised the Board that as of September of 1942, he had been appointed Superintendent of Home Missions for Central and Northern Alberta.

He faced major surgery at the end of May and asked for leave of absence for the month of June with a month of vacation to follow. He was back to work in May of 1942.

He died suddenly on the operating table June 6, 1942.

The Lethbridge Herald wrote, "His death comes as a great shock. No minister in the whole of Southern Alberta was more widely known and high regarded… His life was devoted to the cause to which he had consecrated it. Quiet and unpretentious, diligent in well-doing, broad-minded, and generous spirited. The influence of his personality and good works will abide through the years. His had a well-earned recognition as a good and faithful servant." (*The Lethbridge Herald*, June 8, 1942, p.6)

The Board invited Mrs. Pritchard to live in the manse until September 1st with a $750 allowance. The Board established a fund to aid the Pritchard family. The fund was generously supported. Blake, one of the Pritchards' son, offered himself to ministry. The Board recommended him to the Presbytery for training.

(My thanks to Jocelyn Pritchard, wife of Blake Pritchard and daughter-in-law of James Pritchard, Southminster United Church archives in Lethbridge, St. Stephen's College in Edmonton, the Presbyterian Church of Canada archives in Toronto, and *The Lethbridge Herald* for their help in researching this article).

Home Missions Part 1

By Robert MacDonald

For over a hundred years in Alberta , the story of the Canadian Methodist and Presbyterian Churches to 1925 and subsequently the United Church of Canada was, in large measure, the story of Home Missions. Many congregations got their start with Home Mission grants, and many continued to receive aid for salaries and travel. This is but a sketch of the work of Home Missions. It does not include the important work of the Women's Missionary Society in supplying nurses, teachers, deaconesses, matrons and workers in institutions. There are several threads to the story and some warrant larger treatment.

The involvement of these churches began with missions to the aboriginal (Indian, First Nation) populations. In 1840, four missionaries were sent to Hudson Bay territory by the British Wesleyan Methodists. Rev. Robert Rundle arrived at Fort Edmonton in early September . He travelled to aboriginal camps for eight years, converting and baptising. Only when the Canadian Conference of the Methodist Church took over could a Home Mission era begin. In 1855, that Conference sent Rev. Thomas Woolsey and Rev. Henry Bird Steinhauer west, the latter initially to Lac La Biche, the former to Fort Edmonton. In 1857 Woolsey, with the help of native Benjamin Sinclair, re-established Rundle's Pigeon Lake mission while Steinhauer, an Ojibway from Ontario, moved to Whitefish Lake where he would minister until his death in 1884. Woolsey was assisted by the Metis Peter Erasmus as he continued to visit camps and posts such as Rocky Mountain House. As Erasmus noted, the missionary served in many roles including as 'doctor'.

John McDougall, who arrived a few years later, also noted the many roles of the missionary. Woolsey's correspondence with the secretary of the Wesleyan Missionary Society contained requests for medicine. However, as Erasmus indicated, the hardship of travelling to camps, even when he was ill, took a toll on Woolsey's health. In 1867 Erasmus assisted five chiefs in a petition to the Home Missions Board asking them to send a teacher.

In 1860 Conference appointed Rev. George McDougall, who had served at Rama near Lake Huron and been ordained in 1854, to Norway House (Rossville) as Superintendent of the District. Two years later he toured the district, and while visiting Woolsey at a new mission at Smoky Lake, McDougall decided on a better site east of Fort Edmonton on the northern bend of the North Saskatchewan. There they established Victoria Mission and a few years later settlement began. In addition, with his son John--guide, interpreter, hunter--Pigeon Lake was reopened. Supplies for these missions had to be transported by Red River cart from Fort Garry, treks described both by Erasmus and John McDougall in memoirs. Contact was re-established with the Stoney in whom the influence of Rundle was still evident. On a number of occasions, the McDougalls (John was ordained in 1872) travelled back to Ontario to get subscriptions as well as to promote the missions. George McDougall's periodical reports to Home Missions were printed in the Board's reports and letters were published in *Missionary Notices*; these included requests for medicine.

In 1873, fulfilling a promise, the Morleyville Mission was established in the Bow Valley and a church there, the first in southern Alberta, was constructed two years later. A planned mission in the Pincher Creek area was postponed when George McDougall died in January 1876 while on a hunt. John McDougall was appointed Superintendent of the District. He remained in Morleyville as other missionaries and settlers began to arrive in the west. When Rev. John Maclean arrived in 1880, he took over the Fort Macleod mission begun by teacher Elizabeth Barrett.

Education was a priority and the Home Missions Board was involved in the residential school programme , but the McDougall Orphanage at Morleyville should not be confused with later controversial developments. Day schools were also established, one of the reasons for the closure of the Orphanage in 1910. The Red Deer School, before it was transferred to the Edmonton area, has been discussed in Vol. 6 of this Journal.

In 1926, Home Missions Board was responsible for five aboriginal missions. In 1942, Superintendent Rev. Thomas Powell indicated Home Missions supported nine missionaries. By 1948 the Board was responsible for two residential schools (Hobbema and Duffield) as well as three missions. Responsibilities included facility management, including a manse built at Hobbema in 1927. In addition to government funding of the schools, in 1949, Duffield received $817 for salary and $50 in travel grants, Hobbema $1930 and $230, and Saddle Lake $2100 and $200 respectively. Grants were increased the next year and continued. In 1962, Saddle Lake-Goodfish Lake received $4468 in grants, while Hobbema got $2866 and Morley $5493. There were other aspects to these missions. For example, in 1953 the missionary encouraged some in Hobbema to contribute through envelopes and indeed the community sent money to the Missionary and Maintenance Fund. By 1952, High River Presbytery and later High River congregation took responsibility for Eden Valley which had been neglected. In 1963, Eden Valley received $1185. When clergy were not available, lay people like Peter Shirt in Goodfish Lake continued the work.

The second thread of the Home Mission tapestry dealt with those of Chinese and Japanese descent. The earliest and most enduring were the Chinese missions. As an identifiable Chinese district had emerged by in Calgary by 1901, the first work began as a collaboration of several churches, including Knox Presbyterian. This population was affected by the head tax and also, until the post-Second World War period, a ban on family re-unification. The early Chinese tended to come from southern China and spoke Cantonese so, for the most part, the mission was served by Cantonese-speaking clergy. In 1949, Home Mission grants were $550 for salaries and $230 for travel. In 1962 the amount was $3123. A new building, containing a sanctuary with a gymnasium above in an attempt to attract young people, was constructed with the help of Home Missions in 1953. Only as the era of Home Missions ended did the congregation become self-supporting.

Further north, in Edmonton, a Chinese mission associated with All People's Mission was born in 1921. Like Calgary, Chinese-speaking clergy led, including C.P. Leung and Fong Rickman. Like its counterpart, the mission depended on Home Mission grants. In 1946 Leung received $1100 for salary, while in 1963 the congregation obtained $2300. In June 1963 a new Chinese United Church was dedicated, described by Superintendent Rev. Thomas Hart as a good plant of which the church could be proud. The Board hoped to reach out to the young and new residents.

Less well-known, perhaps, was the Japanese Mission in Lethbridge, a story told by George Takashima in Vol. 25. Japanese had settled in southern Alberta, drawn by the coal mines and by agriculture including irrigation and sugar beet farming. Though most were Buddhists with a temple at Raymond, United Church Japanese ministers were in the area from time to time. With the relocation of Japanese Canadians from the west coast in 1942, over 2000 evacuees came to southern Alberta to work on farms in areas such as Picture Butte, Coaldale, Iron Springs, and Nobleford. As a result, the Home Missions Board sent Rev. J. Kabayama who had ministered in Ocean Falls, to southern Alberta where he began organising the Southern Alberta Japanese Church based in Raymond.

Home Mission reports indicate his mission was formed to provide “the Christian community with a sense of belonging". He ministered to the scattered flock by bicycle. He did encourage young people to engage with the United Church in their communities. Some relaxation of federal rules led Home Missions to purchase a manse (as a centre for outreach) in Lethbridge in 1947, one third paid for by the congregation. In 1949 all restrictions were relaxed. Rev. Kabayama

was replaced by Rev. Yoshido in 1950, by which time services were held in Southminster United Church in Lethbridge. With one exception, subsequent clergy were sent from the United Church of Japan. Women in Taber purchased a small building for the Japanese Canadians to worship there. Despite the presence of clergy, membership did drop but Japanese language classes were started, especially as second and third generation children were more likely to be integrated. A hall was purchased in 1948 and inaugurated in 1950. Through this time the church was aid-receiving. In 1949, it amounted to $1600 in salary and $230 in travel. Three years later, it rose to $1900 and $400 respectively.

A satellite United Church was established in Calgary, and the minister from Lethbridge travelled once a month for services. Part of the Home Mission grant was to cover this activity. Further north, in Edmonton, along with other groups, Japanese Canadians had been associated with All People's Mission, with numbers increasing after the relocation. Home Mission support was through that Mission.

The third thread dealt with the New Canadians, often termed non-Anglo-Saxons in the literature (though the term ignores the Celtic element of English speakers). What were also called Galicians, Bukovenians and Ruthenians (Ukrainians) began moving into the region, especially east of Edmonton beginning in the 1890s but especially after 1900. Protestant churches and others were concerned about a perceived need to integrate these people, not just in terms of the English language. The settlements were spurred by railway expansion, aggressive federal recruiting and the attraction of cheap land. John Webster Grant has outlined the Presbyterian attempt to create a Presbyterian/ Independent Ruthenian church in Vol. 5.

For the Methodists, as early as 1893 Rev. George Hanna from Edmonton had preached in Lamont where Parry Sound people had settled. A union church building was constructed in the new town in 1906. Around this time a medical missionary doctor, Albert Archer had also located there, first in Star in 1903 and then Lamont in 1906. A typhoid epidemic in 1907, in which Archer and his wife treated patients in a tent in their backyard led to concern about a lack of a hospital. Archer had been involved in the committee to build the union church, and asked his father, a Methodist minister, to press the church board to sponsor a hospital. With about $13000 raised locally and $2500 from the Home Missions Board, the Lamont Hospital was established. The Superintendent of Missions at the time, Rev. T.C. Buchanan, agreed that the Methodist Church would be responsible for the operation of the facility. The further story of the hospital will be detailed in a later section but suffice it to say it was symbolic of the outreach to the Ukrainians. Other communities in this region included Vegreville, Mundare, and Mannville. To the north of the river were Vilna, Wasketenau, and Smoky Lake near Victoria Settlement. Protestant churches were established in these areas, partly in hopes of conversion but also to serve the English speakers. The size meant they were aid-receiving. In 1949 Andrew received $1350 and $140, while Mannville got $150. Two years later Andrew got $1400. Smoky Lake received $1170 and $200, though earlier it had received a grant to paint the manse. This increased to $1309 and $615. By 1959 this had been reduced somewhat. In 1962, Vilna received $4000. In Edmonton, All People's Mission included not only Ukrainian and Polish but also many other groups in that area of the city, a particularly important mission during the depression.

The church also had a mission to French Canadians. This was primarily the work of Rev. John Duclos whose origins were from both Quebec and New England.

The story of his efforts, especially in the Bonnyville area, are documented in vol. 22. Briefly Duclos had attended the Presbyterian Evangelistic Institute in Pointe-aux-Trembles where he learned French and where the evangelistic spirit took hold. After stints at Queen's, Union in New York and Presbyterian College in Montreal, he was ordained in 1888. After ministering in Valleyfield, he answered the call of French-Canadian Protestants at Erskine Presbyterian Church, Edmonton in 1907. His evangelistic concern continued, working with immigrants and social issues such

as temperance.

In 1916 people in Bonnyville who had left the Roman Catholic Church petitioned him to help them establish a congregation. He submitted a report to Edmonton Presbytery recommending a year-long appointment of a missionary from Home Missions. He was rebuffed. On advice of synod Duclos appeared at the Presbyterian General Assembly but was again denied. In July 1916, he worked at Bonnyville from his base at Erskine, and by the end of summer, 44 people had signed a petition for a missionary. Despite the denials, Duclos decided to leave for Bonnyville with Home Missions providing minimum salary. He held services in a number of places, covering the area by horseback or buggy. Fundraising resulted in a church built in 1920. One result was the purchase by the Medical Department of the Woman's Missionary Society S of a site for a future hospital. Later there was involvement in Cold Lake. Support was given from the Church and Manse Fund Board. In 1949 the aid was $1050 and $200, rising subsequently.

A third group were the German speakers. By the 1920s there were a number of German-speaking congregations in Saskatchewan and, in Alberta, in the Castor, Alliance, Beiseker and Medicine Hat areas. Although a number had come from Russia, such as the family of Rev. George Spady, many had come from the U.S. and their parent churches provided ministers and material. These Congregational Churches had come into Church Union shortly after 1925. In the Beiseker area, the church was just outside the town. Like others, it was served by a German-speaking minister, though at one time for over two years no minister was present. In 1947 Superintendent Thomas Hart indicated it was served by Rev. Heuer who served past retirement. Difficulties serving a rural location led to a decision to relocate the building to the town itself. Presbytery boundaries shifted so Zion became part of the Acme charge. Led by Rev. T Karpoff, by the 1950s increasingly services were also in English. By 1955 Hart felt the situation was in hand. Home Mission support continued. Hart also reported that in the Hanna area, the congregation left to become part of the German Evangelical Church. In the Alliance area, similar concern over visibility occurred after the war. However by the 1950s, bilingual services were reported in the Alliance-Hopefield charge under K.P.Birchmaier.

In 1958, Home Missions supplied grants to modernise the manse in Alliance, and a small travel grant was given. To the south, in the Medicine Hat area, the congregations were widely scattered, including Seven Persons, Graburn, Irvine and North Irvine. Thesefell under the oversight of the Superintendent for Southern Saskatchewan and Southern Alberta, as two other congregations were in Saskatchewan. For a period, they were served by Rev. Paul Hediger to 1947. In 1948 Spady was superintendent of German congregations and was appointed to Medicine Hat. At that time, Salem in Medicine Hat had agreed to share church facilities with Memorial United Church, but each worshipped separately. By this time, Graburn, Irvine and North Irvine were moving to English services, while Salem and Ebenezer near Seven Persons still worshipped in German. At Ebenezer, Pastor Lemke offered services every third Sunday.

Finally, in Calgary, Ebenezer was established in Bridgeland under the supervision of Calgary Presbytery. The area had a large German contingent and had a Lutheran Church as well.

Indeed many in the congregation had come from the Lutheran Church. However, in 1952, Lemke who had come to Calgary was involved in a dispute with Presbytery Home Mission Council. In 1953 Presbytery declared Ebenezer's pulpit vacant. Although Lemke continued to serve another congregation, he was not considered a United Church minister. A lay preacher from Leader, Saskatchewan, Evald Regan, a recent German immigrant, gave a service at the invitation of Ebenezer, and possibilities of a contract emerged. A concern was the need for a bilingual minister. However, another job offer appeared. A student, Hans Skartegan provided services during the summer of 1954. In 1955, a conference was arranged in Medicine Hat to discuss German work, one result of which was the recommendation that Calgary Presbytery seriously consider merging Ebenezer with the new charge of Renfrew and Spady became its minister.

The ANWC Historical Society Journal is the only journal of its kind in Canada. Each year, we explore the stories and experiences that have been part of the rich history of the United Church in Alberta. Would you like to contribute to this important work? Then please consider buying a membership and subscription to our journal. Simply fill out the handy form below and send it with a cheque to the address. Thank you very much.

Membership and Subscription Form

Alberta and Norwest Conference Historical Society

Name_____

Address_____

City_____Prov_____Postal code_____

Enclosed is $30 individual membership fee___

Enclosed is $60 corporate membership___

Enclosed is a donation of $_____(Receipts will be mailed)

Please make your cheque payable to Alberta & Northwest Conference Historical Society. Mail your completed subscription and payment to:

Alex Cooper, Treasurer

207 Rhatigan Road West NW

Edmonton, AB

T6R 1A2



Thank you for your support!