

Highlands Baptist Church

1949 to 1969



Unless the Lord builds the house...Psalm 127:1

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HIGHLANDS BAPTIST CHURCH 1949-1969

Highlands Baptist Church had been serving the community of Highlands and surrounding area for eight years when I arrived in the area, along with my wife, Maureen. The church had been 'discovered' by his brother-in-law in July 1957. I started attending this same month, with my wife; we became members in January 1958.

The church building was not impressive in appearance²; it was just single-storey building, stucco covered, with no architectural appeal. It did not have a church-like look! There was an empty lot to the west. The main floor was furnished with chairs and a platform where the choir sang. In the basement any energetic activity was hampered by poles supporting the floor above.

Many names come to mind from this early period: Aikens,³ Winnie Adams, Gertrude Bassett, Byrons, Cowlthorpes, Foths, Guthries, Hawleys, James, Jenkyns, Gay Knight, Kings, Loosleys, Maybes, McLeans, Mottersheads, Naylor, Parkers, Richmans, Sherwins, Sorlies, Sturkos, Traynors, Welshs, and the Wentworth. I recall all of them as being friendly people, busily serving the Lord.

The number of members and adherents attending was small; this resulted in many of the same people serving on all kinds of boards, committees and work parties. There was the everlasting shortage of teachers and leaders (some things never change).

Money was tight and every penny was made to count. The budget process was introduced early in the life of the church along with envelope giving; pledging was discussed but did not get too far off the ground, although it was in vogue for a year or so.

Business meetings were well attended and followed a strict business format, probably Roberts Rules of Order⁴. Minutes recorded people by their correct names, for example, Mister, Misses or Miss, there were no Ms's. Church Clerks recorded precise business minutes. It seems as though non-members could vote in these early meetings.

Services were formal, probably the same right across Canada! There were the usual hymns, well sung and appreciated. Sermons were of the simple Gospel message and compelled a spiritual and sometimes physical, response. Sermons were not discussed either in the church service or weekly Prayer Meeting or the Sunday school classes. Choruses were restricted to the Sunday school; Loud "Amen's!", "Alleluias!" and clapping would have been viewed as being out of order and with misgivings. Corporate prayer was a strong part of the service, but generally prayed by the minister. The mid-week prayer group was supported by a reasonable percentage of the congregation.

From its inception the church was community minded; (**Appendix 01**) there were Evangelistic Campaigns with guest speakers; door to door visitation and the area was

² Please remember I was from England the home of many fine churches.

³ Every effort has been made to discover the correct first names for all the people mentioned.

⁴ Rules have changed so that by 2006 there seem to be no rules at all, just kidding!

quickly divided into zones so a deacon would have a specific area of responsibility. Deacons somewhat, and, the Deaconesses specifically, visited the sick, both at home, the hospitals and mental institutions.

Although there was no conclusion to the issue found in any Minutes, the deacons worked with the community in the early and late spring of 1954 to have a bus service that reached the community and more importantly, the church. The city promised the service by the fall.

There was a short-lived attempt to change the name Highlands Baptist Church to another...but the legal ramifications put an end to the endeavour. No reason for the change was expressed in any meetings on hand. Perhaps, however, the letter sent out by Pastor LeDrew may have been the impetus. See **Appendix 01** for a read of the letter.

Activities were offered for children and young people; groups operating included C.G.I.T., Explorers, Mission Band, Cubs, Scouts, Vacation Bible School and Young Peoples. The church as a whole may not have realized its role in these groups for they were supported mostly in name and only somewhat by church finances. Most of the groups were self-sufficient. There were also choirs, senior and junior; well managed but with some minor tension at times.

There were Annual Dinners, Spring Teas, Rummage Sales; stalls at the City Market, Church picnics, talent shows and Sunday school concerts. The same dedicated people were involved in all the events, in one way or another. Along the way a baptistery was installed, a Gestetner, organ and film projector purchased. All of the finances were raised by 'special funds'.



Although most of the early management was the responsibility of the deacons' board, other committees such as the House, Finance and Ushers came into being and the work load was spread around. While it was not necessarily viewed as a problem most men (and women) served on a couple of Boards or Committees at a time, many serving for many terms: This was the norm.

By July 1956 the church purchased a house for a manse at 11246-55 Street. This was accomplished with a loan from the B.U.W.C. and careful financial planning: It left the church with a debt of just over \$10,000.00.

Prior to November 1958 the church custodial duties were achieved on an ad hoc basis, with work parties, the Women's Association and the pastor's family.

Ushering or the lack of caused some minor concerns. It was finally decided there would be the Usher's Committee resulting in a roster being developed. An early

Constitution stated that the chair of the Ushers Committee could only be held by a male⁵. Times change!! Young People and the Women's Association were later involved in the ushering process.

Tension is detected within the church, as the minutes are read; mostly attributed to being a new church, where money and leaders were in short supply. This did not detract from the churches' goal to 'meet the community where it was' and to provide a Christian witness and quality programs. Many contacts of a lasting nature were made in Christ's name.

The church leadership was always aware that the present building was merely a part of the plan for the congregation. Before the end of the fifties plans were well under way to build again...but that is another story.

I remained with Highlands Baptist Church during the next ten years, and along with his my, serving in several capacities. In many ways the church became the family we had left behind in England.

The church presented a more impressive appearance when it was modified in 1961-62: The church not only looked like a church on the outside it had a more reverent ambiance inside.

As always many people come to mind, some from the earlier times, some new: Aikens⁶, Winnie Adams, Gertrude Bassett, Mary Boyland, Byrons, Cowlthorpes, Foths, Guthries, Hawleys, James, Jenkyns, Gay Knight, Kings, Loosleys, Maybes, McLeans, Mottersheads, Naylor, Parkers, Richmans, Sherwins, Sorlies, Sturkos, Betty Tomlin, Traynors, Welshs, and the Wentworths. Several new ones joined the list as new people came and the church amalgamated with McDonald's Memorial Baptist Church. Some of these were: Kabeshs, Shades, Munros, Osadchys, McPhersons, (senior and junior) Statzs, Bells, All were dedicated to serving the Lord at Highlands. The leader, helper, and money shortages persisted!! The church had been rebuilt on a shoestring budget, with much volunteer labour. It seemed that everyone had at least two jobs!!

Well attended business meetings followed a strict business pattern. Services remained formal with the usual hymns, well sung and appreciated. Hand clapping and raising hands was still far from the norm. People were still urged to 'repent and accept Christ'. Baptisms occurred frequently. Open discussions of sermons were still a long way off...but this did not always mean the people were happy with the sermons! There was still good support for the mid-week prayer group, attended by a reasonable percentage of the congregation.

⁵ This rule was noted in an early McDonald Baptist constitution.

⁶ With the exception of this list all first names, where known, have been added. Accuracy not guaranteed.

The church continued its evangelistic endeavours within the community;⁷ there were Evangelistic Campaigns with guest speakers; door to door visitation and the area was quickly (again) divided into zones so a deacon would have some specific area responsibilities. Deacons somewhat, and, the deaconesses specifically, visited the sick, both at home, in hospitals and mental institutions.

With the arrival of the new minister in the mid-sixties, the pastoral leadership took on new character: The aims were no different, the personalities and focus and certainly were. From 1966-1969 the church was made more intimately aware of the poor, (raising the social conscience) urged to consider the cost of discipleship, (live the life of a Christian) and ponder what does it mean to be a member (can/should the baptism by immersion be waived for those who have made commitments in different denomination).
Appendices 02, 03 , 04 and 05

These matters are discussed regularly in the church catholic. Highlands did not quite get the picture; not due to rejecting the ideas, but because, in my view, they were too new added to the suggested requirement for membership. Now, the minister would be right at home with his line of reasoning, except for membership. At the time of writing (September 2006) all the same issues are pertinent...again

The church was not split asunder these issues, but, some members did leave. Not over the 'social Gospel' but over new suggested guidelines for new members. A larger number remained and stayed true to the Gospel working through the issues by the democratic process. The minister left soon afterwards. In retrospect the church might have benefited from the 'new' Gospel if they had considered it more and had worked it out without giving up their beliefs, and, if the minister had been more fundamental in his Christian⁸ beliefs, and less aggressive in his attempts to convert the converted.

⁷ One should not equate community minded with Community League (CL). There was almost (author's view) a we/they view between the Church and the CL. The church was so short of leaders and helpers it was indeed rare to find a member of the church also involved in CL work. In the early life of the church the CL tried to initiate a meeting to deal with youth problems. This request was generally ignored until the chair of the board looked after it.

In a letter dated April 3, 1968 when a Mr. Hill of the CL wrote to the church asking for a few moments at the next (church) meeting to bring a community problem to the attention of the church. No reply was sent until April 25. It outlines the attempt of the chair of the board to get a few members together for a meeting. The author of the letter, Mr. Rath, seemed saddened by the state of affairs. They (the church) felt that the meeting would last all evening and they simply could not find the time to meet. The pastor offered to attend a CL meeting with another person, along with a member, if he could find one who would attend. It is even sadder to record that the other churches in the area did not seem too keen to meet together, either, although several attempts were made..

⁸ This does not imply nor is it intended to imply the minister was or is not a Christian.

THE CHURCH-the building

HUMAN ANCESTRY

FIRST BAPTIST CHURCH

1894	101A avenue and 100A Street
1906	102 Avenue and 102 Street
1955	109 Street South of Jasper Avenue

Who began...

SYNDICATE BAPTIST CHURCH

1907	95 Street and 106A Avenue, formed from First Baptist Church:
1912	93 Street and 108 Avenue, name changed to McDonald Memorial Baptist

McDONALD MEMORIAL⁹ BAPTIST CHURCH

1912	began services as McDonald Baptist Church and planted Highlands Baptist in 1949
1966	amalgamated with Highlands Baptist Church

HIGHLANDS BAPTIST CHURCH

1949	Sunday school at Virginia Park School
1951	First service held at Mount Royal School
1952	Services began at 5351-112 Avenue
1961-62	Addition to original sanctuary.

From the start it is acknowledged the church is not a building but is ‘people’. Having said that it is necessary to establish where the people met and how they came to meet at that particular location. Highlands Baptist Church comes from a healthy line of ‘other’ churches. Somehow it seems appropriate that First Baptist Church is the parent of Highlands. This church (possibly) spawned a new project, Syndicate Baptist Church,¹⁰ located at 95 Street and 106A Avenue. Syndicate later became McDonalds’, simply through a name and location change. Their new location, on the edge of the fast developing east end of the city, and, by chance (?) an action by the minister, resulted in the beginning of Highlands Baptist Church.

⁹ There is no record to show that McDonald Baptist was ever McDonald Memorial Baptist!!

¹⁰ It has not been proved that Syndicate Church came from First, however, it is possible.



**Virginia Park School
7324-109 Avenue**

The church, or more correctly the Sunday school, was first housed in Virginia Park Elementary School located at 7324-109 Avenue. Sunday school started on April 17, 1949¹¹, or, permission to use the school was granted on that date. Another move took place very shortly thereafter.

Mount Royal School, 11303-55 Street was the next building used. No record was found at the Edmonton

School Board indicating when the school was first used. A letter mailed by the minister indicated that the first service would be held on November 25, 1951.

By the early fifties the church moved into its first building. Throughout the fifties there was an ever-growing need for more space, particularly for children’s activities. Even though the building was increased in size early in the sixties the need for more space for the children’s activities continued. The Sunday school, cub, scouts, C.G.I.T. and Explorers continued to ‘demand’ more room.



**Mount Royal School
11303-55 Street**

Partitions, both moveable and fixed, were used in the lower auditorium to provide space for classrooms. The need for leaders was ever at the forefront of any church meeting, and there was always room for one more.

HIGHLANDS COMMUNITY



In the early nineteen-hundreds two developers, Msrs. McGrath and Holgate, started to develop the area now known as the Highlands; this was a response to the west end Glenora development. The name Highlands was decided by competition, and the name chosen because the ‘lands were high above the river’: So much for a Scottish connection.

The Highlands community stretches from the west side of

¹¹ Provided by Lori Clark

50 Street to the east side of 67 Street, from Ada¹² Boulevard to the north side of 118 Avenue.

A Record of the Growth of Homes and Businesses on 112 Avenue between 53 and 55 Streets.

1949 Two homes on the north side of 112 Avenue; 5406 and 5410, but nothing on the south side.

1950 The same two homes existed on the north side but only empty land on the south side of the avenue.

1951 No homes existed on either side of 112 Avenue. Perhaps the houses were cleared to make way for the park and Mount Royal School.

1952 At 5339 there was the A and B Pagle Wigle¹³ (that's what it said), and 5345 showed as the Highlands Baptist Church and 55a Mount Royal Milk Bar. (this is according to Henderson's Directory¹⁴ and should probably read 35a)

- | | | | |
|------|--|------|---|
| 1953 | Businesses along 112 Avenue
5335-Barbara's Ready to Wear
5335-Barbara Piskuric ¹⁵
5335a-Joe's Snack Bar,
5339-Tetreaus Super Market,
5341-George Hewitt
5343-Gordon Oleschuk
5345-Highlands Baptist Church | 1954 | A time of growth and change.
5319 and 23 new houses
5335 J. Djkich
5335a-Joe's Snack Bar,
5339- Ensign Meat Market
5341-George Hewitt
5343-Gordon Oleschuk
5345-new house
Church now without a number |
| 1955 | 5311-R. McDonald
5315-John Durocher
5319-Ed. Hart
5323-Kitt | 1956 | 5311-R. McDonald
5315-Henry Cuthbert
5319-Ed. Hart
5323-Wm. Fedun |

¹² Initially it was thought that Ada Boulevard was named for either for Mrs or Miss Ada Baker, members of the church. In fact the boulevard is named after Ada McGrath, wife of the developer of the Highlands sub-division.

¹³ While in Chapter's, a local book store, the author was reading a book on 'The Lost Ten Years' by Barry Broadfoot, the name Pagle Wigle Store appeared it indicated this type of store sold low priced goods. May be this was a left-over from those days. It was an Edmonton story but the location of the store was not given.

¹⁴ Henderson's Directory was published annually for many years and listed homes, residents and addresses in the City of Edmonton. Old copies are available from the City of Edmonton Archives, located in the Prince of Wales Armoury, 10440-108 Avenue. The staff here is consistently helpful. Unless otherwise stated all documents mentioned in this account are to be found in the Church records.

¹⁵ Non-business names shown in italics

5335 *J. Djkich*
5335-Dukes Barber and Beauty
Salon
5335A-Lott's Snack Bar,
5339-Mount Royal Super Market.
5341-Vacant
5343-Gordon Oleschuk
5347-Geo Ponich
Church still without a number

5335-Mount Royal Drug Store
5335a-Mount Royal Snack Bar
5339-Mount Royal Super Market
5339-*Ed. Anderson*
5341-*Orville Steen*
5343-*Gordon Oleschuk*
5347-*Geo Ponich*
5351-Highlands Baptist Church

1957 5311-*Fred. Bradshaw*
5315-*Henry Cuthbert*
5319-*Ed. Hart*
5323-*Wm. Fedun*
5327-*Russell Lakusta*
5331-new house
5335-Mount Royal Drug Store
5335a-Mount Royal Snack Bar
5341-*Orville Steen*
5343-*Gordon Oleschuk*
5347-*Gordon Kirby*
5351-Highlands Baptist Church

1958 5311-*Fred. Bradshaw*
5315-*Henry Cuthbert*
5319-*Ed. Hart*
5323-*Wm. Fedun*
5327-*Russell Lakusta*
5331-*Alex Markovic*
5335-Mount Royal Drug Store
5335a-Mount Royal Snack Bar
5339-Wally's Super Market
5341-*Wm. Hryhurchuk*
5343-*Gordon Heeps*
5347-*Gordon Kirby*
5351-Highlands Baptist Church

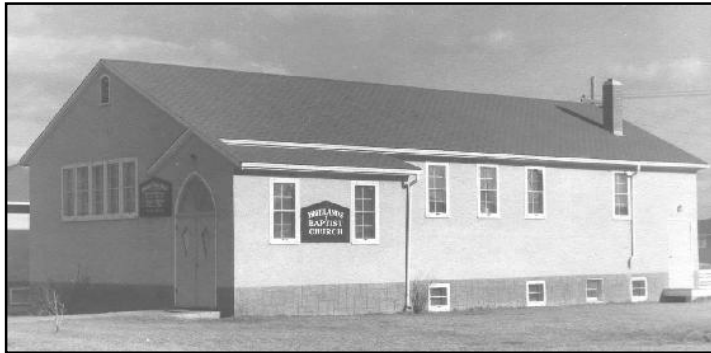
1959 5311-*Fred. Bradshaw*
5315-*Henry Cuthbert*
5319-*Ed. Hart*
5323-*Wm. Fedun*
5327-*Russell Lakusta*
5331-*Alex Markovic*
5335-Mount Royal Drug Store
5335a-Mount Royal Café
5341-*Wm. Hryhurchuk*
5343-*Gordon Heeps*
5347-*Frank Sysko*
5351-Highlands Baptist Church

By now the community was well established and continued to thrive. Stores came and went in the building just east of the church...the community remained one of the better places in the city to live.

CHURCH LANDS

Two stories are always mentioned when church history is discussed: One is about the man on the bicycle, dealt with elsewhere; the second is 'Doc' Richman was connected with the purchase of the Lands the church was built on. The first is easy to

prove: The Hawleys (were encouraged to help start the church and became life-long members) were called upon by the minister; he had been riding his bike when he called. The second story is not substantiated in any Church record; however, because money was involved, it is very likely that Doc was involved¹⁶; his activities are simply not recorded.



**The first Highlands Baptist Church
Circa 1962.**

The facts are, according to a Land Titles Certificate dated December 8, 1950, Lots 20-23, Lots 24A, 24-33 of Block 36 on Plan 2430 H.W. were owned by Peter W. Sturko, a Contractor. **Appendix 06.**

It is unlikely Peter Sturko, later a member of Highlands Baptist Church, realized the significance of

lots 26 and 27 in the future of the yet unknown church! Eventually, the Church owned lots 26 and 27. Nothing indicates the changing of the ownership of the lots was anything more than a simple business transaction¹⁷. McDonald Church was the owner on April 1951, and by May 9, 1956, the owner was listed as the Baptist Union of Western Canada. During the years 1949 to 1952 considerable discussion must have occurred at McDonald Memorial Baptist Church. In time, McDonald Church purchased the lands Highlands Baptist Church now occupies.

On April 2, 1951 a City of Edmonton Permit to Build was issued to the Highlands Baptist Church; Peter W. Sturko signed as the Owner or Agent. The permit allowed the construction of a 60 ft. by 28(?) ft. frame and stucco building to be used as a Sunday school hall; the basement was to be full, with concrete footings, columns of 4-inch pipe¹⁸ and beams of steel rail. There were to be three stairways, interior partitions 2 x 4's at 16" centres: interior finish to be plaster, interior lath: gypsum. The building was valued at \$12,000; the permit fee was \$22.00, water rates at \$8.21. There is a note on the Permit the Development Permit number was 1194¹⁹.

The sod turning for Highlands Baptist Church was held on Sunday, September 23, 1951. The first service was held on March 2, 1952. The address of the church was 5345-112 Avenue and it remained as such until 1956 when it became 5351-112 Avenue

¹⁶ Milton Richman and Albert Munro (November 2, 2002) had the same view, although they had no personal knowledge of the situation. Al. Loosley had these same recollections, (October 31, 2002). As in the secular world, not everyone gets official recognition!

¹⁷ November 2, 2002, Geraldine Aspeslet, Mr. Sturko's daughter

¹⁸ To become the subject of many concerns as the basement became the headquarters for children's activities

¹⁹ In Church Records binder marked, "DOCUMENTS, LETTERS, MEMOS, ETC. 1950-1969.

Turning Of the Sod



Shelford Grimwood, a member of McDonald's and the past President, BUWC is shown turning the first sod. He is 'supervised' by Rev. Edgar J. Bailey, President BUWC

The sod-turning ceremony for the new Highlands Baptist Church occurred on Sunday, September 23, 1951. The truck in the background has P. W. Sturko on the door, name of the former owner of the lots.

An Order of the Service for Turning the Sod appears in **Appendix 07**

The following statement was read at the service:

'The ceremony of today is the outcome of a vision held by some of our people of a Baptist Church in the Highlands district of Edmonton. For some three years, under the direction of McDonald Baptist Church, a Sunday school has been organized and maintained, meeting Sunday by Sunday in the auditorium of the Virginia Park Public School.



From the beginning it has been realized that this modest service must assume a broader scope if the endeavour is to be permanent. With that in mind, McDonald Church, last spring, at a congregational Meeting, which was largely attended, authorized the purchasing of two sixty-six foot lots on the site where we now meet. It was hoped that soon Baptist people of our city would erect a building that would lead to the founding of Highlands Baptist Church. With the assistance of the Edmonton-Peace River Association of Baptist Churches, the Baptist Churches of Edmonton and the Baptist Churches of Western Canada under whose auspices a thorough survey of the district has been made, it has been decided to proceed to the erection of the first unit of the Church immediately. It is our hope

that the organization of the Church will be a reality here very soon.

The structure to be erected immediately will be permanent in nature, consisting of an auditorium and a full basement. It will be used as a place of worship and for Sunday school work. Activities that will interest boys and girls, teenagers and all young people during the week we propose to begin. Thereby this Church will minister in the widest sense to the needs of this fine residential district. Ultimately, when the Church edifice itself is erected this building will be used for Sunday school work and all programs, which the Church may authorize from time to time.

The prayers of all our people and their active support will make this Church a blessing to the community, a source of inspiration for all who may choose to worship here and a place where youth may consecrate their talents to the service of God and their country'.

Dedication Of The Building

Baptist Officials Dedicate New Church Building. **Appendix 08**



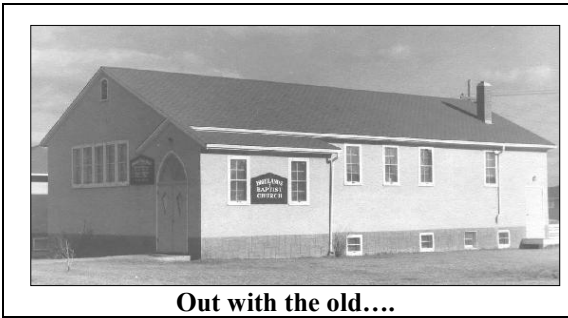
In the group left to right are: Rev. W. J. MacDonald, General Secretary, BUWC, Rev. G. M. Edwards, Pastor, Strathcona Baptist Church, Rev J. A. MacRae, Pastor, Delton Baptist Church, Rev. R. F. LeDrew, Pastor, McDonald Baptist Church, Dr. W. C. William Smalley, who will have the pulpit charge in the new church, Rev. J. C. Smith, Pastor Bonnie Doon Baptist Church and Rev. Frank W. Samis, Pastor, Highlands United Church²⁰.

Dedication services marking the opening of the new Highlands Baptist Church, at 112 Avenue and 55 Street were held Sunday afternoon, (March 2, 1952) in attendance were Baptist clergy and officials of the city and district.

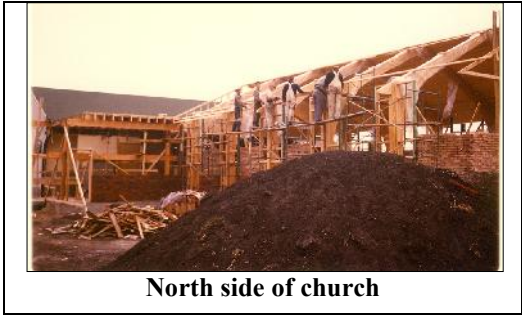
The lands became fully developed with the building of the new sanctuary.

²⁰ There are eight men in the photograph, only seven are named!

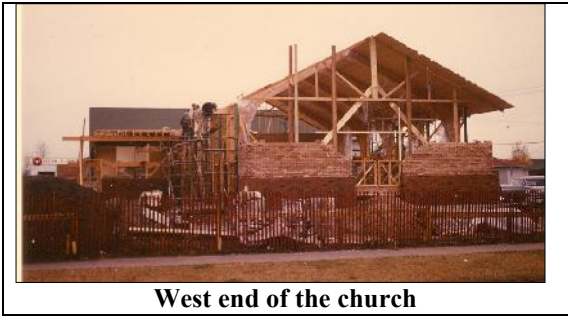
CONSTRUCTION



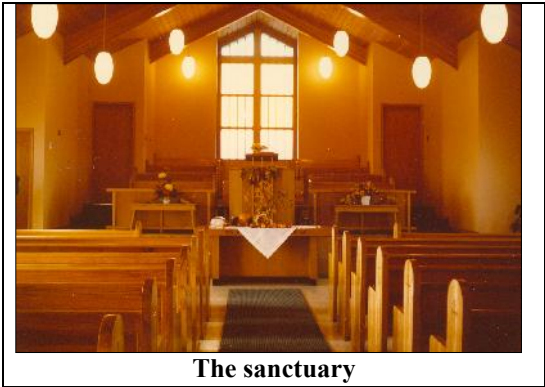
Out with the old....



North side of church



West end of the church



The sanctuary



In with the New!

THE CHURCH-the people

Dealing with the names of those who are considered 'early members' is fraught with danger!! Memories are not as good as they once were and documentation does not always help. In 2002, when this history was first started, the only remaining charter member attending Highlands was Norma²¹ Hawley. However, Lille Parker, Fran. Bryon and Verna Guthrie were still living.

Norma was able to confirm Rev. Trites did in fact ride a bicycle because he called at their home. The Hawleys became life long members of Highlands Baptist Church, involved in most aspects of the church. Norma when interviewed on October 24, 2002, said she and her husband Harry were attendees at First Baptist Church at the time of Rev. Trites visit..

She was not sure how Rev. Trites got their names but she believed he had several others as well, including Parnell 'Doc' and Minnie Richman, John and Lille Parker, Ernie and Mabel Wentworth, Verna and Alf. Guthrie and Peter and Helen Sturko. Norma was pretty sure a meeting occurred in 1949 the same year she married. It was this same year, 1949 the Hawley's involvement in the church began.

Lille Parker also thought the following people were the early ones Peter and Helen Sturko, John and Lille Parker Harry and Norma Hawley, Verna Guthrie, "Doc" and Minnie Richman. She also mentioned the Shades²²; however, this is not borne out by the membership list at the time.

In November of 2003 Lille and Norma talked over the lists and decided their list would be as follows: Harry and Norma Hawley, Mr. and Mrs. Martin²³, John and Lille Parker, Doc and Minnie Richman, Ernie and Mabel Wentworth, Peter and Helen Sturko. However, while checking a Membership book for the years 1952 to 1971 I found two further documents in an envelope pasted to the inside rear cover. Names were recorded under the headings 'Highlands Baptist Church Charter Membership' and 'Charter Membership Closed May 21, 1952'. Where available the names and photographs^{24,25} of the people on those sheets, follow:

²¹ In most cases married women were recorded by their husband's first name e.g. Mrs. Harry Hawley. Where possible this has been amended to show the Christian name of the lady

²² The Shades came from McDonald's at the time of the amalgamation in the mid-sixties.

²³ The only Martin family mentioned is one that came from McDonald's in 1967

²⁴ Many (most) of the photographs have been scanned, if you have better photos please let the author have a copy!!

²⁵ Credit for pictures is found at the end of this section

EARLY MEMBERS....

January 10, 1952



Winnie Adams



Ruth Allinson



Fran Byron



James Cowley



Murray Forbes



Verna Guthrie



Vernon Hayward



Kay Jenkyns



Ken Jenkyns



Lille Parker



John Parker



Betty Rhodes



Minnie Richman



Doc Richman²⁶



Helen Sturko



Peter Sturko



Nancy Thompson



Vera Welsh



Allan Welsh



Mabel Wentworth



Ernie Wentworth

**Miss Ada Baker
Mrs Ada Baker
Gerrit Broers
Mildred Bunyan
John Bunyan
Mary Cowley
Hope Crawford**

**Florence Hennessy
Lucille Marshall
William A. Polley
C. Rbt . Thompson
Marjorie Thompson**

February 20, 1952:



Norma Hawley



Harry Hawley



Wm. Smalley



Florence Traynor

**Lillian Hurd
Margaret Smalley**

²⁶ In the original 1949-59 document it was stated that the Richman's Parnell (Doc) and Minnie, came from First Church, however, in reviewing the September 1935 Deacons' Minutes of McDonald Church, Doc is recorded as a deacon, it seems safe to assume Minnie also came from McDonald's.

May 4, 1952

Dan Falkenberg

Hannah Falkenberg

May 21, 1952

James N. Ansley

Minnie Smith

October, December 1952:

Irene Hennessey

Ray Clark

Gregory Barry

Jessie Barry

December 1953:



Eve Mabey

1954



William Aiken



Margaret Aiken



Milton Richman



Frances Werner



Alex Werner

Mrs
Thornbur

1955



Harold Hill

Bob Rhodes



Mamie Cowlthorpe



Marg. Sorlie



Ruth King



Trevor King



Joyce Richman



Clay Richman



Ed Foth



Christine Foth



Ruth Foth

Earl Cowlthorpe
Helen Shaw
William Williams
Herb. Hennessy
Shirley Young
Annie Williams
John Henning

1956



Alf. Guthrie



Jean James



Hugh James

1957



Elsa Zahar



Jean Sherwin



Doug Sherwin



Bill Sherwin



Bob Sherwin

**Neil Glanville
Audrey
Glanville
Mr. Jodrey
Mrs Jodrey**

1958



Sheila Loosley



Al Loosley



**Maureen
Tidridge**



**John
Tidridge**



**Gertrude
Bassett**



**Dave
Graham**



**Eva-Lou
Graham**



Marnie King



Laurain King



Barb Jenkyns



Fred Barrett

**Gay Knight
Dorothy M.
Green
Ruth Smith
E.W.F.
Jenkyns
Margot King**

1959



Helen McLean



**Bruce
McLean**

**Brian Naylor
Charles
Sutton Irene
Sutton Judy
Sutton**

Mrs. James Allen	Koochi An	Gale Barrett	Sharon Blackwell	Wolfgang Bolter	Marilyn Bowman	Douglas Boyce
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1960-1969 Picture Credits²⁷

²⁷ ...unless specifically mentioned the pictures are from photographs found in church records.
Ruth Allinson - from her son, John; James Cowley - Edmonton Journal article; Murray Forbes - www.santasanonymous.com (Marty Forbes); Verna Guthrie - Guthrie family; Vernon Hayward - City of Edmonton Archives; Kay Jenkyns - Vera Welsh; Nancy Thompson - First Baptist Church, Victoria; Dr. Smalley - B.U.W.C.; Milton Richman - himself; Frances Werner - Vera Welsh; Ruth and Trevor King -

**Joan
Boyce**



**Caren
Brooks**



**Maureen
Burkett**



**Joan
Byron**



**Joan
Chaput**

**Ruth
Doerr**

**Theodor
Doerr**



**Dennis
Gillespie**



**Hazel
Gillespie**

**Denise
Hagen**

**Dorothy
Hagemenn**



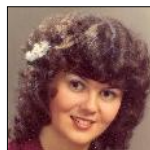
**Barb.
Hanmer**



**Evelyn
Harvey**



**Carol
Hawley**



**Heather
Hawley**



**Donald
James**



**John
David.
James**



**Marilyn
James**



**Eleanor
Lake**



**Frances
Lake**

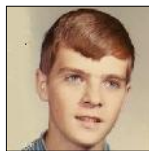
**Judith
Mantel**



**Karen
Murray**

**Leona
Nielsen**

**Paul
Nielsen**



**Neil
Parker**

**Nina
Pastushuk**



**George
Rath**



**Ruth
Rath**



**Clayton
Richman**



**Joyce
Richman**

**Blanch
Rosewell**



**Weston
Rideout**



**Sylvia
Sherwin**

**Linda
Smit**

**Margaret
Smith**



**Clarence
Statz**



**Luverne
Statz**



**Linda
Statz**

**Helen
Stewart**

**Graham
Stewart**

**Mrs. N
Tedford**

Sylvia Traynor; Alf. Guthrie – Guthrie family; Elsa Zahar-City of Edmonton Archives; Gertrude Bassett-Vera Welsh, Barb Jenkyns - Vera Welsh.



**Brian
Traynor**



**George
Traynor**



**Maureen
Traynor**

**Cecil
Werner**

**Marjorie
Werner**

**Jean
Wolter**

**Bessie
Yule**

THE MINISTERS



REV. STEWART DAVID TRITES: THE MAN ON THE BIKE

What is so special about a man on a bicycle? What if the picture on the right bears no resemblance to the original bicycle or the man riding it? Well, if a minister, many years ago, had not ridden around the Virginia Park area, (and possibly the Highlands) our church might not have started! This bike story comes up whenever church history is discussed. Rev. Stewart Trites²⁸ was the man, minister at McDonald Memorial Baptist Church from 1944-1950, and he did ride his bicycle around the Virginia Park area. He called on the Hawley's inviting them to the new Sunday school at Virginia Park School at 7324-109 Avenue.



Rev. Trites, born in Anaconda, British Columbia, in 1901, was raised in the Maritimes. He was baptized in Highfield Baptist Church, Moncton, New Brunswick, in 1918. He graduated with a BA degree, University of New Brunswick, with an MA degree in Theology as well as a BD from Acadia and a B Ed degree from the University of Alberta.

After ordination in Wolfville, Nova Scotia in 1932, his pastorates were as follows: New Harbour-Seal Harbour, Tyron, and North Sydney. Also McDonald Church, Edmonton (1944-1950) also serving as chaplain of the Edmonton Fusiliers and the 19th Armoured Car Regiment, First Church, Port Arthur and First Church, Brandon; where he had an effective radio ministry.

He retired to Bruce Mines, Ontario; his retirement, however, lasted only two years; he responded to a call from the B.U.W.C. to serve as Secretary for Sunday School Promotion. Following this he undertook two interim pastorates: Dauphin and Swan River. He later became interim Director of Home Missions for the Baptist Union and, then, interim General Secretary.

Finally, he decided to retire; the location was Brandon; he was Minister Emeritus of First Baptist Church in Brandon. Rev. Trites died February 4, 1999



REV. RAYMOND LeDREW: THE MAN FROM DOWN EAST

Rev. LeDrew²⁹ had been pastor at the following churches: Alton & Hillsburg Baptist Churches - 1932 to 1936, Kenora Baptist Church - 1936 to 1937, Lorne Park Baptist Church - 1937 to 1941, Stayner Baptist Church - 1941 to 1945, Ossington Avenue Baptist Church -

²⁸ picture courtesy B.U.W.C

²⁹ Picture courtesy Orillia Baptist Church

1945 to 1950 and then, McDonald Memorial Baptist Church 1950 to 1952 and First Baptist Church Orillia - 1952 to.....

He came from Ossington Avenue Baptist Church and left for Orillia Baptist Church, spending about a year as pastor of McDonald Memorial Baptist church.

It seems Rev. LeDrew would have been involved in the church while it operated from the Virginia Park School as he is the author of the letter dated November 13, 1951 distributed to the Highlands-Virginia Park community inviting people to the service at Mount Royal School on November 25. The letter outlined what was hoped for, and certainly it was intended as a community church.

Little else is known of Rev. LeDrew's ministry in the fledgling church.



REV. WILLIAM CAMERON SMALLEY: QUITE THE CATCH

Rev. William C. Smalley³⁰ born in Lancashire, England, 1880, son of an English Baptist minister; was baptised at Blackburn, England, November 1890. In 1903 he immigrated to Canada: Settling in Calgary,

In 1905 he started his ministerial studies at Brandon College, Manitoba; he was a student in pastorates at Shoal Lake and Strathclair, Manitoba. He graduated from Brandon College. He was ordained in 1912, in his church at Shoal Lake. In 1913 he left for England; he returned to be minister at Portage la Prairie Church.

Dr. Smalley held many positions, apart from being a pastor, during the next 41 years. Some positions were: district secretary for south-western Manitoba, superintendent of Home Missions in Manitoba at Winnipeg, and in 1924 became the minister of Fourth Avenue Baptist Church, Ottawa.

He travelled much: attended the Congress of the Alliance meetings in Toronto, Berlin, Atlanta, Copenhagen, and London and in Rio de Janeiro. These conferences were in addition to the meetings of the Baptist Convention of Ontario and Quebec and of the United Baptist Convention of the Maritime Provinces.

In 1929 he became general secretary of B. U. W. C., 1939 a member of the Executive Committee, World Alliance; he also became a life honorary vice-president of B.W.A. He received an honorary degree of Doctor of Divinity, Northern Baptist Seminary, Chicago in 1945. He was an initial supporter of the B.L.T.S., Calgary. In 1951 he retired as general secretary of the B.U.W.C. In 1952 he became the first minister of Highlands Baptist Church; remaining until his retirement in 1954. However, he also served as president of the Northern Alberta Auxiliary of the British and Foreign Bible Society of Canada for two years; served as vice-president in 1960. On December 3, 1972, he passed away, at the age of 92.

³⁰ Picture courtesy Edmonton Journal

Dr. Smalley was, according to Norma Hawley and Lille Parker, short in stature, but upfront and direct in his approach to his ministry. Both remember his vivid sermon illustrations. Lille remembered he was direct and had strong views about an ex-general being the President of the United States. Both ladies recalled him as having great ministerial experience; visiting classes while in session, and, conducting home and hospital visits.

In spite of being highly qualified, Dr. Smalley's annual salary as minister of Highlands was only \$1600, plus a grant of \$800. (Per month \$133.33 plus \$66.6 total \$199.99).



REV. HAROLD HILL: THE MAN FROM 'DOWN-UNDER'

Rev. Harold Edward Hill³¹ of Brisbane, Australia, arrived in Edmonton and began ministry at the church on March 4, 1955. The Order of Service appears in **Appendix 09**. Mr. Hill who was ordained in California in 1954 was a minister of the American Baptist Convention.

Mr. Hill served in the Royal Australian Air Force and the Australian Militia. He held a Bachelor of Arts degree, University of Western Australia; in addition he holds a Masters of Arts and Bachelor of Divinity degrees received in California. He came directly from California where he has been working towards a Master's degree in Theology.

Norma Hawley found him to be a kindly person, who visited the hospital and 'walked' the Hawley's daughter when she was sick. He tended to be reserved both in his demeanour and preaching style. Betty Rhodes (October 22, 2002) recalls Rev. Harold Hill as the man who took her husband, Bob under his wing. On one occasion while visiting their home he removed his shoes to reveal socks with holes in them. Betty promptly repaired the socks. Although treated to an apple pie, it was not quite to his liking as it was not chunky like his mother's! Betty (still!) spoke kindly of Rev. Harold Hill.

After serving as minister at Highlands Baptist Church for more than a year Rev. Hill left in May 1956 to go to Bolivia. He tendered his resignation effective May 14, 1956

1955-1956: Minister's salary 1955 \$250 per month (\$200 salary \$30 for accommodation, \$20 car allowance)

³¹ Picture from Highlands Baptist Church records



REV. HUGH D. JAMES: THE MAN FROM OLDS

In April 1954 Mr. Ed. Foth, Mrs. Christine Foth, Mrs. Ruth King, and Mr. John Henning attended the Sunday service at Olds; each reported favourably on Rev. James's work there. The May 9, 1956 Business Meeting extended a call to the Rev. James³² to the Highlands Baptist Church.

The letters to and from Rev. James can be found in **Appendix 10**

The following was taken from an article that appeared in the Edmonton Journal:

The new pastor, the son of Mr. and Mrs. S. T. James, 7704-88 Avenue was born in 1918 at Vegreville; the Lavoy Baptist Church was his home church, it was there he was baptized and became a member. He attended Vegreville high school and Camrose Normal before teaching in rural Alberta schools.

Joining the Canadian Army Signal Corp in 1941, he held the rank of lieutenant prior to his discharge at the end of the war.



He had secured his Bachelor of Education degree from the U of A in 1947, his Bachelor of Divinity degree from McMaster University in 1950. From 1949 to 1951 he served Cheltenham and Belfountain in Ontario. For the past five years he has served in Olds.

Married in 1947 to Miss Jean Gardner of Edmonton, Rev. Hugh and Jean James have four³³ children.

Shelia Loosley said during his Pastorate: 'the church grew spiritually and numerically. Under his leadership the church was spiritually challenged to undertake building a sanctuary. A building

campaign was launched, and with approximately 60 members the funds were raised. Plans were submitted in 1961 and in 1962 the church was built. \$60,000 was the contractor's bid; \$10,000 was saved by volunteer labour. Rev. James fostered a spirit of cooperation and the church grew and matured. Rev. James was known for his dependence on God and his prayer ministry'.

Rev. James continued his ministry; he was a pillar of strength during the construction of the new sanctuary taking an active part church activities. His wife Jean, too, was a devoted and dedicated worker, a mother of a large family, an active member of the church; showing leadership in many areas including Sunday school and Junior Choir.

³² Picture from Highlands Baptist Church records

³³ The James' eventually had five children.



**Hugh
James**

**Jean
James**

**Donald
James**

**Marilyn
James**

**John D
James**

**Danny
James**

**Robbie
James**

Many things may have contributed to the following request from Mr. James, the least of which may have been the need for a greater salary than the church could afford for the James' to support their growing family. Mr. James took a teaching position outside of the City.

“A joint meeting of deacons' board and finance board was held on November 22nd with ten members present, to discuss the request from Rev. James for a partial leave of absence from the ministry of this church, for a period from January 1 to June 30 or August 31st, 1966, at which time he would terminate his ministry at this church”.

The following was decided and agreed to later by the church:

1. That the church discontinue paying Mr. James his salary as at present, and pay him \$15.00 per Sunday as supply minister, when he would continue to conduct the Sunday morning service, and be available for pastoral duties on Saturdays.
2. That the church continue to pay his pension plan during this period.
3. That the church allow Mr. James and his family to have the use of the parsonage, rent free, during this time.
4. That they (the James family) continue with the janitor service at the same rate as at present and that Mrs. Jean James will help with the secretarial work, such as making the calendars, etc.
5. That the church be free to call a new minister upon giving Mr. James two months notice.

This letter was later received from Jean and Hugh James:

It is with mixed feelings that we contemplate our removal from this congregation during the year 1966. We have a feeling of deep thanksgiving for our fellowship with you in the Gospel over these nine and one-half years and for the privilege of sharing with you in the greatest work in the world - the ministry of Christ's Church. We have a feeling of genuine regret that time and distance may loosen somewhat the close ties of friendship; but we have a feeling of genuine assurance that God will steadfastly guide you and us in our living and serving in

We wish to thank you, Mr. Chairman of Deacons, and through you, the whole congregation, for your kindly understanding and generosity, and to assure you that no matter what our hands and minds may find to do the fellowship and service of Christ's church will always have first place in our concern.

God bless you all.

Rev. James resigned in 1966



REV. H. GEORGE RATH-THE MAN FROM DOWN EAST
Reading the church records during the time of Rev. George Rath³⁴ one is struck by his progressive nature; his determination and dedication to the task at hand, his awareness of the needs of others, his determination to make the church 'work'.

He was meticulous in his work habits: Everything was neat and orderly and he wanted the church to work that way, wanting decisions to be made quickly. He had strong views on what qualified a person for membership in Highlands: A strong commitment to Christ was foremost, method of baptism not a major concern. A defeated motion to amend the Bylaws to allow a person recognized as being saved but not baptised by immersion to become a member of Highlands that may, along with other factors, have ended his career at Highlands.



Rev. Rath's sincerity is impossible to miss as you read the procedures and programs that he wanted in place. He knew how it was to struggle on a low salary and raise a family. Pastor Rath had to write to the board to seek an increase: In the letter he stated he had to take out a loan to buy a suit. He was granted a \$20.00 per month increase.

Appendix 11

In an article from a 1969 edition of Who's who in Alberta the following article appeared

about Rev. Rath.

Rev. Hans Juergen (George) Rath son of William and Hertha (Jenny) Rath was born March 3, 1934 at Krefeld, Germany. He came to Canada in 1954. His family history dates back to Germany. He married Ruth Marie Hogue at Welland, Ont. on August 22, 1959. Their family of three³⁵ children are: Christopher, Heidi and Paul. He received his early education in Germany. He attended McMaster University of Hamilton, Ont. And received his B.A. degrees in 1962, his B.D. in 1966 and pursued graduate studies in English Literature in 1962 and 1963.

Rev. Mr. Rath rose from office boy to accounting officer with the Imperial Bank of Canada at Montreal and Welland Ont. from 1954-59. He then attended the university, after which he served

³⁴ The author corresponded with George Rath during the fall of 2005. He was particularly taken with the comments related to the struggle on a low salary and with his permission the remarks were enlarged upon. Rev. Rath has some radical ideas about the Christian faith related to the historicity of Christ and theories related to there being more than one way to God.

³⁵ From George in 2006: 'I have read through it; particularly, the portion that pertains to our association with Highlands. I detected only one factual error and that is on p. 19 of the section dealing with the church from 1960 to 1969. In it you appear to be quoting from the 1969 Who's Who in Alberta, but the names of our family are not correctly stated. When we left, we had three children: Christopher (1960), Heidi (1961) and Ellen (1963). Later we added two more to our family: Peter (1970) and Paul (1972), by adoption as a 12-year old'.

as pastor of the Mountsberg and Westover Baptist Churches near Hamilton, Ont. 1961-1966 and of Highlands Baptist Church in Edmonton, Alta from 1966 to date.

Rev. Mr. Rath is a director of the Alberta Inter-faith Committee, concerned with community action; president of the North East Edmonton Clergy Association and the local Home and School Association; member of the local Community League and Swim Club; member of Highlands Baptist Church affiliated with the Baptist Union of Western Canada

Rev. Mr. Rath takes pride in being able to be of service to other people. He believes that "the time has come that we cooperate with each other inter-denominationally," and he is deeply concerned about all forms of prejudice and discrimination; He has travelled widely in Europe and North America and has become aware that all people have their own human rights. In 1959 he became a Canadian citizen, a state of which he is quite proud. He has written articles for the *Canadian Baptist Magazine*.

Music and philately are his main hobbies.

Rev. Rath questioned many things...he wanted answers and was not afraid to ask questions in order to get them, nor was he reluctant to express his opinion on a variety of subjects. The following letters, and answers to a letter he had penned and articles show some of his concerns.

MAY 19, 1868-CHRISTIAN POVERTY

New Call for Christian Poverty

By Rev. H. George Rath, Edmonton

"Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head. II (Mt. 8: 20)

The other day I met a man who said to me point-blank that he couldn't afford to go to church any more. He explained. His congregation had decided to remodel their old church building. Disregarding some serious objections, the Church went ahead to incur a considerable debt. A team of visitors called on my acquaintance and informed him that, the Church needed his support of \$600 a year to payoff the loan and carry on the work of the Church. He told them that he did not have \$600 to give to the church, and (rightly or wrongly) he stopped going to church.

Lotteries have been against the law in Canada, generally on moral grounds. A resolution passed by the Baptist Convention of Ontario and Quebec on June 12, 1963 declared that "any group or agency, religious, fraternal or governmental, which seeks to profit from publicly promoted gambling schemes thereby contributes to the moral and economic breakdown of our society" Yet last May, Provincial Treasurer A. O. Aalborg of Alberta suggested that the Government might have to resort to public lotteries, should it be unable to raise, by conventional means, the necessary funds for education and health programs. Is it right to compromise, for economic reasons, with what we object to on moral grounds?

Much of the opposition to the proposed taxation of church property seems to be based on similar arguments from expedience. The 1968 resolution to the Ontario-Quebec Convention "Respecting Taxation of Church Properties" (Canadian Baptist, June 1, 1968, p. 2) does not contain a single, valid, theological objection. All arguments are inspired by irrelevant considerations that do not bear on the question of principle. In fact, the resolution conveys the impression that the state owes the Christian Church certain favour and protection, and that failing to provide these the state is liable to the charge of persecuting the Church. However, it is not the problem of government authorities that the taxation of church property may have "disastrous" effects upon many congregations.

The time has come to ask the prior question; namely, what is the nature and purpose of the Church? The consequences of gradually ending the current tax privileges many Churches enjoy may, in effect, not be “disastrous” at all, but rather salutary. Moreover, the man who feels he can't afford to go to church any more may find his problem removed.

The New Testament word for 'Church' is *ekklesia*. As Dr. William Barclay points out in his book *New Testament Words* (SCM, pp. 68-72), it can be used, depending on the context, in three different ways. It may refer to “the universal Church”, as for example in I Cor. 12: 28: “And God has appointed in the church...” It can also mean “a particular local Church”. Paul addressed his letter “To the church of God which is at Corinth” (1: 2). Thirdly, on other occasions, the word *ekklesia* refers to “the actual assembly” of the believers, met together for worship, as for example in the phrase, “when you assemble as a church...” (I Cor. 11:18).

It is significant to observe that *ekklesia* never means property, buildings or assets, but always people, a company of believers, or the Body of Christ locally, regionally or universally. In the words of Dr. Barclay, “Men are the bricks out of which the edifice of the Church is built” (pp. 71-72).

In New Testament times the Church had no buildings. Christians met in any house which had a room large enough to accommodate them. Onetime Professor A. H. Newman of McMaster University points out in his thick *Manual of Church History* (rev. ed., 1933, I, 142) that “Not until the first half of the third century did the Christians build houses of worship.” Yet history records, that the Church was most vibrant with evangelical fervour and activity during those years of apparent material poverty.

However, when we use the word Church today, we think first and foremost of a concrete building, with its unpaid mortgage or its necessary improvements. The agenda of Church board, committee and business meetings are overburdened with financial matters. Does it come then as any surprise to us that we are bogged down in the Lord's work with the abundance of our possessions? Churches are beginning to feel the pinch of steadily rising costs over against declining receipts. How can we survive under such pressure? May I suggest that the vitality of the Church will not be restored by trying to keep tax collectors off our properties, but by recapturing the Biblical vision that (in the words of a new hymn by Mabel N. McCaw) “The church of God is people.”

The prophetic leaders of Biblical times clearly asserted that true service of God is a spiritual matter. A believer is a man committed in faith to God, to his fellow believers in the Church, and to the unbelievers of the world. The emphasis is always on people and their attitude towards, and relationship with each other. Micah asked his people, “What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (6:8). Isaiah invoked divine authority for his words: “I will give you as a light to the nations, that my salvation may reach to the end of the earth” (49: 6).

The business of the kingdom of God is never a matter of property, but always of people. The first Christian martyr Stephen left no doubt about the priority of spirit over matter in true worship. It was wrong for Solomon to build the Temple, he declared, because “the Most High does not dwell in houses made with hands” (Acts 7:48). The authors of Hebrews (11:13) and 1 Peter (2:11) make the same point in even more telling fashion when they describe men of faith as “aliens and exiles” on the earth. Lastly, the Apostle Paul warned the Philippians not to live as those whose minds are “set on earthly things” (3:19). “But our citizenship is in heaven” (3: 20; Barclay's translation).

In the light of the foregoing, the force of Jesus' words is quite poignant: “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head” (Mt. 8:20). Any expression of regret, on our part, for Jesus' predicament is surely a misguided reaction. In the next breath Jesus stated the unconditional requirement for discipleship: “Follow me, and leave the dead

"to bury their own dead" (Mt. 8:22). Jesus was not feeling sorry for himself; on the contrary, he revealed the divinely ordained purpose for human life: to draw men into the kind of fellowship with God and with each other which Jesus practiced in his lifetime. This implies that Christians and the Church must stop making things into idols and reducing people to things. Things are means, but people are ends. The Church ought to recognize this divine economy, and hence ought to use things only to promote fellowship between God and men, as Jesus did.

It is, however, sad to note that Churches today, by and large, assume a stance that seems to be diametrically opposed to the divine plan for life. We are preoccupied with property, and not with people; with money, and not with mission.

That is not to say that Churches should despise and reject "unrighteous mammon". No, but we should stop putting our confidence in property and possessions. Like the unjust steward of Jesus' parable, we should let the money fly and not hang on to it; or in the apt words of Helmut Thielicke, we should compel the money to perform a service (The Waiting Father, p. 101).

The early Christians were generous and sacrificial givers. Massey H. Shepherd Jr., tells us in Baker's Short History of Christianity that regular contributions were paid by all Christians into the church treasury according to their means. "These funds were devoted almost entirely to charity, for there were little or no 'running expenses' of the churches. Officers served without remuneration, and places of assembly were afforded in the houses of members" (p. 29). However, from the third century on when the persecution of Christianity first let up, Churches began to rely more and more on the influence of wealth and high office, so that when the emperor Valerian sought to destroy Christianity in 257 he confiscated all property owned by Christians individually or collectively (p. 30).

As is well known, the Roman emperor Constantine emancipated the Christian religion in the year 313. It is the considered judgment of many historians that Constantine's 'intervention in religious affairs was in large measure dictated by what he considered to be politically expedient' (Shepherd, p. 34). From then on, "the Church was favored;[sic] her properties were restored, and many new churches built at imperial expense. Sunday was made a holiday" (Roland H. Bainton, Early Christianity p. 63). Furthermore, the Christian clergy were exempted from taxation (Shepherd, p. 34). Under the protection and favour of the emperor "bishops became high dignitaries of the state and were granted extensive powers as magistrates in civil and judicial affairs" (p. 40). Indeed, the fourth century marked the beginning of the long and sordid history of the alliance between Church and state. This unholy alliance haunted and harassed the lives of men until the gradual rebirth of the evangelicalism of the Early Church before Constantine.

Judging from the defensive reactions of many church leaders to the Smith Report on Taxation, it appears that the Churches today may once again succumb to the temptation of misplacing their loyalties and values. Will history repeat itself? Will Christians prefer worldly power and position before God's revealed plan and purpose for their lives? Will we invest our energy and resources in projects that seek to preserve and increase our material possessions, or will we champion the cause of our Lord Jesus Christ, who had "nowhere to lay his head" and who said, "Follow me"?

At the present time, the Christian Church in Canada (and in many other parts of the world) enjoys government protection. Yet in this way, the state has rendered the Church ill service. Tax exemptions have fostered the cancerous multiplication of church buildings in our towns and cities, thus creating an unnecessary duplication of facilities and services. Is it any wonder that congregations of almost any size have felt encouraged to invest their offerings in property rather than people? Peter L. Berger, in his book *The Noise of Solemn Assemblies*, quotes a statistic to the effect that in 1960 about one hundred million dollars were being spent monthly in the United States on the construction of new churches (p. 162).

Of course, money that is being laid out for building and property and other 'running expenses, is not available for missionary outreach to the unchurched [*sic*] or for charitable and social services. This tendency is clearly reflected in the statistics of the Canadian Baptist work for the year 1966. The churches of the Ontario-Quebec Convention allotted only 13% of their total receipts (or \$726,665) to the missionary budget, but 87% (or \$4,919,855) for local and building expenses. The comparable figures for the Baptist Union of Western Canada are 17% (or \$432,199) for missionary and benevolent purposes over against 83% (or \$2,135,989) for local and building expenses. During the last ten years (1957-66) the total resident membership in Baptist Union Churches increased by a mere 49 persons (to 14,300); however, these same churches put over 6.8 million dollars or (\$6,871,390) into new buildings or improvements. Surely something is "out of joint" (to use Hamlet's phrase) in the Church when we are prepared to spend \$140,000 for every net addition of one new member to our rolls. To cite one last example, the Church that this writer serves as pastor, between 1957 and 1965 laid out over \$75,000 for building purposes, while in that same period the membership rose by only ten, from 54 to 64 members.

One of the gravest ills afflicting the Church of Jesus Christ today, is the continued existence of a large number of small congregations who insist on having their own houses of worship and pastors. In Ontario and Quebec more than one-half of our Churches (229 or 58%) have less than 100 members; in the West, the comparable figure is almost three-quarters (109 Churches or 73%). Again in Ontario and Quebec one-third of our Churches (132 or 33%) have less than 50 members, and in the West almost one-half (66 Churches or 44%).

In this age of easy transportation, smaller town and city Churches are providing an unnecessary duplication of services. Mr. Arnold McLeod of Moncton, N.B. told the Baptist Men in Ottawa last summer that "In a town of 3,000 we do not need four churches". (Canadian Baptist, Sept. 1, 1967, pp. 2 and 15). He is quite right. Furthermore, the small Church, in addition to spending the bulk of its budget on local 'running expenses', will suffer from an impoverished program. After surveying the Western situation in 1965, the Rev. Lawrence H. Janssen of the American Baptist Convention declared categorically in his so-called Program Report to the Baptist Union of Western Canada, that "a church must have at least 200 members if it is to carry an adequate program". He went on to say:

A church of 150 or fewer total members will scarcely be able to 'man the posts' within its structure, to say nothing of being able to reach out aggressively into the life of the community. We believe that the almost total lack of community ministry on the part of Baptist churches in Western Canada can be attributed to their smallness at least in part (p. 29).

By way of summary, this then is an analysis of the present crisis in the Christian Church. Contrary to divine purpose, our minds have dwelt more on property than people. Government tax exemptions have encouraged us in our misguided activities. Covetousness has blinded our vision. Consequently, we have failed to obey the Lord's command: to follow the Son of man who had "nowhere to lay his head".

It is high time that we stopped short in our wrongful course. We must stop wasting any longer our God-given, human and financial resources. Let us as individual Christians, and as congregations, embrace a new vow of Christian poverty.

When the sons of Zebedee sought places of honour for themselves, Jesus said to them: "Whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Mt. 20:27-28). Honour is won by sacrificial service.

The Baptists of Canada will not begin to function effectively again for the kingdom of God until their congregations are willing to divest themselves of their waste and wealth. We need to consolidate our work across Canada on a large scale. Most small Churches might surrender their autonomy and join in the programs carried on in more centrally located buildings. Much of the

money thus saved on pastor's salaries and upkeep of buildings could then be channelled into mission and service projects.

However, in this process of merging Churches, we should not give up the warm Christian fellowship of the small congregation. We should continue to meet for Bible study and prayer locally in homes. We should also become socially more involved with our neighbours, so that Christ may touch their lives through us.

Will we Baptists have the gumption to "hear what the Spirit says to the churches" (Rev. 2:11)? This writer hears a new call for Christian poverty. Will we like Christ become poor so that by our poverty many might become rich?

THE INN-JASPER BAPTIST CHURCH

Copy of letter from Rev. Robert Ball, dated September 3, 1968

Dear George,

It was good to hear from you even if it does mean answering a lot of questions! There has been a lot of interest in the Inn shown by visitors from other churches, and it is always a privilege to share our experience, for God can often use a seed-thought. He did with us!

The Inn as operated during the summer had as its objective the winning of students to faith in Jesus Christ, and secondarily the upbuilding [*sic*] of Christian young people through service and discussion.

It was open (last Sun. was final day in summer schedule) Thurs. Fri. Sat. from 5 p.m. to midnight and Sun. from 10 to midnight. It served as a place to relax, to talk, to eat and in a rather unique and interesting atmosphere (at least for a church basement!). There was continuous background music from a stereo hi-fi tape recorder—semi-classical and folk, not religious. An 'animated' fire place, subdued lighting with flicker bulbs, plus four candles burning on the mantel lighting up a Head of Christ--all added to the feel of the place.

There was no structured program. No presentation. Strictly person to person communication. At the core were a group of 30 or 40 committed students seeking to 'reach out.'

Smoking was permitted (ashtrays provided on each table) but dancing was never raised. The occasional game of cards was played, but it was not an issue. Had kids come specifically to play cards I think we would have ruled against it. The appeal was mainly to college age, but some jr. and sr. high school students frequented the Inn. About 40% church kids and 60% non-church--off the streets and brought by friends. No requirement for attendance. It was more like a commercial coffee house in some respects, with menu (cheese, ham, egg sandwiches, the 'fox hunter special'--a full course meal, cinnamon rolls, donuts, pie, tea, coffee and soft drinks). Kids often had their supper at the Inn. Sales averaged \$150 to \$200 per week. Total weekly traffic was perhaps 300.

We had a manager (responsible for basic policy, finances, daily food ordering, etc.), and asst. manager in charge of staff recruitment, plus about 30 staff each week. One fellow and 2 girls from 4-8, one fellow and 3 girls from 8-12 and 2 fellows or more on clean-up at mid-night. In busy periods 2 girls work the kitchen and 1 acts as waitress or buss girl clearing tables etc. There is no admission charge, but all food is paid for as ordered. The Inn cleared profits sufficient to pay for the tape recorder (over \$300) plus a balance of app. \$100. The original 'float' of the Church was repaid.

What was the Inn? A place to win friends and influence people. A place for the 'church' to meet the 'world.' A place where Jesus Christ was the true Host (recognized in devotions-before opening each day). We were privileged to see 7 or 8 clear decisions for Christ this summer, with

several more just about to cross the line. The Inn provided a context in which the power of group witness could be experienced. This, plus the Sun. night 'Teach-in' at 9 p.m. (led by Ted van Dyke Jr.) and the bi-weekly midnight squash at our home (with up to 100 present) enabled non-Christians to have a low pressure exposure to the Christian faith. In it all, God the Holy Spirit was faithful in revealing Christ to some who had before been strangers to His love.

We plan to re-open in a month or so with a 'new look,' directed to high schoolers [*sic*] and perhaps to skiers on the weekend. You are most welcome to visit.... I'll drop you a note when things get moving again.

Sincerely in Him.

Bob.

Highlands Baptist Church
11242-55 Street
Edmonton 231
Alberta

November 4, 1968

The General Manager
The Canadian Imperial Bank of Commerce
Head Office
Toronto, Ontario

Dear Sir:

Re: Advertising

I wish to advise you that I strongly object to the nature of the current television and newspaper advertising of your Bank. I am referring, in particular to the slogan, "Whatever you want...., get it....," and further the manner in which it is read.

I do not quarrel with the profit motive of business, as long as the pursuit of business does not deliberately trample on human values. Good business, it seems to me, seeks to serve the customer and not to destroy him. I am reminded that the former Imperial Bank was known by the jingle, "The bank that service built," which changed after the amalgamation (ominously, I wonder,) to "The Bank that builds".

Your current advertising policy seems to be bent on exploiting the customer and the prospective client, by inducing him to live beyond his means and to pursue personal pleasure irrespective of his responsibility to his fellow man. It is simply not sound advice to give tell anyone: "Whatever you want....get it...."

Your present endeavours may be true to the philosophy of Bernice Fitz-Gibbon, but that does not make it right,. On the contrary, the irresponsible "creation of wants" (Macy's, Gimbels and Me, p. 14) by means of your current advertising campaign, tends to deprave and demoralize the consumer. People of average and below average income have already more calls upon their money than to be told, "Whatever you want...get it..." Furthermore, the long-range economic and political consequences of such hedonistic indoctrination may be very grave.

Unfortunately, much of today's advertising is inspired by the irresponsible philosophy outlined above; however, I single out for attack the advertising of your Bank, because it is one of the more blatant examples of current, exploitive business practices.

All I wish to do at this time is to plead with you to reconsider the basic advertising policy of your Bank. As it is, you place me, who tries to be a responsible community leader, in an awkward position. In addition to my personal accounts and business with your Bank, I am as a minister, treasurer and a president, associated with three community organizations that deal with your Bank, a church, a swim club, and a Home and School Association.

Thank you for your attention,

Yours very truly,
George Rath
Minister

THE HIGH LEVEL INCIDENT

The Board received notification a new church was to be started in High Level: High Level is situated 735 kilometres north east of Edmonton at the junction of Highways 58 and 35. The action was initiated by the minister who clearly underlines his concerns about opening up a church, 'just because'. The I would suggest we learn little from history, our own or others.

“At the time of this incident High Level boasted four churches; Anglican, Roman Catholic, United Church and Pentecostal. The United Church congregation was served by the Anglican minister during the winter and by a student during the summer.

The population of High Level fluctuated from season to season, from about 1500 to 3000 depending upon whether or not the oil companies were able to work. The atmosphere there was still very frontier as the population is mainly transient, moving in in the winter and out in the summer.”

Bearing in mind money was not in abundant supply in the church, or the province for that matter, and the mindset of the minister, one can imagine the interesting deacons' meeting of December 1968 when the BUWC requested money from the churches. The Board decided it would protest the matter to the Union Office. Next month's meeting also discussed the matter and two deacons were instructed to draft a letter to the Union.

The letter draft was endorsed at the January 1969 Meeting: It was noted in February the status of the protest was being checked out.

The deacons at their April meeting decided to 'present a letter' to the Baptist Convention regarding the church's Mission Budget and its feeling about the High Level venture. Two letters were drawn up, the minister was to give them to the 'proper persons' so they would see the true picture. t the May Church meeting Mr. Rath reported the High Level project will proceed in the way anticipated.³⁶

Here is some of the correspondence from that time...

³⁶ In an attempt to unravel this statement the author contacted the B.U.W.C. (June 2006) several e-mails went back and forth as initially the response was, 'There is no church in High Level, you must have the wrong name'. After a more knowledgeable person researched the answer was 'there is no record of a church ever being in High Level'.

11242-55 Street
Edmonton 21, Alberta.
December 13, 1968.

Dear Board Member of the Baptist Union:

Some of us are somewhat dismayed at the prospect of establishing High Level, Alberta as a point of mission at the cost of \$7,000 to 10,000 a year, particularly in view of the fact that certain important information has so far been withheld from our churches. Meanwhile, an appeal for funds is already being made to the Sunday schools.

We are not opposed to mission and extension work, so long as it does not involve unnecessary duplication of services. With four Christian groups already working in High Level, it is difficult to see the logic of the statement made by the Alberta Area Minister to the Area Executive Meeting on Sep. 12, that 'for once we could be first with an evangelical mission'. On the information that is available to us, an investment of \$14,000 to 20,000 in High Level seems unwise and unwarranted.

The text of the letter below is submitted for your interest.

With good wishes for the Christmas Season,.

Yours sincerely,
(Rev.) H. G. Rath.

Copy of letter dated November 25, 1968:

Dear . . . :

Although it would appear that I was responsible for High Level, in fact, N.N. is the supervising pastor for High Level. I shared the contents of your letter with him and together we tried to assess the situation.

At present there are Anglican, Roman Catholic, United Church and Pentecostal congregations in High Level. The United Church congregation is served by the Anglican minister during the winter and by a student during the summer.

The population of High Level fluctuates from season to season, from about 1500 to 3000 depending upon whether or not the oil companies are able to work. The atmosphere there is still very frontier as the population is mainly transient, moving in the winter and out in the summer.

N.N. and I were both of the opinion that it was not really necessary to send another minister into the area. . . .

Sincerely,
December 30, 1968

Mrs. C.R. Elsey,
President
The Baptist Union of Western Canada
108-2290-Marine Drive
West Vancouver, B.C.

Dear Mrs. Elsey:

Re: High Level Project.

Thank you for your letter of December 17.

With the White Gift offerings for High Level the Board made an appeal to the churches for funds not included in the approved Union budget. It seems only right and proper, therefore, that churches be given the fullest possible information regarding the nature of the appeal.

Furthermore, churches are entitled to raise questions about Union progress, especially (1) when initiated, not by the Union-in-Assembly, but by the Union Board between annual assemblies, (2) when involving an appeal for special funds in addition to approved budget, and (3) when the appeal for the special funds may possibly prejudice future action of the Union-in-Assembly; e.g. the 1970 Union budget has yet to be presented and approved.

Already a recommendation is being considered that the Union budget include \$7,000 to 10,000 a year for this kind of extension project. To what extent will the White Gift offering by the children of our Sunday school of, say, \$3,000 commit the Union to the High Level project, before the Union-in-Assembly will have had an opportunity to approve sufficient funds to carry through the project? It is certain that the White Gift offering of even \$14,000 to 20,000 to sustain such a project as that proposed for High Level.

Serious questions are being asked about High Level by members of the Edmonton churches and of the Board of Deacons at Highlands. It is hoped they will find responsive ears.

With regard to the letter quoted in my communication with the Board members, it would be indiscrete on my part to reveal the names of any of the parties involved. The letter was not addressed to me, but only shared with me.

I disagree with your judgment that "in its present state the copy is worthless and cannot be considered as an argument against our action regarding High Level". This may be your considered opinion; however, the stated facts of the letter cannot be denied. In their light, and in the light of other information that has come to hand recently, it seems unwise and unwarranted to invest any resources in High Level.

May God bless you in the New Year as you seek to guide wisely the affairs of our convention.

Yours sincerely

George Rath

December 30, 1968

Rev. R.C. Standerwick
2304 Lancing Ave. SWS
Calgary 10

Dear Mr. Standerwick,

Re: High Level Project

Thank you for your acknowledgment of my letter to the Union Boards members dated 18.

The important information that has so far been withheld from our churches is mainly the fact that four different denominations are already serving in High Level. Furthermore, however, it should be made known to the Western Baptist constituency that the Board decision regarding High Level was made after only a limited survey of the town and area. The Penticton Assembly adopted a

principle of “thorough investigation” before action for extension work by the B.U. (1967 Year Book, pp. 75 and 33). This principle was subsequently endorsed by the Alberta Area meeting at Grande Prairie, when it approved recommendation #5; namely, . . . that upon satisfactory results from these surveys (Calgary and High Level), in accordance with the requirements of the B.U.W.C., due request be made to the appropriate Commission at Union level to secure the priority of these fields in the overall Union program” Minutes of the Second Annual Meeting, p.4).

The letter quoted in my communication with the Board members was not addressed to me, but only shared with me. You will appreciate it, therefore, that it would be indiscreet and improper for me to reveal the names of the correspondents or any of the parties referred to. May I assure you, however, that the letter is authentic and on file.

I am convinced that all of us are serving the B.U. are concerned about its essential servant role under Christ on the Western scene. Though we may differ in our opinions quite strongly, I hope we shall be able to cooperate in God’s will.

With good wishes for a New Year of courageous Christian witness and action,
Yours sincerely,

George Rath.

April 9, 1969

The Baptist Union of Western Canada
Meeting in Annual Assembly
April 10-13, 1969
First Baptist Church
Lethbridge, Alberta.

Dear Brethren:

We wish to inform you that on January 29, 1969, the Annual Meeting of the Highlands Baptist Church went on record to voice its “concern over the indecent haste in the proposed High Level extension project”.

It appears from sources of information available to us, that four congregations are already active in High Level – Anglican, Roman Catholic, United Church and Pentecostal. We seriously question, therefore, the necessity and validity of establishing a further point of mission at High Level.

We further understand that the population of High Level, at present, “fluctuates from season to season, from 1500 to 3000 depending upon whether or not oil companies are able to work”. Until it is firmly established that High Level will become a solid residential centre for the surrounding district and its industry with a steadily increasing population, we cannot support any move on the part of the Baptist Union that will result in the expenditure of any major sum of money in High Level.

It is doubtful whether the Baptist Union will have sufficient financial resources at its disposal to sustain a point of mission at High Level, particularly at an anticipated annual cost of \$7000.00 to \$10,000.00. The Executive Minister, Mr. Renfree, appealed to the churches very recently to meet their Union budget allotments for 1969 or to do even better, since the Union would hardly be in the position this year to trim its budget as it did in 1968 in order to bring the expenditures in line with the receipts from the churches.

We wonder whether or not the Union budget contributions will for much longer be able to keep pace with the rising cost of living. For example, the Highlands Baptist Church will be forced this year, because of increasing current costs, to reduce its Union budget contributions by approximately \$1,800 over 1968. It is high time that we do as Mr. Janssen suggested in his Program Report in 1965, namely, that we realize with less than 15,000 active members we are a small denomination in Western Canada and that we must learn to live and act accordingly. We simply cannot afford High Level.

However, even if we had the money to send a missionary to High Level, may we ask what motives direct our proposed actions? If we sincerely wish to proclaim the gospel there, could we not do a better job in cooperation with any of the Christian groups already organized in High Level, rather than working in competition with them? Competition will not spread the gospel, but it will only result in confusing people, duplicating services, and wasting scarce resources.

We agree wholeheartedly with the submission regarding the High Level project which our pastor made to the Board of the Baptist Union on December 13, 1968 (copy attached). We know of no legitimate reasons why the Baptist Union should set up a point of mission in High Level at the present time.

According to a report in the Canadian Baptist (December 1, 1968, issue), the decision to send a missionary to High Level was made by the Board after a merely "preliminary survey". Such action in contrary to the principle of "thorough investigation" accepted by the Union Assembly at Penticton last year.

We do not wish to discourage mission and extension work where it may be legitimately carried on with in the available resources of the Union. However, on the information at hand, a possible investment in High Level of \$14,000 to \$20,000 over a two-year period seems both unwise and unwarranted. May we appeal to the Lethbridge Assembly before it ratify and commit any funds for High Level that it review the proposed project carefully.

Yours, in Christ's service.

W.S. Shade, Chairman, Board of Deacons.

The Edmonton Journal November 15, 1969

By Dorothy Graham of The Journal

EX-MINISTER SEES END TO SMALL CONGREGATIONS

Small, self-sufficient congregations each with its own resident minister are near an end, according to an Edmonton man who has left the ministry.

"And thank God for that", said George Rath - former Baptist Church - now Canada Manpower Centre counsellor.

Mr. Rath, in the ministry eight years said that to have continued in his pastorate would have under-used his ability and training.

"In my new position I have far greater opportunity for helping people in need through counsel than I would as an official functionary of a small congregation."

CHURCH SETTING

"In the church one is usually faced with offering assistance to people who do not recognize their

needs. Not so in the secular world. Most people coming to the Manpower Centre are conscious of their wants.

"The economic squeeze makes it increasingly difficult for congregations to maintain a full-time minister. Too much time is spent on programs of fund-raising with no time left for programs of service in the community."

"The only solution I can see is consolidation. Congregations will be forced to form co-operative parishes to the point of sharing ministers."

CONGREGATIONS FAULTED

"Unfortunately, progress is prevented by the conservative outlook of the congregation. Too many people refuse to recognize change."

Much of the financial support of the church remains with the old guard who insist, with some justification, on doing things the old way.

Too often, laymen have the arrogance to assume they know more about the gospel and its modern implications than the professionally trained minister.

Can you imagine a physician being told by his patients what kind of treatment he ought to prescribe! Yet this is the lot of many a clergyman³⁷.

BIG DECISION

He said he gave his decision to leave the ministry a great deal of thought.

There are many questions that have to be asked! Any man will try different angles to get where he wants to be. 'What am I doing with my life?! Am I being effective? These are the two big questions I had to face. There was no feeling of personal loss about leaving - just a feeling that changes were not taking place within the church to warrant full-time pastoral work.

He said finding a job was no real problem. He said many of his co-workers are from professional backgrounds.

I know several ministers, both Baptist and from other denominations, who have left the ministry. I am not aware of any of them having difficulty in finding work.

RELIEF FOR FAMILY

He said that in some way, his leaving the ministry was a relief for his family. "I don't think I am necessarily a happier person now but I think my family realizes that I feel I am helping people more.

The future is uncertain. I can't tell you what I will be doing in five years. So far I've stayed within the Baptist fold and I will continue to involve myself as a Christian within and outside the institutional church.

³⁷ While one can sense the frustration in Pastor Rath's remarks, the other side of the coin is that many ministers do not take into consideration that many members are committed to staying in the community for their life span, while ministers only last about five years in a local ministry. Additionally, many ministers forget that laymen are also working fulltime and have other commitments within the family.

During the last year or two that I was at Highlands - I tried to bring cooperation with other denominations. Several youth groups, a vacation bible school and a program for patients at Alberta Hospital, Edmonton, were all ecumenical. [*sic*]

NOT ENOUGH

"While these things were encouraging, they were not enough". He cited the example in this congregation which had started a play-school in the church. A city permit was required, and new lighting had to be ordered before the licence could be issued.

"The cost of this would have been \$130 and the congregation voted it down. They didn't look at the situation as Christians.

What is the function of the church if not to provide a place for community service? Of course the church building itself is the end result of years of saving and planning on the part of the older members of the congregation and they hate to see the facilities disregarded or abused. But, it is not man's purpose in life to have lasting satisfaction.

If we only pretend to promote Christian principles, and do not live them, then the church won't work, it is my hope that before it is too late, small congregations will swallow their pride. They must surrender their financial and theological autonomy in order to survive.

Jointly with other churches in their immediate community they must involve themselves with the needs and concerns of the people.

Ministers and buildings will have to be shared to avoid total bankruptcy. Perhaps, more and more churches will return to the pattern of apostolic Christianity, when spiritual leaders are not on the payroll of congregations but work at their respective trades for a living, Let us not forget that the founder of the church, Jesus Christ himself, was a carpenter.

DEACONS

The following description of qualifications taken from a Church Constitution and Bylaws; possibly in effect prior to October 21, 1953³⁸:

The Deacons' Board shall consist of not less than three members, to be elected at the annual meeting for one, two or three year periods, and to be eligible for re-election. The deacons are to act as counsellors and assistants to the pastor, seeking to advance the spiritual and temporal welfare of the Church. The sick and needy shall be their special care. They shall have general charge of the work of the church in company with the pastor, and shall have full authority to decide upon the character of all meetings to be held within the church building, or under the name of the church, and shall be responsible for pulpit supplies as the occasion arises. Where it is deemed necessary by the deacons to act on behalf of the Church without calling a special meeting, such action shall be referred to the next quarterly meeting of the Church for ratification. They shall examine candidates for church membership, as set out in Clause 2 (membership). They shall attend all meetings of the deacons' board unless prevented by unavoidable circumstances. The quorum for a deacon's meeting shall be 50% of the deacons.

During the early years the board faced many problem associated with a new church. Shortage of cash was a perennial shortage of cash so the salary for the pastor was subsidized by the B.U.W.C. It should be noted, though, when the Union was short of cash the church loaned it money from the building fund: A habit continued on a couple of

³⁸ No copy has been found

other occasions during the life of the church. Every program, every little change from oiling the floor to building the baptistery went through the deacons' board. The board showed little change in membership over the years.

Although I was a late-comer to the church, (July 1957) I knew most of the deacons. These are my recollections of those pictured³⁹



Allan Welsh: Years: 1952-59 Husband of Vera, father of Sharon and Elaine. Allan was an accountant by profession, was 'always on the board'. His physical disability did not detract from his commitment to his church and the welfare of people generally. He was stickler for detail and this has perhaps, over the years, detracted from his concern for all kinds of people, in all stations of life. He truly cared for people. He seemed to be in favour of a community church which interacted with the community in general. The Welsh home was often open for deacon and deaconesses' meetings.



Parnell Richman: Years: 1952-59 Husband of Minnie, father of Milton and Clayton. 'Doc' as he was known to all and sundry he tried to portray the church curmudgeon, this was a façade to those who knew him well.. He cared for his church and the people who attended. He served on most of the committees available to men at the time. It was my privilege to give the eulogy at Doc's memorial service. Doc worked for one to the railroads, perhaps the C.P. Doc 'majored' in Finances.



John Parker: Years: 1952-56 Husband of Lille, father of Shirley, Brian and Neil. John was in the automotive trade. He was the Superintendent and long-time Treasurer of the Sunday school. I remember John, notebook in hand, ringing a bell to signify the end of Sunday school classes. Deacons' meetings were held at the Parker home. He saw the need for the church to take hold of the Sunday school to develop it more fully. John served on several committees over the years.



Ed Foth: Years: 1956-59 Husband of Christine, father of Dennis and Ruth. Ed. worked at a local packing plant and in what little spare time he had, he ran a fairly large greenhouse operation on the Fort Rd. A kindly, spiritual man, he had scant time for written reports, preferring to do the job and make brief verbal reports at meetings. Ed. served on many committees during the years.



Doug. Sherwin: Years: 1958-59 Husband of Jean, father of Sylvia, Gordon, Bob and Bill and Jim. Doug was in the insurance business. My favourite recollection of dealing with Doug resulted from this incident: I was on vacation and in bed, the phone rang and rang and rang, finally I

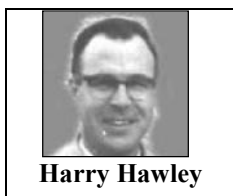
³⁹ All photographs are from Highlands Baptist Church records

answered it, probably gruffly, to be greeted by Doug saying would our family like the use of their Seba Beach cottage for awhile!! Like the other deacons, Doug served on other committees.

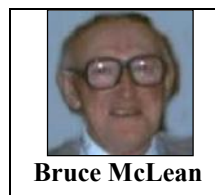


Al. Loosley: Years: 1959 Husband of Sheila, father of Andrew, Paul, David and Amanda. Al. was an electrician, originally from England. He was elected to the board as ‘young blood’. He served on various committees and held other offices within the church.

Missing photographs... Robert Thompson Years: 1952-53, Dan Falkenberg Years: 1953



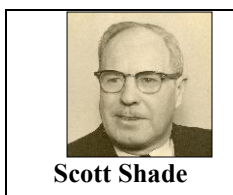
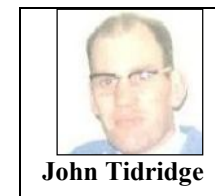
The deacons met faithfully throughout the ten year period: Board personnel did not change much, although one or two newer and younger members joined the board. For the most part it was ‘business as usual’ as the board remained responsible for the operation of the church. It was a time the largest



number of baptisms and new members were recorded, a substantial start and finish was made on a long awaited and always dreamed of, improvements and additions to the building. Evangelization of the neighbourhood was a primary focus.



Visitation was talked about often and carried out with good results: A visitation report was most encouraging with 23 volunteers and 554 homes called on. A Junior Church⁴⁰ was established with an emphasis on missions. A loan of \$8000.00 was made to the Union, a large sum of money in that period.



A spirit of harmony; sincerity & efficiency was noted at one Annual meeting with the remark that, ‘Despite this emphasis on regenerate church membership, the increase in our numbers is encouraging’. The annexation of Beverly enlarged the church’s responsibilities as the Baptist witness. This interesting comment came from the Board Chair,

‘that the church was to make sure denominationalism did not prove a stumbling block to some child, young person or adult who might take the first step towards salvation in a church group of boys, young people or adults’.



Approval was granted to the deacons to serve communion without the pastor. The disrespectful behaviour of both children and adults was discussed; no solutions being offered, nor the actual problems mentioned. Concern offered that while the church was growing building-wise how was our spiritual progress. Some concerns about prayer, too



⁴⁰ Also known as Mission Band

general for the offerings; morning service too long. Should the Scout/Cub Group become 'closed'⁴¹ was a question met by the Board. This would have been contrary to a previous strongly worded commitment to keep the groups open...the groups remained open... available to all boys no matter what faith or no faith. This question may have been related to the concern expressed in earlier remarks about denominationalism

Internal disciplinary matters of grave concern were dealt with by the board...the concern goes unmentioned. There was in change of pastors in the mid-sixties; a Junior Deacons board was formed but never really got off the ground.⁴² No mention of the amalgamation is found in the deacons' minutes, perhaps because there were periods of time where there were no agendas or minutes. The majority of this report comes from business meeting minutes. The board wanted to get the congregation to support the youth work of the church; it was involved in the (1968) Sunday school and the superintendent process. Still under the auspices of the BUWC, the church wrote for a bylaw change relating to quorum.

By May 1968 the pastor was not attending meetings; there was no explanation why, but it was toward the end of the period that minister served. A small problem with the Ushers⁴³ was reported and was hoped it would be ironed out.. Concern was expressed about the church roll not being current: a committee worked on the project and names were removed, 'with sadness'.

A successful supper was held at Delwood Efforts to initiate greater cooperation between the ministers and laymen. 'There is much to be desired from this type of meeting'. Again, no evidence the process was continued. Plans to visit the Gaol in Fort Saskatchewan (Letter from Warden Noel Nov. 8, 1968) were made; there is no report of the outcome of the meeting planned to set up a visit. (Minutes of North East Clergy Association of November 13, 1968 make mention of the need for the 'rehabilitation of prisoners...there were sixteen persons present at this particular meeting. Pastor Rath was the president.) A further meeting was set for January 8, 1969 to further discuss the program, "Man to Man". An enclosed brochure outled the program.

A Prayer Service was held in the church, with St. Mary's Anglican and Bethlehem Lutheran taking part. It seemed the pastor was in favour of these meetings; there seems to have been little follow-up done. It was suggested that the pastor be asked to make the advertisement in the paper⁴⁴ (Journal?) as small as possible.

It was suggested that part of a meeting be used for discussion on Sunday night services—Message-film-music —Religious versus Entertainment

⁴¹ Some church groups restricted membership to children of the church and not the community at large.

⁴² Looking back on the ministry of George Rath it was apparent he was ahead of his time.

⁴³ Ushers, darned if they do, darned if they don't, Ushers and ushering has always been a 'hot' topic, generally those with all the answers not appearing on the Ushers lists!

⁴⁴ The advertisement in the local newspaper was also 'under discussion', prices were very high and the actual benefit gained was always a matter of concern.

1969 saw efforts to develop a budgeting system ending with the implementation of the Uniform Budget. This did help, although part of the following statement might have caused some concern!! ‘All money taken in will be in one account and all money will be paid out at the discretion of the Finance Committee and the Church Treasurer’. No budget?

Not all deacons’ meetings went well as noted in the June 10, 1969: the chairman reported some of the deacons were evidently against the Starvation Banquet even though they voted to have it. He asked that they support their decisions in the future⁴⁵.

Comments and criticism were expressed by the deacons of the new proposed unified morning service expected to start September 1969. They felt that some changes could be made in an effort to increase attendance in church and Sunday school, and agreed that this new schedule be implemented on September 7, 1969 and be evaluated as it progresses. **Appendix 12**

Deacons’ Meeting July 29, 1969: Mr. (Rev. George) Rath’s resignation was read to the meeting. Moved and seconded the resignation of Mr. Rath be accepted. **Appendix 13**

DEACONESSES



Before there were deaconesses⁴⁶ there was the Lord’s Table Committee. This committee, named in an Edmonton Journal report of February 24, 1952, was made up of the following ladies: Miss Ada Baker, Mrs. Helen Sturko, and Mrs. Minnie Richman. Deaconesses became a reality after a Constitutional change



in October 21, 1953.

The requirements were as follows: at least three deaconesses shall be elected annually. The deaconesses shall give all possible assistance to the pastor in promoting the spiritual welfare of the womenfolk and girls in the church. They shall cooperate with the pastor and deacons in the visiting of the members, caring for the sick, needy and distressed within the parish, or directly related to the parish. They shall assist in the preparation of the observance of the church ordinances, and in the disbursement of the fellowship fund.



Although the deacons’ board was the senior committee it is obvious that the Deaconesses and the Women’s Association were, in many instances, the arms and legs of that board.

⁴⁵ The true meaning of a democracy is lost on some!!

⁴⁶ All photographs, with the exception of Verna Guthrie (from her family), Ruth King (from Sylvia Traynor) and Ruth Allinson (from her son, John), are from church records.



Christine Foth

The deaconesses visited the sick in hospitals and in private homes. The May 18, 1955 Church Business Meeting records that during the year ‘the deaconesses made 47 house calls, 43 hospital calls and 18 calls to shut-ins. In addition to the visits, 1 funeral spray was sent, 15 get-well cards and 3 sympathy cards sent to people. In addition to these calls a further 6 house calls were made with Rev. McCrae of Delton church and 4 calls with Rev. Harold Hill to give communion, plus 11 house calls’.



Eve Maybe



Verna Guthrie

Deaconesses prepared the Lord’s Supper as it was more often called; managed the Fellowship Fund that was later to become the Caring Fund, provided members for Evangelistic Campaigns, Building, Finance, Christian Education and Baptistery



Ruth King

Committees.



June Allinson

Along the way the deaconesses also accepted responsibility for distributing daily bible reading material (The Upper Room), the purchasing of baptismal gowns and nursery care during the services!



Marg. Sorlie

Regular meetings were held with the deacons’ board to ensure the work of the church progressed satisfactorily.



Vera Welsh

Throughout the ten years 1960-1969 the deaconesses continued to make house calls 22⁴⁷ such calls being reported as being made at the March 1960 Business Meeting. Deaconesses prepared the Communion elements: they administered the Fellowship Funds⁴⁸; bought and sold the Upper Room study notes, sent cards, delivered fruit baskets to the appropriate persons and sent Welcome Notes to newcomers signing the guest book.



Thelma Hopkins



Helena Livingstone



Luverne Statz

Financial Statements were kept by Church groups; made public at Business Meetings, the deaconesses were no exception.

Appendix 14

⁴⁷ It seemed that 20 was the average number of home and hospital visits made by the deaconesses in a three month period.

⁴⁸ Funds received from the offering taken at Communion

The deaconesses continued to meet with the deacons so both the boards could become more familiar with the needs of the church. The deacons reported: 'We feel it is beneficial to gather with leaders of various groups, deaconesses, etc. to get more familiar with the needs and ideas of each group. This way we feel the church can be more effective as a witness'.



In the October 1965 Deaconesses Report this interesting comment appears: It is reported the deaconesses have been doing a little visiting, mostly through the Women's Association,⁴⁹ plans have been made for future visiting. Later in the sixties the House Committee wanted a lady on their committee: 'Their input is always welcome'. The Constitution of 1967 clearly defined the position and role of the deaconesses. They served on the Christian Education Committee; they helped administer the Fellowship Fund, they were represented on the Youth Council.



Other ladies who were deaconesses: Lillian Hurd, Miss Ada Baker, Minnie Smith, Hannah Falkenberg.

REFLECTIONS

Several people were asked to reflect on how they viewed the church and activities during 1949-1959.



George Traynor - years 1951-1959

When my family and I moved to the Highlands neighbourhood, the Highlands Baptist Church facility was being built. The congregation met at Mount Royal School.

There was much excitement, joy and anticipation when the new building opened. It was a time of celebration.

I have positive memories of being involved with a choir plus city-wide young people activities. The church experienced growth led by a dedicated and capable core of people, mainly from McDonald Baptist Church and First Baptist Church.

Also our church was blessed with Godly pastors who preached the good news of the gospel.



Karen Murray - years 1952-1959

My Highlands Baptist history-wow! Do I have history-makes me feel very old. In 1952 my family moved into a new house at the end of the lane from the church and I started to attend Highlands shortly after. Dr. Smalley was still pastor.

The church must have been bursting at the seams as one of my earliest memories of the church is having our Sunday school class in the cramped (and very warm) confines of the furnace room. My roots as a Christian were firmly planted thru the influence of some great people. Mr. Parker and Mr. Hawley were two of my first Sunday school teachers, Mrs Welsh was our Explorer leader and Sheila and Alf Loosley were our Young Peoples leaders.

⁴⁹ The role of the W.A. should not be minimized then or now.

On June 18 1961 I was baptized in the cosy closet sized baptismal of the old church. (Much as I loved the new church when it was built in 1963 I remember feeling sad when the old baptismal was removed)

So many memories of Highlands and what a privilege to have been a part of its history: I have such warm feelings just thinking of Highlands -my roots and like a second home .



Hugh D. James - years 1956-1960

When we came to Highlands from Olds, Alberta in September 1956, we added to an already thriving Sunday school, with our family of six – parents Hugh and Jean and children Donald, John David, Marilyn and Danny. Robert arrived in 1957.

The large number of children in the Sunday school, perhaps eighty to one hundred, gave us the impression that there would be good adult growth by and by.

The adult congregation seemed to range in number from about fifty to seventy-five. Most of these, mainly seasoned believers, had come from other city Baptist churches, and were now living in the Highlands area. This augured well for first class leadership. The church building, intended to be a Christian Education structure was not adequate for worship or Christian Education. However there was hope among the congregation for a larger and more attractive building. Thus a Building Fund was established.

Various means were suggested to increase this fund. We eventually settled for the Baptist Union Sector Plan, which called for visitation of members and adherents alike to gain a monetary pledge for the Building Fund. This direct approach for money seemed to turn some adherents away. However, with dedicated hope for the future, members continued to pledge, resulting in the building of the first church sanctuary in 1960 at a cost of about \$50,000.00, plus a great deal of voluntary labour.

Over all, during the period of 1956-1960, although attendance at worship did not increase substantially we sought to carryout faithfully believing that in due time, God would honour His faithful people, and as Jesus said to Peter, “On this rock (your profession of faith) I will build my church, and the gates of Hades will not prevail against it”.

WORLD EVENTS-1949-1969

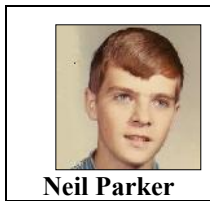
1949	Harry S. Truman became president of the USA	Hungarians Cardinal Mindszenty sentenced to life imprisonment for ‘high treason’.	‘I love those dear hearts and gentle people’ was the song of the moment.
1950	N. Korea invades S. Korea	National Council of Churches formed. 32 million members	‘Mona Lisa’ was on the charts
1951	Julius and Ethel Rosenberg sentenced to death for espionage against the USA	The African Queen was the movie of the times	‘Kisses sweeter than wine’ was the popular song.
1952	Dwight D. Eisenhower elected president of the USA	RVS of the Bible published	Jericho excavated
1953	Stalin dies	‘I believe’ a popular song	
1954	U.S. Supreme court rules segregation by colour is a violation of the Constitution.	Dr Salk starts inoculating children against polio in the USA	‘Hernando’s Hide-away’ tops the charts.
1955	Blacks in Montgomery boycott bus lines	‘Davy Crockett’ was a popular number	

1956	'Rock and Roll' dance now in vogue	Martin Luther King emerges as the leader of campaign for desegregation.	'Blue Suede shoes' popular as a song and as footwear.
1957	Queen Elizabeth visits Canada and the USA	USSR launches Sputnik I and II	President Eisenhower sends troops into Little Rock to forestall violence in desegregation.
1958	Kruschev succeeds Bulganin as president of the USSR	'The Purple People Eater' whets peoples musical appetites	"Beatnik" movement begins in California
1959	Fidel Castro becomes Premier of Cuba	Anti-Semitism flares in Cologne, Germany	'He's got the whole world in His hands' very popular
1960	USA admits to aerial reconnaissance flights over U.S.S.R. when a U-2 airplane is shot down and its pilot Francis Gary Powers confesses.	John F. Kennedy elected President of the United States.	Former Gestapo Chief Adolf Eichmann arrested
1961	UN General Assembly condemns apartheid.	New English Bible appears on 350 th anniversary of Authorized Version.	"West Side Story" wins academy award, "Moon River" popular song.
1962	U-2 Pilot Frances [sic] Gary Powers traded for U.S.S.R. U.S. Soviet spy Rudolf Abel.	Thalidomide causes children to be born with malformations	Eleanor Roosevelt dies.
1963	De Gaulle objects to Britain's entry into Common Market; Britain rejected.	John Le Carré's "The Spy Who Came in From the Cold" published.	Dr. Michael De Bakey first uses an artificial heart to take over the circulation of a patient's blood during an operation.
1964	Maxwell William Aitken, Lord Beaverbrook dies.	Nobel Peace Prize, Martin Luther King.	Popular song, "I Want to Hold Your Hand".
1965	Winston .S. Churchill dies.	King of the Road a popular song.	When relay switch in Ontario malfunctions, the entire north-western [sic] U.S. and parts of Canada lose electrical power; blackout affects 30 million people; notice-able increase in birth-rate nine months later.
1966	Mrs. Indira Gandhi, Nehru's daughter, becomes Prime Minister of India.	Billy Graham conducts his Greater London Crusade.	Popular song, "Strangers in the Night".
1967	Queen Elizabeth and Prince Philip arrive in Canada to take part in centennial celebrations.	Toronto Maple Leafs win the Stanley Cup.	National Library in Ottawa, Ontario opened.
1968	Rev. Martin Luther King Jr. assassinated in a Memphis, Tennessee Motel.	Pierre Elliot Trudeau sworn in as Canadian Prime Minister.	"Hey Jude" was a popular song.
1969	Senator Edward Kennedy, driving a car at Chappaquid-	The Concorde, Anglo-French supersonic aircraft makes it	Trouser outfits become acceptable for everyday

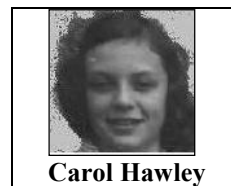
	dick Island, Mass., plunges into a pond; body of woman passenger Mary Jo Kopechne found in car.	first test flight.	wear by women
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GROUPS OPERATING IN THE CHURCH

ALERT CHRISTIAN TEENS: The pastor (Rath) in his 1968 report indicated the



younger teens had organized their own group life in Alert Christian Teens. Heading this work are teens demonstrating their Christian Commitment which led them to the obedience of baptism, and to the baptism of obedience, that is, to active Christian service. Alert Christians Teens: A.C.T. meets on Friday evenings at



7:30 p.m. (bi-weekly) with, at present, 20 members. In 1967 the club went bowling and curling with fellowship afterwards. As a project A.C.T. is offering to do odd jobs for people in the community in order to raise \$100.00 for a worthy cause.

No photographs available of Paul Neilsen, a leader, or these teens, Gary Brennan, Raymond Yee and Graeme Morton.

BOY SCOUTS OF CANADA

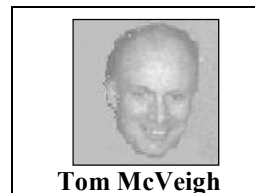
CUBS, SCOUTS, WOMEN'S AUXILLIARY AND GROUP COMMITTEE



The deacons discussed at their January 1954 meeting need for a boy's program. In March, after a thorough review of the Boy Scouts movement, and in particular the Wolf Cub segment, solemnly undertook to sponsor a Cub Group in our district. The group was to be open to any boy of the required age regardless of church or non-church affiliation.



By May 1954 the group had thirty-one members. Through the years the Pack held Father and Son Banquets, attended Jamborees, did badge work and held bottle drives. The program was successful and as many as thirty-



six boys were registered and attended. A Scout Troop had been formed, 6 lads formed the first troop.



Walter Rideout

The shortage of leaders was mentioned (February 18, 1959 Business Meeting.). The pastor asked for prayers so that leaders could be found.



John Cowley



Wilf. Barrett

In September 1955 the House Committee was asked to eliminate the danger created from the basement poles; poles in the basement were frequently collided with and their presence were a constant concern. No serious injuries were reported. On another occasion screens were requested for the windows and lights...boys will be boys!

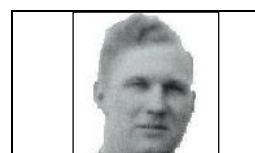


John Parker



Trevor King

The Scout movement continued to thrive throughout the fifties: Many boys were taught and began attending church while in the program.



Alf. Guthrie



Hugh James

The Cub Pack continued to operate successfully throughout the years 1960-1969. A full complement of boys and leaders was the norm. An attempt was made to turn the group from an 'Open' Group⁵⁰ i.e. one where boys of all faiths were permitted, to one where only Baptist boys could



John Tidridge

attend. The attempt did not succeed as the original commitment by the Deacons Board in 1954 was that the group be 'Open'.



David Twigge

All the usual cub activities were employed and a great emphasis was placed on the boys attending a Sunday school of their choice. A large percentage of the boys finished up in the church



Al. Loosley

Sunday school.

One concern was for the church to recognize the Scouting groups were an integral part of the Christian Education⁵¹ program.



Brian Traynor

The Education Committee did try to ensure that all programs were supported by the church.



Tom Burkett

The Cub Pack was financially independent, raising funds through many endeavours. The group was able to make donations to the church; purchase a typewriter for the Pack Newsletter, and a special totem pole, etc.

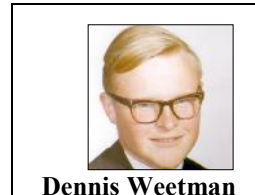
⁵⁰ Baden-Powell who founded the Scouting movement was opposed to Closed Groups.

⁵¹ The Scouting Movement was not a Christian Group per se, however the principles of the program were based on Christian ethics.



Byron Weetman

Interesting awards were made to winners of inter-group competitions. Two week-long camps were held at Skeleton Lake. The Cubs also engaged in acts of kindness using the funds for their Christmas Party to give oranges to a local hospital, collecting for U.N.I.C.E.F.



Dennis Weetman

They also performed a Cub Carol Night. The Father and Son banquet was held on a regular basis. Occasional area meetings were held where the Packs of the area joined together for 'fun, games and competitions. A dedicated effort was made to



Gerry Bell

have 'Christian Education' in the program, devotionals were held every week, the boys had to learn the Lord's Prayer, and the Twenty Third psalm as part of their training. At least one Christian film was shown to the boys. **Appendix 15**

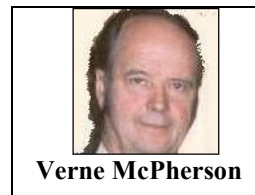


Peter Nowicki

The Chairman of the CE Committee had this to say about changes in the Cub and Scout program nationwide regarding badges and badge emphasis that has required some adjustment locally, "Members of the Group Committee are working with our leaders to make the transition between programs as easy as possible. We are trying to sell the boys on the 'proper attitudes toward badges that is, the usefulness of the skill developed - not badges for the



Kay McPherson



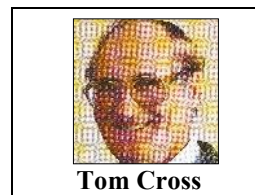
Verne McPherson

sake of badges".



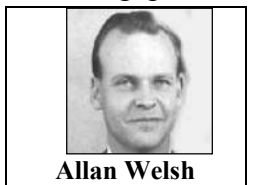
Clayton Richman

54TH SCOUT TROOP: The Scout Troop was flourishing at the start of the sixties; but lack of leadership was always a problem. Boys (Cubs) were moving to scouts on a regular basis. The two groups met on occasion for joint 'Scouting' activities. All the leaders appreciated the use of



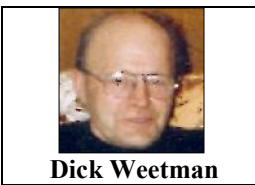
Tom Cross

the church building – and the encouragement given by both the Scouting and non-Scouting parents and friends of the church. There were inter-church activities when



Allan Welsh

Delton Scouts joined with the 54th. The January 1965 Scout Troop report stated that they have had a very good year starting with a large number of Cubs entering the troop making our average attendance close to twenty boys. This



Dick Weetman

presented a real challenge to the two leaders, as the boys' ages ranged from 11 to 18 years. The program the boys follow is set to hold their interest during this stage in their lives - so you can see the challenge.

Activities are quite varied; summer and winter hikes involving fire lighting, outdoor cooking, setting up camp, tracking, etc. During the year interesting guests with Scouting-activity films, along with group activities such as campfires etc. helped out.



Margret Weetman

The big outing of the past year was the trip to Lac Ste. Anne which was an unforgettable experience for the boys and leaders in training to work and play together at camp. On this weekend a large number of skills were practised that had been studied over the winter, as well as fishing, hiking, etc.

The Troop's dues, set by the boys at 10 cents per meeting, and covered the purchase of books, badges, supplies, prizes, and food for hikes and parties. This year (1967) the Centennial project is a Queen Scout or Scouts in the 54th Troop. This will involve a great amount work on the boys' part as this is the highest rank in Scouting. It will also involve support from the members of Highlands Baptist Church and the boys' parents. This would be a first for the 54th Troop and Highlands Baptist Church. Two scouts had begun to help out with the Cub Pack.

54TH GROUP COMMITTEE: During the fifties a Women's Auxiliary was formed. A Group Committee, to assist the leaders, was also formed. At various times the Group Committee was asked to form a Scout Troop and also to join the Christian Education Committee. One project the Group Committee undertook was to try and visit each home represented and to stimulate interest in the work.

A church the Church was advised that it must sponsor the cubs and scouts group and the program reviewed annually. Motion presented: that the Church endorse the continuance of sponsorship of the 54th Group and accept the full responsibility of same with the program reviewed annually. The Committee was always on the lookout for new members... Lots of money in hand.-\$140

A Christmas party was held again this year for the boys during December, (1966) and a banquet is planned for February. Being Centennial Year, we may try something new, and instead of father-son we are planning a mother-son banquet In addition, the Group Committee is encouraging efforts of the Cubs and Scouts to undertake some Centennial project.

In the late sixties changes⁵² in the Cub and Scout program nation-wide regarding badges and badge emphasis has required some adjustment locally. 'Members of the Group Committee are working with our leaders to make the transition between programs as easy as possible. We are trying to sell the boys on the proper attitudes toward badges that is, the usefulness of the skill developed

⁵² June 2006: The author has enjoyed 'looking back' over the years, and in particular to the change in program, He confesses that while his main objection to the change was the almost complete deletion of things 'religious' it was to some extent, the 'new fangled' idea that children could actually choose for themselves and make good choices. It is hard to admit that one could possibly be wrong! It was an early attempt to show that all our choices have consequences.

- not badges for the sake of badges'. The personnel of the Christian Education Committee shall be the following; by virtue of their office Boy Scouts, Cubs leaders.

A whole group of people, for whom there are no photographs, helped with the groups or the committees, these are: Mr. H. Hendrickson Mr. and Mrs. Alf. Branscombe, Mr. Shaska, Mrs. G. Edge, Mr. Bob Rhodes, Mrs. Mary Beavis, Mr. Ed. Falkenberg, Mr. George Rae, Mr. Clarence Zimmerman, Mr. Cecil Jackman, Mr. Victor Bond, Mr. Brian Naylor, Mr. Cliff Hackett, Mr. Glen Hollands, Mrs. Gay Knight, Mr and Mrs Earl Price Price, Mr. Orest Rudko. Mr. Fred Coffey, Mr. Keith Hewitt, Gary Knight, and Martin Krys.

C.G.I.T. and EXPLORERS



Vera Welsh

The October 21, 1953 Business Meeting reported that the C.G.I.T and Explorer groups had been meeting since September 25 There were seven girls in C.G.I.T. and five girls in Explorers. A year later there were 10 girls in C.G.I.T and 17 in Explorers. The older girls (C.G.I.T.) were prepared to take evening services and participate in different activities, including having a travel slides show to raise money for camp,

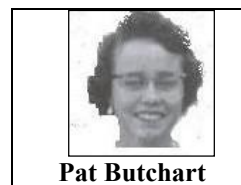


Marnie King

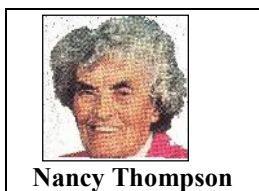


Ruth Foth

They had speakers, learned business meeting procedures, worked on Missionary projects and fun times where they played games and sang. They also attended rallies with other local churches. On occasion there were Mother and Daughter banquets, always well attended.



Pat Butchart



Nancy Thompson

The Women's Association was closely associated with the groups as the sponsoring body, and as a frequent donor of money for various projects. Through these donations scholarships were awarded to Julianne Crawford (Pres.), Sharon Middleton (Vice-pres.), Sylvia Sherwin (sec.), Pat Linford and Shirley Parker.

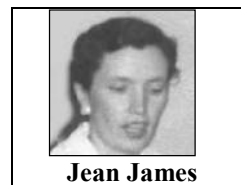


Elvina Soneff



Joan Byron

One problem that arose was the matter of using girls of the C.G.I.T. to teach the nursery children



Jean James

- an admirable service for the girls, except it deprived them of the chance to attend church each Sunday morning. There is no record of how this problem was resolved.

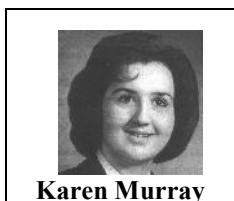


Kay McPherson

Reports from the period indicated that both groups continued to grow, and along with the Sunday school, Boy Scouts, it was noted these groups 'represent our greatest opportunities for evangelism and missionary out-reach'. Prayers for the leaders and girls were earnestly solicited.



Violet Munro



Karen Murray

In November 1956 it was reported with sadness the older group would be suspended until the New Year as some were attending the Youth Group. Fortunately, this appears not to have happened as it is reported in February, 15 girls were (still?) now attending. Some meetings were held in Vera Welsh's home for the 7 C.G.I.T. girls still attending. Both the C.G.I.T. Groups were the 'in vogue' groups of the time...operating in many Protestant churches.



Maureen Burkett



Joyce Richman

Explorers and C.G.I.T. continued to be the groups that young girls and young ladies joined. The leaders were of the highest calibre, and younger ones were brought alongside to serve. It was however, always difficult to have a full complement of leaders.



Marg. Sorlie



Sylvia Traynor

The leaders made sure that activities were not just restricted to fun and games. There were regular business meetings, devotional periods, visits to the sick and disabled and study periods on missionaries. The older girls also helped in the nursery, which in the early sixties was held in the manse.



Elsa Zahar

The Women's Association willingly paid for a weekend Leader's training session at a local lake. The Association also paid tribute to the hard work done by the girls to achieve badges and awards. In October 1968 there was an ominous note when the pastor, George Rath reported there was no leader for the group.



Frances Lake



Ruth Rath

No photographs were found for Helen Shaw, Mary Beavis, Denise Hagen, Mrs. Andref, Ethel Cameron and Phyllis Barlow who also helped with the groups.

COUPLES GROUP



Ruth King

A need for a Couples Group was discussed in a November 1953 deacons' meeting, however, it was not until November 1956 that couples were actually nominated for the group. It may seem strange the group just didn't organize itself, but that's not the way things were done!!

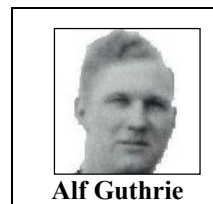


Trevor King

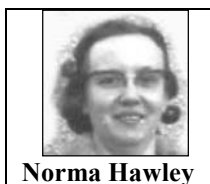


Verna Guthrie

There is no record of what the Group did but meet monthly. By 1957 it looked as though the group was fading. The matter was turned over to the Christian Education Committee by the church.

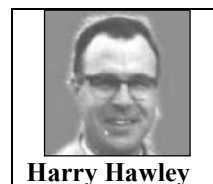


Alf Guthrie



Norma Hawley

In September 1958 there was no mention of an active group meeting under the name Couples Group. No mention is found in the Minutes of any 1960-69 meetings



Harry Hawley

CRADLE ROLL



Kay Jenkyns

The Cradle Roll 18, was first reported at the May 1955 Business Meeting: Children at their birth and remain until they reach their fourth birthday. The mothers of children were all visited in 1955, and this resulted in nine new children being added to the Roll.



Minnie Richman

In May 1956 it was reported there were sixteen on the Roll; eight have been transferred to Beginners. Two have left, moving to other parts of the city. Four babies were born during the year, and seventeen (house) calls were made.



Maureen Tidridge

There is very little said about the Cradle Roll, although it is noted that two Convener appointments were made: Annual Report 1965 Mrs. Minnie Richman; Annual Meeting 1966 Mrs. Maureen Tidridge. At the same meeting a motion was passed allowing the W.A. to appoint Cradle Roll Conveners without coming to a church meeting. The position seems to have just disappeared.



Clarence Statz

MEN'S FELLOWSHIP: The Pastor's report of 1962 comments on his gratitude over the formation of the Men's Fellowship This group met throughout the sixties with varying degrees of success. Clarence Statz seemed to be the force behind the fellowship: As many as twenty men attended meetings. Meetings varied between interesting speakers, visits to area amenities and social events, such as breakfast, dinners and suppers.

As always the Women's Association catered to meals, and the Men reciprocated by inviting the women to a meal...it does not say if the women catered for the event! There was no report on the Men's Fellowship in the 1969 Annual Report.

MISSION BAND/HAPPY BAND/JUNIOR CHURCH



Jean James



Christine Foth

At the October 27, 1954 deacons' meeting the question of a Mission Band⁵³ was referred to the Women's Association. It seems odd that no further report appears until the 1957-58 Annual Report which notes in the Happy Band Report on October 30 1957 the Mission Band Group was organized, adopting the name 'Happy Band'. There were about twenty regular attendees meeting in the church. Regular meetings were held with an average attendance of nineteen, including leaders and visitors.



Joan Chaput



Sheila Loosley

The offerings for the year amounted to \$18.15, of which \$8.90 was spent on materials for handwork and study. \$6.00 was forwarded to missions through the Women's Association. Balance on hand at the close of term is \$3.25. Expenses for the closing party were covered by donations from each family represented. No further reports appear about this group through the period ending December 1959.



George Traynor

Junior Church Group continued throughout the sixties with a minimum of fuss or bother: Attendance ranged anywhere from 4-100! On occasion Junior Church joined with other church groups for information regarding missionaries.

The group contributed to the church budget and although the funds were meagre by today's standards they represented a lot of Sunday offerings. Six Baptist hymnaries were also purchased; all church reports indicated the group was well organized and 'worked well'. They were involved in missionary studies and memory work.

Starting September 1964 the Junior Church Group became a Mission Band, The names Mission Band, Junior Church and the even earlier name Happy Band were all inter-woven. Junior Church eventually became part of the Sunday school. Staff turnover did not appear to be great. The photos are of people mentioned in church reports.

MUSIC

CHOIRS/MUSIC/ORGAN

⁵³ There is no record of the objectives of either the Mission Band or Happy Band.



Minnie Richman

Although no mention of a choir is found in any minutes prior to May 20, 1953 it seems apparent that a choir had been formed as on May 1, 1952 there was a balance of \$70.00 in the Organ Fund. Why would they need a fund for an organ if there wasn't a choir⁵⁴!



Trevor King



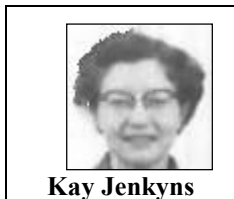
Harold Howard

Music Committee duties were outlined in a constitution passed after October 21, 1953: The committee was to act as liaison between pastor, people and choir, and to determine any matters of policy. The committee consisted of the organist, choir leader, a deacon and a deaconess.



Marg Duplessis

It would appear the topic of 'Music' provided some interest at deacons meetings.



Kay Jenkyns

While nothing specific is outlined it was obvious some minor problems existed. From November 1953 until November 1954 the matter was raised several times; the problem was never described nor the solution outlined.

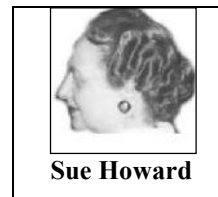


June Allinson

The Committee managed the finances of the Choir; procedures seemed to be cumbersome. In order to purchase 6 hymnaries the Committee was given temporary authority to purchase the books from the Music Fund; however, a general meeting of the church had to sanction the transfer of the Music Fund to the Music Committee. This was accomplished. The hymnaries were purchased and the piano tuned. \$22.50 was spent for the books and



Della Velpy



Sue Howard

\$10.00 for the tuning. The February 1954 church meeting noted this; at the



Thelma Osadchy

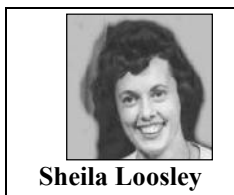
May 1954 business meeting the balance in the Organ Fund was transferred to the Music Committee.



Sharon Osadchy

churches.

The McMaster Quartet (1954) would not be performing at the church, even though they asked, because they were performing at the larger



Sheila Loosley

The choirs experienced many up and downs; the first mention of a choir in any minutes appeared November 1954 when it was noted three ladies would lead a Junior Choir. Any plans for a Senior Choir (February 1955) had to be abandoned as there was insufficient response for even a small, balanced



Violet Munro

⁵⁴ Or is it the other way around?



Alice Potts



Joyce Richman

choir. It was noted that the Junior Choir still met. Unfortunately at the May 1955 business meeting it was noted the Junior Choir had been abandoned because of sickness and lack of numbers. Re-start to be made on a Senior Choir.

At the September 1955 deacons' meeting a letter from the choir leader was read, the contents remain a mystery, although it would appear to have been related to the organist leaving at the end of the month. In September 1955 the choir was asked to provide a musical evening before year's end.



George Traynor

At the November 1955 Deacons' meeting remuneration for an organist was discussed; one deacon voiced disapproval at paying for any such service. Some progress was reported on securing a new choir leader. At a business meeting 9 days later it was announced there was a new organist, and a new director. Membership of the choir stood at eleven.



Clarence Statz



Linda Statz

In December 1955 the deacons discussed the condition of the organ and personnel of the Music Committee. And, in the last recording in any deacons minutes to be found (minutes are missing from December 1956 until 1962) it was noted a person promised to investigate the Music Committee set-up,



Lille Parker

and to study the possibility of using different books and a song leader for the evening song service.

The choir was again beset with leadership problems; the September 1956 business meeting reports the organist spoke of the need for a new choir leader and new recruits. Organ concerns registered at the November 1956 meeting brought about a quick solution: By the February 1957 meeting a new organ had been purchased and paid for in full. By November 1956 the Junior Choir was in full swing with fourteen members. The 1957-58 Annual meeting recorded the choirs had been disbanded for the summer, but choir members still performed during this period. The choir was operating in September, it decided choir fees would be 25 cents every two weeks. The choir had a President, Secretary-Treasurer, Social Convenors, Librarian, Wardrobe mistress and a director and, of course, the organist.

The choir presented Christmas and Easter the cantatas; plus the Hallelujah Chorus, and in April 1957 sponsored a concert with other organizations of the church. Several social gatherings were held throughout the year. The choir had also contributed toward the Tuxis Boy's Parliament. An investigation was begun to discover suitable books for the evening service. From this time to the end of 1959 reports showed the choir was operating successfully and continuing to lead for congregational singing, providing special music, and attending Evangelistic Campaigns. Many choirs have come and gone over the years. Church people seem to be gifted in the area of music and Highland's people have been no exception.

SENIOR CHOIR Under the direction of the Music Committee, the Senior Choir led the congregational singing, performed anthems and a variety of musical items. The choir expressed dissatisfaction with church membership for a poor turn out for one particular special item. This was a year long commitment with choir members still present during the summer months. The Choir had a business side with regular meetings where officers were appointed. Positions included President, Choir director, social convener, wardrobe mistress, librarian the organist and of course, a secretary. Financial statements were published annually.

JUNIOR CHOIR The Junior Choir which came into being in the mid-sixties had a membership at one time of 29 boys and girls. It was their aim to sing at least monthly during the year and joining the Senior Choir in Christmas numbers. The Junior Choir provided the music for the Sunday school concert, and during one Christmas season the choir spent a pleasant evening singing carols for the elderly ladies at Elizabeth House. The Hymn Boards in the new sanctuary were presented by the choir: The need for a pianist was mentioned, and four more gowns also needed. Dues of 5 cents a week were collected from each member and these funds are used to purchase new music.

These people were also involved in the choir(s) but no photographs are available:
Ruth Doerr, Antoinette Bosecke, Roberta Welsh, Hope Crawford, Roberta Welsh, George Rae.

MUSIC COMMITTEE: From the Constitution: Music Committee. The purpose of the music committee shall be to act as liaison between Pastor, people and choir, and to determine matters of policy as they relate to the music of the church. This committee shall consist of the organist, the choir leader, a deacon and a deaconess (the latter two to be appointed by their respective boards.) The committee reported that at one point the choir had 16 members.

ORGANIST: In 1967 it was noted that Sue Howard had left and George Rae Jr. had taken over as the regular organist. The establishment of an honorarium both the organist and choir director was not undertaken without some adverse comments. However, as the Minutes point at the church was getting a bargain for the money spent. The honorarium amounted to \$416.00 for both.

NURSERY

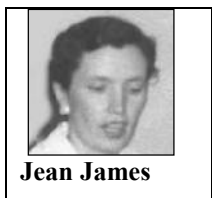


The Nursery⁵⁵ seemed to ‘just happen’ and by February 1955 the Nursery had an average attendance of 25, under the age of six. At the May 1955 meeting it was agreed to form a committee to consider the matter of teaching assistants for the Nursery School. It was later reported four teen-age girls assisted the leader: The use of the girls

⁵⁵ Nursery may be a bit of a misnomer, the author would suggest that at the start there would not have been many babes in arms. Later, the maximum age to be a nursery member was three years. The nursery was part of the Sunday school.

was a problem because although they were helping, it deprived them of the chance to attend church each Sunday morning. An electric clock was furnished, and a coat rack for the nursery class was built.

The May 1956 meeting learned the leader after four years of service, had been asked to be relieved. This may have resulted in the offer from the pastor's wife, in October 1956, made to the deacons, to have the parsonage used as a nursery during the morning service. It was generally agreed the offer was most kind one but the possibility of creating too much burden was mentioned. However, by the next meeting the plans⁵⁶ for the nursery were discussed and the pastor reported the plan had been instituted. Two and one half years later, in February 1959, the deaconesses were arranging for nursery care at the parsonage.



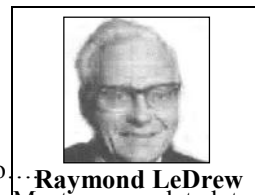
By the fall (September 1959) the question of another place for the infants and nursery age group other than at the parsonage was discussed in a church meeting. Many suggestions were given and the House Committee was asked to further consider as to cost etc. of a completed room in the parsonage basement or the church basement. By November 1959 a 'Playroom for Nursery purposes' is near completion.

Reports about the Nursery as found in the Annual Reports are to say the least brief nothing is mentioned in the reports of 1961, 63-66. This in itself speaks volumes about the efficient way the Nursery was operated. It is indicated the girls (C.G.I.T.) assist regularly each Sunday at the nursery at the manse. Obviously, for later in 1960 it is recorded the Nursery (Church) and playroom at parsonage is nearly completed - to be in use each Sunday from now on. Painting of walls in playroom was carried out by Young People's Group.



It was reported in 1962 that the C.G.I.T girls were still helping. The Nursery was officially recognized as part of the Sunday school in 1967, when it was noted that between 5-7 children were attending. By 1966 it was the plan to convert the east half of the Nursery⁵⁷ into an office and the remainder into a reading and literature display room. The W.A. reported they had worked on a wool rug for the Nursery, and in 1968 purchased new curtains. There is only one person mentioned as looking after the nursery in the ten-year period.

SUNDAY SCHOOL

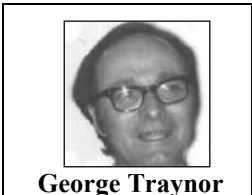
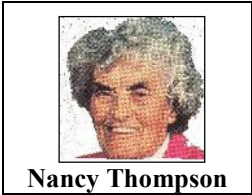


⁵⁶ No other plan other than the offer from the pastor's wife appears in any minutes so...
⁵⁷ Concerns were registered about the moving of the nursery to the basement. Most were related to lighting...but the move was made.

Rev. Trite's initiative resulted in a Sunday school opening at the Virginia Park School located at 7324-109 Avenue. Lori Clark⁵⁸, of our fellowship was able to confirm the Sunday school started on April 17, 1949, or, (perhaps) permission to use the school was granted on that date. So at that time Rev. Stewart Trites must have been in charge. Rev. Raymond LeDrew must have been involved shortly thereafter.



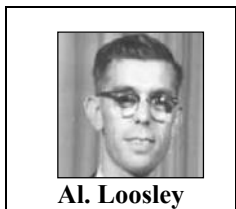
First official advertisement for the new Sunday school appeared in the Edmonton Journal, advertising an Opening Service with combined Sunday school to be held at the school (Virginia Park) on Sunday, September (and written in hand 1950) Reverend Raymond LeDrew would be preaching. It is possible that the Sunday school met before this time, but no records have been found that clear up this minor problem.



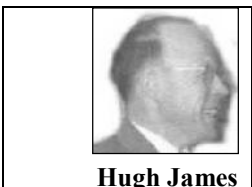
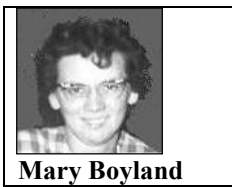
The May 20, 1953 Business Meeting recorded the Sunday school met in two departments, with 25 Beginners. There were 50 in the Primary and Intermediate classes.



In June 1953 money was not in great supply as noted by the deacons' when it was learned the Sunday school picnic might require subsidizing. It was moved it be underwritten by the Church, to a maximum of \$20.00. By October of that year attendance had reached 60 persons. This in part may have had something to do with a recommendation for soundproofing being sent to the deacons' board!



The superintendent tendered his resignation in early 1954. A replacement had still not been found when in May 1954 it is recorded 85 was the average attendance, and on one occasion 105 persons had been present. In September, a replacement not being found, the superintendent consented to continue in the position. The school looked after its own financial affairs and had very little money given to them by the church.



⁵⁸ Ms. Lori Clark provided several pieces of info for this manuscript related to schools.

The Women's Association did make the occasional contribution. At some point between September 1954 and May 1955 someone took over as superintendent. By May 1955 the average attendance had risen to 92, a 10% increase over the previous year. On one day 127 persons were in attendance. It seemed at this time only younger children were catered to as at their March 1954 meeting the deacons considered the possibility of a senior Sunday school class.



Lille Parker

There was a teaching staff of twelve, a thriving Nursery with 25 in attendance: Four teenaged girls were noted to be assisting with the Nursery. A fly in the ointment became apparent when it was noted that, while it was admirable the girls were helping in the Nursery, it stopped them from being able to attend the church service as the Nursery was held at this time. The church was asked to resolve this problem.



Jean Sherwin

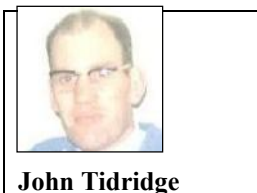


George Rath

By September 1955 an Adult class was being conducted by the minister. In November 1955 a new arrangement was announced that showed fifty children under eight years of age meeting in the basement during the morning service. The deacons were informed of a proposal to hold Sunday school concerts. The May 9, 1956 Business Meeting recorded the Sunday school was the fourth largest in the Edmonton-Peace River Association. There was a new secretary-treasurer. Somewhere between May 1956 and early 1958 another person had taken on the position of Sunday school superintendent but by early 1958 had left the district. Another superintendent was found in May 1954 but asked to be relieved of his duties at the November 1959 meeting.



Clayton Richman



John Tidridge

A summer session of Sunday school was tried during the summer of 1959 but was not successful. Junior Church, Cradle Roll, Mission Band were part of the Sunday school. The Sunday school operated successfully through-out the 1960-69 period. There were periods when attendance was high and times when it was somewhat reduced.

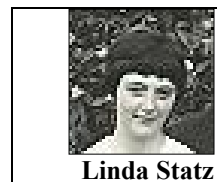


Brian Traynor



Maureen Tidridge

There was always a need for more teachers and the superintendent position was filled and re-filled a couple of times. The greatest task of the superintendent appeared to be convincing the church the Sunday school was part of the church operation as a whole.



Linda Statz



Betty Tomlin



Joyce Richman

In the latter part of the period the Education Committee persuaded the church to include operating expenses for the Sunday school in the church budget. In an attempt to modernize the school it was suggested that the name be changed from Sunday school to Church School. The success of this move is not recorded, needless to say people still think, "Sunday School", regardless of the name applied.

Junior Church was started during the morning service time. The Sunday school was active in a couple of money raising events; \$250.00 being raised for the steeple fund, and the next projects would be the Front Steps Fund. Gull Lake was supported, teachers carried out visitation. During this period the church was added to and the Sunday school



Joan Byron



Eleanor Lake

facilities were found to be 'very good', then, 'not big enough' and then, 'we need to create separate rooms for classes'! The church complied with these wishes over an extended period of time. Overall the period was a good one for the Sunday school. In 1965 eight people from the Sunday school were baptised.



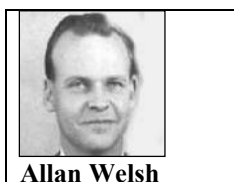
Luverne Statz



Maureen Burkett Hackett.

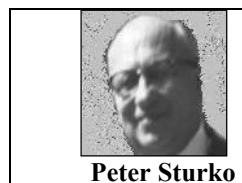
Other persons who were mentioned in the minutes but for whom no photographs were found are: Helen Shaw, Mary Cowley, Neil Glanville, Cliff Hackett, Dorothy Geddes, Sheila Gray, Antoinette Bosecke, Dick Bosecke, Margot King and Grace Hackett.

YOUNG PEOPLES



Allan Welsh

There is an air of mystery about the names given to the Young People's Groups in the church. It has not been possible to determine if the Y.P.U. is the Young Peoples or the B.Y.U.P. or Baptist High Fellowship. At one point they seemed to be operating as one. An Edmonton Journal advertisement shows the



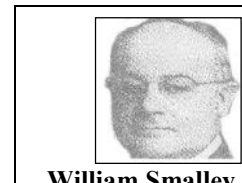
Peter Sturko

October 5, 1952 Sunday Services will be the first Meeting of the YPU. We can assume



Harry Hawley

this means the Young Peoples group; unfortunately neither the church minutes nor the deacons' minutes go back this far to clarify the matter.



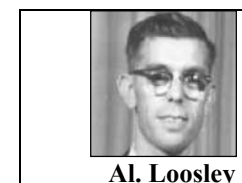
William Smalley

The December 1953 Deacon's minutes were the first time a young person's group is specifically mentioned The entry is under Highlands Community League: The Chairman reported that he had been

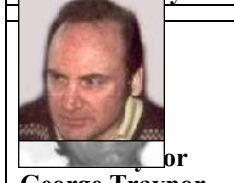


Sheila Loosley

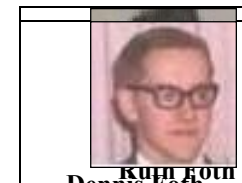
contacted by the league president, who would direct a letter to House Committee Chair re: the possibility of conducting of young people's meetings in our church. If one looks back to the deacon's Meeting of November 9, 1953, the entry under the same heading of Highlands



Al. Loosley



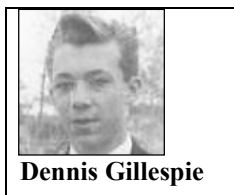
George Traynor



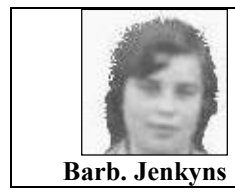
Dennis Foth

Community League reads: It was reported the House Chair had not made contact. One can surmise a letter had been received from the Community League making a request to use the church. There is no specific comment regarding this item in future Deacon's minutes. Full Deacon's Board minutes were only available until December 10, 1956; ones for the rest of the fifties are missing. The church was still wrestling with the Young People question. The February 8, 1954 deacon's meeting discussed the need to provide a church group for teenagers. Dr. Smalley offered to conduct classes for young people. As yet there was not a clearly defined Young Peoples group, although there were groups of younger people meeting regularly.

The fall of 1955 was a good one for the Young People, favourable reports were



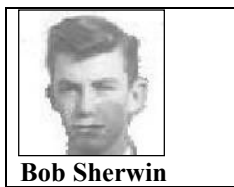
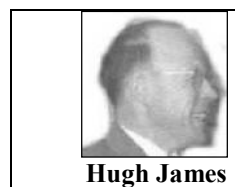
received about their activities and a brief note in the September Business Meeting states the Young People's Group was being formed. Later in the year a person was asked to liaise between the church and the Young People. There was a negative note in November when it was reported that due to C.G.I.T.



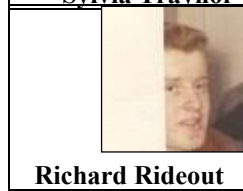
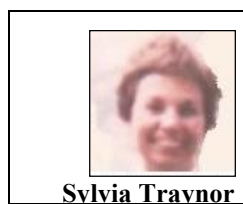
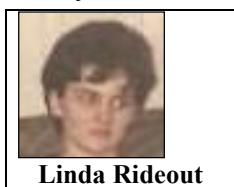
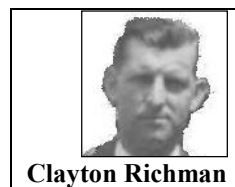
members now attending Young Peoples C.G.I.T. suspended its activities. Although it is unwise to speculate, the laying of the blame on the Young Peoples for the ending of another group seems quite clear.



From 1956 on a young peoples group was operated in one form or another. There was a continual need for leaders and the group ceased operation because of this. However, the shut down was very short and in no time at all the group was up and running again. The size of the group(s) varied from time to time and year to year.



The welfare of the young people was a constant concern for the congregation trying to resolve that age old problem of what shall we do with our young people. The group was involved in many activities including money raising events, city-wide meetings, ushering, providing the entertainment for the Fellowship Hour, and social activities. At the May 21, 1958 Business Meeting, the board chair advised of a Community Young Peoples' Group organized to work in conjunction with Highlands



United, St. Mary's Anglican and Highlands Community League to investigate and make recommendations regarding behaviour of Young People in Highlands Community. Delegates from the church were nominated. The results of this investigation were not found in any church records

Over the ten year period the Young People (YP) went from a very active group to going out of existence. In the early years the group was recognized as being one of the best in the west. From time to time their spiritual progress was noted by the deacons' board. YP helped in many ways, as varied as painting playrooms to providing money for stage curtains. At some point concern must have been setting in, as the board had concerns, 'denominationalism might prove a stumbling block to young



people wishing to make a commitment'. Attendance was good with up to 21 young people attending meetings...membership was as high as 37.



Many and varied speakers were utilized in bringing items of interest to the YP, Some of the topics were: The Protestant Children's Home, Alcoholism and "The Young Person's Job in Today's World". Films were also presented on The United Nations, UNICEF, The World Health Organization, and a film on the Baptist



World Congress in Rio with Billy Graham. It was not all work; there were many social functions as well. These included: progressive suppers, bowling parties and a toboggan party. And, the YP were not shy about



lending a hand: Carol Singing at the Venta Nursing Home, helping with the UNICEF Drive, sending a donation sent to the Canadian Bible Society (\$3.00), and conducting four evening church services. There was an active executive. Unfortunately by 1966 the decreasing membership of YP caused the deacons to 'look into the matter'.



Towards the end of the 1966-67 season, interest in YP diminished and in the fall no interest at all was shown in continuing the group. An attempt was made to interest the older teens and young adults (18-23 yrs.) in a College and Careers' group, but the response was insufficient to warrant the forming of such a group.

Those pictured were in active in the Young Peoples leadership and are so named in the Church minutes of the period.

Maureen Hagen and Linda Webster were also listed as being involved with Young People's

YOUTH COUNCIL see YOUNG PEOPLE

WOMEN'S ASSOCIATION:



Fran Byron

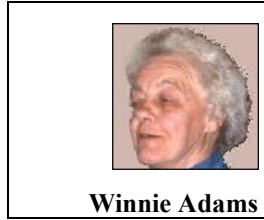
The Minutes of the church show the Women's Association (W.A.) played an extremely important role in the life of the church. There can be no argument on this point. The first mention of the group is in an Edmonton Journal report hand dated April 29, 1954, " Dr. William and Mrs. Margaret Smalley entertained members of the (W.A.) of Highlands Baptist at their home one evening last week. Games were played and refreshments served when Helen Sturko presided at the tea urns. Fran. Byron and Hope Crawford assisted the hostess".



Mamie Cowlthorpe



Jean James



Winnie Adams

Throughout the years the membership of the group remained high when compared to the membership of the church: As many as twenty-four and as high as thirty ladies belonged at different times.



Eve Maybe

Crafts and baking stalls were manned at the City Market, and the popular Spring Tea began. The W.A. catered to the annual Church supper and apparently to any event where food was involved, including the annual picnic and the occasional bridal and baby shower.



Vera Welsh



Lille Parker

Various types of meetings were held, including business, those with speakers, work parties, visitations, evangelistic, church cleaning and rummage sales. Many activities were started and continued throughout the year mainly for fund raising purposes. Large sums of money were raised by the W.A. Drapes for the basement were purchased along with Bibles and tables, money even to the Building Fund. They even provided a dinner for the Masonic Lodge!



Helen Sturko



Helen McLean

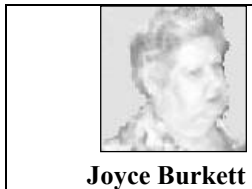
In July 1952 the W.A. helped with the Vacation Bible School. This was the start of a long list of 'helping' which included financial help as well: to the Cubs and Scouts, for the Camp Fellowship Fund and were involved in the Fellowship Meetings start up.



Betty Rhodes

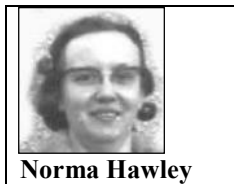


Kay Jenkyns



Joyce Burkett

In 1957 they accepted the responsibility for sending flowers to the sick. The Mission Band also came under its wing. In 1954 they became involved in the plans for an 'office for the minister', for which they later provided much of the furniture. In 1956 they became ushers to assist the men. The W. A. would usher in the mornings and the men in



Norma Hawley

Christine Foth

the evenings. On many occasions members of the W.A. were delegates to church conferences. The W.A. continued to play a major role in the life of the church. If there were meals to be served, whether for church, private or B.U.W.C. functions, the W.A. would be there. If special funds were needed the W.A. would be there. They were involved in the 10th Anniversary of the Church celebrations, a member being one of the committee of three arranging the anniversary observances. At some point in time, Violet Munro was named Nursery Convenor.



Luverne Statz

Florence Traynor



Esther Ainslie

Minnie Richman

During the years the W.A. met regularly; there were different speakers and business meetings. The White Cross Meetings continued to be held. About 16 ladies met on a regular basis.



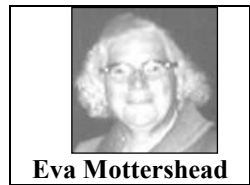
The W.A. was faithful in its visitation to the local hospitals, shut-ins, and the like. Gifts were prepared for the needy at different times of the year, parcels were sent to missionaries as well. Spring teas continued to be a regular occurrence, as did manning a Market Stall, rummage sales and the like.



Violet Munro

Ruth Rath

Assistance was also provided at a Blood Donor's Clinic The W.A. also sponsored the Explorer group. They made generous financial donations to the church and the B.U.W.C.



Marg. Sorlie

Thelma Hopkins

Eva Mottershead

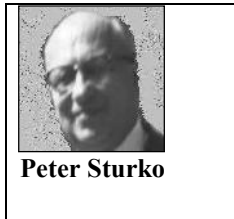
Members also met for prayer outside of the regular meetings days. **Appendix 19** shows a typical W.A. Financial Report.

COMMITTEE MEMBERS

AUDITORS



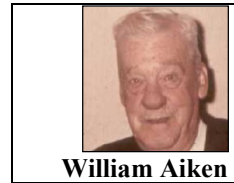
Andy Traynor



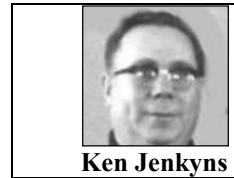
Peter Sturko

BOARD OF TRUSTEES Trustees:

Description taken from a Constitution prior to October 21, 1953: Trustees: The jurisdiction and appointment of trustees shall be according to the requirements of the Church Charter of the Province of Alberta, namely, five in number. Four shall be members of the church, the fifth member being the executive secretary of the Baptist Union of Western Canada. Title to the property of the Church shall be



William Aiken

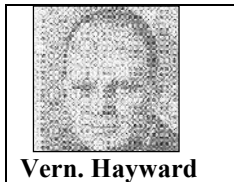


Ken Jenkyns

vested in the name

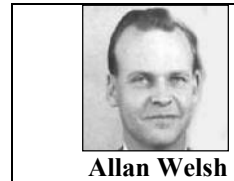
of the Trustees in trust for the Church.

After the May 9, 1956 Business Meeting the name of 'Board of Trustees' does not appear again in Church minutes.



Vern. Hayward

Wm. A. Polley and Greg. Barry also served as Trustees



Allan Welsh

BUILDING PLANNING COMMITTEE



Harold Howard



Tom Burkett



Wm. Butchart

The committee remained operational until 1964 when it appeared to just melt into the existing Finance Committee, after it had completed its duties. It played an

important roll during the construction of the church and kept careful record of all funds and how they were spent.



These people were part of the original Building Planning Committee, plus George Rae, Sr.



CHURCH CLERK

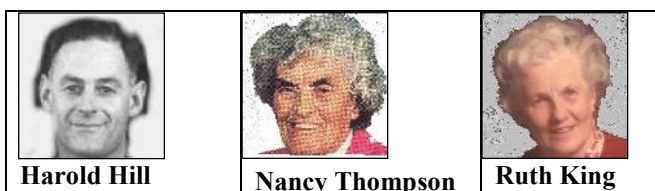


From a Constitution prior to October 21, 1953: Clerk: The clerk shall be elected to hold office for one year, and shall be eligible for re-election. He or she

shall have custody of the records of the Church and shall keep an accurate record of all business meetings held, and the minutes of business transacted, and shall conduct all necessary correspondence. Only three persons filled the office of Church Clerk between the years 1952 and 1959. Marjorie Werner served many years as Clark



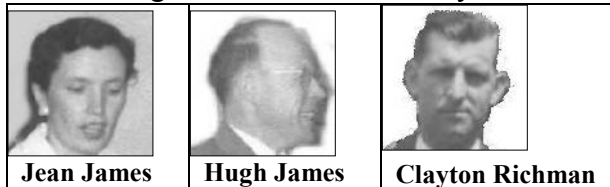
CHRISTIAN EDUCATION COMMITTEE While persons holding certain offices were automatically 'on' the committee, the only ones listed as attending a meeting are shown.



The Christian Education Committee (C.E.C.) started because of a need expressed by those involved in the education programs of the church, for a committee to oversee those functions.

It was agreed at the November 1955 meeting to set up the C.E.C, by virtue of their office, members were: The Minister, Chairman of Deacons', Chairman of Deaconesses, the Sunday School Superintendent, Leaders or Sponsors of the various groups of the Church: Cubs, Explorers, C.G.I.T., Scouts, and Young People. The deacons' were responsible for having the first meeting (their minutes December 1955), however, by February the next year the minister was questioning the function of the committee. This was still being discussed in December!

The committee did however have tasks assigned to it...in February 1956 for example, to resolve the matter of adult sponsorship for the Young People's work, and in May of the same year the C.E.C. was allowed to arrange a Meeting to raise funds to send children to the Baptist Camp Gull Lake.



Securing leaders was a function of the committee and this was always a priority item, besides, of course, coordinating the mid-week activities. Here follows the committee's 1956 report: 'only one Meeting during the year, in March. The need for co-ordination of mid-week work was made obvious to all. All groups are in need of additional leadership next year, if the work is to carry on with full vigour and effectiveness. In Young People's particularly, it was felt that the group should not meet again after the summer recess until adult leadership was assured. Explorers require another leader; the Canadian Girl's in Training as well, order to form a second Group. Cubs and Scouts have repeatedly placed before church members and parents' the urgent need of additional leaders. The matter of a Vacation Bible School was discussed. Unless a director for a Vacation School was prepared to come forward from the membership at Highlands Baptist Church, it was felt that a continuation of the combined Vacation School with Highlands United would be necessary...'



Things were much the same in 1958, April 1958 Business Meeting: C.E.C. report: This committee is composed of the minister, chairman of deacons' & deaconesses, Sunday School Superintendent, and the leaders of groups. Its purpose is to coordinate and promote the work of Christian Education in the church, which is the whole program of the church for ages. At a recent meeting the needs and problems of the various groups were discussed. Leaders or additional leaders are needed for the Explorers, C.G.I.T. and Scouts. Plans are being made to fill these vacancies. It was brought to the attention of the committee that the Cub and Scout organization is definitely the responsibility of the church, and that more interest should be shown in the boys by church members. Leaders are willing to cooperate with the wishes of the church.

The Annual report 1962 talked in vague terms of Christian Education as it stated: 'As we look back on 1962 we realize that we have much for which to be deeply thankful to our God 'Who supplies all our need according to His riches in glory by Christ Jesus'. Our congregation has continued to do the Lord's work in a spirit of harmony and devotion . Furthermore, the 10-year dream of building a sanctuary with increased Christian Education facilities is fast becoming a reality. We must now guard against any feeling that the building is an end in itself. We must see it only as a means to an end. Christ did not commission His disciples to erect buildings, but rather to 'make disciples' and to teach them. We have this challenging ministry to fulfill. Someone has composed this pointed slogan for church evangelism and Christian Education: Reach all you can for Christ. Teach all you reach. Win all you teach. Enlist all you win. May this be our challenge in '63'.

The pastor's wife, at the October 1963 Business Meeting, tried to make Christian Education a recognized procedure. She asked if she could speak for a few minutes on the subject. She handed out a sheet entitled "Where is our Christian Education Committee?" **Appendix 16** It was decided a meeting would be called: this group to consist of the Pastor, as Chairman, and Youth Groups leaders. By March 1964 it was reported the renewing of the CEC was a healthy sign in our church and holds a promise for more thorough organization and promotion of a Christian ministry in all departments. The CEC worked hard to achieve its objective to ensure an adequate Christian Education program

was provided. However, like most other church tasks, varied duties were carried out, the committee decided how to spend insurance money from a lost projector; what kinds of partitions were needed for the Sunday school, they drew up petitions and requests for the church to consider. They even requested a church sign and purchased a record player. And, of course, there was the never ending search for leaders. The committee also managed to arrange for teacher training sessions, took on responsibility for the Vacation Bible School, which they adroitly passed to the Sunday school. Scripture Union was also discussed by the CEC; it was to determine what, if any material could be given to new converts. A home visitation project was planned. They worked toward the church not only recognizing the Sunday school but persuaded it to help with funding. **Appendix 17**

The CEC in 1966 had the following items incorporated into the church operation:

1. Guidelines for a regular and systematic visitation program, with particular emphasis on Church School families prior to commencement of the fall work in the hope of starting off the season with near full attendance.
2. Organizing the distribution of devotional materials to new converts and younger Christians, or in cases where it is advisable, to more experienced Christians joining the Church fellowship.
3. Inclusion of the Church School budget in the annual Church budget and, the financial statements as part of the Church's quarterly reports.
4. The acceptance of Judson Press material as source material in our Church School, with the exception of kindergarten. .

The CEC made the following recommendations to the House Committee for action if and when approved:

1. Conversion of the present nursery into an office (the east portion), and reading and literature-display room (the remaining portion).
2. The erection of a sign on church property (front yard), stating Pastor's name and time of services, and any other pertinent information. It was considered advisable to illuminate this sign, or as an alternative to put a spot light on the church to illuminate the existing church name.

It was pointed out guidelines were required for the operation of the CEC together with whole-hearted support of the Church as it coordinates activities. It was hoped a constitutional review would allow from this committee. **Appendix 18** May 1969 The CEC was reported as non-active, but with the hope is it will again become active. on the formation of a B.Y.P.U. so that there would be group into which the Baptees could graduate. The need for a Couples' Club was discussed, and it was decided that after the conclusion of the present term the future of this group be referred to a church Meeting. Re Couples' Club for next year, the executive would recommend this matter be turned over to the C.E.C.

Mary Cowley was an early member of the committee.

FINANCE COMMITTEE



Dave Graham



Alf. Guthrie



Ken Jenkyns

From the Constitution after October 21, 1953: Finance Committee: to consist of not less than three and not more than five members. The duties of the committee shall be to assist and advise the treasurer and to report to the

church meetings in matters of financial policies, budgets, etc. At least one member of the committee shall be a deacon. The finance committee shall include the



Doc Richman



John Parker



Bill Aiken



Hugh James



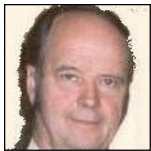
Louis Kabesh



Bruce McLean



Helen McLean



Vern McPherson

They shall devise ways and means of meeting church expenses, and shall meet at least quarterly. Dan

Falkenberg Graham Stewart and Cecil WernerWilliam Poley also served on the committee.



Doug Sherwin



Peter Sturko



Andy Traynor



Ernie Wentworth

FINANCIAL SECRETARY/ENVELOPE SECRETARY



Doc Richman



Doug Sherwin

These persons, along with William Polley, served as Financial Secretary/Envelope Secretary between the years 1952 until 1969:



Al Loosley



John Parker



Jean Stewart

HOUSE COMMITTEE



Phil Byron



Ed Foth



Tom Burkett

From a Constitution prior to October 21, 1953 House Committee: The House Committee shall consist of three persons who shall be elected at the annual meeting for business. The duties shall be to undertake the general care of and oversight of all Church

property and attend to all repairs thereof. The committee shall have charge alone of all matters relating to janitor services and all such matters shall be the responsibility alone of this committee. Any major alterations or replacement shall be referred to the Church before any action is taken



Helen Sturko



Walter Rideout



Peter Sturko

From Constitution after October 21, 1953: House Committee:

to consist of at least three and not more than five members, including a member of the women's association. They shall undertake the general care of and oversight of all church property, and attend to all repairs thereof. They shall be in charge of all matters relating to janitor services. Any major alterations or replacement shall be referred to the Church before any action is taken.



Andy Traynor



Verna Guthrie



Alf Guthrie

Bob Rhodes Dan. Falkenberg Gerrit

Broers Earl Cowlthorpe Robert Crawford John Henning Gordon Pretty were noted to have been on the House Committee



Alex Osadchy



Bruce McLean



John Parker



Doc Richman

NOMINATING COMMITTEES



Jean Sherwin



Doc Richman



John Parker



Winnie Adams



Allan Welsh



Helen Sturko



Harry Hawley



Bill Aiken



Bruce McLean



Ruth King



Clay Richman



Al. Loosley



Sheila Loosley



Helen McLean



Violet Munro



Scott Shade



Doug. Sherwin



Luverne Statz



Andy Traynor



Vera Welsh

PULPIT COMMITTEES



Allan Welsh



Nancy Thompson



Doc Richman



Ruth King



Ed Foth

Only two Pulpit Committees were required in the period 1949-59. There is no record of how Dr. Smalley became pastor: It is assumed this was through the cooperation of the Union. Edna Hurd also served on a Pulpit Committee.



Harry Hawley



Bruce McLean



Bertha McPherson



Joyce Richman



Doug. Sherwin

TREASURERS



Peter Sturko



Allan Welsh



Ernie Wentworth

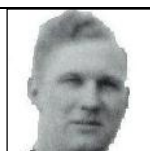
USHERS



Phil Byron



Harry Hawley



Alf. Guthrie



Doc Richman



Ed. Foth

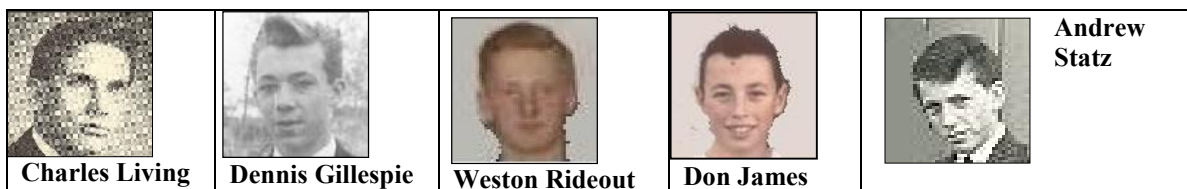


Al. Loosley

From a Constitution prior to October 21, 1953 Chairman of Ushers: This officer to be a male member of the Church. He shall have complete charge of the seating, comfort and well-being of the



congregation at the regular and special meetings of the church, and the distribution of hymnbooks,

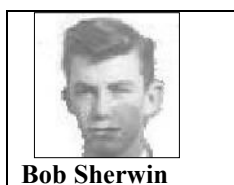


pamphlets etc

Ushers Committee: This committee shall consist of three members or more, together with the chairman, all of whom shall be elected at the Annual Business meeting of the Church or at any regular business meeting.



From Constitution after October 21, 1953: Ushers Committee: To consist of not less than three members. This committee shall have complete charge of the seating, comfort and well-being of the congregation at the regular and special meetings of the church.



The Women's Association, Young Peoples, Theodor Doerr, Ralph Crawford, John Bunyan and D. Chan also served as ushers.

THINGS OF INTEREST



AIKEN, William.

CIVIL SERVICE BULLETIN NOVEMBER 1968

W. T. AIKEN-THE MAN WHO WOULD LIVE AGAIN

When Bill Aiken stands, he stands tall, because he is a man larger than most. And in more ways than one.

White hair, the lines on his face and a distant misty look in his eyes say that he is old. Older perhaps than most of us will ever be.

What makes this old gentlemen special is that a long time ago he had an idea, a good idea, and the strength of conviction to carry it through. The "Idea" was the basis of what is now the Civil Service Association and Bill Aiken is the only surviving founding member.

He has outlived the rest and "they were some pretty good men." That's his problem. He misses them.

"You can make new friends," he says "but it is never anything like it was with your old friends." "There is something about old friends - you've been through so much together. Sad to see them go".

But if he had it to do all over again. If he could start living these 87 years all over - "I wouldn't have joined the Civil Service.

"Sure, I enjoyed my work with the government and it had its own rewards, but I know now that I would have enjoyed writing better. Fiction. I loved to read fiction and there is a wealth of material in this province.

Too Old, Too Lazy

"But it's too late now. I'm too old and too lazy. Sometimes I sit in that chair all day and I don't feel like moving. Too old, too lazy." And then he laughs. He laughs knowing these are only contrary reflections on a lifetime of contentment.

"I've got a lot to be thankful for. I've relatively good health; I don't feel particularly old and I'm looking after myself. Hired a housekeeper once but it didn't work out. She tried to run my life and I like to be independent.

"It gets lonely at times. Six years ago I lost my wife. She left me. It's lonely.

Up Until Three

"A few friends come around once in a while and there's a young university student who comes. Drinks a lot of my coffee and sometimes we're up until three in the morning. "You know when we get old we like young company. I don't know why."

He leans back into the depth of his favourite easy chair, hand under the chin, and stares beyond the room. "I don't like this business in Quebec. It hurts me to think we might be divided up. Quebec is an integral part of Canada. French Canadians played such a large role in opening up the west. We would lose something important. So would they."

The changes in the world since his youth have left him somewhat unsettled. "We're in the midst of a revolution of thinking. It's a good idea, but I don't like to see these hippies. Dirty and long hair. "I'd like to see more brotherhood among mankind. I don't like prejudice. Black or Red a man's a man after all.

A Modernist

"I guess you could say I'm a modernist because I don't like narrow mindedness. I go to the Baptist Church, but I could go to any church. There are a lot of good people in all churches."

The records will show that he was born in Wellington County, Ontario. He came west to Regina in 1901 at the age of 19. There he worked first as a filing clerk with the North West Territories administration. He was among the first nucleus of employees to move from Regina to Edmonton after the inauguration of this province and he recalls there was bad feeling against the "foreigners". Records will also show him as chief correspondence clerk, chief clerk of the department of works and secretary of the Highway Traffic Board. Forty-six years in the government service and then retirement in 1947.

Memories, Memories

Now, like any man who has already lived for 87 years, Bill Aiken's life is largely made up of memories.

Memories of provincial administrative offices when they were in the Old Thistle rink, once a landmark of Edmonton's business district. He recalls government Offices in an old frame building just west of the present Bank of Commerce. The old Empire Building and the old Terrace Building, the first official provincial government structure.

"We had some good times in the early days; the real pioneer days. Horse and Buggy days. I remember the first car in Edmonton and the man who owned it. It was a strange thing to see in those days. All the streets were named. Kirkness Street in Norwood, I lived there and then over on the South side for 33 years. I moved here (11346 - 64 Street) when I retired. That was 20, no. 21 years ago. His memory is particularly clear in connection with forming the Association. The struggle and the later accomplishments are old now part of history. But it was the most important event in his life.

Something of Value

When the Association was forming we met in secret and we made close friends. We really had something. It was something worth doing, worth accomplishing. That's where a man has satisfaction; it's not in making piles of money. "We had quite a time." And the memory of it has carved a pensive smile on his face. It's a grey, autumn afternoon and the wind is playing with leaves, all gold, on the front lawn. "You couldn't find a nicer place than this in the fall. But I'm looking forward to spring. I'm always looking forward to spring."

He said it once in poetry:
Long delayed and oft receding,
Spring so yearned for comes at last.
From the hills the snow has vanished,
Winter's storms forgot and past.

From the willows and the poplars
Silver pendants gently swing,
And a misty veil of magic
Round the woodland forms a ring.

South winds o'er the prairies blowing

Wild geese honking in the night,
Green things all about you sprouting,
Stretching outward, towards the light.

Far off sounds of running water,
Music that doth charm the ear,
Filling all the soul with laughter,
Sweetest season of the year.

Wanderlust within you wakening,
Wooing elfins softly call,
Come with us and we will show you
Joys that will your heart enthrall.[sic]

From the tree tops, birds are singing
Songs you've often heard before,
Music to the north returning
From some distant southern shore.

Wander through the fields till twilight,
Then, in some secluded nook,
Listen to the frog band piping
In the marshes by the brook.

Banish care and black depression,
For the world is full of joy,
In the springtime in the northland
Happiness without alloy, . .

AMALGAMATION The process to amalgamate Highlands and McDonald Memorial



Baptist Churches began in May 1996 when a meeting was called by McDonald's to decide whether they should amalgamate or not. The meeting passed a motion to amalgamate with Highlands. Highlands accepted the proposal to amalgamate on June 22, 1966.

As a result of this proposal meetings were held and the amalgamation went through smoothly. The Baptist Union of Western

Canada was privy to the amalgamation. By January 10, 1967 all the paperwork had been completed.

In his October 1966 report the Highland's minister wrote, in part, "The amalgamation of McDonald Memorial Baptist Church with Highlands, will be a great encouragement to us all. It will bring an increase in numbers, an increase in offerings, and a sheer increase in the spirit of dedication to our divinely appointed task".

It was recorded elsewhere in reports on membership: Therefore, since amalgamation with McDonald they are: 97 Active members, 43 Non-Active members, 40 Non-Resident members....amalgamation took place this year and has added quite a number of new members. We look forward to a year of spiritual growth. As chairman of the Board of Deacons, I would like to thank everyone for their help and co-operation and may God continue to bless this church as we seek to do His will. Women's Association Report: With the amalgamation of the former McDonald members, our membership now stands at 38, with an average attendance of 22.

The pastor noted the amalgamation will bring about \$5000.00 to this church.

A more comprehensive detailing of the history of McDonald Church and the amalgamation has been authored.

BAPTISTRY/BAPTISTERY



Peter Sturko



William Smalley



Allan Welsh



Doc Richman



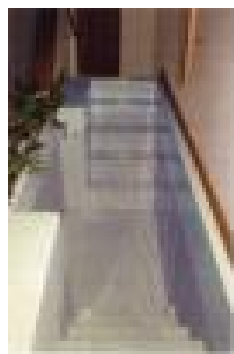
Vernon Hayward

**Dan Falkenberg
Edna Hurd**

Even though the first mention of the construction baptistry was made at the November 1953 deacons meeting the context shows it had been mentioned before. The result of the November meeting was that the board began to seek 'competent advice' relating to the construction of a baptistry. A deacon agreed to coordinate with the House Committee.

Over the next several months several men and at least one woman were involved in the process.

By March of 1954 plans were well under way including the location for the baptistry. In November it was reported that the tank was ready for installation.



The following statement appeared in the minutes of the May 18, 1955 Business Meeting

'the completion of our baptistry brought joy and gratitude to all our hearts, and the opportunity to observe the ordinance of baptism has meant much to us in the full assertion of our faith. While placing Christianity first and foremost, we must never forget our responsibilities to our Baptist faith, and to the Baptist Union, Federation and World Alliance to which we are privileged to belong'.

The money left over from the Baptistry Fund was used to purchase gowns for baptisms.

There is no mention of either a baptistry or baptistery in the 1960-69 period.

B.L.T.S.



Since 1954 the Minutes of both the deacons' Board and the congregation as a whole show the church was interested in the happenings of the Baptist Leadership Training School (B.L.T.S.). This may have been due in part of Dr. Smalley's connection with the school.

A need for a representative was made known so that the church could be kept abreast of the happenings at the school and what was expected of the church.

At least one speaker attended the church to talk about the School. The setting up of a scholarship was also discussed but there is no record of the outcome.

All appeals related to the school were to be directed through the Board. A motion was made and carried that the church supports the school by taking out an advertisement in the school's year book.

The sixties saw some connections with the B.L.T.S. Some donations of cash were made and advertisements taken out in the Newsletter. It was noted that two persons were shown to have attended the school and their fees were paid by the church, however, the author is sure that figure should be closer to six.



BUDGETS

Although budgeting for new giving envelopes was discussed at the November 1953 deacons' meeting, no actual

budget appeared in church records until the November 1955 Church meeting. The budget was quite simple and follows:

Budget (next six months)	
Mortgage payments	\$600.00
Minister's Salary	\$1200.00
Car Allowance	\$300.00
Rent of Minister's Apartment	\$180.00
Janitor Services	\$130.00
Janitor Supplies	\$25.00
Advertising	\$75.00
Insurance	\$42.00
Church Calendars	\$35.00
Flowers and Gratuities	\$30.00
Taxes	\$180.00
Utilities	\$150.00
Postage	\$15.00
Average required per Sunday	\$115.00
Average for past three months	\$101.37
Amount received. May to November	\$2493.71

The December 1953 deacons' meeting showed some of the pressure being felt with the different appeals. The deacons agreed to include all expenses in one budget so the practise of making several appeals could be reduced to one general appeal for the budget.

By October 1954 the deacons were seeing the need for continual reviewing of the financial polices of the church and began the process to fund church groups. This process was slow and as late as the early sixties the church mid-week groups raised their own funds.

At the church meeting of February 1955, the Envelope Secretary reported that the total giving presented an income of \$86.88 per Sunday and that the budget required an income of \$110.00 per Sunday. A month later it was reported that all was well with the given as related to the budget.

By November 1955 a review had been carried out of the church finances and the budget as shown earlier was presented to the church. As stated earlier this was the first budget document found in the church records for this period.

During the sixties Finances and Budgets were a continuing concern for the church.

A budget was struck for:

- 1962 for \$632.50
- 1963 for \$635.00
- 1965 for \$1,638.80
- 1967 for \$1,616.40
- 1968 for \$1,703.00
- 1969 for \$1,619.00

Sample Budgets at **Appendix 20**

A meeting of particular interest took place on March 19, 1969, and three important motions were voted on.

1. That the minister's salary was increased by \$1,400.00 per year retroactive to January 1st 1969, (The pastor's salary would now be \$5,240.00 annually, plus the free use of the manse. The car allowance would not be included in the salary, but would be listed under the operating expenses of the church.)
2. That the maximum amount of \$200.0 be paid annually into the minister's pension fund with the B.U.W.C.
3. That the church use a unified budget.

There was, according to the minutes, 'much discussion'. Not mentioned in the minutes but included in the original letter to the congregation was the fact the new expenses would be met by reducing the amount given to Missions, lowering the total amount to 5% of the total budget

A motion was made that the new expenses be met but not by reducing the Mission Giving. The mover also suggested ways in which this could be done.

There was a seconder. It seems that in order to meet this suggestion a unified budget was required (author's interpretation of the minutes) and that specific motion was put to the church. It was defeated, voting being 58% against. There were 19⁵⁹ recorded votes.

The meeting then went onto vote on the three motions, one at a time. The motion regarding the pastor's salary passed with a 68% of those voting in favour, (25 recorded votes). The second motion regarding the pension passed by the same margin, (25 recorded votes) and the third motion on using a unified budget, by 74% of the votes (23 recorded votes).

This decision resulted in the following letter:

April 9th, 1969.

Rev. H. Renfree,
Executive Minister,
Baptist Union of Western Canada,
24-8925 - 82nd Avenue,
EDMONTON, Alberta

Dear Sir:

An emergent meeting of the Highlands Baptist Church was held recently to discuss and vote on:

- 1) An increase in the Pastors Salary (a matter requiring immediate and urgent attention)
- 2) A unified Budget

Both of these matters were voted on and accepted by the members present at this meeting and our Finance Committee is now obligated to review and revise the budget to meet the additional expenditure required to implement item 1.

⁵⁹ The minutes do not record how many members were in attendance. The largest vote showed 25 persons voting, the lowest only 19 persons.

As our revenue is falling short of anticipated receipts by significant margin it becomes imperative for us to cut expenses wherein and wherever possible in order to maintain an efficient and effective Church Ministry in our district.

It is therefore with regret we are advising you of our inability to maintain our mission budget figure.

Our revised budget indicates a sum of approximately 5 ½ % be allocated to Missions on a total anticipated revenue of some \$16,200.00 but even this figure should be regarded with caution due to the fact as stated above our offerings are running considerably short of requirements and have been since January 1st of this year.

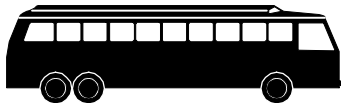
We can only hope and pray that our revised budget will not have to be revised downwards once more.

HIGHLANDS BAPTIST CHURCH

FINANCE COMMITTEE

cc: Mr. S. Shade Mr. L. Kabesh

The Annual Meeting of May 1958 showed a deficiency per month of \$196.00. Any study of church records during this period will show the pressure the church was under to meet its budgets. But meet them it did....



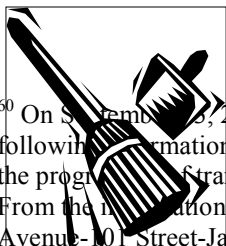
BUS SERVICE

April 12, 1954 Deacons' Meeting the need for a coordinated approach by the community re: a bus service⁶⁰ to the Church was mentioned.

June 28, 1954 Deacons' Meeting re: Bus service: a promise of a service this fall was reported. There was no record if the buses actually ran as far as the church, but they did!!

The church had no further involvement in the development of bus services in the area from the fifties on..

CARETAKER/JANITOR/CUSTODIAN



⁶⁰ On September 23, 2005, Kevin Wenzel, Special Projects Coordinator with Edmonton Transit gave the following information, "I have some photocopy of some Transit maps from 1951, 1953 and 1957 that show the proposed transit service eastward. From the information I can gather, in 1951 the Route 2 (trolley) operated from 118 Avenue/124 Street-107 Avenue-101 Street-Jasper Avenue-112 Avenue to its turnaround point at 61 Street.

By 1957, there is a Route 16 (Mount Royal) that operated along 118 Avenue then went south on 53 Street before turning west on 112 Avenue. The maps don't indicate more than that. So I can't tell if the bus continued along 112 Avenue or travelled back along its 118 Avenue routing to the Fort Trail

The need for a good⁶¹ janitor or caretaker was already an issue in May 1953 when the problem of the amount of work to be done and ‘the inadequacy of our present arrangements’ was discussed by the deacons. This was still a concern in November of that year. By the end of the year the deacons came to the conclusion more would have to be spent on janitor services or more volunteers would have to be recruited.

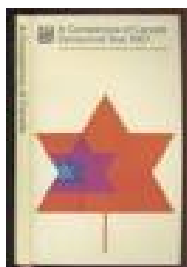
In January 1954 the pastor reported the ‘janitor service’ was not satisfactory: “Our janitor was doing the job for which she is paid satisfactorily, but someone must be responsible the opening and closing the doors and heating of the church, and for numerous casual duties, i.e. Snow removal, arranging chairs, etc”. By September 1954 the women became involved and a representative of the Women's Association was to work with the House Committee on this matter.

Nothing appears to have materialized as in October 1955 the board, ‘reviewed the functioning of the House Committee and the janitor situation.’ The November Business Meeting showed a total of \$155.00 had been spent on the janitor situation, \$125.00 for the janitor, the rest for supplies. At their December meeting the deacons felt the janitor should function under the House Committee.

Nothing about the issue appears for a year...then in November 1956 a deacon agreed to speak with the janitor...who has remained anonymous through all this....

It is now the May 21 1958 Business Meeting,: Motion: that a deacon and the House Committee meet with Janitor regarding work, and conditions and report to Deacon’s Board. In November 1958, five and one half years after the issue was raised it was reported Mrs. Gay Knight was taking over caretaking in the church starting November.

Several discussions took place during the sixties but generally were of a low key nature. The need for full-time caretaker/janitor/custodian was discussed and resolved. There were many ‘votes of thanks’ to those who undertook the thankless task.



CENTENIAL PROJECT CENTENNIAL PROJECT 1967: It was hard to reduce the work that took place during the Centennial Year to a paragraph or two...there were seven pages of minutes from various meetings! It was obvious even from a cursory reading that much work by many people went into the project(s). Initially some groups ‘went their own way’ but joined in the Church project wholeheartedly, later.

The Explorers/C.G.I.T Groups. In early January 1967 this group was already planning a Mission study with the topic, “Canada Centennial”. Almost a year later the group presented the play, ‘*Piñata for Donato*’ as part of the evening service.

⁶¹ Most readers will not be surprised by the ‘janitor saga’. The janitor tends to be blamed for the poor housekeeping of members and users.

The 54th Cub and Scout Group

Instead of the usual Father and Son Banquet it was thought a Mother and Son Banquet would be tried. A special effort would be made by both the Cubs and Scouts to become involved in a Centennial Project. The Scouts opted to try and have one scout become a Queen's Scout. There is no report on what the Cubs did.

Several suggestions made for the church project; they ranged from a 'big brother' project for the local area to missions. At one point the pastor mentioned that projects so far would be costing in the area of \$50,000.00! Just one of the comments made during the discussion. "I suggest we think about the foreign missions at this as we are a little short on missions: The idea of adopting someone from a foreign country and help with educating him, I also endorse what the other gentleman had to say. We must try to understand better the other churches working in this city. What our country needs is unity, and one of the things holding back unity has been religion. There has been much prejudice in the past towards religion"

Someone with enthusiasm was called for to head up the project...the deacons were eliminated as they were so busy the project might be forgotten. It was suggested that a Mission Circle might be the umbrella group for getting the project underway. By March 1967 a Committee had been formed. All church groups were now on board. The chair of the committee gave a devotional to the Men's Fellowship. Over a period of time a formal Resolution was developed. **Appendix 21**

The Church was fully behind the idea and the offerings began to accumulate. Givers were reminded that this was to be above regular giving. Bolivia was the target of the Project. At least one missionary visited to 'build up' support. A target of raising \$1500.00 was set. By fall of that year over \$950.00 had been raised.

The matter for the disbursement of the money was undertaken. Someone had suggested bringing a student from Bolivia to Canada; others were in favour of a scholarship. At the Business Meeting of May 29, 1969 the following recommendation was made:

Recommendation

1. That we, the congregation of the Highlands Baptist Church prayerfully consider the possibility of bringing a Christian Bolivian High School student to Canada for a period of one year,
2. That we endeavour to raise a total sum of \$2, 500 for this project before we enter into any firm commitments in this project with the Bolivian Baptist Union;
3. That we seek among the members of our congregation a home that would be willing to board such a student (with the cost of boarding to be borne by the project fund); and

That we challenge all the members of the Highlands Baptist congregation, especially the young people, and all the organizations of our church, enthusiastically to promote this Centennial Project

Bolivia and vigorously to find ways and means of raising the required money for it, over and above our regular financial commitments to the work and mission of our church.

One will have to wait for the 1970-79 History to read the results of this project!

HIGHLANDS BAPTIST CHURCH CHURCH NAME

At the November 24, 1954 Business Meeting the matter of a change of name from Highlands Baptist Church to some other name was referred to the Deacons' Board, for the boards to make a recommendation at the next Quarterly Meeting⁶². A motion had been made for the change. No reasons for the change were given in any minutes and the mover of the motion when interviewed in 2005 did not even recall either making the motion or the reason it was made.

The matter of a new name for the church was discussed at the January 12, 1955 Deacons' Meeting without any conclusions being recorded. At February 16, 1955 Business Meeting it was recommended that the matter of change in the church name be left over. The matter was resolved at the March 14, 1955 Deacons' Meeting when the decision to retain the church name was finalized following the opinion of the pastor a change in name could be misconstrued as a change in policy or affiliation

Church name....No official or recorded attempts were made to change the name of the church during the 1960-69 period.

COMMUNITY/COMMUNITY LEAGUE

Since it's inception as a 'body of believers' at the beginning of the fifties, Highlands has always been interested in the community. This is evidenced in the letter to the community inviting people to attend the opening service. A commitment to the community echoes through many business meetings, both of the diaconate and the membership. However, it is difficult to determine how much good was achieved.

One must also determine what was meant by community. It is suggested that the term was designated to those people living in a prescribed area, namely Highlands. This decision to be involved in the community did not mean there was active cooperation between either the Community League or the churches within the area. In fact, a close look at activities and the needed spirit of cooperation it would show there was a definite gap between Highlands Church and the League: As there was between the churches. Some may deny this but it is evident it was like pulling teeth to get people involved in activities outside of their church. People were categorized by their church or their involvement in the League. And, people were busy!

There would appear to be several reasons for this...these are put out for your consideration...most churches and Leagues provided the same midweek programs for

⁶² The author spoke with the mover of the motion but she had no recollection of why the motion was made.

children, for example, the Scout Movement with Cubs and Scouts, Guides and Brownies. In addition, churches would have C.G.I.T. and Explorers. The operation of these groups required many people...there would simply not be enough people to operate both...so people chose one over the other, except for hockey and ball games, where the Leagues won over the church groups who, for the most part, did not have ball or hockey teams in the Highlands area.

Some visitation in the form of both personal and by mail, took place in the community, children were invited to the midweek groups, and, while we might brag there was a waiting list for our groups it can be said that the same applied to the League groups as well. There was some division even among the Scouts groups as some sponsors insisted the boys/girls follow a particular denomination (Highlands did not), or their parents belong to the League. The advantage of church groups over League groups was that more than the 'required' religious instruction could take place. It is fair to say that while no percentages are available, a reasonable number of non-church family children attended

The church during this period held evangelistic or revival type meetings and again, the community was invited, some times by person visits, mostly by mail-outs..

One area in which the church was involved was the Mount Royal Playschool. (see entry under Mount Royal Playschool) The playschool was seen as a means of not only serving the community but attracting children to the Sunday school. This operated in the church for several years, and only came to an end when the City required the lighting to be improved, and the church failed to do so. A former pastor was very critical of the action of the church in this matter, and now some 35 years later it's hard not to concede the criticism was just, although the decision was based mostly on economics, partly on an attitude to sharing the church with others⁶³, and not entirely on Christian doctrine.

In 1954 there was evidence of cooperation, although it is not recorded how, that resulted in the bus service travelling far enough east to put the church on the bus line!

It was also noted that 'a new survey of the community be made, as the old one appears to have been lost'...there is nothing in the records to show what kind of survey it was or that the requested one ever took place.

The disappearance of Diane Mason in 1954 showed that the community could work together...but this was for a specific purpose. The full story appears in the 1949-59 History of the Church.

The church evidently thought it was doing a good job in the community. In the April 30 1958: Report of the Deacons' Board it stated, 'We feel that every department of the church deserves praise for their contribution toward the furthering of Christ's Kingdom, in this community and abroad'.

⁶³ This comment may appear to be severe and unkind, the fact remains then and even now (2006) this same attitude exists, to some degree. Why should outsiders be allowed in our building where they show no respect and damage the facilities. As if our own children are perfect!

The concern for the 'community' is always evident, but there is no record of what actually happened...to put this concern into action. Most activities that could be called 'concerns' were those related to the other churches...visiting the Gaol, the mentally handicapped, etc. Some effort was made by meeting with the other churches and the league. But, again the efforts seem to die in the starting blocks. This even after the pastor pointed out that with the alarming increase in our society of delinquency, we with our sister churches in this community and around the world must ask ourselves whether we are giving our very best stewardship to the body of Christ. The next pastor stated (October 1966) 'We have hardly begun ministering to the community wherein we are placed. To this end, I think it will be important for us to consider in the near future our stewardship in the widest sense of the word. We have not only a heavy debt, but also a mission to the men, women, and children, far and near as far as their physical, mental and spiritual needs go. I am confident that when we share our faith more and more, we shall remove every mountain'. In 1968 the minister had this to say: I hope our men will find an area of increased involvement in the Highlands community on behalf of the Church, thus serving the people in Christ's name and strengthening the Church. Rev. George Rath, the Pastor.

And closing the 1969 era: March 31st - A fellowship group was organized for senior citizens in our church and community at which the W.A. helped, Invitations are sent out before each meeting.

DIANE MASON STORY



JULY 3-4 1954: THE SEARCH FOR DIANE MASON

The following article was in the church history archives dated 1956: the incident however, was confirmed to have occurred in 1954. The source of the article has yet to be identified, but it does not appear in Edmonton Journal records.

At a time when the news is more than ordinarily full of accounts of man's in-humanity to man, there is something vastly reassuring about the response to the disappearance of little Diane Mason. Despite its failure, the 4½ day search for the missing child has been one of the most striking demonstrations of kindness and helpfulness in Alberta's history.

Perhaps as many as 20,000 Edmonton men women and children altogether joined in the extensive and exhausting search. Many undoubtedly gave up the whole holiday weekend for the purpose. Hundreds of private automobiles and scores of motor boats were placed at the disposal of the search directors, as well as a vast amount of smaller equipment, City restaurants, bakeries, groceries and packing houses and hundreds of housewives co-operated in supplying food for the

searchers. Gasoline for vehicles was donated by local service stations. A special tribute is due to the congregation of Highlands Baptist Church, who made their church building available for search headquarters.



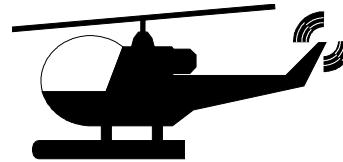
It is sad indeed that this great community effort has not been crowned with success. Nonetheless, it shows how the hearts of men and women will respond, in sympathy and helpfulness, to the trouble of others; and undoubtedly Edmontonians will still be hoping that some word of Diane will yet turn up.

Follow up: The Edmonton Journal had extensive coverage of the incident⁶⁴.



The Mason girl lived in the area of 55 Street and 111 Avenue. From the article it would appear that the little girl was a stepdaughter or an adopted child.

As in most cases of this nature there were varying estimates of the number of searchers involved: They ranged from 5-20,000 people. Bus drivers and others searched on their days off etc. A helicopter searched the river valley (first time one was used for this purpose). A RCMP dog was brought into from Stettler, but the trail was cold. John Tidridge interviewed then Constable Al. Boehm, now retired. Boehm remembered the incident well; he worked and went without food for about 30 hours. He said one suspect was questioned but released almost immediately. There were several unconfirmed sightings of the little girl throughout the city. Boehm thought that the little girl and her biological Dad were seen entering Alaska, USA. This sighting was never been confirmed; but Constable Boehm was confident the girl was not dead.



Detective Burkett, Missing Persons Unit, Edmonton City Police Service, did much work trying to uncover information, both in his own department and the R.C.M.P. but came up empty-handed. The case happened so long ago records, if there had been any; they had been purged from the system. Detective Burkett suggested perhaps the media could help. The assistance of Jamie hall of the Edmonton Journal was sought.

Her article resulted in about eight telephone calls, along with three e-mails. None shed any factual light on the ending of this story. Most callers remembered the incident, 'like it was yesterday'. Several interesting theories were offered. One involved the kidnapping of the child by a religious organization; another that the biological father was unhappy with the religious leanings of the adoptive parents so took his daughter back. There were sinister suggestions from one caller that because the adopted girl was Catholic, placed in a Protestant home, some government people were not happy. Bob Arsenault, connected with the adoption process, Provincial Government, was contacted. He said a file that old would have been purged by now. If it hadn't, it would be closed and could not be opened.

⁶⁴ Copies of the appropriate Edmonton Journal reports are now part of the Church History records.

Another version was that the Mason's were unhappy, divorced and the girl spirited away to the States to the paternal grandmother. Pamela Mason, who would have been Diane's sister, confirmed her mother believed it was the biological father most likely to have taken the girl. Another caller implied because it was a custodial dispute there would be no Police records. Another, involved in the search, which had finished at the then the City Dump now Rundle Golf Course, had been shown what was alleged to be a piece of the girl's dress. The police officer, whom he named, implied there was no chance of the girl being found again. The police officer is now deceased.

Mr. Gary Anderson, then a member of the RCAF, clearly remembers his involvement. A group of airmen were lined up at 127 Street and 118 Avenue (the girl was reported as being seen at this location) moving as a group towards the airport they searched in gardens and garbage cans. Each airman wore an armband of material similar to that of a dress worn by the little girl. Reaching the airport they were transported by truck to the Beverly Bridge and then searched the riverbank to the Dawson Bridge. He recalls the huge number of people who were provided food and drink at Highlands Baptist Church. A Highlands man, Jack Unwin was the search master.

George Traynor and his sister, the late Maureen Lowe, indicated besides the church being used as a command post, at least three church homes were used to provide sustenance for the searchers. Mrs. Sturko was apparently the driving force behind the church activities.

Apparently the homes of the Welsh's, the Traynor's and the Sturko's were used and many searchers were fed. Vera Welsh, spoken to on February 28, 2003 did not recall it this way at all; she just remembers the church being used as the search headquarters. Another lady, ninety years old said, in spite of Journal reports saying the incident occurred in July, she was sure it was September. This was when her daughter joined the navy. She had also heard the little girl was seen in a vehicle, crying, near Fort St. John. So much for recent history, makes one wonder just how accurate ancient history is!!

Even though one Journal article said the church was left in a 'shambles' and that a local firm offered to re-decorate, there is nothing mentioned in any report of the church. The only mention found was the incorrectly dated article found in the boxes of church material.

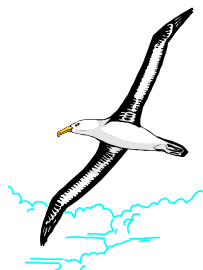
Author's footnote:

As the result of the story in the Edmonton Journal, Pamela Mason, who would have been Diane's sister if this tragic incident had not occurred, contacted me. Pamela viewed the newspaper clippings and the accounts by various people of the days connected with the search. She, obviously, had very mixed feelings about the whole incident.

She wanted it known that her parents were happily married and there were three more biological children added to the family after the incident. The family had to leave the city because of harassment and extortion threats. Pamela said it was horrible for her parents. Crazy people phoning and demanding money, lying about being able to help them get

Diane back. These persons were in addition to the ones phoning and berating them for losing their daughter. Pamela said her Mom and Dad and the boys (Pamela's older brothers) had a "drill" to use when answering the phone to do with turning on a reel to reel tape recorder: There just was no normal life for them, so they felt they must move. Pamela said for years after that they turned to look at every little blonde girl who came into view wondering if it was Diane.

GULL LAKE



As early as 1954 the thought was expressed that a scholarship could be founded to assist children to attend Gull Lake; there is no record this was ever followed through on.

Any appeals for the camp were to be screened through the board.

Dr. Smalley spoke briefly on Gull Lake at a deacons meeting in August 1954.

At a church meeting in February 1956 A motion was made and carried that a Sunday morning (service) be devoted to Gull Lake Work. After receiving a letter from the camp, in May 1956, the church authorized the Finance Committee to make a donation 'not in excess of \$25.00' to the camp.

At the same meeting this motion was made and carried: : That Highlands Baptist Church pay expenses in full for one boy and one girl from the Sunday School to attend a Junior or Senior Boys or Girls Camp at Gull Lake Baptist Camp, if two such persons in need were found.

During the sixties interest remained in the Gull Lake Camp. There were Gull Lake presentations, requests for funds and efforts made to meet those requests. Gull Lake remained an important part of the summer activities for the church.

HOPE MISSION: Taken from the Pastor's Report Annual meeting 1968: Through the lay ministry of George Traynor and Harry Hawley at the downtown Hope Mission, we are realistically and effectively involved in the life of the world.

At the same meeting Mr. Kabesh referred to the work being carried on at Hope Mission and asked for assistance from the church for this purpose. Mrs. Sylvia Traynor said she had written a letter regarding ways of helping to the various committees, and she felt this would be taken care of.



Harry
Hawley

George
Traynor

Sylvia
Traynor

In their report the Women's Association reports that sandwiches were supplied to Hope Mission several times during the year,

MASONIC LODGE



Perhaps one of the stranger items about the early church is the fact that the hall was rented out to the Masons. No argument for or against this action will be posed. It should be noted, however, that at the time the money was received was badly needed. The first note of this arrangement appears in the May 1953 minutes where the rent for 17 meetings came to \$130.00

The use of the hall did not continue for too long and in April 1954 the Masons advised they wished to discontinue the use of the hall. Before leaving they reimbursed the church \$25.00 for damaging a wall. No further mention was made of the Masonic Lodge during the sixties and the connection seems to have been severed..

MEMBERSHIP



The matter of membership requirements was often under discussion in the early⁶⁵ life of the church. This may have been caused by the letter sent out initially by Rev. LeDrew inviting people to the new church in the Highlands. An easy interpretation of the letter would be that he envisioned a less than Baptist requirement for membership. This view could also be argued by the move to change the name of the church and a statement from the chair of the Board indicating that perhaps the Baptist name was not necessarily a magnet for new members or even adherents. One could easily argue, however, that Rev. Trites started the work under the auspices of a Baptist church; Rev. LeDrew was a pastor of a Baptist church, a Baptist church purchased the lots for Highlands, the name change was stalled, in part, because the church did not wish to be anything but a Baptist church. Further, the early leaders, for the most part, were strong believers in the Baptist tradition as illustrated by their remarks when the baptistry was available for use!

All discussions related to the membership seem to be at the board level: It is noted that between August 1954 and October 1954 the topic came up six times!

Some comments from the minutes: "healthy discussions, progress was being made in all aspects, the need for a uniform approach, with regard to our responsibilities". There was no change in baptism by immersion as being a necessity.

Attempts were made to amend the membership requirements until June 1967 when the Constitution was reviewed. Several changes were put forward, the most important and

⁶⁵ And time will show, in the later life as well

contentious related to the requirements for membership: baptism by immersion. The proposal was as follows: “Anyone who comes into membership of our Church for the first time would be required to profess his faith through believer's baptism by immersion. To any active member of another Christian church after due examination; should be admitted to membership in this church without the requirement of baptism by immersion, (unless requested), as long as he is willing to abide by the principles of the Covenant and Constitution”. This issue was the sole topic of discussion at this meeting. The Deacons Board felt it would be hypocritical on our part to refuse membership. The meeting wished for a vote on the Constitution at the next meeting.

At the meeting in October 1967 the pastor and chair of the board, both in favour of this particular change, led the meeting. The motion was to accept the draft Constitution which included the membership requirement changes. There was a secret ballot resulting in 19 (63%) votes for and 11(27%) against. The motion did not pass having failed to get the 75% required majority. The pastor expressed his personal regret regarding the defeat of the motion. The Chairman of the Committee on the revision of the Constitution resigned. A vote of thanks was accorded those who had ‘laboured hard and long’ on the Constitution revisions.

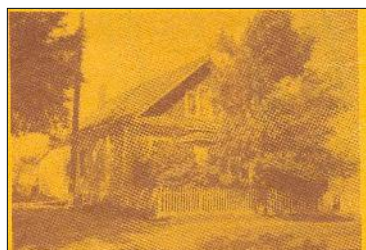
January 24, 1968 another attempt was made to bring into being the revised Constitution. A motion was made then amended allowing a vote on the issue minus the membership requirements. The first vote passed. On the membership issue the first vote was declared invalid as everyone did not vote. The vote, again by secret ballot, was 25 (54%) for and 21 (46%) against; the motion failed.



McDONALD BAPTIST CHURCH Not to make mention of McDonald’s would be a crime, however, choosing the material to use was a difficult task. It came in a box, and had to be ‘worked through’ with care.

McDonald Church⁶⁶ was originally Syndicate Avenue Baptist Church located at 95 Street and 106A Avenue. In 1912 Syndicate became McDonalds and moved to 93 Street and 108 Avenue remaining there until 1966 when the church amalgamated with Highlands. And, of course, Syndicate was started by First Church. A copy of the 1913 Constitution⁶⁷ appears at **APPENDIX 23** it is worth a read if only for the style and content.

A letter sent to members and friends of McDonald Baptist dated April 6, 1957



of the need, in the Constitution
Anderson as for me if I had



advertised the 50th Anniversary of the Church shows four churches...two are of McDonalds at 108 Avenue and 93 Street, one is of a tent, and the other is, hopefully, Syndicate Avenue Baptist although it is a residence. More investigation needs to be done. Syndicate Baptist started off in a tent, one hopes some sort of building became available before winter set in...but, folks were hardy back then! A copy of an early Church Covenant is found at **Appendix 23** For those who remember it is very much similar to the earlier Highlands Baptist covenants.

The author, having started to read the material from McDonald Baptist, decided it would serve a better purpose if a separate edition of the history McDonald Memorial and the amalgamation between McDonald and Highlands Churches were produced. This was completed in July 2006.



MIMEOGRAPH MACHINE (GESTETNER)

To those not from an era remembering manual typewriters, ribbons, correcting fluid and carbon paper, an article on a mimeograph machine might seem out of place. However, the securing of such a machine brought speed and efficiency to the church office when the need to reproduce numerous identical documents arose. The author, although ancient by some standards, does not recall how church documents were produced in number prior to the purchasing of the machine: He surmises that the secretary had to type an original several times with sufficient carbon paper to produce readable copies. This was kept up until the appropriate number of documents was achieved.

The deacons in January 1954 formed a committee so that the purchase of a Gestetner 'could be looked into'. They were able to recommend that the machine be purchased by March that year. That was a quick development.



MOUNT ROYAL PLAY SCHOOL

The October 1953 Business Meeting was notified a request to use the church had been received from Highlands Community League. For what purpose however, was unclear. It agreed the matter should be referred to the House Committee to get further particulars to bring the matter before the church.

Nothing is reported in the minutes, however, in 1957 (September) the Church received a letter from the Mount Royal Community League requesting the use of the church for a playschool. The letter really puts the church on the spot because it explains Mount Royal School, through the Edmonton Public School Board, refused the Community League use of a room before 6.00 p.m.

The request from the Mount Royal Playschool was discussed. It was decided the church should accept the recommendation of the Deacons', the church not be used for the Playschool.

A letter sent, October 2, 1957 in refusing the request, indicated the church too small, the space was needed for church activities and the minister would be disturbed by the closeness of his office to the intended playschool.

One wonders what happened between October 2 and October 13... because, October 13, 1957 Business Meeting, held Sunday morning, the first matter brought up was a recommendation that the meeting re-consider the request of Mount Royal Play School Mothers to have the use of the church. The pastor told the meeting the request for afternoons would not interfere with his work to any great extent and was in full accord that by allowing this group to use the church it would be setting a good witness in the community and district. A short discussion⁶⁸ followed. It was agreed the request be granted

A letter of thanks from the Playschool was read to the congregation at the November 22, 1957 meeting.

Some questions were asked about remuneration; the meeting was told no set fee was in place, but the church would likely receive a donation. On November 22, 1957 a cheque from the Mount Royal Playschool, with a covering letter thanking the church for allowing the Playschool to meet in the building was received in the amount of \$27.00.

There is no further mention of the school for the time period under discussion.

Little is actually reported about the playschool operating in the basement of the church. There is record of a letter of thanks, and regular contributions to the church. The school asked for longer use in hours of the school, which was agreed to, with some minor opposition. The congregation was well aware that the school was a service provided that was good publicity for the church.

In February 1969 the playschool told the church the city required a new lighting standard for the basement...from 5-6 foot candles to 20 foot candles. A notation on the letter indicated that steps will be taken to increase the lighting. At the deacons meeting the next month it was noted that 'a letter would be sent'. No record of the letter.

PLEDGES and PLEDGING



At their December 16, 1953 meeting the deacon's recommend that pledge cards, for 1954, should be completed by all (members and adherents). It would appear finances or the lack of same, were always a matter under discussion.

During 1954 there was much discussion throughout the spring and summer, and by August it was decided to have new pledge forms.

⁶⁸ It would have been interesting to hear the 'short discussion' but no record of it exists.

While some pledges were met and the money turned into the church, some were not and a letter was sent out to these people reminding them of their obligations.

The Annual Report of 1957/58 indicated the finances of the church were in good shape

By the end of 1959 most pledges had been honoured and a sum of \$7062 'readied'.



PLEDGES AND PLEDGING: It would appear that the idea of pledging was still in effect during the sixties, although it seemed to be the end, rather than the beginning of a lasting system.

There was still a need to bring in funds and a Thanksgiving offering was taken in 1969 to help defray the budget deficit. .

PHOTOGRAPHS Try your memory on these old photographs

...if you know anyone in the photographs call John Tidridge at 780-474-1594
 jtidridge@interbaun.com



Back Harold Howard Bob. Rhodes George Traynor Trevor King
 Centre Kay Jenkyns Betty Rhodes Unknown Minnie Richman
 Front Marg. Duplessis Marg Sorlie? Christine Foth Jean James Ruth Foth



54th Cab Pack with 'Akela' Jenkyns. If you know any of the boys call the author.



Who are these people?



The Richmans, Joyce, Clayton, Todd, Denise and Trevor.



McAulley-Foth Wedding



Traynor-Sherwin Wedding



Bell-Rideout Wedding



**The McLeans, Bruce, Helen,
David and Allan**



Mrs. Inouye (?) and (?)e



Mrs, Pat and Bill Butchart



The Jenkyns Family



The Graham Family



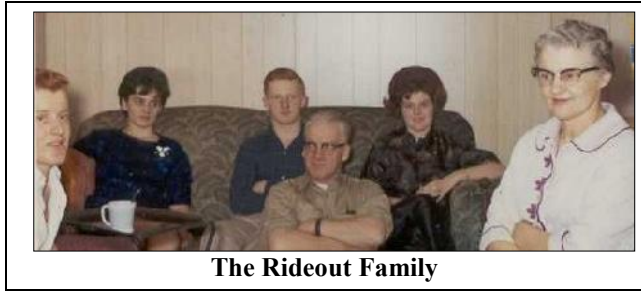
The Sherwin Family



Most of the King Family

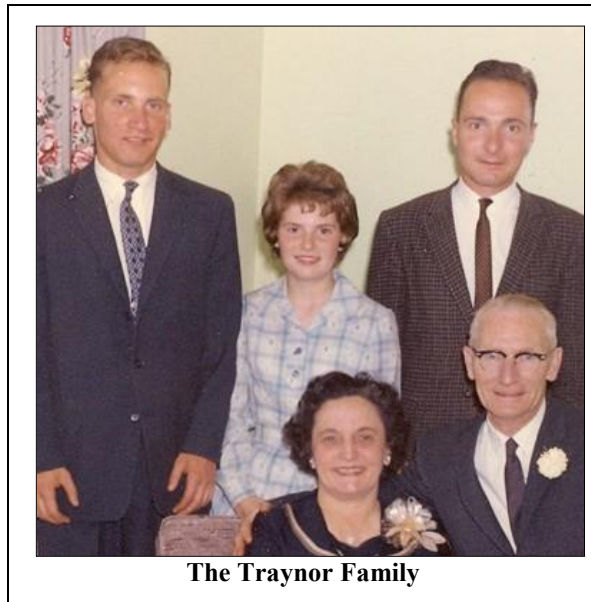


The Gillespie Family





The Tidridge Family



The Traynor Family

PRAYER MEETINGS



There is no record of how and where the Prayer Meetings started, however at the December 16, 1953 Deacons' Meeting, it was agreed that these meetings would be in homes in alternating zones⁶⁹ as an experiment.

In January 1954 the deacons changed their meeting night so that they could attend the prayer meeting⁷⁰. Previous to this they had met after meeting but this made, because of an increasing work load, a late finish for the deacons.

The meetings must have come under discussion as the Deacons noted in April 1954: the prayer Meetings are to continue until our Annual Meeting; In August 1954 prayer meetings were deferred until October (did this mean the meetings or the planned discussions?). At any rate, the deacons decided those attending the prayer meetings should decide where, when and the style of the prayer meetings.

Perhaps prayer meetings had been held at the church because at its November 1954 meeting the deacons decided to have the prayer meetings in the homes during the winter.

Prayer meetings were discussed at the September 1955 Business meeting without details being given. They were discussed again in December 1956 and it was agreed they should be held in homes until the spring.

⁶⁹ These were zones that had been set up by the deacons for a better coverage of the members and adherents

⁷⁰ Attendance at or getting people to attend has always been a matter of concern throughout the life of the church

In August 1958, at the Business meeting, the Women's Association report indicated 'they had given assistance at prayer meetings when necessary'. This was the last mention of prayer meetings in the 1949-59 period.

Prayer meetings continued throughout the sixties. In 1964 it was reported there was an average attendance of 9-10, mostly men. During the summer the meetings were sometimes combined with McDonald Baptist.

It appears that every effort was made to keep the prayer meetings 'front and centre' with the congregation. At one point visitation was associated with the prayer meeting. This met with some success.

PROJECTOR



Allan Welsh



John Parker



Ken Jenkyns



Nancy
Thompson



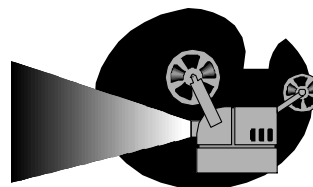
Bill Aiken



Peter Sturko

Although there is no record of who asked for a projector, it seems a Fund was started and the Deacons' took it from there. By the September 1955 Business Meeting the Treasurer reported there was \$46.30 in the Projector Fund.

The deacons reviewed the progress made in their October 1955 meeting, and at the February 1956 Business meeting the balance of the Baptismal Fund was added to the already growing Projector Fund, but no action to be taken until that fund reached \$300.00. The transfer of funds was noted at the March 1956 meeting and in May of the same year the pastor provided the information on 'obtaining projector equipment'.



A Committee was formed at the November 1956 meeting to 'arrange for the augmenting and utilizing of the Projector Fund'. At the December 1956 meeting the possibilities of increasing the fund were discussed.

Progress was made and in February 1957 the chairman of the committee recommended an RCA Victor projector be purchased for \$525.00, even though the fund only stood at \$134.76! The church agreed, using \$300.00 as a down payment the rest being financed over a year. The proceeds from a future showing of the film 'Martin Luther' would be put toward the cost of the projector.

The church decided, November 1957, the balance \$187.11 owing on the projector be raised through a further drive, and after one year from purchase date if sufficient money is not raised the balance owing be paid out of the general account. In September

1958 the Finance Committee reported the Projector balance had been paid from the general account. It appears that the Projector was purchased; three years after the decision had been made to go ahead!

As one reads sixties reports related to projectors and Gestetners and the like, one is aware that the purchase of these items in the sixties was a very important matter. It would appear that at some point the projector 'went missing' and insurance money was received. When the new one arrived a user fee was suggested to make groups using the machine more responsible.

Later it was moved that the Christian Education Committee be given the authority to purchase both a projector and record player as congregational involvement tended to complicate the process. Later in the decade an overhead projector was requested



RADIO PROGRAM CFCW : Pastor Rath was a progressive person and was the first and so far the only pastor to be the voice of the church over the radio air waves. Toward the latter part of 1966 he began giving broadcasts over CFCW⁷¹, sponsored by Atlas Construction a firm owned by church member Bruce McLean.



George Rath

SCRIPTURE UNION: Early in 1966 it was asked if a report could be provided on Scripture Union (SU) reading material; at the next Business Meeting (SU) booklets were presented. They were described as a help to new converts into Bible Study and for daily reading. They were found to be a great help. Other members also endorsed them. It was recommended these "helps be accepted by the church and given to newly converted Christians. Cost details were given .It was agreed the church would order this material from (SU).



John Tidridge

Some discussion then took place regarding other materials along this line published by other places, including the Baptist Union. A second motion was passed that the Christian Education Committee determine which material to give to newly converted members. No findings were noted in later minutes.

1966 had 27 members; some members have indicated they wished to drop out but others have continued using the material. In 1967 membership was at 34:

SECTOR PLAN

⁷¹ CFCW was and still is a Country station and it is doubted that many Christian Edmontonians heard the messages



While the Plan⁷² is never fully explained, the context would suggest that this was a Plan to not only to secure pledges, but to begin to budget as a Church. For about one year, 1956 and 1957 it was front and centre at both deacons and Church Business Meetings.

While a Mr. Grimwood (Union?) was to be informed we were interested in the Sector Plan, it (the plan) was not outlined.

At the November meeting the deacons' recommendation to have a representative attend the meeting with respect to the Sector Plan, was accepted. There is no record this person ever put in an appearance, or even asked to.

In December the deacons were thinking of a joint Deacons and Finance Committee meeting to discuss this plan.

Perhaps the February 1957 meeting was a little antsy as a member suggested the Sector Plan be tabled. However, there was not a seconder for this motion. A motion was passed, however, that the Deacons and Finance Committee meet and come with a final and definite recommendation regarding our participation in the Sector Plan.

At the May 1957 Business Meeting, an interim report was presented on the Sector Plan, but, alas, there is no copy of the report. The Results of the canvass thus far were as follows under the Sector Plan report area:

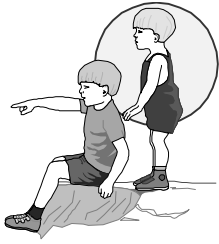
Designation of pledge	Weekly Pledge	Amount per annum
Current Expenses	\$151.00	\$7859. 81
Missions	17.65	897.99
New Building		<u>556.40</u>
Total		9314.20

There was nothing on the Sector Plan at the September 1957 Business Meeting. In November, the same year it was decided to send letters to those who signed pledges under the Sector Plan but had not honoured them

Nothing more was reported on the Sector Plan to the end of 1969.

| VACATION BIBLE SCHOOL

⁷² Various names were suggested to increase this fund (Building Fund). We eventually settled for the Baptist Union Sector Plan, which, called for visitation of members and adherents alike to gain a monetary pledge for the Building Fund. This direct approach for money seemed to turn some adherents away. However, with the dedicated hope for the future, members continued to pledge, resulting in the building of the first church sanctuary in 1960 at a cost of about \$50,000.00, plus a great6 deal of voluntary labour. This information is taken directly from Hugh James' 'reflections' found elsewhere in this history.

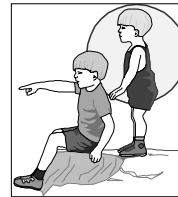


Vacation Bible School (VBS) began as a 'required' summer activities in July 1952 when the Women's Association noted they 'helped with the leadership'. It was also noted in 1953 and 1954 the Women's Association either helped or sponsored the VBS. Over 100 children attended the 1954 sessions.

At their meeting of August 1954 the deacons noted the Vacation Bible School was to be a major project requiring preliminary appointments etc.

The Business meeting of May 1956 sponsored a motion, moved, seconded and carried, that Highlands Baptist Church participate with Highlands United in Daily Vacation Bible School work, the last two weeks of August.

The minutes are not quite clear on what happened because it was noted that discussion took place, the gist of it, unless a director for a Vacation Bible School found from the membership at Highlands Baptist Church, a continuation of the combined Vacation School with Highlands United



The deacons at their June 1956 meeting note they received a report on the proposed Daily Vacation Bible School. No copy of the report was found.

Both 1957 and 1958 reports note that a VBS was in operation, or at least planned to operate.

Vacation Bible School was operated through the sixties. Records show it was run well, with good attendance, but with the ever-present need to secure teachers and helpers.

Evening sessions were held in 1964 and deemed to be a success. It was vowed to do the same the next year with the addition of a '12 and teen class' with a variety of study, discussion and sports program. Most of the sessions had a missionary emphasis and donations were made to such places as Bolivia.

In 1967 the responsibility for ensuring there was a Vacation Bible school was passed to the Sunday school. In 1968 the Sunday school picnic was (somehow) combined with Vacation Bible School.

| VISITATION

The early church placed a great deal of emphasis on 'Visitation'. It was carried out faithfully over the years.



As early as June, 1953 the deacons suggested a visit to members, adherents and those interested, be made in the fall. In October 1953 the

Pastor and his wife reported an encouraging reception from people who are thinking of uniting with the church.

It was reported each deacon had a list of adherents to visit; the pastor reported a thorough visitation of the majority of those listed.

At the June 1954 Deacons' Meeting, the question of adherents and visitation was reviewed. It appeared visitation continued throughout 1954 and another pastor was on standby in case his skills were needed.

By November 1954 it was reported that the visitation cards had been tabulated, and it was hoped to commence visitation by Xmas. At the November Business meeting it was decided to visit with envelopes!! The deacons were able to note in February 1955 that the results were encouraging.

This was reported at the May 1955 Annual Meeting, A Visitation campaign was started in January 1955; a Meeting was held at the home of a deaconess to organize the visitation. The pastor gave instructions on visitation names of prospects were given to those doing the visiting - 23 names in all. A second Meeting was held at another home in March; reports were made on the visitation. The reports were very encouraging. The minister was given names of ten people who would like him to call. Prospect cards were given out and 21 names were given to members of the Visitation Committee, and 13 names to the deacons' for them to call on

The matter of visitation was reviewed by the deacons in September 1955

Visitation continued throughout the fifties. One campaign was linked to a Union project called Visitation Evangelism. A committee was struck to oversee this project. At the September 17, 1956 Deacons' Meeting, a report was given on the Central Visitation Committee activities and the progress in our church reviewed. There being no person whose spiritual welfare could be furthered at this time, a general assurance was given the minister as to assistance in the campaign and at his direction in general visitation etc. By October the pastor thought he might need assistance in visitation. The October 1956 deacons meeting discussed the Visitation Campaign discussed. The new pastor suggested that a consideration of a district canvass might now be in order. A deacon agreed to accept responsibility for this matter

At the October 1957 Business Meeting the subject of a double barrel visitation was discussed to distribute literature & advice on voting in the forthcoming Liquor Plebiscite getting acquainted with persons in the district, inviting them to the church. The Meeting agreed to co-operate in this endeavour and further plans to be made.

Although there is no specific report on the matter, visitation must have been carried out evidenced by the fact a gratuity was sent to a man who assisted in visitation.

The deaconesses continued to visit apart from any church campaign. They called upon the sick, distressed, aged and newcomers to the church.

In his Annual report of 1959 the pastor stated, Visitation: This should be the thought and effort of all persons

Visitation was mentioned frequently in deacons sixties Agendas but, as there are no minutes, the results were not made available.

At one point the deaconesses suggested the help with visitation; suggesting the onus for the fell on the women. This is borne out somewhat when of the deaconesses and Women's Auxiliary are read in

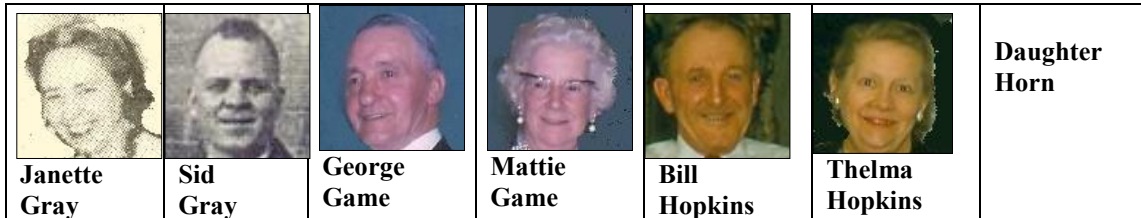


board should visitation the reports full.

The Sunday school cooperated in some visitation events and on one other occasion visitation was associated with an anniversary dinner.

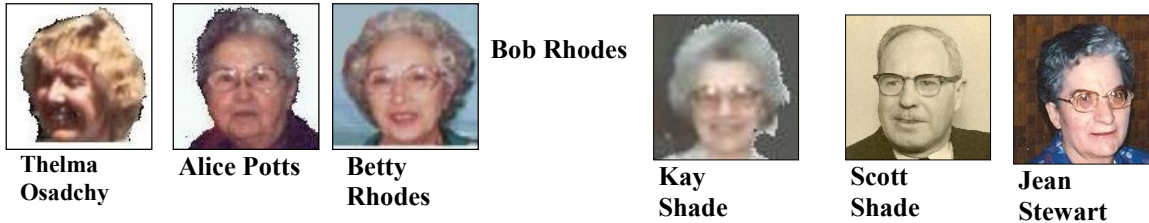
A deacon was asked in 1968 to produce a report outlining the results of visitation efforts. The results were not published.

McDonald amalgamation...* and those who didn't come or stay for long or who transferred to other churches⁷³⁷⁴



⁷³

⁷⁴ The author is indebted to the help of Albert Munro, son of Pop and Violet in securing many of the photographs of early McDonald members



**Mary
Turko**



**Violet
Winchester**

*Mrs. R.J. Allen, *Colleen Armstrong, *Mrs. A. Banasch, *Dale Beningfield,
 *Mrs. D.W. Carper, *Mrs. Eichmeyer, *Toni Evanoff, *Mrs. J. Falconer,
 *Mrs. R. Farbridge, *R. Farbridge, *Ruth Faulkner, *Mr. H. Gechil, *Allan Gray,
 *Sheila Gray, * *Ron Gregg, *H. Hoitsma, *Mrs. H. Hoitsma, *Mrs. P. Howe, *Mrs. L.
 Jardine, *L Jardine, *Terry Kerr, * Mr. William Living, *Sylvia McLean, *Gwen
 McLeod, * Ester N. McPherson, *Norman McPherson, *Pamela McPherson, *Donald
 Martens, Albina Maudie, *Ken Maudie, * Mrs. Leo Meistews, * Fred Mitchell, *Vivian
 Mitchell, *Albert Munro, *Evelyn Munro, *Mrs. H.C. Murphy, *Mrs. D. Omar, *Doug.
 Thompson, *Irene Tait, , *Arthur Warford *J.A. Welsh, *Irene Panteluk, *Clifford
 Rhodes, *Linda Rhodes, *Edward Sandgren, *Mrs. H. Stevenson, *Beth Stevenson,
 *Terry Simola, Jean Stewart, *Mrs. G. Stott, *George Stott, * Mrs. A. Stott, *Mrs. B.
 Skaley, *Bill Skaley, *Darrell Symington, *Gloria Struk, *Edna Southen, *Louise
 Thompson, *Sandra Thompson, *Dorothy Thompson, *J.A. Welsh, *Phoebe Welsh,
 *Mrs. Earl Wilcox, *Patricia Wilcox, *Earl Wilcox, *Billy Willson, *Mrs. B. Winger,
 *B. Winger..

McDONALD MEMORIAL BAPTIST CHURCH (History) and the AMALGAMATION with HIGHLANDS BAPTIST CHURCH

INTRODUCTION

Why bother? McDonald's has gone, it is history and no-one cares...but obviously someone does care and as one talks to former members who remain it would be criminal not to record some of the life of the former church. The intent is to develop just a few notes so that others may know of the church.

John Tidridge
July 2006

IN THE BEGINNING

McDonald (Memorial) Church originally called Syndicate Avenue Baptist Church, was located at 95 Street and 106A Avenue (Syndicate Avenue and Morris Street) and started out in a tent. Syndicate was possibly a planting of First Baptist Church⁷⁵ and was legally incorporated on September 7, 1910. A Mr. Shelford Grimwood⁷⁶, newly arrived from England was involved in the church. By 1912 the church moved to 108 Avenue and 93 Street and the name was called⁷⁷ McDonald (Memorial) Baptist Church in honour of a Baptist pioneer. It seems appropriate at this point to include an article on Rev. McDonald. See below.

The ever popular Henderson Directory gives the following information regarding Syndicate Avenue Baptist Church: see also **Appendix 24**

1907 Not shown⁷⁸

1908 Syndicate Avenue and Morris Street - Rev. H. Sneyd

1909 Not shown

1910 Same as 1908 only location Morris Street near Syndicate Avenue

1911 Same as above

1912 Rev. Dafoe listed as pastor, same location

1913 Same

1914 Now 9510-Morris Street

1915 No Syndicate Avenue Baptist Church: McDonald Church listed at the corner of 93 Street and 108 Avenue

TALES OF EARLY DAYS⁷⁹

October 2, 1954: Baptist Pioneer Played Important Part In West, By "OLD TIMER"

Among the pioneer churchmen of the northwest was, a pastor whose work dates to 1873 at Winnipeg, and to whom more than one district owes its start. He was Rev. Alexander McDonald "Pioneer McDonald" of the Baptist Church in the west.

It was Pioneer McDonald who built the first brick church in Edmonton, in 1893. For him, Baptists of Edmonton built a memorial church while he was still living - McDonald Memorial Church, erected in 1907.

Mr. McDonald's connection with the western prairies dates from the early 1890's, after a term spent in the United States; He had built a church at Winnipeg in 1874 with a congregation of seven members and nine years later became a missionary-at-large.

ORGANIZED IN 1893

⁷⁵ See transcript of Harry Farmer's show...started by several families living nearby (the author wonders possibly attending First)

⁷⁶ See an article under Appendix from the Canadian Baptist regarding Mr. Shelwood Grimwood; the article is written by Highland's first minister Dr. W.C. Smalley

⁷⁷ There is no record that the church was ever legally called McDonald Memorial Baptist Church, there is a record of the incorporation of Syndicate Avenue Baptist Church in 1910, and the change of name to McDonald (without Memorial) Baptist in January 1934.

⁷⁸ Information would be gathered in 1906 published in 1907 etc.

⁷⁹ Material provided by the City of Edmonton Archives

When Mr. McDonald came to Edmonton and organized his first congregation in 1893, he was following in the footsteps of Rev. H.G. Mellick, the superintendent of Baptist missions in the west in the years 1892-97. Mr. Mellick came to Edmonton in '92, the year he took over the superintendency, and held the town's first Baptist service.

On Feb, 19, 1893, Mr. McDonald organized a Baptist congregation of 19 members and began building his original brick church. It was opened for services in November, 1893.

Pastor McDonald stayed eight years with his First Baptist Church congregation, and then resigned to move away. He didn't go far, however; just across the river, where he took charge of the growing Strathcona Baptist congregation.

"Pioneer" McDonald stayed with the Strathcona church for two years, and then moved to Leduc in 1903. He built a church there, and in order to provide funds for this project, the pastor mortgaged his own home. He died eight years later, in 1911; four years after McDonald Memorial Church had been built to honor [sic] his services to the Baptist congregations of the west.

And, here is a little more about the Church, this time from a CFRN Television Broadcast in 1965⁸⁰

THE STORY OF THE MCDONALD MEMORIAL BAPTIST CHURCH AS TOLD BY HARRY FARMER, PRODUCER OF THE CFRN TELEVISION SERIES "SUNDAY VISIT". Circa September 1965

In 1907, before Edmonton's streets and avenues were numbered, a group of people living near Syndicate Avenue decided to form a Baptist Church and, like so many other early church congregations, they went out and bought themselves a tent.

A description of those early days was given in an Eastern Canadian newspaper article by the first pastor. The Rev. Herbert S. Sneyd... and here are a few excerpts from it...

"Worshipping in a tent during the winter months may be something of a novelty to our Eastern friends but, as is so often said, necessity is the Mother of Invention and, finding it impossible to secure a suitable building for the winter, the church had to resort to the popular mode of living in this province and go tenting...fortunately we have been favored [sic] with a mild winter...The tent is comfortable but it is too small, accommodating only about 150 people. Our congregations are increasing and the Sunday School has doubled in the past two months.

Edmonton is a very important field, being the capital city and the great railway centre of the Province of Alberta. To the north of us is the Norwood district, near where the Grand Trunk Pacific have secured a site for their shops, and this is filling up rapidly. We have already three families in this part and it is possible that a mission will have to be opened this summer.

The same thing is true of the growth with Bro. McDonald's work in the centre and West end of the city...signed Rev. H.S. Sneyd."

During the following five years the hard working Rev. H. S. Sneyd and the Rev. Alexander McDonald increased the numbers of Baptist worshippers in the city and, in 1912, when the Syndicate Avenue congregation built their fine large brick church on the corner of Ottawa Avenue and Picard street, they named it McDonald Memorial Baptist Church.

⁸⁰ The transcript of the show came from the Edmonton Archives and is used with permission of CTV Edmonton (Lloyd Lewis VP & Station Manager March 10, 2006)

In the 53 years it has stood on its commanding site the McDonald Church has seen many changes in the families living close to it and, today, it reminds one of a dignified Victorian grandmother who has seen her offspring move away from home to use their abilities in fields afar, yet always ready to welcome them back with a loving embrace.

Like an understanding old lady, she opens her arms to strangers, too, making every effort to make them feel at home...and the new families in the district have benefitted from her guiding influence. Most of them are new to this country and one of the outstanding projects of today's congregational members has been the teaching of basic English to the new Canadians.

To establish this service called for a great deal of unselfish work on the part of the members and the active young people of the Church, many of whom travel from far parts of the City to worship there, delivered pamphlets printed in Italian, German and French to the doors of hundreds of homes in the area.

One is inclined to think of new undeveloped fields when missionary work is mentioned but, here, right in the heart of Edmonton, is the challenge which is being met by the efforts of the Rev. R. B. Salmon and his helpers.

With no expectation of reward in the shape of larger congregations or converts, the true missionaries of McDonald Church are shaping the Edmonton to come.

Help is given in other ways besides the English classes and the work at the Hope Mission has benefited the young people's enthusiasm for Christian endeavour.

In 1933 the youth groups presented the church with a new pulpit...and the table was installed at the thirtieth anniversary celebration as a memorial to Mr. Grimwood who, in 1913, was the church clerk. Mr. Grimwood's work in the church went far beyond that of clerk, however, and when, at one time in its history, there was a danger of its falling apart...his was the strength which healed the breach and set it on its way forward once again.

There is no lack of optimism in the church although the number of Baptist families living in close proximity could be counted on the fingers of the hands, and the latest project is the re-building of the pipe organ which has been in the building for many years.

CHURCH NAME

The **official** name of Syndicate Avenue Baptist Church remained until 1934 when the new name was recorded with the authorities. The 'new' church was never McDonald Memorial Church legally but when Syndicate was renamed the church became McDonald Baptist Church of Edmonton on January 17, 1934. **Appendix 25** It is obvious; however, the new name had been used since at least 1913!!

There is no record of what kind of building replaced the tent at 95 Street and 106A Avenue. There is a record of what happened to the building as recorded in a letter from the Church to a lawyer requesting he undertake the name change of the church...the paragraph reads as follows:

The congregation of Syndicate Ave. Church moved into its new building now known as McDonald Baptist in the fall of 1912 and have been worshipping here ever since. The old building was sold and turned into a residence.

The lawyer's fee for the process was \$5.00!

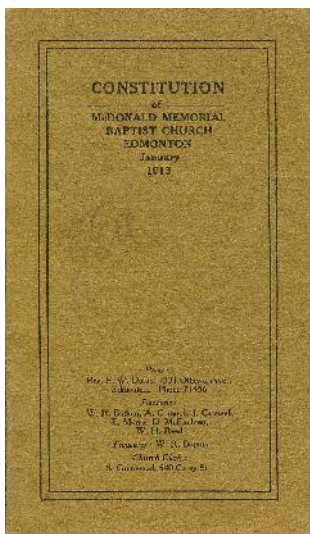
A Constitution was developed by 1913 and follows: The author highlighted a couple of areas of interest, to him!!

Article I - Name.

This Church shall be known as the McDonald Memorial Baptist Church.

Article I I -Polity.

That this Church is congregational in its polity, i.e., it recognizes Jesus Christ as its Supreme Head, believing in His presence, and undertakes to manage its own affairs according to His Word and the practice of the Apostles.



Article III -Membership.

1. The membership in this Church shall consist of **persons who give creditable evidence of regeneration**, who have been immersed upon profession of their faith in Jesus Christ. **In the event of an objection being raised** against the admission of an applicant, the question shall be referred to the Deacons and Pastor, who shall investigate the objection and report to the Church for final decision.
2. Letters of dismissal to other Baptist Churches of the same Faith and Order shall be granted.
3. **Absentee members are expected to correspond with the Pastor or Clerk at least once in six months, otherwise at the end of one year from their last communication, after due notice having been given by the Clerk, their names shall be reported to the Church for consideration.**
4. Persons who have been members of other Baptist Churches, but who, owing to any peculiar circumstances, are not in possession of any proper letters, may be received upon profession of their faith.

5. Excluded members, may be restored at their own request upon removal of the causes that lead to their exclusion.

Article IV- Discipline.

1. All cases of discipline shall be dealt with according to the direction given by Our Lord as recorded in Matt. xviii 15-17.
2. **If a member absents himself from the Lord's Supper for more than six months continuously, his or her name may be brought up at the next Deacon's meeting and a visiting committee appointed to enquire the cause of absence, and report to the Church if deemed necessary.**

Article V - Officers.

1. The Officers shall be Pastors and Deacons.
 - (a) The Pastor shall take the oversight of the Church in spiritual things. His duties are: Preaching the Gospel and expounding the Scriptures, administering the ordinances carefully, guiding and advancing the religious interests of the members for the perfecting of the saints, for the work of the ministry, and for edifying of the Body of Christ. When a Pastor is to be chosen the deacons shall convene a meeting of the Church, at which a pulpit committee shall be chosen from amongst its members. The Pastor is ex-officio member of all committees and subordinate societies.

The Pastor shall be chosen by the members of the Church by special ballot at a special meeting, called for that purpose, of which notice shall have been given at the services of the Church for two preceding Sun-days. Three-fourths of the ballots cast shall be necessary for a choice, but no call shall be extended until the rate of salary shall have been fixed by the church. Upon the recommendation of the pulpit committee and deacons the Church may act upon a shorter notice if necessary.

(b) Deacons-Deacons are to be chosen from among the faithful, prudent and experienced members. It shall be their duty to render all possible assistance to the Pastor in his labours for the spiritual interests and the advancement of the Church. **It shall be their duty to seek out such members of the Church as need pecuniary assistance and use the alms of the Church for their relief**, such alms to constitute a treasury which shall be in full control of the diaconate. They shall visit the sick, prepare and officiate at the Lord's Supper.

At least seven Deacons shall constitute the Board.

They shall be elected at the annual business meeting of the Church by ballot, and shall serve for a term of two years, and shall be eligible for re-election.

The election shall be so arranged that four of the number shall retire one year and three the next, or in similar proportions. In the event of a vacancy, or when it is deemed necessary to increase the number of deacons, a notice similar to the one in reference to the pastor shall be given, and at the meeting so named the Church shall elect the number required, who shall hold office for such period or periods as an adherence to this system may require.

(c) Trustees - Five Trustees shall be appointed at the annual business meeting of the Church. They shall look after the property of the Church, keep buildings properly insured, and make all necessary repairs in conjunction with the Finance Committee.

(d) Clerk.-The Clerk shall be elected at the annual business meeting. He shall keep a correct record of the proceedings of the business meetings of the Church and take charge of all records; he shall at all times produce said books for inspection when required do by the deacons, and shall communicate with any person upon any matter when requested so to do by the Church. He shall keep a correct roll of all members received, with date of reception, baptism, dismissal, dates of special offering and other important events in Church life.

(e) Treasurer -The Treasurer shall be elected at the annual business meeting. With the exception of the alms of the Church referred to in clause B2 the Treasurer shall receive and payout all monies belonging to the Church, under the direction of the Finance Committee, and render a true account to the Church at the annual and other meetings of the Church of all monies received and paid out. All monies shall be handled through a bank to be approved by the Finance Committee.

There shall be a Financial Secretary and an assistant appointed at the annual meeting and who shall be members of the Finance Committee. They shall take charge of all monies in the weekly offering, placing it in the hands of the Treasurer, after giving due credit to the contributors, and shall furnish to each contributor a quarterly account of their contributions.

(f) Auditors -Auditors shall be elected at the annual meeting, whose duty shall be to examine the books, accounts and vouchers of the Treasurer of the Church notice of such intended action having been given at least one week prior.

Ratification of Officers - The Superintendent of the Sunday School: shall be elected at the Annual Church Meeting upon the recommendation of the officers and teachers of the school. The Presidents elected by all the other Church organizations shall have their election ratified by the Church either at the annual business meeting or at the first business meeting after their election.

Committees

Membership - Candidates for membership shall be examined by a committee of at least two members, to be chosen by the Pastor of the Church.

Finance Committee -The temporal affairs of the Church shall be administered by a Finance Committee, consisting of the Treasurer, the Financial Secretary and assistant and four other

members, two members of the committee to be chosen from the Diaconate. The said committee shall be elected by a majority of the votes of the members present at the annual business meeting of the Church.

The Finance Committee shall have power to refer any motion passed by the Church and not initiated by itself involving the expenditure of money back to the Church for reconsideration. It shall be the duty of the Finance Committee to devise ways and means to meet the current expenses, such ways and means to be submitted to the Church for approval. To confer with the Pastors, Deacons and Trustees whenever issues involving other than the ordinary receipts or expenditures, and to present quarterly to the Church a Financial Statement, and to appoint such committees as it deems necessary.

Missionary Committee -The Missionary Committee shall be appointed at the annual meeting of the Church, consisting of eight members, whose duty it shall be to look after all the missionary interests of the Church.

Ushers - Ushers shall see to the accommodation of all strangers at the public services and collect the Offerings

Musical Committee -The Pastor, two Deacons, together with the choir leader and organist, shall have the oversight of the musical arrangements of the Church.

Election of Officers -The Board of Deacons shall constitute a nominating committee, who shall submit names for the nominations of officers at a special meeting previous to the Annual Church Meeting. **The nominations shall be posted and the election shall take place by ballot at the annual meeting.**

Meetings

Regular Meetings.-The annual meeting of the Church shall be held the second Wednesday of January in each year, unless ordered otherwise by a motion of the Church, for reception of reports, election of officers, and other necessary business.

The Church shall meet to transact business quarterly on the second Wednesday in April, July, October and January.

Special Meetings - The Pastor or the Clerk at the written request of seven members shall call a special meeting of the Church, and they may at any time do so with the consent of a majority of the Deacons.

Notice of Meetings -Due notice of all Special Church meetings shall be given at least three days prior, or at the public services the preceding Lord's Day.

Emergency Meetings -The Pastors and Deacons may call a meeting in connection with any of the regular services of the Church to transact emergency business.

Quorum - At all businesses meetings of the Church a quorum shall consist of twelve members.

Evidence of Membership and the Rights of Members.-The Church Roll shall be evidence of membership and every member shall be entitled to attend and vote at all meetings of the Church. All questions shall be decided by the majority of the votes of those present at any meeting of the Church, except in cases for which special provision is made.

Constitution, By-laws and Amendments

Amendments to Constitution -The foregoing Constitution shall not be altered or amended except by a vote of at least two-thirds of the members present at an annual or quarterly meeting, notice of such alteration or amendment having been given at the preceding quarterly meeting.

By-laws - The Church assumes general oversight of the work of the various organizations within its range and requires that each of these societies make reports of their work quarterly at the regular business meeting.

2. All requests for the use of the Church for other purposes than the services or our own societies shall be referred to the Board of Deacons.
3. The name of the Church shall not be taken to give prestige to any mission work, business or entertainment unless directed by the Board of Deacons.
4. That all committees elect their own chairmen unless where otherwise stated in the Constitution.
5. That in the conduct of all meetings regular parliamentary usage is to govern.

FINANCE COMMITTEE

W. H. Reed, W. R. Bottom, D. McEachren, Jos. Smith, A. Cormick (Chairman), and John Carswell

TRUSTEES

W. H. Reed (Chairman), W. R. Bottom, E. Organ, I. Churchill and David Reid.

MISSION TREASURER

John Reid.

MISSIONARY COMMITTEE

W. Kelsey (Chairman), John Carswell, B. Middleton, A. Marquette, Robert Reid and S. Grimwood.

CHAIRMAN, USHERS

C. C. Reid.

FINANCIAL SECRETARY

David Reid.

ASST. FINANCIAL SECRETARY

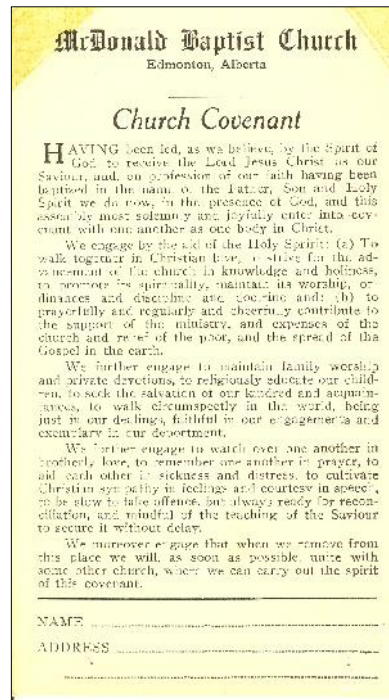
John Reid.

S. S. SUPERINTENDENT

Robert Reid.

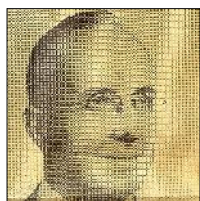
ORGANIST AND CHOIR LEADER

S. Grimwood.



It would appear that members also had to sign to the fact they accepted the covenant. The covenant appears to be separate from the Constitution and Bylaws.

MINUTES FROM DEACONS MEETINGS: The minutes covered the period from 1935 until 1942, obviously too great a period to record all of the minutes..... One set of minutes follow:



Shelford Grimwood

September 26, 1935

Minutes of the Deacons meeting held in the Pastor's Study on Friday September 26, at 8 p.m. Mr. **Shelford Grimwood** presiding

Deacons Mitchell and Shade opened the meeting with prayer and following Mr. Grimwood welcomed to the board Mssrs.



Scott Shade

Hudson and **Shade**.



“Pop” Munro

The minutes of the previous meeting were adopted as read.

The Building Committee reported that the new furnace had been installed in the basement, after considerable discussion it was moved by Mr. Wilson and seconded by Mr. Mitchell, that the building committee be instructed to study ways and means of installing a floor register so that during the fall and spring months the furnace could be used for heating the auditorium, or to make enquiries as to the most suitable means of easing the height of the chimney above the ridge of the roof to prevent the present down draught. Carried.

The Pastor reported that the old communion set had been sold at a profit of \$5.00

Election of Officers

On a motion by Mr. Wilson seconded by **Mr. Munro**, Mr. Grimwood was unanimously elected chairman for the ensuing year.

Moved by Mr. McIntyre seconded by Mr. Mitchell, that Mr. Sitters (?) be re-elected clerk. Carried.

Anniversary Services



Premier
Aberhart

Mr. Hibbard (Pastor) reported that he had been in communication with the Hon. Mr. Aberhart (Premier of Alberta) who stated that he was willing to speak in MacDonald [*sic*] Church on Sunday October 13th. It was moved by Mr. Mitchell seconded by Mr. Wilson that the action of the Pastor be endorsed and that Mr. Aberhart be invited to take the pulpit on October 13th.

Banquet

It was agreed that providing the Ladies Auxiliary were willing to cater for a banquet on Wednesday October 16th, that the anniversary of the church be observed in this manner and that the following meeting take the form of a musical evening together with a guest speaker. The clerk was instructed to advise the auxiliary of this action, asking for their reply at their earliest convenience.

It was moved by Mr. Wilson, seconded by Mr. Shade that Mssrs Hibbard and Grimwood be appointed a committee to arrange these services with power to add. Carried

Acting on instructions from the church the board appointed the following to act as ushers for the coming year. P. Richman, E.R. Munro, P. Deduc, Gordon Dickson, Ivan Gustafson and Fred Belter.

It was agreed that the regular meeting of the board be held on the last Friday of the month during the coming year.

On a motion by Mr. Mitchell seconded by Mr. McIntyre it was agreed that a letter of dismissal (?) be written to the Baptist Church of Victoria B.C. in favour of Mr. T. Dowdell who is now residing there. Also a letter of dismissal be written to McDougall Church Edmonton in favour of Mrs. Ruth Davis.

The members of the board agreed to make one call a month on some member or adherent, if requested to by the pastor.

The Pastor stated that he had received a request from the Rev. F. Artrobus (?) of Camrose requesting his services for special meetings for three weeks in October.



“Doc”
Richman

The clerk was instructed to communicate with Rev. F. Artrobus stating that owing to pressure of work in MacDonald [*sic*] Church, the board was sorry that they were unable to accede to this request⁸¹.

Meeting adjourned at 9.30 p.m.

The general style of the minutes did not vary throughout the seven year period. It is interesting to note (or is it?) that in the minutes of September 1939 and January 1940 there is no mention made of World War II, likewise, there is no mention of the Pearl Harbour attack in the minutes.

Selected highlights....

July 31, 1936: Board approved the request of the Alberta Government to use the church for registering citizens for social credit dividends

October 31, 1936: Board expresses concern for the apparent lack of spiritual life in the church as evidenced by the poor attendance at mid-week services.



Louis Kabesh

January 18, 1940 Mr. Louis Kabesh slated for baptism.

January 27, 1936: The deacons discussed a will leaving money to the church in the amount of \$20.00 and 20% of the balance of the estate...one must read into this statement the cause of the discussion...it was not the intention of the board to protest the widow's application'. It was moved that the pastor write to Montreal Trust and inform them of the stand taken by the board.

May 27, 1937 Board agrees to present a new Constitution to the congregation. See **Appendix 26**

There are a couple of interesting features in the Constitution:

7. CONDUCT OF MEMBERS Holding as a general principle, the principles of conduct outlined in the church covenant requires that any recalcitrant member shall be dealt with as follows:

Any person whose conduct is considered in any way injurious to the Church and its work shall be approached by a committee of the deacons with or without the pastor, as is deemed best, with a view to leading the recalcitrant member to reconsideration of his or her mode or life and to acknowledging or guilt in regard to previous wrong doing. Continuance in such wrong doing shall necessitate a, further interview and the whole matter shall be brought to the attention of the Deacon's Board. If wrong doing still continues, the matter shall be brought before the members of the church who may, if unanimously they think best, suspend the wrongdoer from membership in the church, temporarily or permanently, always seeking to protect the best interests of the wrongdoer and to seek his or her restoration to right conduct. Opposition to the best interests of the church group shall be deemed grounds for with a member as outlined above.

ABSENTEES Where persons absent themselves from attendance upon (from) services of worship in this church over an extended period (six months) or more it shall be the duty of the pastor or deacons to endeavor [*sic*] to find out reasons for such non-attendance. If the absence is by reason of circumstances over which there is no control, e.g. removal to another part of the country, sickness, attendance upon the sick or special work, etc. an absentee membership list shall be struck and the name of such person placed upon the list until permanent removal from the church group or until attendance upon services is again possible.

⁸¹ The minutes of November 29, 1935 show the minister did conduct the services, albeit at a later date.

Where absence is occasioned not of necessity but by carelessness, lack of harmony, indifference, etc. the deacon shall seek to discover the reasons for absence. After such reasons have been investigated and the person concerned has been spoken to in this regard the deacons shall present a report of their investigation to the church quarterly or annual business meeting and may recommend that the name of such person be dropped from the membership list after due notice has been given to the person concerned.

After a member has absented himself or herself for a year without adequate reason, an investigation shall be made with a view to restoration of the indifferent person to attendance upon services of worship or to removal of the name from the membership list automatically where no response is forthcoming.

June 29, 1938: Mr. Stibbards talked of his meetings held in regard to mix(ed) drinking All the churches have (a) petition to sign. If we can get enough signatures perhaps it will not be voted upon

August 6, 1938: Agreed that members of the deacons board donate .50c a piece for the services of Edgar Borchert as supply on July 24.

December 30, 1940: First item of new business was the zone prayer meetings. It was moved that we have these meetings on the 2nd Wednesday in Feb - Feb 12th Mr. Shade was put in charge of asking permission for the use of homes in the districts. (Five homes were selected) The deacons working in each district to see that all members know about this meeting.

September 29, 1941: Arising from the minutes, discussion was held on Mr. Grimwood's suggestion of a Photo Gallery in the church of those boys, members and adherents who were in active service. It was decided that a committee of three be appointed to carry on work deciding how to contact and communicate with these boys on approval of the deacons' board.



November 10, 1941: "Bundles had been sent to the boys overseas and work being carried out on other suggestions on how best to communicate with the boys overseas."

It was also agreed that the Sacrament of the Lord's Supper be held during a Sunday school period

Premier Manning

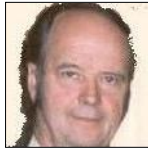
December 1, 1941: In a report given on the above item...it was noted that about 51 scholars and teachers took part. After the service several young people spoke to the pastor about becoming baptized

June 21, 1942: Letter from Mr. Ernest Manning, Premier of Alberta agreeing to preach, and asking for the use of the baptistry form those wishing to be baptized as the result of services being held in a Masonic Lodge. Board agrees to allow the use but adds a small fee to cover the cost of the heating.

September 7, 1942 Mr. Manning of the newly formed Fundamental Baptist Church would still require the use of the baptistry.



Louis Kabesh



Vern McPherson



George Game



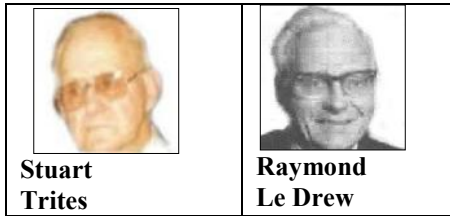
Sid Gray



Herb Horn

Deacons found listed during the period were: Mssrs Bell, Borchert, Game, Gray,

Grimwood, Horn, Hudson, Kabesh, Lineker, McIntyre, McPherson, Mitchell, Munro, Rhodes⁸², Richman, Shade, Sitters, Thomson, Watson, Watts, Welsh, Wilson,



Pastors who have served at, McDonald: Revs. C. McCaul (1907), H.S. Snead (1907) F.W. Dafoe,(1911) D.M. Thompson (1915), A.C. Bingham⁸³(1922), V.H. McNeil (1929), L.W. Williamson (1931) H.H. Stibbards (1935), S.D. Trites (1944), R.F. LeDrew (1950), Campbell (1952) , R. B.

Salmon (1961),⁸⁴

PASTORS SALARIES:

- 1947,48,49,50,55,60,65: \$2100 (\$1680 cash plus Manse)
- 1948: \$2100 (\$1660 cash plus \$120 for utilities, plus the manse)
- 1949: \$2100 (\$1680 cash plus \$120 for utilities, plus the manse)
- 1950: \$2640 (includes manse, utilities and travel allowance of \$20)
- 1955: \$2700(manse, utilities and travel allowance of \$20)
- 1960: \$3000 (includes manse, \$600 travel allowance)
- 1965: \$3420 (includes manse \$900 travel allowance)



Miss Jean Stewart was the Treasurer signing most of the financial statements between 1950 and 1961

Another interesting story about McDonald Memorial Baptist Church, this time about the organ...

CHURCH FOR SALE⁸⁵ by Bob Harvey. Edmonton Journal December 3 1966

Anyone want to buy an organ with memories?

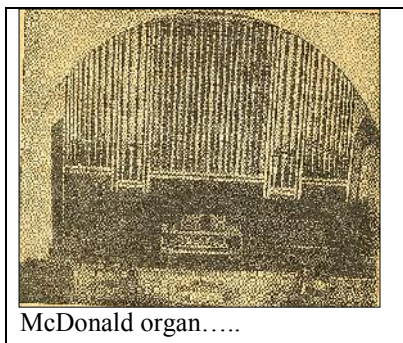
The pipe organ in McDonald Baptist Church, 108th Avenue and 93rd Street, has played before movies and ministers. The church can be bought for \$65,000. The organ, an old vaudeville piano, pews, kitchen equipment and furniture are all included.

⁸² Not sure if this is Bob husband of Betty

⁸³ Pastor Bingham is the grandfather of the husband of Linda nee Statz, Bingham. Linda attended Highlands in the mid-late sixties is now a teacher in British Columbia

⁸⁴ A complete list appears later in the story.

⁸⁵ Article from the Edmonton Archives



The church bought the organ from the old Empress Theatre, which stood on the site of the Royal Bank Building.

When the "talkies" came in, the organ went out. McDonald Baptist bought it in 1942 and members of the congregation took it apart and put it back together again in the church.

"None of us knew what we were doing. A couple of books from the library helped quite a bit," said Mrs. Douglas Thomson. She and her husband, Rev. Harold Stibbards and Ronald Shonn worked on the organ every day for three months.

Mrs. Thomson said there were about 100 pipes in the organ. The organ had to be reassembled in a different form because of the differing amounts of space in the theatre and the church.

The grand piano that stands in an alcove near the organ also has a history of show business. It came from the Strand Theatre, a vaudeville house. Members of the congregation decided in September to sell the church.

Chairman of the board of deacons and trustees, Scott Shade, said there were only 75 active members of the church left.

Most of the members were older people and their children were no longer living in the centre of the city, he said. Mr. Shade said none of the members lived near the church but came to it out of loyalty.

"We weren't going down in membership but we were stagnant." The last regular service was held at the end of June. The minister, Rev. Ray Salmon, went to First Baptist Church in Prince Albert and the congregation decided to amalgamate with Highlands Baptist Church.

And now for a different version some 20 years later.....

THE SOUND OF MUSIC⁸⁶....from Real Estate Weekly December 1986

By Alex Mair A Well Known Native Edmonton Freelance Author and Speaker.

There's an old, red brick church tucked into a quiet neighborhood [sic] in the McCauley district of central Edmonton, and if the bricks could talk, they'd tell you the most amazing story of the sound of music that has come from its sanctuary over the years.

You'll find the building at the corner of 93 Street and 108 Avenue, and you'll find that it is still ministering to the needs of the Edmonton community. It's a little harder to find the story of the organ that once supplied the music for the church.

In the early 1940's, this little brick building housed what was called MacDonald [sic] Baptist Church, The minister was a fellow called Harold Stibbards and in many ways he was unique among ministers. While he was an excellent Clergyman, he was also very capable with things mechanical and things electrical. Harold Stibbards was an amateur radio operator, and he built many of the components he used in his ham set. He had a Scout troop at the church, and he built a table-

⁸⁶ The author tried to contact Mr. Mair but learned that he had died around 2001-02. The story was provided by the Edmonton Archives.

top Morse code training unit that enabled all of the members of the troop to sit behind a Morse key, and conduct coded conversations with other Scouts around the table.

And Harold Stibbards was concerned about the music that was such an important part of his Baptist worship service. The church, you see, didn't have a proper organ.

It's hard to say what other clergyman would have done in the circumstances, but Harold Stibbards approached the problem from a rather different angle.

You have to remember that this was back in the late 30's, and small congregations didn't have large lumps of money to spend on fine organs. That, however, didn't stop Harold Stibbards.

Back in the days of silent movies, theatres used pipe organs to supply the background music for the films, or for entertainment before and after the movie. Theatres in Edmonton were no exception, and the Reverend Harold Stibbards began some discreet investigations. He soon discovered that the Empress Theatre right here in Edmonton had, at one time, been equipped with just such a pipe organ and that the organ, after the introduction of talking pictures, had fallen into disuse. The organ had, as a matter of fact, been taken apart and hidden in the basement, and the organ, in pieces, was still in the basement of the Empress Theatre.

One thing led to another, and MacDonald [*sic*] Baptist acquired the organ from the Empress Theatre. The musical instrument that had once supplied the background music for Charlie Chaplin, Buster Keaton and the Keystone Cops came out of retirement and made the move to the church at 93 Street and 108 Avenue.

Harold Stibbards, with the help of one of the young men in the congregation moved the parts to the church, cleaned them, put them in working order, and assembled them in the sanctuary of the church. The helper was a fellow called Doug McLeod, now living in retirement on Saltspring Island in British Columbia. Neither Doug nor Harold Stibbards were particularly knowledgeable about pipe organs. Things mechanical, things electrical, and there were no problems. Organs, on the other hand, were a little strange.

But they got all the pieces together, they installed them in what seemed to be the right places, and the organ made music. They were very pleased with the whole operation. They then called in a professional organist and asked her opinion about the sound of their newly restored pipe organ. She listened, she complimented them on the sound, but added that it was the first pipe organ she had ever heard which had the bass pipes installed on the right and treble pipes on the left.

It seems, apparently, that when Harold Stibbards and Doug (Thomson?) McLeod labelled the organ parts they were facing one direction, and when they put them back together they were facing in the other direction. The organ worked perfectly, they just had it installed backwards

With those little details attended to, the organ went into service and performed for years. The original installation was made in 1940, and the only frustrating part of the story is trying to find out what eventually happened to the organ from the Empress Theatre.

MacDonald [*sic*] Baptist Church changed hands a number of times over the years. It currently houses the Edmonton Chinese Baptist Church. A conversation with the current minister of the church reveals that the organ is no longer there, and that he has no idea where it went or when. But he does have a suggestion. He thinks perhaps someone at the People's Church, 11205 - 101 Street, might be able to help.

A visit to the People's Church and a conversation with Paul Armfield moves you closer to an answer. The People's Church had, at one time, made their church home in what had been MacDonald [*sic*] Baptist. When they took over the building, the old organ had been in place. The

organ had worked well over the years and had been maintained by an Edmonton organ tuner, name unknown.

The Pastor at the People's Church recalled that the organ tuner had always said that if the church ever decided to sell the organ, that he would like to buy it and install it in his rumpus room, and that as far as he knew, that's what had happened to the old organ from the Empress Theatre. Perhaps it's just as well to let the history of the old organ rest in peace at this point. It's a nice thought to imagine that the musical instrument that had brought the sound of music to the City of Edmonton over all those years is still bringing the sound of music to the home of a retired organ tuner

Following the trail of the organ..... Found in material from McDonald Church the following note entitled Re: disposal of Assets, To: The Members of McDonald Church, was found which reads in part:

Dated August 1, 1966:

(c) the assessment of the chattels including the organ will be divided between the BLTS and the Highlands Church

(d) If the Building is sold for other purposes the chattels will be sold and given to BLTS except the organ which will be given the Highlands Church.

Another note dated 19 October 1966, but unsigned indicated:

Scott: It was concluded that the present value of the organ "where is-as is" is approximately \$5000.00 including pipe work now in use, and that to remove and reinstall same in another local church in first class condition and guaranteed, will cost an additional \$5000.00 more or less.

The following entry was found in the Quarterly Business Meeting covering the period January to April 1962:

The Finance Committee was contacted by Mrs. Thomson to see if it would be possible to have the organ overhauled.

From the Finance Committee: As most of you know the organ had been kept in a state repair all these years by Dorothy and Doug Thomson with no cost to the church, and we feel it is time that a major renovation be undertaken. The Finance Committee recommends to the Church that the above project be done.

The Deacons' Board recommends:

(1) That this church undertake a programme of renovation of our choir loft, the purchase of a new organ console and electrification of the organ pipe work controls ...

Nothing further found on the organ.....

CHURCH MINUTES (1958-1962) selection of comments....

Period covering Jan. April 1962

May 13 Flight Lieutenant K.K. Miller dedicated the pastor's younger daughter

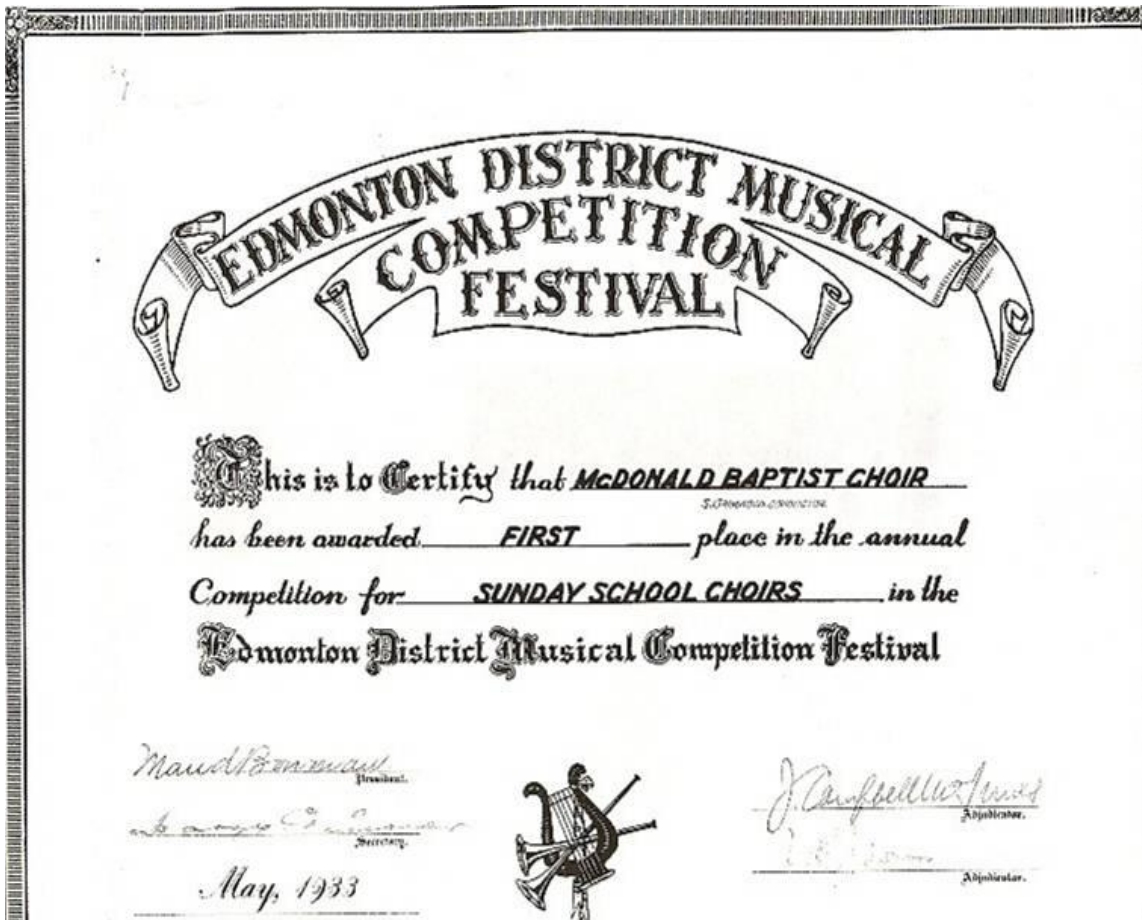
BUILDING FUND STATEMENT 1944

Building fund standing up to November 12, 1944	
Total number of membership of church approximately	200

Total number of Contributors to fund (of these 80 have envelopes)	119
50 cash donations no envelopes (6 of these are outside sources)	
of the 80 having envelopes only 69 have used them contributed	
11 failed to make any contributions making a total number not making contributions 87	
Cash in hand to start building	\$170.34
Cash from 69 envelopes	876.65
Cash from 44 cash donations	478.25
Cash from 6 outside sources	345.34
Cash transferred from church to building fund	60.00
Cash collected to date	\$1930.58
Less expenses to date including lot	292.32
Balance	1638.26
The 6 other sources	
Were Reed's China Shop	100.00
Ladies Aux.	45.00
Kirkpatrick of Slave Lake	100.00
E.W. Stibbards	25.00
Church Loose Collection	42.34
Men of Tomorrow	33.00
	345.34
Approx Collection based on 200 members is	.22

LETTERS AND REPORTS OF INTEREST

1933-05-Music Competition-first place



1933-11-15-Name change from Syndicate to McDonald Baptist Church

November 15th./33

Alfred L. Marks Esq.
407-8 Empire Block
Edmonton

Dear Mr. Marks,

With reference to our conversation over the telephone today. I am enclosing herewith Certificate of Incorporation of the Syndicate Avenue Baptist Church of Edmonton granted under date of September 7th 1910.

The congregation of the Syndicate Ave Church moved into its new building now known as McDonald Baptist Church in the fall of 1912 and have been worshipping there ever since. The old building was sold and converted into a residence.

It is desired that the corporate name of the Syndicate. Ave. Baptist Church be amended to read:
- McDonald Baptist Church of Edmonton.

Before proceeding with the proposed change I shall be glad if you would be good enough to advise me of the total charges that would be incurred, as we are anxious to avoid any unnecessary expense at the present but it would be a great convenience to be incorporated under our proper name.

I can be reached by phone in the day-time at 916-370 at home in the evenings at 21693.

Tanking you for your kindness in helping us in this matter

On behalf of the deacon's board who are the Trustees of McDonald Church

Yours Gratefully

1934-01-18-Certificate of Change of Name

ALFRED L. MARKS. LL.B.

BARRISTER. SOLICITOR. NOTARY

407-408 EMPIRE BLDG.. JASPER AVE. AND 101 ST STREET PHONE 25722

EDMONTON. ALBERTA CANADA

January 18, 1934.

Mr. S. Grimwood, 11034-107th Street,
EDMONTON, ALBERTA.

Dear Mr. Grimwood:

Enclosed herewith find certificate of incorporation showing change in name of SYNDICATE AVENUE BAPTIST CHURCH OF EDMONTON to the McDONALD .BAPTIST CHURCH OF EDMONTON.

I duly received your check for \$5.50 in full of all charges herein for which I thank you.

Yours sincerely,

Alfred Marks

ALM/AHH

1938-12-11-Request to choir for Song Service before regular Service

11313-94 St.
Edmonton. Alta
Dec 11, 1938

The Deacons' Board
Per Mr. Richman
City

Dear Sirs,

In reply to your letter regarding a "Song Service" before the regular Church Service on Sunday evenings, I have been instructed to inform you that the choir members are quite in favour and are willing to co-operate.

They suggest starting at 7:30 p.m. and having about ten minutes of singing prolonging the service at the other end rather than commencing any earlier.

We would be ready to commence Sunday Dec 18th if desired.

Yours very truly,
McDonald Baptist Choir
Per E. Allan
Sec.

1939-1940-Pledge Card

REDEDICATION PLEDGE	Pledge of Rededication For Western Baptists	
	In the spirit of renewed dedication of life to Christ, I hereby re-commit myself, with God's help, to a faithful Christian life, definitely undertaking: 1. To deepen my spiritual life by devoting time each day to private meditation in the Holy Scriptures, and to secret prayer. 2. To renew the habit of faithful church attendance by being present at least once each Sunday at the services in my church (unless unavoidably detained) for the three months from November 5th 1939 to January 31st, 1940.	
Name	Signed.....	
Address	Address.....	

1941-42-Yearly Report of the Mission Circle

Attendance average 24
Calls 115

During the year we entertained the following speakers: Mrs. Gainor, Mrs. Oldring, Mrs. Duncan Ritchie, Mrs. Barker Smith and Mrs. Grace Knight.

Mrs. Gainor spoke of Baptist Mission work, Mrs. Oldring on Jewish Christian Mission work, Mrs. Barker Smith told of the work of the United Church Indian Mission schools twenty miles N.W. of the city and brought some samples of the handicrafts work of the pupils.

A new mission circle of young married women was formed and is showing splendid progress. Several of the younger members joined this group.

We were entertained at the affiliation service by the CGIT girls.

Mrs. Grimwood our president was presented with a Life membership pin.

Two former members passed away during the year, Mrs. Vance and Mrs. Waddington

We had the pleasure of presenting flowers and birthday cakes to Mrs. Whitfield on her 80th birthday and Mrs. Gilmore (?) on her 85th birthday.

As it is no longer possible to send white cross work to India, it has been decided to send money amounting to what is usually expended on mailing the goods.

On May 14th the members of Bonnie Doon and Delton were guests at the annual birthday meetings and appreciated very much a talk by Dr. Jessie Allan on the medical and evangelistic work on the Baptist Mission field in India

Mrs. Mitchell Secretary

1942-05-20-Secretary and Treasurer Report of the Junior Mission Band

The Junior Mission Circle was organized Oct last with an enrollment of 13 members, which since has increased to 18 with an average attendance of 14.

The meetings consist of, first a devotional period then a study of missions in different fields and the time left is used in knitting and sewing.

The members are divided into three groups and each group in turn is responsible for the meeting. We have sent an afghan to England each member making part of it. Each group has been responsible for making a layette and we now have three ready to be sent to West Ham Central Mission in London

Enough money was collected from the members for wool for the afghan but each member had to supply her part of the layette.

On Jan 1st we started the mission envelopes and set our budget at \$10.00 to be raised by May 10th up to that date we collected \$13.20 which was turned over to the Baptist Mission.

Amount of money received from October to May	\$23.10
Amount paid out	23.10
Balance on hand	2.07

1943(?) -05-10-Mcdonald Sunday school

Annual Report

Income		Expenditures	
Collection	223.23	Disbursements	245.00
Balance forward	34.77	(Can't decipher)	13.00
Totals	258.00		258.00
Respectfully submitted G. Mitchell			

1944-05-11 to 07-31-Quarterly Report-Finances

McDonald Baptist Church					
Quarterly Report Starting May 11- 1944 to July 31 -1944					
Receipts	May	June	July	Totals	Aug 1-13

Junior Envelope	6.21	7.91	10.25	24.37	3.00
Senior Envelope	130.88	184.60	203.05	518.55	61.00
Loose Plate	56.48	58.62	54.04	169.14	25.24
Specials			2.20	2.20	
Totals	193.57	251.13	269.54	714.26	1428.5
May 11 Balance forward				426.52	
				1140.78	

Expenditures				
Salaries	181.66	181.66	168.91	\$ 532.23
Pulpit supply	0	0	5.00	5
Light and Water	8.11	8.81		16.92
Fuel (gas)	10.00	5.50		15.5
Advertising	0	19.70	23.40	43.1
Building Fund	0	10.00	0	10.00
Incidentals	3.24	3.72	12.65	19.61
Totals	203.01	229.39	36.05	642.36
July 31 Bank statement				429.47
Plus July 23 deposit				40.72
Plus July 30 deposit				46.01
Plus July 30 deposit				2.20
Less o/s cheques				15.00
Less suspense				5.00

1160.76
20.00
1140.76

1944-05-14-Junior Envelope Finance Report

Report of Junior Envelopes from May 14, to Aug. 13, 1944	
There are 31 taking envelopes and 23 using them	
May (3 weeks)	5.96
June (4 weeks)	6.31
July (5 weeks)	9.90
Aug. (2 weeks)	2.40
Total	24.57
Betty Johnstone Junior Envelope Sec.	

1944-05-27-Convention in Calgary

THE BAPTIST UNION OF WESTERN CANADA LETTER HEAD

To the Pastor
To the Church Clerk

Dear Fellow Worker

As you no doubt know, our Convention this year meets in Calgary, June 21-26. I should like to urge and impress upon every Church, the absolute necessity of registering delegates early, if they are to receive the hospitality of Calgary Baptists. In these war days, billets are very difficult to find; we are therefore asking that every Church Clerk return the enclosed form, fully completed, by

June 15th at the latest. We cannot guarantee a billet for any delegate registered later than this date. If no delegate can come from your Church, would you please indicate on the form, and return it so that we may know how many to expect. I sincerely hope, however, that every Church will make every effort to be represented.

I am writing also to ask if you would bring before your Church, the question of making it possible for your Pastor to attend the Convention. I need hardly stress the importance of the Convention, and the benefit that not only your Pastor, but your Church through him, would derive from his attendance at these sessions.

There are two ways in which you could assist your pastor, first, by seeing to it that the pulpit is supplied for Sunday June 25th; and second, by any financial help that might seem advisable.

It might not be possible for the minister to finance the trip himself, but a small contribution from each member of the Church would make up the necessary amount, and I am sure that you would find yourself well repaid in making this effort. I may say that your pastor does not know that I am making this suggestion.

With every good wish, I am,

Yours sincerely,
W.C. Smalley
WCS/MT

1944-08-15-Mission Offering Report

Mission Offering Report As from May 10 th , 1944 to August 10 th , 1944	
May 10 th to June 10 th , 1944	42.51
June 10 th , to July 10 th , 1944	58.66
July 10 th , to August 10 th 1944	35.87
	137.04
N.B. In clouded in above total, Sunday School Birthday Bank Money as follows:	
May 10 th to June 10 th , 1944	.21
June 10 th , to July 10 th , 1944	1.17
July 10 th , to August 10 th 1944	0
	1.38
Last year's total for 1 st	123.94
Increase over last year of	13.10
Submitted by F. Welsh (Mission Treasurer) 9907-105 Street Phone: 28997	

1944-08-16-Young People's Report

The last two quarters of the McDonald Baptist Young People's was climaxed by the Annual Banquet in the church basement. The election of officers for the fall term took place.

Hon. President

Allan Dyer

Pres. Liona Falkenberg⁸⁷
 Vice Pres. Lillian Polischuk
 Sec. Treas. Milton Richmond (Richman?) **Milton Richman**
 Group Leaders Roland Moore, Bea Dyer, Doris
 Copeman, Mary Skalin
 Pianist Jean McLeod
 Asst. Pianist Doug. Mitchell
 Public Speaking Director Allan Dyer
 Dramatic Director Cameron McLeod
 Social Committee Liona Walmer, Florence Welch, Averil Blackford.



A hike was held with the other Baptist churches of the city in July and in spite of the mosquitoes it was well attended and enjoyed by all.

Average attendance for the months of May and June were 14

L. Falkenberg

1944-08-16-Senior Envelope Report

Senior Envelope Report Of August 16, 1944				
	A.M.	P.M.	TOTAL	
May 7				
14	38.10	9.40	47.50	
21	36.45	9.40	41.48	
28	29.45	5.03	41.90	
Sub total for May			130.88	
June 4	30.35	21.55	51.90	
11	29.50	17.25	46.75	
18	42.80	4.60	47.40	
25	23.75	14.80	38.55	
Sub total for June			184.60	
July 2	35.85	17.30	53.15	
9	32.20	12.30	44.50	
16	31.35	12.15	43.50	
23	17.40	10.00	27.40	
31	22.25	.70	22.95	
			191.50	
Aug. 6	22.85	9.90	32.75	
Sub total for August			32.75	
			539.73	
L. Falkenberg				

1944-11-15-Quarterly Report of McDonald Baptist-Choir

⁸⁷ Throughout the reports it is obvious different spellings have occurred for the same names, including the name of the Church

This season our choir is absolutely void of male voices and extra time is being spent each Thursday evening making basses out of altos and tenors out of sopranos. We all enjoy it and deeply appreciate our leader, Mrs. Doug Thomson.

Our average attendance is around 16 and we have three new members in the persons of Leona Falkenberg, Wynn Douglas and Betty Wallace.

We all attended the, Operetta "The New Moon" together. Also on November 12 we sang in the mass Baptist Choir at First Church.

The choir is purchasing monthly song folios from the Lorenz Publishing Co. Ohio. We donated \$5.00 to the Young People's "Parcels for Overseas Find".

At the moment we are contemplating special Christmas music and are already practicing some numbers.

Every member of the choir thoroughly enjoys it and it is one case where service to God and Church is most willingly and enthusiastically given.

Respectfully submitted,
D.H. Bolander Sec. Treas.

Treasurers Report

Forwarded from last season		1.14
Total collections (15 cents per person per evening)		17.98
Cards and flowers	3.68	
Young People	5.03	
		19.12
Balance on hand	10.41	

1944-11-15-Report of Seniors Envelopes

REPORT OF SENIORS ENVELOPES		
Date	Senior Envelopes	Loose Offering
August 14	28.25	15.84
20	73.70	10.20
27	41.60	14.11
September 3	60.00	15.47
10	41.65	12.42
17	30.60	5.30
24	33.80	10.00
October 1	65.40	8.89
8	39.35	21.03
15	50.40	11.00
22	36.10	10.20

29	30.80	12.55
November 5	50.05	34.40
12	22.95	5.34
Totals	604.65	186.75

1944-11-15-Senior Sunday School Report

Senior Sunday School report
For quarter ending Nov. 15/44

The quarter ending this date marked a new phase in the history of MacDonal*d sic* Baptist Sunday School.

It was not only deemed advisable but necessary by the officers and staff, to divide what was formerly the Senior Sunday School into two sections: a Junior and Senior. This was necessary after it appeared that the younger students did not seem to benefit from the curriculum as much as the older scholars were doing.

The dividing age was set at approximately twelve and a new plan was introduced for the younger members of the school. This is a novel method of teaching facts of the Bible.

This plan is under the willing and capable hands of Alf. Davies, who has shown leadership and originality in the organization of his fine work in the Junior School.

In the upper school a new course has been introduced in some of our classes. This is called the story of our Bible and although the outlay for the necessary literature was \$25.00 pastor has considered it money well spent.. Every four weeks the two sections of the school combine at the end of class for the closing exercises. In this way it is felt that the two school swill not grow too far apart.

A new assistant has been appointed to help the Treas. in his work. It may be noted that the Sec/Treas. has lost no time in putting his colleague to work. Cash on hand as of Nov. 13/44 totalled \$166.98. Following this there was a disbursement of \$25.00 which left a balance of \$141.98. The attendance e up until two weeks ago had shown a discouraging decrease but since that time the figures have been more favourable. Receipt of religious publications have not been as prompt and reliable as might be desired and by an urgent inquiry to the publishers in Toronto is has been ascertained that there is a shortage of papers and a systems of restrictions has been introduced. However, recent word seems to indicate that a more satisfactory system will be inaugurated

During the past few sessions of the school old editions have been distributed and it seems that this plan will be a passable method until deliveries assume a more reliable basis. An even more prosperous report is anticipated for next quarter.

Signed Cameron McLeod Sec/Treas. per James Lindsay (?)

1944-11-15-Young People's Report

QUARTERLY BUSINESS MEETING
Young Peoples Report

November 15. 1944

Our young peoples opened activities on September 22nd from which time we have held six meetings. Among our various activities were: a bicycle hike and corn roast, moving pictures on the

development of Russia, collecting for the British & Foreign Bible Society and a discussion on "The United Church of Canada. Special speakers included our pastor and Chaplain Cox of the U.S. Army Air Force who spoke on the interesting subject of Courtship and Marriage, after which the meeting was thrown open for discussion. Our young people's society is divided into three groups, with one group being in charge of each meeting. Our average attendance has been 20. Among our visitors have been soldiers from the American Army base here.

Donations received for parcels which we have sent to the boys from our church who are overseas amounted to \$39.00 to date. Total cash on hand is \$10.15.



Milt. Richman,
Secretary-Treasurer.

1944-11-15-Ladies Auxiliary Report

Quarterly Report of Ladies Auxiliary

November 15, 1944

The ladies Auxiliary meets the 1st and 3rd Mondays of each month at the homes of the members. There are 26 members on the roll. The average attendance is 20.

Activities during the quarter:

During this quarter we completed the list of parcels to the boys from our church and congregation who are serving overseas.

On October 10th the ladies catered to the Annual Church Banquet. On November the 18th we will be catering to a supper for the Leaders of the Boys Work Board.

At our last meeting it was decided to make berets for the Explorers Group.

Financial Report

Donated to the Building Fund.....\$45.00

Cash on hand..... . \$10.01

Signed: Mrs. Welsh

1944-11-15-Explorers Report

EXPLORER'S REPORT

The Explorer's had their first meeting early in September. There was an initial enrollment of six or seven boys. Since then there have been a good number of new lads join our group. There have been three boys who have moved from the area and one or two others that have come a time or two and dropped out. The present enrollment is over twenty. On the whole the attendance is good and the interest is keen.

In addition to the standard work set forth on the "Explorer's Log" each boy is learning how to weave belts. A simple, yet we believe, attractive type of uniform is being presented to the boys. We feel that it promotes interest and a feeling of group solidarity.

We have made the group a closed one. That is, only boys who come to our Sunday School are allowed to join. This may keep the occasional boy away but it will increase the religious training of the lads who do come and at present we have all we can do to train our present group.


We feel that the four senior boys who have helped the pastor deserve not only his thanks, which they most cordially have, but should have the heartfelt appreciation of the entire church.

For the Explorer's

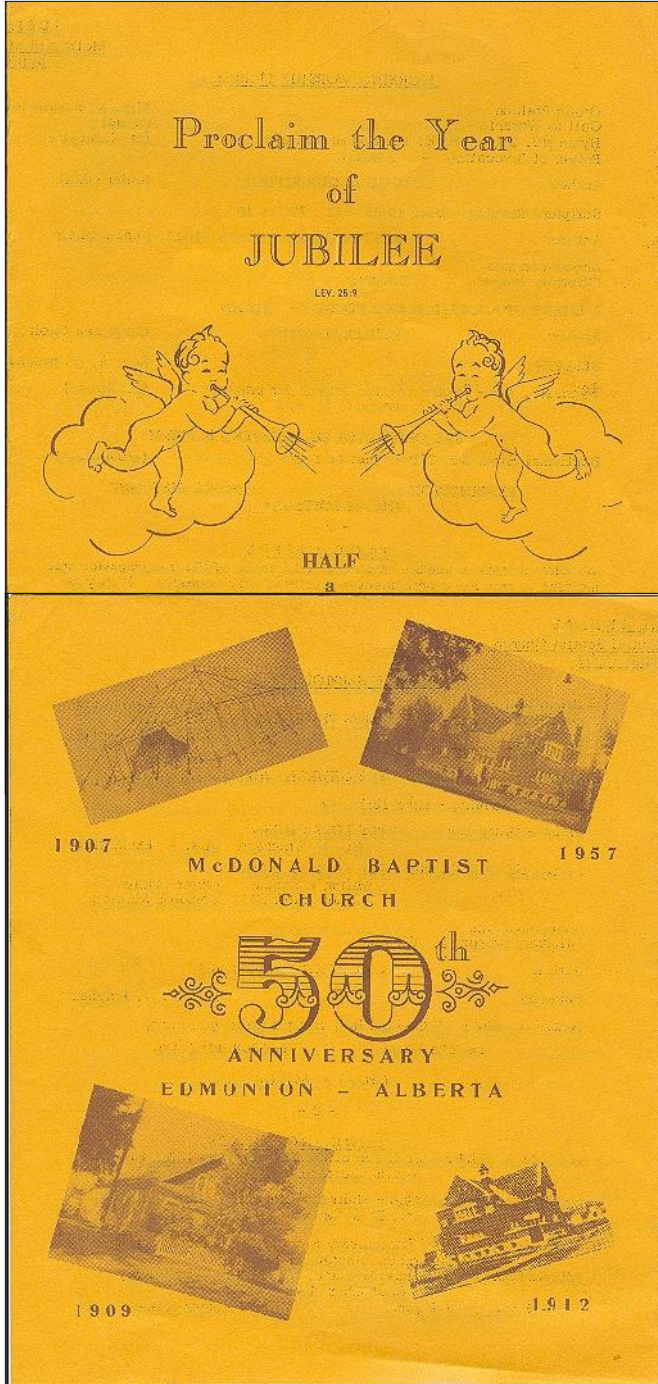
Yours Fraternally

Albert Munro Asst. Explorer Leader.

1954-Young People's Union-Membership Charter

	INTERDENOMINATIONAL YOUNG PEOPLE'S UNION OF EDMONTON
	MEMBERSHIP CHARTER
THIS SIGNIFIES THAT <u>McDonald Baptist</u>	
is a member group with the Interdenominational Young People's Union of Edmonton for the year 1954 to 1955.	
This group is entitled to full membership privileges in the union and is pledged to its responsibilities as set out in the constitution.	
<i>The objects of the I.Y.P.U. shall be to bring Christian youth closer together for a mutual understanding, recognizing that this essential unity is far more significant than the differences; and because the denominations in Edmonton feel that there is a need for unity, then we will study, work and act together on common problems where united action is necessary. With mutual respect and love for one another in Christ, we can worship and live and work together in loyalty to our common God.</i>	
ARTICLE THREE OF CONSTITUTION	
MEMBER GROUP REPRESENTATIVE _____	DATE <u>October 31, 1954</u>
OFFICE OF _____	SIGNED _____
CENTRAL GOVERNING COUNCIL PRESIDENT _____	<u>Albert A. Munro</u> I.Y.P.U. PRESIDENT
	<u>Charles R. Fisher</u> I.Y.P.U. CHAPLAIN

1957-09-15-Golden Jubilee-Cover of Bulletin and Letters



1957-09-15-Golden Jubilee-First Letter

1907 GOLDEN JUBILEE" 1957
McDONALD MEMORIAL BAPTIST CHURCH
93rd Street at 108th Avenue Edmonton Alberta

Pastor:
Rev. GEORGE W. CAMPBELL B.A., B.D.
Jubilee Committee:
9323 – 108A Avenue~.
Mr. S. Grimwood, 11726 - 89 St

Chairman,

April 6, 1957.

Dear Friends,

Fifty years ago this summer our church was founded under the name of Syndicate Avenue Baptist Church, Five years later a new site was secured and the present building was erected and named in memory of Rev. Alexander McDonald, the great pioneer Baptist in Western Canada.

Plans are now underway for our Golden Jubilee, Rev. A.C. Bingham has agreed to return as guest speaker Sunday, September 15, 1957, and we hope to have a mass choir of former and present members. If you could participate in such a choir please let us know soon.

Monday, September 16, we are planning a reunion social which will provide opportunity to renew acquaintances and revive old memories.

On the concluding evening, Tuesday, September 17, recordings by and pictures of former ministers will revive their memory, and we can reminisce to heart's content.

This is a Golden Jubilee and Reunion - no attempt will be made to raise funds of any sort.

If your parting from us meant leaving Edmonton, perhaps you have never returned. If so, this would be a golden opportunity to see former friends, the growth of the city, and your former church home as it now is.

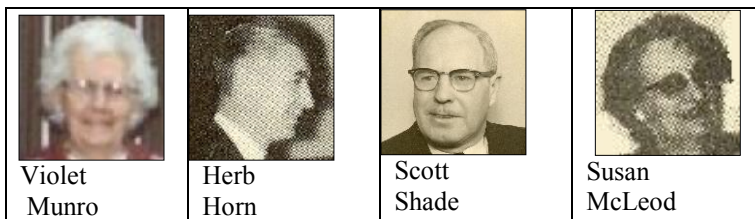
If you wish help in securing accommodation we will be only too glad to assist, and hope to provide limited billeting where needed.

You can help us mostly by just coming, If this is not possible, please send a picture of yourself and family (kindly place name and address on the back) and any message you may think appropriate. We are trying to secure addresses of all former members. If you know of any please send us this information. We do not want to miss anyone.

Fifty years is a long time. Won't you come back again to see friends with whom you once worked and worshipped.

The following committee is planning for our Jubilee:

Mrs. W.H. McLeod	Mrs. S. Grimwood
Mrs. E.R. Munro	Mr. Herb Horn
Miss Edna Southen	Mr. Dave Mitchell
Miss Bess Yule	Mr. W.S. Shade
Rev. George Campbell	Mr. W. H. D. Thomson



P.S. We enclose a church calendar and, for out of town friends, a City of Edmonton Anniversary Booklet, contributed by the City. A reply by May 15 would be appreciated and would help us to complete arrangements. Please address correspondence to Mr. S. Grimwood.

1957-09-15-Golden Jubilee-Second Letter

SECOND LETTER from the "GOLDEN JUBILEE" Committee,
McDONALD MEMORIAL BAPTIST' CHURCH, corner 93rd St. & 108 Ave. EDMONTON,
Alberta.

To all Former and Present Members of McDonald Memorial Baptist Church.

Dear Christian Friends,

As stated in our previous circular letter last April, the year of a Golden Jubilee has arrived for McDonald Church; and Sunday, Monday, Tuesday, September 15 - 16 - 17 have been fixed for the observance of this outstanding event.

This letter is being sent to remind you of the exact dates and arrangements that have been made with the earnest hope that you will make every effort to be present at ALL SESSIONS planned.

At the services on Sunday, September 15, Rev. A.C. Bingham of Ontario and a former Pastor at McDonald will be the Special Guest Speaker at both services. In the morning service anthems will be sung by the Junior and Senior choirs separately and jointly. At the evening service there will be a Quartet, two anthems by the Senior choir and an ORGAN & PIANO duet by Mrs. W.H.D. Thomson and Mrs. May Shalen Pankewich.

Mrs. W.H. McLeod will conduct the Song Service before the regular evening service. What a feast there is in store for us on this Sunday, Will you not show your appreciation of what McDonald' has meant in your life by being present at both of these services, and do you know what your Jubilee Committee would like to see - why of course, the AUDITORIUM and the GALLERY packed with enthusiastic people with prayerful hearts that GOD will be pleased to grant a Special Blessing to McDonald people on this day and such as has not been experienced before.

MONDAY EVENING: Brief resume of McDonald - Past Present - Future. Short musical programme followed by a social gathering in the lower auditorium with ample opportunities afforded for the renewal of acquaintances and revive old memories.

TUESDAY EVENING: Tape Recordings and pictures of former Pastors, short musical programme, followed by another social gathering as on the previous evening.

SPECIAL NOTE: THIS IS OUR GOLDEN JUBILEE AND RE-UNION - NO ATTEMPT WILL BE MADE TO RAISE FUNDS OF ANY SORT.

The contract for the painting of the auditorium was recently completed and is a credit to the work of the contractor.



For the occasion, Mr. Scott Shade will provide decorations in his own inimitable style and effect.

Don't fail to see the lower auditorium and the WONDERFUL KITCHEN.

In closing may I on behalf of the Jubilee Committee request your most hearty co-operation in making the attendance at the Sunday Services the LARGEST in the history of McDonald - FIFTY YEARS. What a climax to a GOLDEN JUBILEE of a Church. Your friends will be heartily welcomed to accompany you.

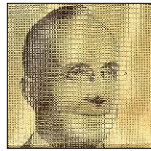
Would you like a Reserved Seat in the Gallery, it can be had if desired by informing the undersigned.

Arrangements will be made for elderly people to be present at any of the services by providing cars. Phone 771343.

SPECIAL NOTE: As the Benediction is pronounced at the close of the morning service the congregation will be requested to remain in their seats until certain photographs have been in order to provide a permanent record.

LAST BUT NOT LEAST - when you finish reading this letter WILL YOU NOT, THERE AND THEN, OFFER A SPECIAL PRAYER FOR GOD'S RICHEST BLESSINGS ON OUR JUBILEE SERVICES and resolve GOD WILLING that you will be present Sunday September 15th. YOU MAY NOT HAVE THE OPPORTUNITY OF ATTENDING ANOTHER McDONALD GOLDEN JUBILEE.

Signed on
Yours in
Shelford



behalf of the JUBILEE COMMITTEE
the Master's Service
Grimwood Chairman, Jubilee Committee

1957-09-15-Golden Jubilee-The Services

McDonald Memorial Baptist Church.
September 15/57

MORNING WORSHIP: 11.00 a.m.
Organ Prelude

Mrs. A. Pankewich

Call to Worship Hymn No. 250 – “Hark! The Son of Jubilee”

Prayer of Invocation: STAND

Anthem "GOD IS OUR REFUGE" Choral (St. George's) Junior Choir

Scripture Reading - Luke 18:35 - 43: 19:1 - 10

Anthem "WHO IS ON THE LORD'S SIDE" Senior Choir

Announcements

Offertory Prayer - Offering

**A LITANY OF ADORATION AND PRAISE - STAND

Anthem "FATHER ALMIGHTY" Combined Choir

Hymn No. 153 - Spirit Divine, attend our prayers" verses I, 5, 6, 7 (St. Agnes)

SERMON Rev. A. C. Bingham

THE ORDINANCE OF BELIEVER'S BAPTISM

Baptismal Hymn No. 270 - "Just as I am" (Woodworth)

BENEDICTION CHORAL RESPONSE
ORGAN POSTLUDE

PHOTOGRAPHS

We plan to have a number of photographs taken of the congregation this morning to provide a permanent memorial of this occasion. It may be necessary to ask the congregation to remain a few minutes at the close for this purpose.

After the pictures are taken - don't hurry away. Take time to meet your friends.

WELCOME

We extend a hearty welcome to all our visitors on this occasion, especially to former members of our congregation, including Mrs. Duncan Turner who also a charter member of our church. We hope you will take time to look around our church building and grounds.

EVENING SERVICE 7.30 p.m.

Organ Prelude
Mrs. A. Pankewich

Choral In vocation "BLESS THOU THIS HOUSE, LORD"

Hymn Sing Mrs. W. H. McLeod

The Lord Prayer

Anthem "THE CHURCH WHEREIN WE WORSHIP"

Scripture Reading - Luke 18:1 - 17

Piano - Organ Duet "THE LOST CHORD" Mrs. D. Thomson Mrs. A. Pankewich

McDonald Male Quartet "THE LOVE OF GOD" Milton Richman Albert Munro Gordon Mitchell
Cameron McLeod

Announcements

Offertory Prayer - Offering

Anthem "GREAT AND MARVELLOUS"

SERMON Rev. A. C. Bingham

Hymn No. 662 - "O God our help in ages past" (St. Anne)

BENEDICTION

THREEFOLD AMEN

ORGAN POSTLUDE

- 0 -

ANNOUNCEMENTS

No MID-WEEK meeting is scheduled this week. Join us at 8 p. m. September 25th

SENIOR MISSION CIRCLE - Thursday, September 19th - at the home of Mrs. E. R. Munro, 10838
- 93rd St.

Prayer

Reading of Greetings

Miss Bess Yule

Pianoforte solo

“AUIUMN LEAVES”

Mr. Monty Bonner

McDonald Male Quartet

“MY ANCHOR H0LDS”

Milton Richman, Gordon Mitchell, Albert Munro Cameron McLeod

Choir Selections

"LORD OF ALL BEING, THRONED AFAR"
PRAISE, MY SOUL THE KING OF HEAVEN";

Pianoforte Solo

“MELODY IN F”

Mr. Monty Bonner

“A RÉSUMÉ OF McDONALD BAPTIST”

Mr. Shelford Grimwood

Hymn No. 174 -

"For all the Saints" . . verses 1,-2,3.6

(St. Philip)

McDonald Male Quartet

“PRECIOUS LORD TAKE MY HAND”

CLOSING PRAYER . . . ORGAN POSTLUDE

SOCIAL HOUR and refreshments, in the lower auditorium. No planned program. Everyone is invited

McDONALD THANKSGIVING ANNIVERSARY MEETING-

Sunday October 20th

Speakers: Morning - Dr. T.B. McDormand
Evening – Dr. G. Howard Bentall

Wednesday October 23rd

Speaker: Dr. Orville Daniel

OBJECTIVE THIS YEAR - \$1,500.

TUESDAY – 8: p.m.

Deacon G. MITCHELL, presiding

September 17/57'

Organ Prelude

Mrs. A. Pankewich

Hymn Sing

Mrs. W.H. McLeod

Prayer

MINISTERS

ADDRESS

MESSAGES

C. McCaul 1907

Summer student

H. S. Snead 1907

Deceased

F. W. Dafeo 1911

Deceased

D. M., Thompson 1915

Deceased (Recording by Mrs. Thompson)

A.C ~ Bingham.. 1922

New Hamburg, Ont. (see below)

V. H. McNeil 1929

Chicago, Ill Letter

L. W. Williamson .	1931	Arlington, Mass.	Recording
H. H. Stibbards	1935	Welland, Ont.	Recording
S. D. Trites	1944	Brandon, Man.	Recording
R. F. LeDrew	1950	Orillia, Ont.	Recording
G. W. Campbell	1952		(see below)

SPECIAL MESSAGES:

Rev. R.F. Watts	Recording
Dr. T.B. McDormand	Recording
Rev. A.C. Bingham	In person

Piano - Organ Duet “CHORALE” Mrs. D. Thomson – Mrs. A. Pankewich

Rev. G.W. Campbell IN PERSON

Piano – Organ duet “ETUDE”

Hymn No. 568 “The Day Thou Gavest” (St. Clement)

CLOSING PRAYER Rev. A. C. Bingham

ORGAN POSTLUDE

SOCIAL HOUR and refreshments in the lower auditorium. No planed program. Everyone is invited

We have recordings from previous choirs which because of quality are not suited for program use. Those wishing to hear same, may do so in the Kindergarten Room

RECOGNITION AND APPRECIATION

We wish to, recognize and express appreciation to some who have done special work to make our GOLDEN JUBILEE celebration a success:

To Mr. SHELFORD GRIMWOOD and the Jubilee Committee for months of planning and hard work.

To Mrs. MAY SHALEN PANKEWICH, the Male Quartet, and the members of both the Senior and Junior Choirs, for planning and providing special music.

To Mrs. W.H. McLEOD for leading our song services.

To Mrs. DOROTHY THOMSON and MR. MONTY BONNER for special instrumental music. Mrs. Thomson served McDonald Baptist in former years as organist and choler director. Mr. Bonner was organist.

To Mr. W. SCOTT SHADE for the magnificent decorations so ably conceived and carried out.

To Miss BESS YULE for typing and mimeographing.

To THE MARY BEARD MISSION CIRCLE for arranging for refreshments.

To a whole list of people who have worked quietly and usually unseen to aid in preparations and the carrying out of our celebrations.

JUBILEE COMMITTEE

Mr. S. Grimwood – Chairman
Mrs. W.H. McLeod
Mrs. E.R. Munro
Miss E. Southen
Miss B. Yule
Mr. H. Horn
Mr. D. Thomson
Mr. Scott Shade
Mr. Dave Mitchell

1963-01-08-Deacons' Agenda

AGENDA

Meeting called to prayer
Opening Prayer
Devotional
Welcome to Deaconesses
Minutes of the December 4th meeting
Business from the minutes

Vacation pulpit exchange
Balwin mission committee member
Ponoka meeting play
C.G.I.T. choir invitation
Baptist Union Constitution study
Fall visitation campaign?
Re: Union Budget appeal
Report of pastor and Chmn. on application for membership without baptism.
News Year's Eve watch night service
Organ and Choir loft.

Correspondence:

New Business,

Renewal of term of musical director by the annual meeting

(indecipherable, written in pencil...something to do with letter of thanks)

Closing prayer.

Reg. G Campbell

1965-Treasurer's Report and proposed Budget for 1966

Treasurer's Report Statement of Receipts and Expenditures in Current Account

RECEIPTS 9January 1/65- December 31/65	Corresponding figures 1964	
Duplex Envelopes	7785.40	7493.05
Loose Plate Offering	595.59	623.49
Thanksgiving Offering	1155.60	1225.00
White Gift Offering	74.85	307.25
Contributions to memorial Fund	23.00	25.00
Miscellaneous Receipts	179.00	144.26
Mission Offering through envelopes	2501.25	2585.66
Offering to Overseas Missions	14.21	0
	12328.9	12606.21?
Balance as at December 31 st , 1964	1942.13	
	14271.03	
EXPENDITURES (January 1/65 to December 31/65		
Salaries, Maintenance, Utilities etc.	8485.06,	9221.47
To Mission Budget (2501.25 plus \$20 to Grand Ligne	2521.25	2635.66
Balance as at December 31 st , 1965	11006.31	11857.13
	3264.72	1942.13
	14271.03	
Also not included in the above is the amount of \$6000.00 on loan to the Baptist Union, which includes the following reserve funds held in trust		
Reserve for local mission work		1000.00
Reserve for Building Fund		4200.00
Memorial Fund		612.75
Interest accrued from December 29 th , 1959 to December 31 st , 1965 on the above loan @ 4 ½ %		1719.60
Balance in Communion Fund as at December 31 st 1965		17.26
Dominion of Canada Bonds		200.00
Amount paid to Baptist Union on the Mission Budget		
Church (including \$20.00 to Grand Ligne)	2521.25	2635.66
Senior Mission Circle 250.00	0	
Mary Beard Mission Circle 443.15	693.15	711.05
	3214.40	
STATEMENT OF 1965 EXEPENDITURES		1966 PROPOSED BUDGET
MISSIONS		
Baptist Union Budget (incl. 693.15 from all groups)	3194.40	3200.00
Grande Linge Mission (to Union Budget)	20.00	20.00
Baptist World Alliance and Federation	10.00	10.00
Baptist Leadership Training School	80.00	80.00
Gull Lake Camp	100.00	100.00
Mission to lepers	10.00	10.00
Miscellaneous (includes White Gift	163.36	100.00
PASTORAL MINISTRY		
Pastor's salary	3420.00	3420.00

Car Allowance	99.41	1040.00
Minister's Pension Fund	160.00	200.00
Convention Delegate Expenses		100.00
SERVICES OF THE CHURCH		
Director of Music	710.00	710.00
Bulletins and stationery, etc.	99.41	100.00
Advertising	147.21	160.00
Films, firesides, etc. (including membership to Film Council)	24.00	40.00
CHRISTIAN EDUCATION		
Week Day Groups (expenses in excess of own income)	10.00	10.00
Secret Place Magazines	19.16	20.00
Camp Assistance	14.40	20.00
CHURCH PROPERTY		
Taxes	65.81	70.00
Insurance (church building and manse)	20.00	20.00
Caretaker's salary	900.00	900.00
Organ and Piano maintenance	200.24	400.00
Maintenance and equipment for church building	213.69	100.00
Utilities for the church	746.53	700.00
THE MANSE		
Taxes	205.00	210.00
Maintenance and equipment	11.25	30.00
CONTINGENCY (includes \$100.00 paid to Aged Ministers Fund '65)	255.00	550.00
	11699.46	12,500.00
Jean Stewart, Treasurer		

1967-05-21-Peoples' Church-Dedication

Some information gleaned from the bulletin used at the dedication of the Church as Peoples' Church

FROM THE MAIN BULLETIN: ABOUT THE CHURCH

McDonald Memorial Baptist Church, a brick shell with a concrete foundation, was built in 1912 by the Baptist Union of Western Canada. The church for many years had a large Young Peoples' group and was a progressive church. ,

Recently the church voted to amalgamate with Highlands Baptist Church. The building was then put up for sale.

It first came to the attention of the present pastors early in December, 1966 when one of the teachers at Northwest Bible College mentioned it by way of an illustration.

During the course of the next six months efforts were made to purchase it until finally on May 20th, 1967 the purchase of the building became a reality. The money for, the purchase was raised by the sale of bonds to various interested individuals.

We now look forward to seeing God's continued guidance in the formation and growth of a Sunday School and a congregation

FROM AN INSERT IN THE BULLETIN: DESCRIPTION OF THE CHURCH

McDonald Baptist Church is situated on the corner of 93 Street and 108 Avenue. It was built in 1912, a brick shell with a concrete foundation. It seats 375, including balcony, with Sunday School space downstairs.

The upstairs is steam heated while the downstairs has a supplementary forced air gas furnace. It has a large kitchen downstairs and is equipped with a large stainless steel stove plus a coffee urn. The other utensils were removed.

The church is fully equipped and ready to be immediately opened. It has rounded pews, hand carved, and in good condition. It contains a pipe organ, a grand piano and three other pianos. There is a room at the back of the church in which the pastors could live.

FINANCIAL DESCRIPTION OF THE CHURCH

The Church could be valued as follows:

Lots (2)	\$12,000.00
Pews	4,000.00
Organ	1 0,000.00
Four Pianos (1 grand	2,000.00
Heating System	3,000.00
Kitchen	1,000.00
Miscellaneous	1,000.00
Total	\$33,000.00

This is without the building which also is of considerable value. The asking price was \$65,000.00 while our purchase price was \$25,500.00.

DESCRIPTION OF THE AREA

It is situated in the McCauley area on 93 Street and 108 Avenue. The closest Church is Edmonton Central Pentecostal Tabernacle at a distance of 2-1/10 miles.

The Urban Planning Commission was contacted and no obstacles were met. The proposed freeway of the city passes within 1 or 2 blocks of the church. Between the freeway and the present CN. Right-of-way is a proposed rapid transit system. These are to be built in the next twenty years.

EUGENIC DESCRIPTION

The latest statistics of the area are as follows:

1. Immigration Status:	
Born in Canada	6441
Born outside Canada	4687
Immigrated 1946-61	2858
Total Population	11164

2. Ethnic Groups:	
British Isles	2620
Ukrainian	2324
German	1024
Italian	1006
French	954
Polish	751
Scandinavian	419
Netherlands	236
Russian	92
Others	1738
Official Language neither English nor French	643

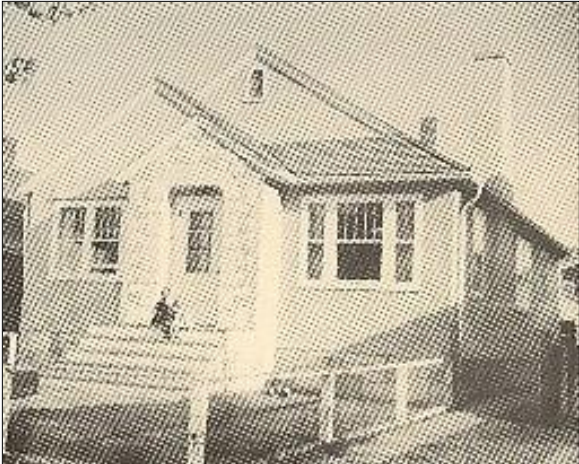
3. Religious Preferences:	
Roman Catholic	4619
United Church of Canada	1495
Ukrainian Greek Catholic	1174
Greek Orthodox	1057
Lutheran	653
Anglican	592
Presbyterian	362
Baptist	329
Jewish	17
Others	730

SOME EARLY PHOTOGRAPHS

PASTOR AND PARSONAGE



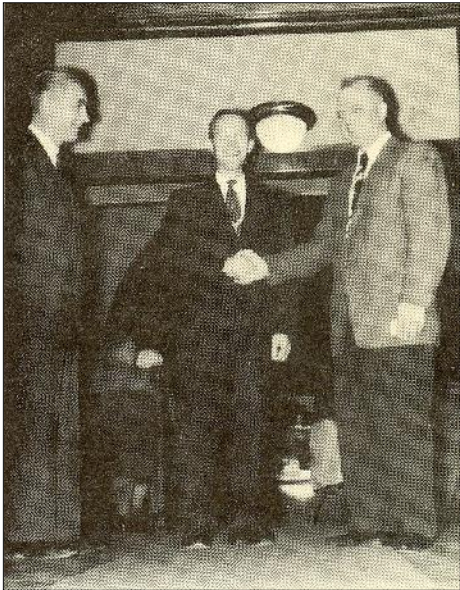
Rev. George Campbell and family
9323-108A Avenue?



SENIOR CHOR



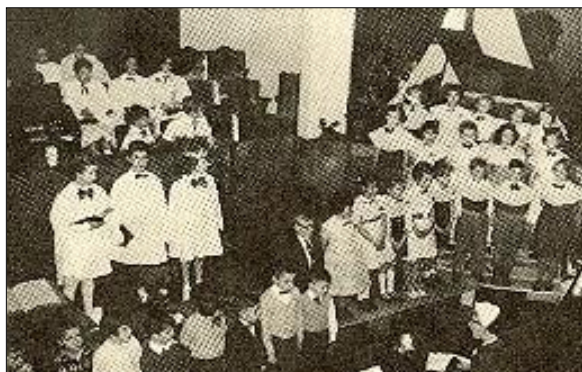
GREETING



JUNIOR CHOIR/KINDERGARTEN



PRIMARY





SENIOR SCHOOL/SENIOR YOUNG PEOPLES



GIRL EXPLORERS AND TYRO BOYS



MISSION CIRCLES

Mary Beard Group



Women's
Auxiliary
and Mission
Groups



Each and every one of these pictures were taken some when during the 50's when Rev. Campbell was serving...from a 'This is Our Church Its Story and Its Aims' set of pictures..



Choir: Not sure when this picture was taken but likely in the 1940's



AMALGAMATION: It was decided that it would be best just to include most of the documents involved in the amalgamation without to many other words.....

1966-05-02-Call to Meeting to Decide to Amalgamate

McDONALD MEMORIAL BAPTIST MEMORIAL CHURCH
93rd Street at 108th Avenue
Edmonton, Alberta

Rev. R. B. SALMON, B.A., B.D.
9323 - 108A Avenue

May 2nd, 1966

Dear Member of McDonald Church:

On Wednesday, May 11th, 1966, at 7: 30 p.m. at McDonald Baptist Church, a meeting of the membership of this Church will beheld to vote on the following two motions affecting the future of our Church: .

1. At the next meeting of the membership of McDonald Baptist Church, Charles Living shall move, or cause to be moved that:

"The membership of McDonald Baptist Church go on record as being in favor [sic] of amalgamation of the Church with the Highlands Baptist Church, provided suitable terms can be arranged"

2. Take notice that I, Isabelle Falconer, will move or cause to be moved, a motion to the effect:

"\Whereas McDonald Baptist Church on June 30th will be without a Minister; and whereas the financial resources of the Church have been lessened in recent years; and whereas there is an acute shortage of Ministers in Canada - be it moved that this Congregation go on record as being in favor of sharing a Minister with another Baptist Church, provided suitable arrangements can be made - and if accepted, this Motion will supersede all other motions"

Members who are unable to attend this meeting in person, may provide a letter of proxy to another member of McDonald Baptist Church, instructing them to vote on their behalf.

If the future of McDonald Baptist Church means anything to you please treat this meeting as urgent!

Yours truly,

P. Bell, Chairman Special Committee

1966-05-14-Elsie Wright letter-1

Edmonton
10851-93 St.
May 14 /66

Dear Mr. Shade
I have more information I feel I should pass on.

Last October in my Boy's Club move to Gyro Park activities (against it) I had a personal interview with the R.C. priests of the three R.C. Churches in this area. In those talks I learned that the R.C.

Church, in the long view, has its eye on the properties of both McDonald and the Lutheran Church on 94 St. and 109A Avenue, to consolidate their holdings in this area.

I am sorry the church is letting the lord down in this district. It is needed here. Most of the Italians do not go to church. If they love Italian people as they so vociferously protest, they should be staying not moving.

Yours for staying
Elsie Wright

1966-05-23-Letter from Scott Shade to Bruce McLean

12044-101st
Edmonton, Alta

Mr. R.B. Mclean
5332-111 Avenue
Edmonton.

Dear Bruce – Re: Amalgamation

A meeting of the members of McDonald Church was held Wed. May 11, 1966.

Arising from this meeting a committee of four were appointed to look into the various aspects of a Proposed Amalgamation of McDonald and Highlands Baptist Churches

We shall be pleased to meet with a committee of your church members and suggest that four would be ample for our 1st meeting.

Would you please consider this matter and if it meets with your approval kindly advise me so that a date can be set for the meeting.

Sincerely yours,

W.S. Shade
Chairman of Deacons.

Sent May 23 HANDWRITTEN

1966-06-06-Letter from McLean to Shade-Committees to Meet

5332-111 Avenue,
Edmonton, Alberta,
June 6, 1966.

Mr. W. S. Shade,
12044-101 street,
Edmonton, Alberta.

Dear Mr. Shade:

In reply to your letter of May 22nd, it was agreed at a special meeting of the deacon's board held on Sunday morning, that four of a committee from our church would meet with your committee as suggested to further discuss the proposed amalgamation of Highlands and McDonald Baptist Church.

As confirmed by our telephone conversation this meeting will be held at your church on Tuesday June 7th.

Yours; Sincerely,

R.B.M.

Chairman of Deacons.

1966-06-07-Report of Special Committee

REPORT OF SPECIAL COMMITTEE

SPECIAL COMMITTEE

Re: Amalgamation

To: The Officers and Members of McDonald Baptist Church

Your committee convened at McDonald Church on June 7th, (1966) instant at 8.30 p.m. for the purpose of discussing the proposed amalgamation of the McDonald Baptist Church with the Highlands Baptist Church.

The committee representing the Highlands is: Messer's. McLean, Welsh, Richman and Poff. Your representatives are Mrs. R. Allan Messer's. Shade, Jardine and Mitchell.

In order that there should not be any misunderstanding a detailed explanation of the balloting procedures, results of count and all other related matters was given the Highlands committee.

Your committee now recommends the following course of action be taken.

1. Original: That independent legal services be obtained in order to ensure that the rights and privileges of all parties are secure. The cost of such legal service rendered shall be borne by the McDonald Church. Agreed

1. (a) Original: To appoint a special committee of trustees which must be of the Diaconate of the church and Secretary of the Baptist Union, to draw up memorandum of the conditions of amalgamation that may be suitable to both parties and submit same to a general meeting called for that purpose.

Agreed

2. Original: To place the assets of McDonald Church in the custody of the trustees until a recommendation for the disposal of such assets is presented to the members of McDonald Memorial Baptist Church for approval by a unanimous vote of every member present.

Agree

Revised: To place the assets of McDonald Church in the custody of the trustees until a recommendation for the disposal of such assets is presented to the members of McDonald Memorial Baptist Church for approval (terms of voting to be spelled out at the beginning of the special meeting).

Agreed

3. Original: To receive the report of the special committee at an early date in September 1966.

Agreed

4. Original: To suspend church services during the months of July and August 1966.

Agreed

5. Original: That a definite closing date be set by the church trustees and a fitting final church meeting be held.

Revised: That a definite closing date be recommended by the church trustees to the special meeting at which time the church will set a definite closing date.

Agreed

Respectfully submitted
Scott Shade, Chairman

1966-06-22-Highlands Votes to Amalgamate

HIGHLANDS BAPTIST CHURCH, EDMONTON, ALBERTA.

June 22, 1966.

The Members
McDonald Baptist Church

at a duly constituted meeting of the members of Highlands Baptist church, held in our church on June 22, and pursuant to a notice of motion published in the church calendar, the following motions were duly moved, seconded, and carried: #1 by secret ballot, :#2 standing vote.

1. THAT THE HIGHLANDS BAPTIST CHURCH ACCEPT THE PROPOSAL OF THE MCDONALD BAPTIST CHURCH OF EDMONTON TO AMALGAMATE WITH HIGHLANDS BAPTIST CHURCH
2. THAT THE DEACONS OR THEIR DESIGNATES CONSTITUTE A COMMITTEE TO NEGOTIATE 'SUITABLE TERMS' AS REFERRED TO IN THEIR PROPOSAL.

THE CHAIRMAN OF THE MEETING WAS MR. R.B. MCLEAN, THE SECRETARY, MRS. C. WERNER

1966-06-23-Shade To Mclean-Thanks For Result Of Vote

12044-101 St
Edmonton, Alberta
June 23, 1966

Mr. R.B. McLean
Highlands Baptist Church.

Dear Bruce,

It was certainly a very nice gesture to receive the results of your meeting as soon as it was over and it was appreciated by our members.

We have formed a new committee to work out a few details, and will contact you when we are ready to negotiate further.

Thank you once again for your kindness

Yours sincerely,

W.S. Shade

1966-06-?-Report Of Trustees Committee

McDONALD MEMORIAL BAPTIST CHURCH

93rd Street at 108th Avenue

Edmonton

REPORT OF TRUSTEES COMMITTEE

To the Members of McDonald Baptist Church:

Your Committee of Trustees has met on several occasions for the purpose of bringing to you suitable terms for the amalgamation of McDonald Church with the Highlands Baptist Church.

Should these recommendations be accepted they will then be presented to the members of the Highlands Baptist Church, and if they meet with their approval, amalgamation papers can then be signed.

Since you placed the assets in our hands, the manse has been rented for a short period to Rev. Jack Popjai at \$75.00 per month. It was thought better to keep the manse occupied, until decision as the future was made.

Your Trustee Committee sets forth the following, for your approval or rejection, regarding the disposition of the assets of the congregation of the McDonald Baptist Church

1. a. That the church building, together with all chattels, be sold by the Baptist Union.
b. That if sold as church, the proceeds of both land and building go to the Baptist Union to help other small churches in need. (*Written in – “given as the Baptist Union sees fit”*)
c. That the proceeds from the chattels go to the “B.L.T.S.” with the exception of the organ, which we feel should go to the Highlands Baptist Church. Should the church building be sold for any other purpose, this will not alter the disposition of the chattels, and the organ.
d. *Written in- Should Highlands Church be unable to use the organ it will be sold and the proceeds will be given to the Highlands Church*
2. In view of the fact that Delton Baptist Church is going to build in Balwin district, we recommend that the manse be sold, and that the proceeds be turned over to the Building Fund of the Delton Baptist Church
3. Due to the congregation of McDonald Baptist Church considering amalgamation with the Highlands Baptist Church we feel they are entitled to the Liquid assets of our church after all the bills are paid.
4. That each organization of McDonald Baptist Church, with funds on hand, reserves the right to dispose of these funds as its member see fit.
5. Should any member have any personal article being used in our church, it is his or her right to state their claim, by discussing it with your Trustee Committee.
6. *Written in- Motion that it be paid....*That the Mission Budget be cut off as of June 30th 1966 – the date of the closing of McDonald Baptist Church.

7. That should amalgamation be effected, two members of McDonald Baptist Church be appointed to sit on the Committee of the Highlands Baptist Church, for reasons as follows:

a. To prepare letters for our members who may apply for transfer to the Highlands Baptist Church, or any other church.

b. To decide on an evening when those amalgamating with Highlands Baptist Church may be accepted into the new congregation.

Section 7 had x marks through it as though it was not included in the final document.

8 That your Trustee Committee remain intact until such time as all the assets of McDonald Baptist Church are disposed (*sic*) of. This will include the Chairman of the House Committee, and, also, the Church Treasurer.

b. To decide on an evening when those amalgamating with Highlands Baptist Church may be accepted into the new congregation.

Section 7 had x marks through it as though it was not included in the final document.

8 That your Trustee Committee remain intact until such time as all the assets of McDonald Baptist Church are disposed (*sic*) of. This will include the Chairman of the House Committee, and, also, the Church Treasurer.

Respectfully submitted,
H. Horn
H. Borchert
R. Bell
Rev. F. Patch
S. Shade, Chairman

Handwritten at the bottom of the report:

Protestant Real estate

Notice to Church for Chattels

Historical given to Union Archives

Filing cabinet Piano Y(G?)P – H. Borchert

Piano in parlor [sic] – Shade Service

Rev. F. Patch

Oct 13th /66

Special Service

I Bob Bell

NO DATE....POSSIBLY LATE JUNE 1966

1966-08-15-Special Meeting

McDonald Memorial Baptist Church

93rd Street at 108th Avenue

Edmonton----- Alberta

Pastor:

Rev. R. B. SALMON, B.A., B.D.

9323 - 108A Avenue

August 15th. 1966.

To the Members of McDonald Baptist Church:

This is to advise you that a special meeting will be held in the church on Wednesday, August 31st. 1966 at the hour of Eight o'clock P.M.

We hope you will make every effort to attend, as recommendations' will be presented by the Trustee Committee to dispose of the assets of this congregation, known as McDonald Baptist Church.

Yours truly

W.S. Shade
Chairman of Trustees

1966-08-31-Disposal Of Assets

REVISED REPORT OF TRUSTEE COMMITTEE
RE: DISPOSAL OF ASSETS

The following recommendations for disposal of the assets of McDonald Baptist Church were approved by the membership of the church at a business meeting held on Wednesday, August 31.

1. (a) That the church building, land, and all chattels be sold by the Baptist Union.

(b) That if sold, the proceeds of both land and building go to the Baptist Union to be used to help other small Baptist churches in need and with due consideration to be given to Gull Lake Baptist Camp by the Baptist Union.

© That the proceeds from the chattels go to the "B.L.T.S." with the exception of the organ, which we feel should go to the Highlands Baptist Church. Should the church building be sold for any other purpose, this will not alter the disposition of the chattels. and the organ.

2. That in view of the fact that Delton Baptist Church is going to build in Balwin District, we recommend the manse be sold, and that the proceeds be turned over to the Building Fund of the Delton Baptist Church.

J. That the liquid assets of our church (after all bills are paid), minus the Memorial Fund amount of \$612.75, be given to Highlands Baptist Church. The Memorial Fund amount of \$612.75 will be given to the principal of "B.L.T.S" to use as the Fund was intended (that is, to help young people desiring to enter the Baptist ministry).

4. That each organization of McDonald Baptist Church, with funds on hand reserve the right to dispose of these funds as its members may see fit.

5. That should any member have any personal article being used in our church it is his or her right to state their claim, by discussing it with your Trustee Committee.

6. That we pay the balance owing on our Mission Budget to fulfill our pledge of \$3200.

7. That should amalgamation be effected, two members of McDonald Baptist Church be appointed to sit on the Committee of the Highlands Baptist Church, for reasons as follows:

(a) To prepare letters for our members who may apply for transfer, to the Highlands Baptist Church, or any other church.

(b) To decide on an evening when those amalgamating with the Highlands Baptist Church may be accepted into the new congregation.

8. That your Trustee Committee remain intact until such time as all assets of McDonald Baptist Church are disposed of. This will include the Chairman of the House Committee, and also the Church Treasurer.

1966-08-31-Elsie Wright Letter-2

Wed. Aug. 31/66?

Dear Mr. Shade,

It's me, the rebel, again.

I am still hoping McDonald can go on. In a few years the Baptist Union will say they should have and we will want a church in the area.

My idea: Could a meeting be called of those who wish to go on, leaving out the deserters, and see if it could be financed for a year or two or more. Then if we go in the red – well! I believe we could double up or triple our givings and succeed if it is God's will. I'd like us to try it and be very sure God wants the church to duck out before we duck. I am prepared to be immersed, if the church continues, and all my support is yours.

Elsie Wright.

1966-09-08-Progress Report-Shade To Mclean

Sept. 8/66

Mr. R.B.
5332-111 Ave.
Edmonton

Dear Bruce,

If all goes well things should move a little faster than they have in the past. I am enclosing a copy of the disposition (of) our assets in hope that it's (a) hurdle now overcome should start proceedings for amalgamation with your church without further delay.

I think it is self explanatory but should you wish further information please give me a call. I will keep you informed on the progress and when the time comes make arrangements to meet with your board.

I hope your church members will approve and that they will understand that the McDonald members in had (to) do this in their own way and we hope it will benefit many who maybe in need for a little help.

Thank you for many past favours,

W.S. Shade

Chairman of Trustees.

HANDWRITTEN

1966-09-09-Shade To Patch-Disposal Of Assets

W.S. Shade
12044-101 Street
Edmonton, Alberta
Sept. 9, 1966

Baptist Union of Western Canada
Rev. F. Patch

Dear Sir,

By a vote of the members of McDonald Baptist Church, it is our intention to dispose of the assets of our Church, and to amalgamate with the Highlands Baptist Church. The list of their wishes has already been placed in your hands, and hope that they meet with your approval.

After a meeting with your property committee, we trust tat you will take over the task of selling our Church, at a sum that will be able to benefit others form the proceeds.

Would you please advise me in the following.

To put this property in your hands.....

Do you take over completely, or do we have to take care of the building until it has been sold?

The right steps for amalgamation.

We would appreciate all you can do for us. This letter will give you the authority from our Members to proceed with the sale.

Due to the time it takes to look after these three matters, we will discus our loan with you at a later time, when the time comes to dispose of that part of the assets.

We would be glad to answer any questions that might arise, and will be looking forward to hearing from you, when you have had the opportunity of making a decision. Thank You.

Respectfully,
W.S. Shade
Chairman

Trustee Committee: Rev. F. Patch, Mr. H. Horn, Mr. H. Borchert and Mr. R. Bell

1966-09-15-Mclean To Shade-Thanks For Asset List

5332-111 Avenue,
Edmonton, Alta.
Sept. 15, 1966.

Mr. W. S. Shade,
12044-101 Street,
Edmonton, Alta.

Dear Mr. Shade:

We would like to thank you for the letter showing of the disposition of the assets of McDonald Church, and which shows that Highlands Church will receive your organ. We thank you very much for this offer, which was brought to our deacon's meeting on Monday Sept. 12th, The possibility of having the organ moved and other matters relating to this will be gone into thoroughly so this will probably take a little time.

If you have tables and other furniture which will be for sale, we would appreciate having the opportunity to purchase this from you.

It was suggested that a joint meeting of our two boards be held on Sept. 19th, but owing to the short notice, we will leave it up to you to inform us when it would be convenient for you.

I will be away until Sunday evening if you would like to phone me then.

Yours truly
R. B. McLean

Chairman of Deacons.

1966-09-15-Patch To Shade-Regarding Request To BUWC

BAPTIST UNION OF WESTERN CANADA LETTERHEAD
September 15, 1966.

Mr. W. S. Shade
12044 - 101 St.
Edmonton, Alta.

Dear Mr. Shade:

This will acknowledge receipt of your letter of Sept. 9th, requesting that the Baptist Union, through its Building & Property Committee, assume responsibility for the disposal of the land, building and chattels of the McDonald Baptist Church.

Our Building and Property Committee will be meeting on Thursday September 22nd; the matter will be brought before them at that time. We will be in touch with you following their meeting.

Secretary

J.F Patch/mt
Copies to: Mr. E. W. Stibbards, 9914 - 144 St. Mr. G. Brown, #11 Grandview Arms 6233 - 124 St.,

1966-09-27-Patch To Shade- Building Property Committee

BAPTIST UNION OF WESTERN CANADA LETTERHEAD
September 27, 1966.

Mr. W. S. Shade
12044 - 101 St.
Edmonton, Alta.

Dear Mr. Shade:

At its regular meeting on September 22, the Building and Property Committee of the Baptist Union passed the following motions:

1. That the Building and Property Committee accept responsibility for the sale of the McDonald Church Building and contents as requested by the Trustees of the church.
2. That we request the trustees of the church to assume full responsibility for the physical maintenance of the building, and plant, until such time as it is sold.

3. That a special committee be appointed consisting of two members from the Building and Property Committee and two from McDonald church (one of whom should be Mr. Scott Shade, Chairman of Trustees); these four to select one other person from outside of either group, to arrange for the sale of the building.

As you will see, the Building and Property Committee wanted to be sure that the wishes of the church are known, and carried out. Could you see to appointing the second member from McDonald church?

The members from the Building and Property Committee are Mr. E. W. Stibbards and Mr. Gerald Brown (addresses below). I understand that Mr. Stibbards has already been in touch with you.

With all good wishes,

J. Frank Patch
General Secretary

Copy to: Mr. E. W. Stibbards, 9914 - 144 St. Mr. G. Brown, #11 Grandview Arms 6233 - 124 St.

JFP/mt

1966-10-12- Patch To Shade-Missed Service

BAPTIST UNION OF WESTERN CANADA LETTERHEAD

October 12, 1966

Mr. Scott Shade, Chairman, Board of Trustees,
McDonald Memorial Baptist Church,
12044-101 Street,
EDMONTON, Alberta.

Dear Mr. Shade:

Only a previous engagement which was of long standing kept me from being present at the significant service this afternoon marking the conclusion of the ministry of McDonald Memorial Baptist Church at this location.

No one can say that the work is actually concluded; the seeds sown through the decades will continue to bear rich harvest in the lives of men and women. We think of those who have gone out into the ministry of Jesus Christ and into the service of His Kingdom. An influence beyond calculation is still being exercised and will be through all time and eternity.

"New occasions teach new duties" and a Church that is flexible enough in its thinking and great enough in spirit to see its life contribute to the growth of other congregations is indeed a true Church of Jesus Christ. Many remember with great affection the ministry of the Church which holds its last formal service today and when the story of God is work in Edmonton is finally written, the chapter headed McDonald Baptist Church will be one of the most significant.

May God bless the members as they find new Church homes, new spheres of influence and witness.

Yours in Christian fellowship,

J. Frank Patch, .
General Secretary

JFP:mb

1966-10-13-Lawyers To Shade-How To Amalgamate

BAPTIST UNION LETTERHEAD
October 13th, 1966.
Mr. S. Shade,
12044-101 Street,
Edmonton, Alberta.

Dear Mr. Shade:
Re: MacDonald and Highlands

Please find enclosed herewith in duplicate Memorandum for Discussion regarding the amalgamation.

You will note in the agreement as drafted I have proposed certain questions which you can consider. I suggest that after you have reviewed this probably yourself and a member from Highlands should come in and discuss this with me.

You will note I have made reference to the fact that a Declaration of Incorporation is now prepared and Highlands Church will have to review this.

We look forward to seeing you after you have had an opportunity of reviewing this document.

Yours truly,

FIELD, HYNDMAN, FIELD, OWEN, BLAKEY & BODNER

TSM:sm.

Encl.-2.

TSM :SM 67855

MEMORANDUM POR DISCUSSION BETWEEN MACDONALD AND HIGHLANDS

1. The corporate name of MacDonald Church is MacDonald Memorial Baptist Church of Edmonton (hereinafter called "MacDonald").
2. The title to the MacDonald Church property is in the name of that corporation and as such is not in the name of trustees.
3. In order to dispose of the Church property or any portion of it MacDonald must abide by its Declaration of Incorporation.
4. Highlands Baptist Church is not yet incorporated under the Religious Societies Land Act as is MacDonald but it is considering same and the name will probably be Highlands Baptist Church of Edmonton (hereinafter called Highlands").

5. Millman has a draft Declaration of Incorporation for Highlands which will, according to certain requirements under the Religious Societies Land Act, have to be adopted by that Church's Congregation at a meeting called in a specified manner.

6. When Highlands is incorporated and the property from that Church's trustees transferred to the Corporation then Highlands and MacDonald are in a position to amalgamate.

7. When the amalgamation is completed and the assets that are going to be disposed of so disposed the continuing Church will then be the functioning body and for the purpose of describing that functioning body we will call it hereinafter "X".

8. The amalgamation agreement should cover the following:

(a) MacDonald and Highlands hereby agree to amalgamate and to continue under the name "X".

(b) The members of "X" shall be those respective members of MacDonald and Highlands as of the date this agreement comes into effect and such other persons as from time to time may become members of "X".

(c) All the property and asset of MacDonalds and Highlands shall become the property of "X".

(d) All the liabilities of MacDonald and Highlands shall become the liabilities of "X".

(e) The effective date of this amalgamation shall be the date this agreement after execution by each of MacDonalds and Highlands is filed with the appropriate Governmental authorities.

(f) The property of "X" following the amalgamation that was formerly the property of MacDonalds shall be disposed of or dealt with as follows.

(i) The Baptist Union of Western Canada shall be instructed to sell the Church building and the lands described as and all the chattels appurtenant thereto other than the Church organ.

(ii) The proceeds of such sale of land and building shall be used by the Union to assist small Churches of the Union in need on the Union on the understanding the Union pays any and all commissions and expenses regarding such sale. (consider here the possibility of carrying charges such as insurance and a possibility of maintenance regarding heat and water)

(iii) The proceeds of the sale of the chattels shall go to BLTS.

(iv) The Church organ shall remain with "X"

(v) The manse and the lands in which it is located shall be sold and after payment of all expenses regarding such sale the proceeds be paid to Delton Baptist Church Building Fund.

(vi) Here deal with the liquid asset which is mentioned in the submission by the trustees. I am not sure just what this means but we can discuss this.

(vii) Deal with MacDonald Church organization funds as trust funds but specify a time when decisions must be made as to the disposition of them otherwise the funds shall become the property of "X".

(viii) The following persons be constituted a committee to deal with the disposition of the assets formerly of MacDonald referred to above, namely: H Horn, H. Borchert, R. Bell, B. McLean, S. Shade

(ix) The said committee be responsible to ensure that said Church building and lands are properly insured and maintained and inspected during such time as unoccupied or unsold or in the event of leasing during that period.

(Maybe you are going to have to lease the Church manse for some time as you are now doing as you cannot get a purchaser and the trustees should have broad powers to negotiate on behalf of "X".)

(x) Taxes will have to be paid on manse and Church and utilities and insurance maintained until sold and we should consider where the monies are going to come from for this. It might have to come from some serve funds.

(xi) If any member of-the said committee resigns or dies there should be a provision to have him replaced.

1966-10-14-B.U.W.C. Women's Auxiliary

The Baptist Union of Western Canada

INCORPORATED

MANITOBA SASKATCHEWAN ALBERTA BRITISH COLUMBIA N.W.T.

BAPTIST WOMEN'S MISSIONARY AUXILIARY SOCIETY
EDMONTON-PEACE RIVER ASSOCIATION

October 14, 1966.

Dear Sisters in Christ:

On behalf of the B.W.N.S. Executive of the Edmonton-Peace River Association we wish to pay a special tribute to the women of McDonald Memorial Sr. and Mary Beard Mission Circles.

We wish to thank each woman for the contribution made to the work. The women of McDonald Baptist Church have upheld the work of the B.W.M.S. by being concerned for the work, both overseas and in their own community. You have supported it faithfully, by your prayers, your giving and your willingness to serve.

In the past, as well as at the present time, many of you have served on the B.W.M.S. Association Executive. How can we thank you enough? Perhaps by having every confidence in your future. We know that each one of you will find a place to work earnestly in some other Mission Circle in our City.

Our prayers go with each one of you as you seek your new field of service for Christ.

In Christian love,

B.W.M.S. EXEOUTIVE.

JW:ejm

Undated List Of People Attending An Amalgamation Function

Ruth Rath	Heidi Rath	Scott Shade	Kathleen Shade
Ruth Pa??	Rev. Dan Pa??	Rev. George Rath	Vera Welsh
Allan Welsh	R.B. McLean	Helen McLean	David McLean
Chris	Eva Mottershead	Wendy Mottershead	Robert Mottershead
G.H. Mottershead	Ethel Falla	Kay McPherson	Jack McPherson
N.A. McPherson	Lynn McPherson	G.L. McPherson	Cheryl McPherson
Brian McPherson	Ian Hackett	Winnie Adams	Dave Adams
Luverne Statz	Andrew Loosley	Stephen Tidridge	Elizabeth Tidridge
J. Tidridge	M. Tidridge	Patricia Tidridge	S. Loosley
David Loosley	Paul Loosley	Mary Boylan	Marion Davies
Doug. Thomson	P. Richman	Minnie Richman	Marg. Werner
Denise Richman	Charles Living	Pat Smith	Sheila M. Gray
Ellena Bell	Percy K. Bell	Gertrude B. Bassett	Elaine Welsh
Sharon Welsh	Bess Yule	Winifred Parks	Tina Hopkins
Bill Hopkins	Helen Sturko	Peter Sturko	Neil Parker

Lille Parker	John Parker	William Osadchy	Allan Osadchy
Albina Maudie	Mrs. A. Osadchy	Sharon Osadchy	Dennis Foth
E. Foth	Christine Foth	Paul Nielsen	Doug. Nielsen
Leona Nielsen	Travis Nielsen	Margaret Rae	George Rae
Maureen Burkett	Marion Lyons	Joyce M. Burkett	Thomas G. Burkett
Ernie Wentworth	Mabel Wentworth	Kay Horn	Herb Horn
Jean Stewart	Alice Potts	Hazel Gillespie	Cecil Gillespie
Virginia Rae	Jennifer Geddes	Carol Hawley	R.A. Palmquist
Mrs. R.A. Palmquist	Joan Byron	Frances Byron	Mrs. J. Allen
Bill Stewart	J Byron	P.A. Byron	George Rae
Linda Statz	Andrew Statz	Clarence Statz	Mr. Dale Joslin
Mrs. Dale Joslin	Eleanor Lake	George Game	Mattie Game
Helen Stewart	Graham Stewart	Robert Hackett	Clifford Hackett
Jimmy Hackett	Grace Hackett	Margaret McIntyre	Roberta Welsh
Sylvia Traynor	George Traynor	Norma Hawley	Harry Hawley
Dorothy Geddes	Lloyd Geddes	Heather Hawley	Doris Pfaff
E.R. Munro	Violet Munro	Trevor Richman	Clayton Richman
Joyce Richman	Todd Richman	Helena Living	Mildred M. ?
Eleanor McLennan	Sid Gray	Janette Gray	Douglas Sherwin
Jean Sherwin	Bill Sherwin	Linda Sherwin	Dirk Boseake
Glen Boseake	D. Boseake	Anthony Boseake	Antoinette Boseake
Charles C.F. Boseake		Andrew Traynor	Jim Sherwin
		Florence Traynor	

1966-10-16-Last Bulletin-Wording Found Inside

THE WORDING FOUND IN THE BULLETIN FOR THE FINAL SERVICE.
THE **FRONT PAGE** PICTURE WAS OF A MOUNTAIN RANGE.

McDONALD MEMORIAL BAPTIST CHURCH
93rd Street & 108th Avenue Edmonton, Alberta

1907 - 1966

O the depth of the riches
Both of the wisdom
And knowledge of God!

How unsearchable are His judgments,
And His ways past finding out!

For who hath known
the mind of the Lord

Or who hath been His counsellor?

For of Him
And through Him
And to Him
Are all things,
To whom be glory forever.

Amen.

ROMANS 11:33, 34, 6

FIRST INSIDE PAGE

God give me eyes that I may see
The work that can be done by me.
God give me ears that I may hear
The cries of those who need me near.
God give me lips that I might speak
Comfort and peace to all who seek.
God give me a mind, that I may know
How to help those who need me so.
God give me hands that I might do
Some large or simple task for you.
God give me a prayer that I may pray
For Thy help and guidance every day.
And this one thing, all else above;
God give me a heart, that I may love.
- Amen

(Author unknown)

SECOND INSIDE PAGE

SUNDAY, OCTOBER 16TH, 1966 - 3: 00 P.M.

Deacon W. S. Shade in charge

Organ Prelude

Mrs. D. Thomson

Choral Call to Worship

"How Great Thou Art"

Invocation Prayer

Hymn No. 441

"Guide Me, O Thou Great Jehovah"

Duet: "I Know that my Redeemer Lives"

(Messrs. Allan Dyer - Gordon Mitchell)

Scripture: Joshua 14:6-14

Mrs. E. R. Lunro

Solo: "My Heavenly Father Hatches Over Me"

(Gordon Mitchell)

Prayer

Announcements

Choir:

"God So Loved the World"

SERMON: "GIVE ME THIS MOUNTAIN"

Rev. S. D. Trites

Hymn No. 681

"Unto the Hills Around"

Benediction

Choral Mizpah

Organ Postlude

BACK PAGE

A SPECIAL "THANK YOU" TO.....

- the congregation of Braemar Baptist Church for the lovely bouquet of flowers in the sanctuary today.
- Messrs. Allan Dyer and Gordon Mitchell of Braemar church for their contribution of solo and duet in today's service.
- the Rev. S. D. Trites, our guest speaker today. Mr. Trites was minister of this church from March 1944 until April 1950.

Officially the service today will be the last one held in this church. The congregation of McDonald Baptist Church voted to amalgamate with Highlands Baptist Church.

Since the amalgamation has not as yet been finalized, any member of this church wishing a letter of transfer to unite with a church other than Highlands, is requested to have the church clerk write to

Mrs. Percy Bell 10721 - 126th Street Edmonton, 'Phone 488-1813

1966-12-15-Insurance

THE BAPTIST UNION OF WESTERN CANADA

December 15 1966

Mr. Scott Shade

Trustee McDonald Baptist Church

12044 - 101 St.

Edmonton, Alta.

Dear Mr. Shade:

Mr. Delicate of the Independent Insurance Exchange called us last Friday to enquire about the insurance on the McDonald Church, and it seemed to me that you were the best one to consult.

He said that Insurance companies do not like to keep full insurance coverage on an empty building which is not to be used again by the Owners. At present you have \$100,000 on the building (which is certainly 'replacement' rather than 'actual' value) \$15,000 on the organ, and a further amount which I do not remember, on the other contents.

He suggested that perhaps the building should be reduced to \$40,000, with organ and contents left as at present.

This would amount to a reduction in premium. Would this be satisfactory to the trustees?

He also asked what supervision is being given to the building. Is the heat, light & water left turned on? Does anyone inspect the premises and if so how often? Any information you can give the insuring Company along this line will affect the premium rate.

May we hear from you just as soon as possible? With all good wishes,

Yours sincerely

Office secretary

mt/

1967-01-07-Letter To B.U.W.C. Re: Mission Budget

January 6, 1967

Rev. Frank Patch

Baptist Union Office

Edmonton, Alta.

Dear Mr. Patch:

In regards to the Mission Budget of the McDonald Baptist Church, I believe that you are aware that it was voted to pay the remaining portion of the budget. It should be in the neighbourhood of fourteen hundred dollars. I am sure your office will have the exact figures

After talking it over with the trustees and not wishing to deplete our current account, we wondered if this money could be retransferred from our loan with the Union so that it may be paid before the 13th of January, which is our closing out date.

If this can be done would you be kind enough to send me a financial statement of the transaction when it is completed.

Thank you,

Sincerely,

W.S. Shade .

1967-01-10-Draft Amalgamation Agreement

FIELD, HYNDMAN, FIELD, OWEN, BLAKEY & BODNER

BARRISTERS AND SOLICITORS

FILE NUMBER

8 - 67855

January 10, 1967.

Mr. W. S. Shade,
12044 - 101st Street,
EDMONTON, Alberta.

Dear Sir:

Re: Amalgamation Agreement

Please find enclosed herewith copy of the Agreement as discussed with you this morning.

When you have had an opportunity to peruse this, will you please phone the writer so that we may complete the blanks and finalize the form of the Agreement.

We feel now that we have covered all the matters though, no doubt, you will have some comment thereon.

Yours truly,

FIELD HYNDMAN FIELD OWEN BLAKEY & BODNER

Per (T.S. Millman

TSM:emk Encl.

TSM:emlc: 67855

THIS AGREEMENT made in duplicate this day of January, A.D. 1967.

THE McDONALD BAPTIST CHURCH OF EDMONTON, a body incorporated pursuant to the Laws of the province of Alberta, (hereinafter called McDonald")

OF THE FIRST PART,

- and -

HIGHLANDS BAPTIST CHURCH, a body incorporated pursuant to the Laws of the province of Alberta, (hereinafter called -Highlands")

OF THE SECOND PART.

WHEREAS:

1. McDonald has sold its manse property and there is on deposit with Messrs Field, Hyndman, Field, Owen, Blakey & Bodner, Barristers and Solicitors, 1000 Royal Bank Building, Edmonton, Alberta, the sum of TEN THOUSAND FIVE HUNDRED AND SIX AND 79/100THS (\$10,506.79) DOLLARS representing the balance

of the sale proceeds.

2. McDonald is the registered owner of the following described lands, namely:

Lots one (1) and Two (2), in Block Twenty-two (22), as shown on a plan of part of River Lots Sixteen (16) and Eighteen (18), in the said City of Edmonton, of record in this Land Titles' office for this Land Registration District as Plan XXXII.

RESERVING THOROUGHOUT all Mines and Minerals,

(hereinafter called the "church lands").

3. The parties hereto have agreed to amalgamate congregations and to dispose of the assets of McDonald upon the terms and conditions hereinafter set forth.

NOW THEREFORE THIS INDENTURE WITNESSES that in consideration of the premises and the mutual and other covenants hereinafter contained, the parties hereto covenant and agree each with the other as follows:

1. The following persons, namely, E. GERALD BROWN, EDWARD STIBBARDS, DOUGLAS THOMPSON and WILLIAM S. SHADE, (*written in: General Sec*) all of the city of Edmonton (hereinafter called the Trustee Committee) continue as a Committee until all the assets of McDonald are disposed of, PROVIDED ALWAYS that if any of those named are unable to continue to serve on the Trustee Committee and a vacancy results thereon, the parties hereto agree that the Deacon's Board of Highlands shall have the power to fill such vacancy.

2. On or before the (*written in: 31*) day of January, A.D. 1967, any member of McDonald Who has personal articles used in McDonald Church must discuss his or her claim with respect of such articles with the Trustee Committee and remove same from the church if such be the member wish in order that the McDonald Church property may be effectively disposed of.

3. The church lands and all chattels and equipment thereto be transferred to The Baptist Union of Western Canada (hereinafter called the Union) on the (*written in: 1st Feb*) day of January, A.D. 1967, on the understanding that such be sold and after the payment of real estate commission and legal fee and disbursements with respect to such sale - - -

(a) FIVE THOUSAND (\$5,000.00) DOLLARS of the proceeds from such sale be paid to Highlands and the balance of such proceeds attributable to land and buildings shall be used for the purpose of assisting small church congregations as determined by the union from time to time.

(b) Proceeds from such sale attributable to chattels, other than the organ, shall be paid over to The Baptist Leadership Training School situated at Calgary, Alberta, to the credit of the endowment fund.

(c) The proceeds from such sale attributable to the organ shall be paid to Highlands.

4. On or before the (*written in: 31*) day of January, A.D. 1967, all liquid assets of McDonald, other than the trust funds regarding the sale of the McDonald manse, after payment of accounts against McDonald shall be paid over to the operating account of Highlands.-

5. Each organization of McDonald having funds on hand shall have the right to dispose of such funds as each thinks fit, PROVIDED ALWAYS that such disposition shall be made on or before the *written in: 31*) day of January, A.D. 1967.

6. As at the(*written in: 13*) day of January, A.D. 1967, the monies of McDonald on deposit with the Union together with interest accrued to that is DOLLARS. From that sum the Union is to be directed to credit the Mission Budget of Highlands with an amount equal to the sum of DOLLARS. The balance in the sum of DOLLARS Shall be disposed of by Highlands' congregation as it may determine.

7. The proceeds, in the sum of ELEVEN THOUSAND FIFTY-SIX AND 79/100THS. (\$11,056.79) DOLLARS, from the sale of the McDonald manse has been or shall be used as follows.

(a) FIFTY-EIGHT AND 90/100THS (\$58.90) DOLLARS to pay legal fees and disbursements respecting such sale.

(b) FIVE HUNDRED AND FIFTY (\$550.00) DOLLARS to pay real estate commission respecting such sale.

(c) *written in: \$9,000*) Special maintenance for McDonald) DOLLARS to Delton Baptist Church Building Fund.

d) DOLLARS to cover carrying charges with respect; to the church lands and building and chattels until sold, any of the monies remaining after the sale of the church lands and buildings and chattels shall be paid to

8. The Trustee Committee after the after the (*written in: 31*) day of A.D. 1967, shall be at liberty to sell and dispose of the church buildings and lands and chattels in such manner as the Committee may decide.

9. In the event that the sum of DOLLARS referred to in paragraph 7 above is not sufficient to meet the carrying charges, then Highlands shall be responsible for such carrying charges.

10. The congregation of McDonald shall disburse itself as each member shall see fit, some to Highlands and elsewhere, it being understood that due to residence location of certain of the members thereof it may be best that they attend and serve in a church in their immediate area.

11. The Canada Savings Bonds in the sum of TWO HUNDRED (\$200.00) DOLLARS shall be transferred to Highlands together with all interest accrued thereon. (*written in 31st*)

12. Upon the completion of the matters set forth above with respect to the transfer of assets, the Certificate of Incorporation of McDonald shall be surrendered to the Registrar of Companies.

13. Highlands shall bear all costs respecting the drawing of this Agreement and the surrender of the Certificate of Incorporation of McDonald.

14. Time shall be of the essence hereof.

15. The parties hereto covenant and agree each with the other to execute such further legal documents and assurances as may be required to perfect the intention of this Agreement.

IN WITNESS WHEREOF the parties hereunto have affixed their corporate seal over the signature of their duly authorized officers in that behalf as of the day and year first above written..

McDONALD BAPTIST CHURCH OF EDMONTON

Per _____
Per _____
HIGHLAHDS BAPTIST CHURCH
Per _____
Per _____

PROVINCE OF ALBERTA



CANADA

Certificate of Incorporation

I Hereby Certify that.....

- Highlands Baptist Church -

is this day incorporated under "The Religious Societies' Lands Act" of the Province of Alberta.

Given under my hand and seal of office at Edmonton, Alberta, this

- 17th - day of - January - A.D. 19 67



(Jas. Warr)

Registrar of Companies

date

1967-01-17-Highlands Baptist Church Incorporated

REGISTERED JAN11,1967

DECLARATION OF INCORPORATION
PURSUANT TO THE RELIGIOUS
SOCIETIES LANDS ACT

The congregation of Highlands Baptist Church of 5351-112 Avenue in the City of Edmonton, Province of Alberta, desires incorporation pursuant to The Religious Societies Land Act upon the following terms:-

1. The said congregation belongs to the Highlands Baptist Church.
2. The persons who, according to the rules of the Congregation, are entitled to vote in respect of Church business are members of the said Church.
3. The proposed corporate name is "Highlands Baptist Church".
4. The officers who shall exercise the power of the body corporate dealing with property thereof are:-

Chairman of the Deacons Board
Treasurer
Church Clerk

5. The rules to be complied with for any of the property of the congregation shall be dealt with by the officers

thereof are as follows:-

(a) Notice of not less than two weeks including two Sundays before the date of the meeting shall be given to consider any proposed dealing with the property of the corporation;

(b) The Notice shall

- (i) state the time, place, and particular object for which the meeting is called;
- (ii) be posted at the Church or other meeting house of the Congregation;
- (iii) be read at all intervening services held in the Church or meeting house;

Twenty members shall constitute a quorum of the congregation, a majority of whom may deal with the matters coming before the meeting.

Chairman: R. B. McLean
Secretary: M.G. Werner

REGISTERED JAN 17, 1967

AFFIDAVIT

CANADA) I, M.G. Werner of
) City of Edmonton, in the Province
 PROVINCE OF ALBERTA) of Alberta, MAKE OATH AND SAY:-
)
 TO WIT:-)

1. THAT I hold the office of Secretary (Clerk) in the congregation of Highlands Baptist Church and have a personal knowledge of the facts in question herein.

2. THAT the annexed Declaration of Incorporation was passed at duly constituted meeting of the Congregation

held in the Highlands Baptist Church, Edmonton, Alberta, on the 11th day of December ,A.D. 19 66

3. THAT the said meeting held upon due notice of, the time, place and object thereof and the transaction in

and about the incorporation of the said congregation was and is bona fide.

SWORN before me at the City
 of Edmonton, in the Province W.G. Werner
 of Alberta, this 26th day of December , A.D. 1966.
 Allan E. Welsh Commissioner for Oaths in and for the Province of Alberta.

1967-01-18-Edmonton Journal (?) - Two City Churches Merging

Formal amalgamation ceremonies of two churches will be held Wednesday, creating one of the larger Baptist Churches in Edmonton

The building and assets of McDonald Memorial Baptist Church at 93 Street and 108 Avenue are being disposed of and, in the future, a large portion of the congregation will attend services at Highlands Baptist Church

Officials will be present at Highlands Baptist Church, 55th Street and 112th Avenue, at 7.30 p.m. to sign legal documents.

1967-01-18-Amalgation And Annual Dinner

ANNUAL CHURCH SUPPER

Wednesday, January 18, 1967
 At 6:30 O' Clock

-000-

MENU

Barbecued Roast Beef
Pan-Dripped Gravy
Choice Peas
Buttered Carrots
Whipped Potatoes
Highlands Special Coleslaw
French Bread
Apple Pie
Canadian Cheddar Cheese
Tea Coffee
Fruit Drink
-000-

Supper Is Being Served by the Ladies of the Shiloh Baptist Church, Edmonton

-000-

PROGRAMME

Seating of the Head Table - at 6:30

Grace - at 6:35

Supper

Singsong - led by Harry Hawley

Introduction of the Head Table _ by Allan Welsh

Courtesy Announcements

Piano Solo - by Jim Sherwin

Ceremony of .Amalgamation

McDONALD MEMORIAL BAPTIST OHURCH with HIGHLANDS BAPTIST CHURCH

Vocal Solo - by Mrs. R. Welsh
Accompanied by Mrs. G. Traynor

"Dancing Dolls" - by Sid Gray
and Fred Cox on the Accordion

-000-

Remember to attend the Annual Meeting;
of this Church -

Next Wednesday, Jan. 25, at 8 P.M.

1967-01-20-Bill For Sale Of The Manse

FIELD, HYNDMAN, FIELD, OWEN, BLAKEY & BODNER

BARRISTERS AND SOLICITORS

FILE NUMBER 12-67855

January 20, 1967

The McDonald Baptist Church of Edmonton
c/o Mr. W.S. Shade
12044-101st Street
Edmonton, Alberta

Dear Sir:

Re: The Sale of the Manse

We enclose herewith our account marked "paid".

We have handled the trust funds received from the sale in the amount of \$10,506.79 in the following manner:-

(a) Paid to the Delton Baptist Church Building Fund	\$ 10,447.89
(b) paid to Messrs. Field, Hyndman (as per statement of account)	58.90
	\$ 10,506.79

The Real Estate Agents withheld \$550.00 from the \$1,000.00 deposit to pay his commission.

Yours truly,

FIELD, HYNDMAN, FIELD, OWEN, BLAKEY &

BODNER

per: C.P. Clarke

CPc/cel Encl.

3M.9.66

The McDonald Baptist Church of Edmonton

IN ACCOUNT WITH FIELD, HYNDMAN, FIELD, OWEN, BLAKEY & BODNER
BARRISTERS & SOLICITORS Royal Bank Building EDMONTON, ALBERTA

Date

Re: sale of the Manse

To taking instructions;
To searching title;
To obtaining tax statements;
To preparing statement of adjustments [sic];
To drawing the Transfer;
To attending to have Transfer executed;
To providing purchasers Solicitor with necessary documents and obtaining the undertaking;
To paying out;
To reporting from time to time;

OUR FEE: \$50.50

DISBURSEMENTS: -

paid Taxi Fare to have Transfer executed	
\$6.90	
paid to Land Titles Office for search	
.50	
paid to city of Edmonton for Tax certificate	
1.00	
	50.50
8.40	
	8.40
	58.90

cPC/cel

THIS IS OUR ACCOUNT HEREIN FIELD, HYNDMAN, FIELD, OWEN, BLAKEY & BODNER

C.P. Clarke
CPC/cel Encl.

1967-01-21-Edmonton Journal-Churches Amalgamate

Two Baptist churches amalgamated Wednesday. McDonald Memorial Baptist Church, 108 Ave. and 93 St., is still up for sale. The congregation has moved to Highlands Baptist Church, 112th Avenue and 55th Street. At Highlands Baptist, Wednesday, officials of both churches signed documents to divide up the assets of McDonald Church, whose congregation had grown smaller as people moved away from the area.

1967-01-21?-Edmonton Journal (?) - City Church Amalgamates

One of the older churches in the city divided up its effects and died Wednesday.

Officials of McDonald Baptist Church signed away the assets and physical effects of their church to Highlands Baptist Church, the Baptist leadership Training School in Calgary, and the Delwood Road Baptist, which is still under construction.

The congregation of the McDonald amalgamated with Highlands in September. The church building is still up for sale.

There were about 170 people at the congregational supper and signing ceremony Wednesday at Highlands Baptist.

1967-01-26-Letter From The Tax Department

SCANNED AND SLIGHTLY RE-FORMATED
DEPARTMENT OF NATIONAL REVENUE Taxation Division
107th St. and 99th Ave. EDMONTON, Alto. Tel. 424-0251
Please quote this reference S. F. Morris Assessing

Miss M. J. Stewart
#5, 9003 - 105 A Avenue
Edmonton, Alberta

Dear Madam:

Re: McDonald Baptist Church
Edmonton Alberta Destruction of Records

Reference is made to your letter of January 20, 1967, requesting permission to dispose of certain records of McDonald Baptist Church.

As this church was recognized as a charitable organization exempt from income tax, the concurrence of the Minister of National Revenue to dispose of the records listed in your letter is not required. It is suggested, however, that the duplicate receipts and lists covering the contributions made to the church during 1966 should be kept for at least one year. '

Yours truly
S.F. MORRIS
for Director-Taxation

In handwriting: Per-to destroy all pertinent records.

1967-02-07-Reply To Mission Fund Letter

ON UNION LETTER HEAD.
THE BAPTIST UNION of WESTERN CANADA

February 7th, 1967.
Mr. W.S. Shade,
12044-101 Street,
Edmonton.

Dear Mr. ~Shade:

In compliance with your request of January 6th, we enclose a copy of the transaction transferring the amount of \$1,436.70 from McDonald Baptist Church Trust Fund to their credit in the budget.

Activity in the account is as follows:

Balance - Trust Fund August 31, 1966	\$7,952.92	
Interest to December 31st, 1966		119.29
	8,072.21	
Transfer to Budget December 31st, 1966	1,436.70	

Balance in Trust Fund December 31st, 1966- 6,635.51

With all good wishes,

Yours sincerely,
FRANK PATCH
J.F. PATCH
General Secretary
/el Encl.

1967-03-06-Amalgamation Documents

FIELD, HYNDMAN, FIELD, OWEN, BLAKEY & BODNER

FILE NUMBER

12-67855

March 6, 1967

Mr. W.S. Shade
1204 - 101st Street
Edmonton, Alberta

Dear Mr. Shade:

Re: The Amalgamation of the McDonald Baptist Church of Edmonton and the Highlands Baptist Church

We enclose herewith the copies of the Amalgamation Agreement for your records.

Yours truly,

FIELD, HYNDMAN, FIELD, OWEN, BIAKEY & BODNER

Per:

C.P. Clarke

CPC/cel

Encl.

NO COPY OF TRANFER IN RECORDS.

March 6, 1967

FIELD, HYNDMAN, FIELD, OWEN, BIAKEY & BODNER

Per:

C.P. Clarke

CPC/cel

Encl.

TSMcemk.67855

THIS AGREEMENT made in duplicate this 18th day of January, A.D. 1967.

BETWEEN

THE McDONALD BAPTIST CHURCH OF EDMONTON,
a body incorporated pursuant to the Laws
of the Province of Alberta, (hereinafter called "McDonald")

OF THE FIRST PART,

- and -

HIGHLANDS BAPTIST CHURCH, a body
incorporated pursuant to the Laws of
the Province of Alberta, (hereinafter called "Highlands")

OF THE SECOND PART.

WHEREAS:

1. McDonald has sold its manse property and there is a deposit With Messrs. Field, Hyndman, Field, Owen, Blakey

& Bodner, Barristers and Solicitors, 1000 Royal Bank Building, Edmonton, Alberta, the sum of TEN THOUSAND FIVE HUNDRED AND SIX AND 79/100^{ths} (\$10,506.79) DOLLARS representing the balance of the sale proceeds.

2. McDonald is the registered owner of the following described lands, namely:

Lots one (1) and Two (2), in Block
Twenty Two (22), as shown on a plan
of part of River Lots Sixteen (16)
and Eighteen (18), in the said City
of Edmonton, of record in this Land
Title office for this Land Registration
District as Plan XXIII.,

RESERVING THEREOUT all Mines and Mineral.,

(hereinafter called the "church lands").

3. The parties hereto have agreed to amalgamate congregations and to dispose of the assets of McDonald upon the terms and conditions hereinafter set forth.

NOW THEREFORE THIS INDENTURE WITNESSES that in consideration of the premises and the mutual and other covenant hereinafter contained, the parties hereto covenant and agree each with the other as follows.

1. the following persons, namely, E. GERALD BROWN, EDWARD S'IBBARDS, DOUGLAS THOMPSON, WILLIAM S. SHADE and the General Secretary of the Baptist Union of Western Canada, all of the City of Edmonton (hereinafter called the Trust Committee-) continue as a Committee until all the assets of McDonald are disposed of, PROVIDED ALWAYS that if any of

those named are unable to continue to serve on the Trustee Committee and a vacancy results thereon, the parties hereto agree that the Deacons' Board of Highlands shall have the power to fill such vacancy.

2. on or before the 31st day of January, A.D. 1967, any member of McDonald who has personal articles used in McDonald Church must discuss his or her claim with respect of such article with the Trustee Committee and remove same from the church if such be the member's wish in order that the McDonald Church property may be effectively disposed of.

3. The church lands and all chattels and equipment thereto be transferred to the said Baptist Union of Western Canada (hereinafter called the 'union') on the 1st day of February, A.D. 1967, on the understanding that the Union pay for all carrying charges until sold and that such be sold as soon as reasonably possible and thereafter the Union shall pay the real estate commission and legal fees and carrying charges and shall disburse the balance of the proceeds as follows:

(a) If the church lands, building' and chattels thereto are sold as a going concern FIVE THOUSAND (\$5,000.00) DOLLARS of the proceeds from such sale shall be paid to Highlands and the balance of such proceeds attributable to land and buildings shall used for the purpose of assisting small church congregations as determined by the union from time to time.

(b) In any event, proceeds from such sale attributable to chattels, other than the organ, shall be paid over to the union for the credit of the endowment fund of The Baptist Leadership Training School situated at Calgary, Alberta.

(c) In the event that the church lands, building and chattels thereto are not sold as a going concern, but piecemeal, the proceeds from such sale attributable to the organ shall be paid to Highlands and the balance shall be used by the union as set forth in (a).

4. (a) on or before the 31st day of January, A.D. 1967, all liquid assets of McDonald, other than the trust funds regarding the sale of the McDonald manse, after payment of accounts against McDonald shall be paid over to the operating account of Highlands.

(b) The sum of SIX HUNDRED AND TWELVE AND 75/100^{IHS} (\$612.75) DOLLARS (Memorial Fund for Ministers) in McDonald's current account shall be paid to the Union for the credit of -Laura Kelly Segerstrom Student-Aid Fund".

5. Each organization of McDonald having funds on hand shall have the right to dispose. of such funds as each thinks fit, PROVIDED ALWAYS that such disposition shall be made on or before the 31st day of January, A.D. 1967, otherwise the funds will be treated as liquids of McDonald.

6. As at the 18th day of January, A.D. 1967, the monies of McDonald on deposit with the union together with interest accrued to that date is SIX THOUSAND SIX HUNDRED AND 51/100^{THS} (\$6,635.51) DOLLARS. The said sum goes into account the sum of ONE THOUSAND FOUR HUNDRED AND THIRTY-SIX AND 70/100^{IHS} (\$1,436.70) DOLLARS credited to the Mission Budget of McDonald by the union. The said sum of SIX THOUSAND AND SIX HUNDRED AND THIRTY-FIVE AND 51/100^{THS} (\$6,635.51) DOLLARS shall be transferred by the union to the credit of Highlands to be disposed of as the congregation of Highlands may decide.

7 The proceeds, in the sum of ELEVEN THOUSAND AND FIFTY-SIX AND 79/100^{THS} (\$11,056.79) DOLLARS, from the sale of the McDonald manse has been or shall be used as follows:

(a) FIFTY-EIGHT AND 90/100^{THS} (\$58.90) DOLLARS to pay legal fees and disbursements respecting such sale.

(b) FIVE HUNDRED AND FIFTY (\$550.00) DOLLARS to pay real estate commission respecting such sale .

(c) TEN THOUSAND FOUR HUNDRED AND FORTY-SEVEN AND 89/100^{THS} (\$10,447.89) DOLLARS to Delton Baptist Church Building Fund.

8. The Trustee Committee shall be discharged on the 1st day of February, A.D. 1967, and the Union shall be at liberty to sell and dispose of the church buildings, lands and chattels in such

manner, as a unit, or piecemeal or both otherwise, as the Union may decide subject to paragraph 3 hereof.

9. The congregation of McDonald shall disburse itself as each member shall see fit, some to Highlands and elsewhere, it being understood that due to residence location of certain of the members thereof it may be best that they attend and serve in a church in their immediate area.

10. The Canada Savings Bonds in the sum of TWO HUNDRED (\$200.00) DOLLARS shall be transferred to Highlands together with all interest accrued thereon before the 31st day of January, A.D. 1967.

11. Upon the completion of the matters set forth above with respect to the transfer of assets, the Certificate of Incorporation of McDonald shall be surrendered to the Registrar of companies.

12. Highlands shall bear all costs respecting the drawing of this Agreement and the surrender of the certificate of Incorporation of McDonald and the costs of transferring the church lands, buildings and chattels thereto to the Union.

13. Time shall be of the essence hereof.

1. The parties hereto covenant and agree each with the other to execute such further legal documents and assurances as may be required to perfect the intention of this Agreement.

IN WITNESS WHEREOF the parties hereto have hereunto affixed their corporate seal over the signature of their duly authorized officers in that behalf as of the day and year first above written.

The church seal and signatures appeared here

1967-03-15-Canadian Baptist-Edmonton Churches Amalgamate

McDonald Memorial Baptist Church, Edmonton, Alta has been forced to close due to changes in the surrounding community and many of its members chose Highlands Church as tier church home. Much time and thought have been spent in coordinating the resources of the two churches. Rev. George Rath, who assumed the pastorate last July, has given excellent leadership during this period of adjustment

And...**Church Annual Meetings**

.....Highlands, Edmonton, Alta. (Rev. George Rath, Pastor) – Following the closing of McDonald Memorial Church many of its congregation transferred their membership to Highlands Church

During the year, Rev. Hugh James tendered his resignation as pastor, and Rev. George Rath, a recent graduate of McMaster Divinity College, began his ministry in July, Under his leadership, much time has and thought has been spent in coordinating the church's resources, in the hope that this will result in more comprehensive work.....

1967-03-18-Mcdonald's becomes People's

Enthusiastic Pupils Planning To Open 'People's Church' By BOB HARVEY of The Journal

Faith, \$500 Down and \$25,500 To Go,

One way to become a pastor is to buy your own church.

Two Northwest Bible College students have put \$500 down on McDonald Memorial Baptist Church, 93rd St. and 108th Ave., and they hope to raise the remaining \$25,500 by selling bonds at six per cent interest.

Dennis Sunderland, 21, and Laurie Hueppelsheuser, 19, have one year of Bible College behind them, and will not be ordained for another two years.

'People's Church'

They plan to move into a large room behind the church and open their "Peoples' Church" May 21. The church will be affiliated with the Pentecostal Assemblies of Canada.

A few young people are going to join the church when it opens, the two students said. They plan to canvass the area around the church, to enlist members.

A teacher mentioned the church was for sale last December, and since then Mr. Sunderland and Mr. Hueppelsheuser have been working on their project.

Statistics

From the city they obtained statistics on the area. With a little research of their own, they have compiled a complete statistical picture of the area.

They know the ethnic backgrounds and the religious preferences of the people living there, and they are confident of being able to find enough members to support the church.

The \$500 down payment was donated to them. Mr. Sunderland and Mr. Hueppelsheuser have presented a six-page brief to church boards and presbyters five times since they came up with the idea of starting their own church.

To Sell Bonds

They will be selling \$50, \$100, \$500, and \$1,000 bonds to make up the remainder of the sale price to people they know are interested, and to people who come to them.

"It is a matter of faith to us that we will be able to raise the money," said Mr. Sunderland.

He said they hope to bring in prominent speakers to attract people. There will be services twice a day and a Sunday school, he said.

1967-05-31-Mcdonald Church Sale-To Peoples' Pentecostal

FIELD., HYNDMAN, FIELD, OWEN, BLAKEY t3 BODNER

BARRISTERS AND SOLICITORS

FILE NUMBER: 8 - 67855

May 31, 1967.

Mr. Allan Welsh,
309 Northgate Building,
EDMONTON, Alberta.

Dear Al:

Re: The Amalgamation of The McDonald Baptist Church of Edmonton and The Highlands Baptist Church of Edmonton

We refer to our letter of March 9th last and presume that you forwarded the Title to the Union Office as we are now closing the transaction with respect to the sale to the Peoples' Pentecostal Church.

We are enclosing herewith, for the sake of the records, certain documents that relate to the old McDonald Church which may be of interest for their historical significance.

Yours truly,

TSM:emk Encl.

FIELD

HANDWRITTEN COMMENTS: Miss Thompson advises she has not yet D.C.I
Also: Plse let us have this as soon as possible so we can close sale
with the People's Church

1967-06-15-Request For Certificate Of Title

FIELD, HYNDMAN ET AL

FILE NUMBER 8-67855

June 15th, 1967.

Mr. Allan Welsh,
309 Northgate Building,
EDMONTON, Alberta.

Dear AI:

RE: McDonald Baptist Church and Highlands Baptist Church

In our letter of March 9th, 1967, we forwarded to you duplicate Certificate of Title No. 159-B-223. We have not been able to obtain this as yet and as such the deal with the Pentecostal people is being held up.

Will you please turn on the steam and locate this for us and have it delivered to our office.

Yours truly,

FIELD HYNDMAN FIELD OWEN

Per:

TSM: lh

Handwritten: Delv'd June 16. 9.20 a.m.

APPENDICES

Appendix 01 - Pastor LeDrew's letter to the Community

McDONALD BAPTIST CHURCH

EDMONTON, ALTA

November 13, 1951

Dear Friends:

This letter is written to advise you that the first service of the proposed HIGHLANDS BAPTIST CHURCH will be held in the auditorium of the new Mount Royal School, corner 55th Street & 112th Avenue on Sunday morning, November 25th at 11 o'clock. Across the road from this school is the location of the new Baptist Church, the first unit of which is now in the process of erection. We give everyone a very hearty invitation to worship with us. During the service a Sunday school program will be conducted for primary and beginner scholars.

It is recommended that at this service the new Church to be known possibly as the HIGHLANDS BAPTIST CHURCH will be formed. A charter members list will begin and those wishing to be members of it may indicate same to a clerk who shall be elected and who will write to the respective churches named for letters of transfer. Those wishing to join by Christian experience may indicate same at that time⁸⁸.

Our aim is to serve the community as a whole in every possible way. Hence an invitation is extended to all. We give a special welcome to the children of the neighbourhood who may wish to come to our Sunday school. There will be classes in the school for all. Services of the church and its various organizations which will be established, will, of necessity, be limited to the Sunday hour at present-until the first unit of our Church will be completed, which, we hope, will be soon.

Trusting to see you all on Sunday, November 25th at 11 a.m. and praying the blessing of God on our endeavours as we launch out on this new venture of faith with Him, we are,

Sincerely yours for Christian Fellowship,
Raymond F. LeDrew,
Minister, McDonald Church

Appendix 02-Letter to board re: change of membership requirements

The Chairman of the Board of Deacons of Highlands Baptist Church:

A group comprised of members of Highlands Baptist Church, after prayerful deliberation, makes the following representation to the Board of Deacons of this church:

We request that a study group, open to all interested persons, be formed at once to thoroughly search out the New Testament teaching on Believer's Baptism.

⁸⁸ This sentence may have caused problems later on as several discussions took place regarding the name of the church and qualifications for membership

In connection with this study, we ask that either the Executive Minister of the Baptist Union of Western Canada, the Rev. Harry A. Renfree, or the Area Minister for Alberta, the Rev. R. C. Standerwick, or the Rev. Donald Burke, Pastor of Braemar Church, Edmonton, be asked to hold a series of meetings in Highlands Baptist Church as soon as possible.

Let us each ask himself whether or not the proposed changes are scriptural.

We present the following statistics, with the request that they be brought before and imparted to each member of this church:

"A recent study that has been made of the four open-membership Baptist churches in the Chicago Baptist Association reveals that these churches all lost in membership in a fifteen-year period, the average loss per church being 51. If all Baptist churches suffered the same rate of loss, the denomination would become completely extinct in approximately one hundred and forty years.

"During this same fifteen-year period the other Baptist churches in the Chicago Association experienced an average gain per church of 41 members. In baptisms the contrast is even greater, for the "closed" churches baptized 44 per cent more in that period than the "open" churches did. Also in giving to benevolence the "closed" churches did 45 per cent better than the "open" churches in maintaining the level of giving at the beginning of the fifteen-year period.

Further statistics are available.

Let us each ask himself whether or not the proposed changes are advisable.

We suggest that as a member of a larger organization, i.e. The Baptist Union of Western Canada, we carry a responsibility for loyalty. The bond of Christian love and spiritual strength is an enriching one to each church. This fellowship could be weakened, or altered, by change in our local Church.

Let us each ask himself whether or not the proposed changes are spiritually sound.
As of December 17, 1967, a Notice of Motion stands before this Church, to wit:

"I hereby give due notice that on January 24, 1968, the Annual Meeting of this Church, I shall move or cause to be moved the following motion: "That such constitutional changes as are incorporated in the Revised Draft Constitution (so labelled) be adopted, which document is posted on the bulletin board.

Signed, W. S. Shade"

We ask that in consideration of the foregoing representation, the Notice of Motion be tabled.

Dated: January 7, 1968

Signed

C. Statz

Eleanor Lake

Appendix 03-Letter from the board in response to earlier letter

5332-111 Avenue,
Edmonton, Albert

January 14, 1968.

Mr. C. Statz,
12409-79 Street
Edmonton, Alberta.

Dear Mr. Statz:

Your letter of January 7 was considered at our Deacons' meeting which had been called for this afternoon to consider the format for next Sunday's discussion meeting. It had already been decided at our meeting of last Monday to recommend further consideration of the matters in the revised constitution which merit further prayerful consideration.

However, there are statutory and mechanical problems occasioned by our new status as a body corporate and by the amalgamation of the two Churches which merit immediate attention. There are also rational amendments providing for effective and up-to date administration.

It was our intention, therefore to ask that the motion be presented; for consideration by sections, and that motions to table certain sections be entertained. To expedite matters, we can assure you that we intended to offer for further consideration the section on membership.

Any member is free to raise any matter for consideration by a duly constituted meeting and we trust that you will submit for the agenda matters of mutual concern in which we are acting in good faith and in which we have and will seek the guidance and prayers of every member.

Yours Sincerely,

HIGHLANDS BAPTIST CHURCH DEACONS BOARD,

Per: (no name)

CHAIRMAN.

* address of Bruce Mclean

Appendix 04-Letter from pastor urging attendance
Highlands Baptist Church Edmonton, Alberta

January 18, 1968

To All Active Resident Members of the Highlands Baptist Church

Dear Christian Friends~

This letter brings you a copy of the proposed constitutional changes, and is to inform you of two important events:

1. This Sunday evening. (Jan. 21) at 7:00 p.m. another opportunity is given to discuss the proposed changes in an open meeting. Anyone may speak, and you are encouraged to contribute to the discussion,
2. Our Annual Meeting is called for Wednesday, Jan, 24 at 7:45 p.m. We urge you to be in attendance. Many important items of business--important to the life and mission of the Church to which you belong--will be presented for consideration; among them the 1968 Budget and the

constitutional changes. Your presence is therefore definitely required. Plan now to attend. May the Lord preserve us from decisions by default.

Yours sincerely;
George Rath
Pastor.

P.S. Please bring the enclosed booklet to the two meetings.

Appendix 05-Church Covenant and proposed Bylaw changes

CHURCH COVENANT

Having been led as we believe by the Spirit of "God, to receive the Lord Jesus Christ as our Saviour, and having publicly professed our faith in Him, we do now in the presence of God and this assembly most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We promise by the aid of the Holy Spirit, to participate fully in the life and work of this church; to strive for the growth of this church in faith, hope and love; and to maintain its worship, educational program, ordinances, discipline and doctrines.

We also promise to contribute regularly and sacrificially to the support of its ministry, the expenses of the church, the service of mankind, and the proclamation of the gospel throughout the world.

We promise to watch over one another in brotherly love, to remember one another in prayer, and to aid each other in sickness and distress.

We promise to seek a fuller understanding of the Bible and of the redeeming love of God; to train our children in the teaching and practice of the Christian faith; and to relate our faith to others in word and in deed.

We also promise readily to work with Christians everywhere for the promotion of freedom, justice and goodwill among all men, regardless of race, colour, nationality, or religious and political persuasion.

Finally, we promise that on leaving this community we will seek to unite with some other church, where we can carry out the spirit of this covenant.

APPENDIX "A"

MEMBERSHIP

Membership in this Church shall be a vital relationship.

Any person, therefore, who confesses Jesus Christ as Saviour and Lord; who accepts the Bible as an indispensable guide for Christian life and faith; and who promises actively to participate in the life and work of this Church; shall be eligible for membership, with all the privileges and obligations attached thereto.

It is understood that interchurch [*sic*] assemblies may require of official delegates believers' baptism by immersion.

Before a candidate is admitted to membership, he shall be interviewed by no less than two 'Deacons and, if deemed necessary, be instructed in the teaching and practice of this Church, unless he is at the time of his application for membership a member in good standing of a church affiliated with the Baptist Federation of Canada.

In every case, a person shall be admitted to membership by vote of a duly constituted meeting of the Church upon recommendation of the Board of Deacons.

Persons may become eligible for membership in any of the following ways:

1. By Baptism:

Anyone who professes faith in Jesus Christ through baptism by immersion may be received into membership. In special cases involving limitations of ill health or of old age, baptism by immersion may be dispensed with on vote of the Board of Deacons.

2. By Letter of Transfer or Recommendation:

A person may join this Church upon presentation of a letter of transfer or recommendation from another Christian Church certifying that he has been a member of good standing therein.

3. By Christian Experience:

A person who has formerly been a member of a Christian Church, but who for a sufficient reason cannot present a letter of transfer or recommendation, may be received on experience, after he has been given satisfactory evidence of Christian faith and conduct.

Any person seeking restoration of his membership shall be re-admitted on recommendation of the Board of Deacons.

Dismissal from Membership: Membership may be terminated in any of the following ways:

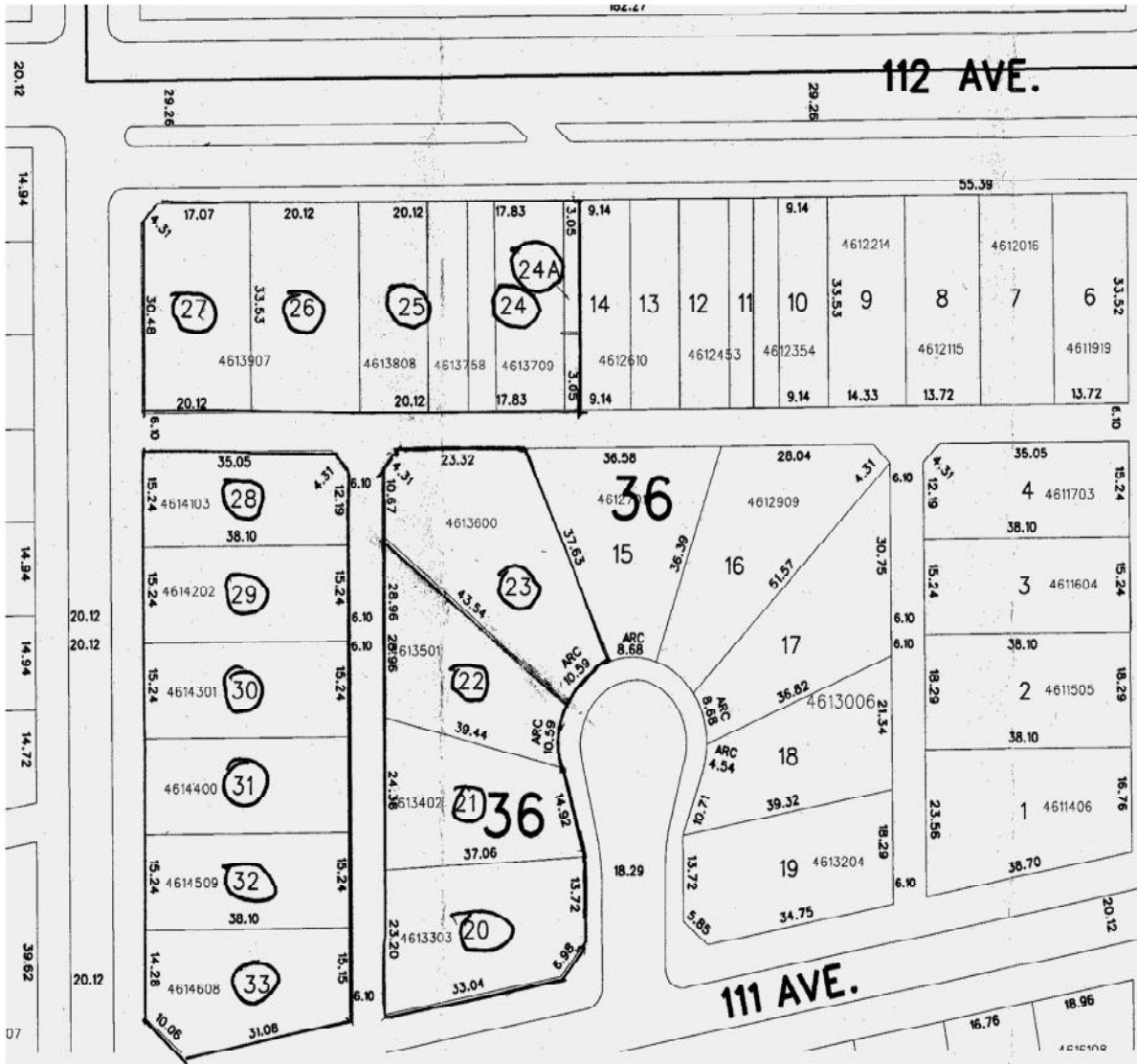
1. By Death
2. By letter
On request, any member in good standing may be dismissed to another Christian Church by letter of transfer or recommendation. This letter shall be sent directly to that church, and it shall state the member's method of admission to membership in this church.
3. By Exclusion
Should any member become an offense to this Church by reason of deliberate unchristian conduct, or by persistent breach of his covenant vows, the Church may terminate his membership. Only after due notice and a hearing before the Board of Deacons, and after prayerful and patient efforts have been made to bring the member to repentance, should such action be taken.
4. By Erasure
5. The Board of Deacons shall prepare, annually, a list of members who have, for a period on one year or more, failed to participate in the public worship, the educational program, or the financial support of the Church, without valid reasons. If after personal contact and/or correspondence, they are convinced that such persons cannot be reclaimed, they shall present to the Annual Meeting of the Church a recommendation that the names of these delinquent members be erased from the membership roll. Upon such action being taken by the Church, said members shall thereafter cease to be members of this Church

Non-resident members shall be continued only under exceptional circumstances.

(This Church Covenant and Appendix "A Membership" are all part of a Notice of Motion that contains the proposed changes to the present Constitution of the Highlands Baptist Church, Edmonton.

The Notice of Motion was given to the Church on Wednesday, June 14, 1967, and it will be voted on at the next Quarterly Meeting in October. The full text of the notice of Motion will be posted on the Church bulletin boards in August)

Appendix 06 – Plan of lots



Appendix 07 - Turning the sod

CEREMONY Of the turning of the First Sod For the construction of

THE HIGHLANDS BAPTIST CHURCH
 (112 Avenue at 55 Street, Edmonton, Alberta)
 Sunday, September 23, 1951

3.30 P.M.

The Church's open foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word
From heaven he came and sought her
To be His holy bride;
With his own blood he bought her
And for her life He died

ORDER OF SERVICE

Call to Worship:-"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High. He that trusts in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the Mountains are round Jerusalem, so the Lords is round about His people from henceforth even for ever.

Prayer of Invocation:-Rev. J. A. MacRae, Moderator of the Edmonton-peace River Association of Baptist Churches.

Hymn:-Now thank we all our God.

Old Testament Lesson:-Rev. C. J. Smith, Pastor of Bonnie Doon Baptist Church,
Edmonton.

Prayer:-Rev. G. M. Edwards, Pastor of Strathcona Baptist church, Edmonton, Alberta
Hymn

New Testament reading:-Rev. R. F. LeDrew, Pastor of McDonald Baptist Church

Ephesians 1:13-22

Solo-Mr. Allen Dyer - "Bless this House"

Ceremony of Turning the First Sod: Mr. Shelford Grimwood, Past Pres. Baptist Union of Western Canada.

Address-REV. EDGAR J. BAILEY, President, Baptist Union of Western Canada.

Hymn:-Onward Christian Soldiers

Benediction:-Rev. J. A. McCrae

Appendix 08 - Dedication Service

HIGHLANDS BAPTIST CHURCH

112 Avenue at 55 Street

EDMONTON

Service of Dedication

Sunday, March the 2nd, 1952. At 3 p.m.

Minister: Rev. W. C. William Smalley, D.D.

Order of Service

CALL TO WORSHIP – The Doxology

INVOCATION-

HYMN (tune-Carrington)

Jesus, where'er The people meet,

WELCOME TO VISITORS

STATEMENT OF ORGANIZATION- Mr. S. Grimwood.

ANTHEM: "He shall feed his flock" – The McDonald Junior Choir.

RESPONSIVE READING- Rev. W. J. MacDonald, B.A.

1. How amiable are thy tabernacles, O Lord of hosts.
2. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
3. Yea, the sparrow hath found an house, and the swallow a nest for herself, Where she may lay her young, even Thine altars, O Lord of hosts, my King And my God.
4. Blessed are they that dwell in thy house; they will be still praising thee
5. Blessed is the man whose strength is in thee; in whose heart are thy ways.

6. Who passing through the valley of Baca make it well; the rain also filleth the pools.
7. They go from strength to strength, every One of them in Zion appeareth before God.
8. O Lord God of host hear my prayer: give ear, O God of Jacob.
9. Behold, O God our shield, and look upon the face of thine anointed.
10. For a day in thy courts I better than a thousand elsewhere
11. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of the wickedness
12. For the Lord God is a sun and a shield: the Lord will give grace and glory
13. No good thing will be with-hold from then that walk uprightly.
14. O Lord of hosts, blessed is the man that trusteth in thee.

LORD'S PRAYER

SERVICE OF DEDICATION – The Minister

(Congregation standing)

Minister: To the glory of God, our Father: To the honour of the Son and Saviour: To the praise of the Holy Ghost and Comforter

People: We dedicate this house.

Minister: For worship in prayer and song, and the preaching of the Word of Life. For the observances of the divinely appointed ordinances For comfort to the sorrowing, strength To the tempted, and help to those in need.

Minster: For the sanctification of the family, and the instruction and guidance. For the promotion of Christian brotherhood. For the building of Christian character and the salvation of souls.

People: We dedicate this house.

Minister: For the promotion of Missionary work at home and abroad. For world-wide evangelism. For the suppression of evil in all its forms, everywhere, and the establishment of the Kingdom of God on earth.

People: We dedicate this house.

Minster and People: We, the people of this church and congregation, conscious of our privilege, grateful for our heritage, consecrating ourselves anew to Jesus Christ, dedicate this entire house and furnishings to the worship of God, and the service of our fellow men, through Jesus Christ our Lord. Amen.

DOXOLOGY -

PRAYER OF DEDICATION - Rev. J. A. MacRae, B.A.

SOLO- “God Bless this House” - Mrs. Donald Foote

ANNOUNCEMENTS –

OFFERING AND OFFERTORY PRAYER -

SCRIPTURE – II Chronicles 7:11-18 – Rev. G. M. Edwards, B.A., B. Th.

HYMN (Tune, St. Catherine) Faith of our fathers! Living still

SERMON - Rev. R. F. LeDrew, B.A., B. D.

HYMN (Tune, Lancashire) Lead on, O King Eternal.

BENEDICTION – Rev. C. J. Smith, B.A.

Appendix 09 - Induction service for Rev. Hill

ORDER OF SERVICE FOR THE INDUCTION

REV. HAROLD E. HILL. M.A., B. D.

HIGHLANDS BAPTIST CHURCH. 112 AVENUE AT 55 STREET

FRIDAY EVENING, MARCH 4, 1955

The Reverend Geo. W. Campbell, B.A., B.D.
Moderator of the Edmonton-Peace River
Association of Baptist Churches, Presiding.

ORDER OF SERVICE

Organ Prelude

Call to Worship

The Moderator

Invocation

Hymn 235

Scripture Lesson

Charge to the Minister: Rev. E. J. Bailey First Baptist Church

Charge to the Church: Rev. W. J. MacDonald General Secretary, B UWC

Ceremony of Induction: Rev. Geo. W. Campbell

The Moderator: Dear Friends, we are here assembled in the name of our Lord and Saviour Jesus Christ, for the induction of our brother, the Reverend Harold Edward Hill, M.A. B. D. to the pastoral care of this congregation.

(To Minister) My brother, seeing that by the grace of God and the choice of this congregation you have been called into the pastoral office of this Church, will you take it upon yourself this sacred charge, and be faithful and diligent in preaching the gospel, in teaching the doctrines of the Word of God, and in ministering the ordinances of Christ as the Lord hath commended and as the Church has received same?

Response: The Minister

The Moderator (to the Church): Dearly beloved, do you receive this our brother as our minister in the Lord, promising to labour with him in faith and prayer for the honour of Christ our Saviour, for the glory of God and the extension of His kingdom; to respect his sacred office and to maintain and strengthen him in his ministry will all needful help and encouragement.

(The members of the congregation will rise and thereby show their assent, remaining standing)

The Moderator (to the minister): In the name of the Lord Jesus Christ and by the authority of the Church, I welcome and commend you to the pastoral care of the HIGHLANDS BAPTIST CHURCH. May the Lord preserve thy going out and thy coming in from this time forth and even for evermore. Amen.

(All seated)

Moderator: Let us all pray that God may sanctify this ministry to His glory, the edification of the souls of men, and to edifying His Church.

Greetings from the Church: Mr. Allan Welsh, Chairman of Deacons'

SERMON Rev. Geo. Edwards, Strathcona Baptist Church

Hymn 236

Benediction

The Minister

Appendix 10 – Letters to and from Rev. Hugh James

Dear Mr. James:

Further to notice of motion tabled at our church Meeting of April 29, 1956, and duly approved and seconded at our general Meeting of May 9, the members of Highlands Baptist Church ballot unanimously endorsed the following resolution, "That a call to the ministry of Highlands Baptist Church be issued to the reverend High James of Olds, Alberta. "More than one hour's prayerful consideration was given to this motion before we concluded that it would be in the interest of His Kingdom that we ask you to set yourself aside for service in

this portion of His vineyard. In fairness, careful consideration was given to the matter of our capacity to issue such a call.

We wish to confirm the financial arrangements as submitted to you on behalf of our Finance Committee, viz:

1. That until a suitable manse can be obtained, our church will provide an over-all salary of \$4000.00 per annum to cover all forms of allowances.
2. That subsequent arrangement will be the result of our working and praying together. In committing ourselves to this salary our capital payments on our mortgage will be temporarily reduced by 50%, but we feel confident that in Meeting the spiritual challenge in the community we can also surmount he any physical challenge.

While anxious to respect the needs of your people at Olds, we ask that a reply to this call be given your prayerful thought as soon as possible. With due respect for the needs of others we ask that this call, if accepted, be acted on as soon as arrangements can be made to provide for your people.

In anticipation of your possible acceptance, we have Committees working on every aspect of acquiring suitable accommodation. Should you accept our call, we would appreciate your views in this matter. In the meantime, ours is merely a fact-finding effort.

Yours in His Service,
Chairman, Pulpit Committee

On June 7, 1956 Hugh James accepted the call

Members and Friends
The Highlands Baptist Church
Edmonton
Alberta

Dear Fellow Workers,

This is to inform you that after careful a prayerful consideration I feel led of the Lord to accept your gracious invitation to become pastor of your church. Our resignation from the Olds Baptist Church was formally accepted last night and will become effective August 31. We believe we could begin our ministry in your church on Sunday, September 9.

The work of the Lord present a challenge everywhere, but we are assured that you have a unique opportunity to proclaim the Gospel in the Highlands of Edmonton. We do not feel in any sense worthy or capable to lead you in the wonderful work which you are doing there, but we are confident that through much prayer and consecration we will be able to work together in the extension of God's Kingdom in that part of the great harvest field.

We are uncertain what to suggest regarding housing. We do feel that it might be in the best interests of your church extension project if we were to seek accommodation so that you would not need to incur further indebtedness at this time. However we will not take any steps in this regard until we have had further conference with your church leaders.

May God richly bless your work during the summer months, and we look forward with keen anticipation to being with you in September. Yours in Christ's Glad Service, Hugh D. James.

Appendix 11-Letter from pastor asking for an increase in salary

Minister:

REV. H. G. RATH, B.D. 11242 -55 ST. 479-4767

Clerk:

MRS. M. G. WERNER 11118-69ST.

January 31, 1969

Board of Deacons Highlands Baptist Church
c/o. Mr. W. S. Shade Chairman

12044- 101 Street
Edmonton 18, Alberta.

Dear Scott:

When I accepted the call to Highlands, I indicated to the Chairman of the Pulpit Committee that I would not hesitate, at any time, to inform the Church about my financial needs. I find myself now in circumstances that force me to approach you in this regard.

I am very grateful for the annual increase in salary of \$200 granted to me at the Annual Business Meeting last Wednesday, January 29th. Unfortunately, this amount is not sufficient to offset the rising cost of living and a number of major expenditures I am faced with this year. I also feel the time has come that I should begin to lay aside for the future a certain sum regularly and systematically. On the day when most people retire in their own home, having lived in church-owned parsonages Mrs. Rath and I shall find ourselves unprotected. Furthermore, I am sad to confess that we have not been able to give a tithe to the Lord's work during the last two years.

The situation is becoming critical now. Last Monday I had to borrow money from the bank, so that I could pay for a much-needed new suit of clothing. Our kitchen stove and living room furniture need immediate replacement. They were purchased in used condition eight years ago for \$35 and \$15 respectively and are now beyond repair. The refrigerator (\$40 eight years ago) may also require replacement very soon. Our children's bedrooms have never seen as yet any proper furniture.

No money is available to pay for any of the items just mentioned.

The next two months will be particularly critical, because a number of insurance premiums are falling due which cannot be postponed.

My present salary, as you are aware, is \$4040, plus \$1200 car allowance, \$200 pension contributions, and free telephone. For comparison, the minister of Braemar Baptist Church- a bachelor -last year received a salary of \$6,100, plus \$1200 car allowance, \$200 pension contributions, \$400 summer school allowance, free telephone, and free utilities (app. \$200).

I dislike to admit that I often worry about my financial situation; however, the fact remains that my resources are grossly inadequate to meet the personal needs of my young family and professional expenses, such as business dress, books, subscriptions to professional journals, meals away from home, etc.

In the light of the foregoing, I wish to request that the Church review my present salary and allowances.

Appendix 12-New suggested format for services

The Church School Staff decided at their last meeting, on June 2, `1969, to recommend to the Board of Deacons and the Church the following changes in the Sunday morning schedule, starting September 7:

WHEREAS we believe that it is essential for the life and witness of our congregation that each member of the family actively participate in both worship and Church School experience;

AND WHEREAS the Church School is suffering from decreasing attendance;

AND WHEREAS, from year to year, the Church School encounters great difficulties in procuring teachers (e.g., mothers of infant children);

AND WHEREAS the total length of the Sunday morning program, from 9:45 a.m. to 12:10 p.m., is felt to be too long and discourages the children, young people and some teachers from attending the worship service following Church School;

AND WHEREAS the proposed changes will tend to make the best possible use of the new Faith and Work Plan teaching materials in a small church such as ours:

1. That the worship service begin at 10:30 a.m.;
2. That the opening exercises of the Church School be incorporated into the worship service;
3. That the combined worship service be limited to 45 minutes until 11:15 a.m.;
4. That at 11:15 a.m. every one proceed to his respective Church School class;
5. That the Church School extend for 40 minutes until 11:55 a.m.;
6. That at the conclusion of the Church School everyone reassemble in the sanctuary for dismissal and the benediction;
7. That the closing assembly be considered the end of the integrated Church School-and-worship program;
8. That in the case of a communion service, the Lord's Supper be observed following the aforementioned closing assembly, at about 12 noon;
9. That, if considered advisable, children 8 years and under be dismissed for Church School immediately prior to the sermon, and that these children be engaged in handicrafts as part of their prolonged Church School period; and
10. That Nursery facilities be offered during the total length of the morning program, from 10:30 a.m. to 12 noon.

We believe the following to be some of the advantages and disadvantages with the proposed changes:

Disadvantages

1. Longer nursery hours;
2. Half-hour earlier start of worship service;
3. Half-hour longer service since the worship is not formally concluded until after the Church School period.

Advantages

1. Everyone will feel encouraged to participate in the Church School
2. More parents may be interested in going to church with their children, instead of simply sending them to Church School, owing to the added convenience of Nursery facilities during Church School and of the condensed, and hence shorter, time schedule;
3. More persons will become available for teaching duties;

4. The saving of three-quarters hour of time without any loss of content;
5. The combined worship session will encourage greater attendance and active participation of children, young people and adults in the worship service.
6. The size of the adult classes will increase significantly, perhaps leading to the forming of several adult study groups,
7. The integrated program will discourage people (incl. children) from only attending either Church School or the worship service;
8. Since with the introduction of the Faith and Work Plan teaching material of all age groups study the same basic theme Sunday by Sunday, the sermon can be preparatory for the class periods following;
9. Shorter sermon (pastor consents!)
10. All classes will be challenged to use the Faith and Work Plan teaching materials. Thus, all members of a family will go home having studied the same basic lesson theme on any given Sunday. This, in turn, will help them share with each other what they have learned..

Thank you for your kind attention to this matter.

Appendix 13-Letter of resignation

REV. H. G. RATH,
11242 -55 St.
479-4787

July 24, 1969

The Chairman of the Board of Deacons
and the Members of the Congregation of the Highlands Baptist Church

Dear Mr. Shade
and Friends and Members,
of the Highlands Baptist Church:

It is with a heavy heart I must inform you that I have accepted the position of Manpower Counsellor with the Public Service of Canada, commencing September 1, 1969. This step on my part necessitates that I resign as full-time Pastor of the Highlands Baptist Church, effective that date.

Many of you will be very disappointed in this my action. I wish to assure you, however, that I am not acting from flagging zeal for Christ's cause, but rather because of increasing concern for it. I can no longer justify to my conscience the fact that a large proportion of the Church's budget is being spent on maintaining the full-time pastoral ministry of such a small active congregation as ours.

During the past three years, I have tried to give of my best in Christ's service among you: to proclaim the Gospel of the Saviour in word and in deed; to challenge the committed; to encourage the afflicted; to develop a youth ministry; and to serve the Church of Jesus Christ, locally, denominationally, and ecumenically. Yet it is evident I have largely failed to inspire the kind of support that might have filled this congregation with fervent evangelical concern for the troubled, the loveless and the lost. In fairness to you, and to my wife and family and myself, therefore, I am left with no other honourable alternative but to resign. However, if it should be the wish and will of

the Highlands Baptist Church, I am prepared to continue to serve after August 31 in the capacity of a Pastor on a spare time basis.

In closing, I should like to say to one and all that I treasure the times -of joy and of ill - I have been privileged to be Christ's under-shepherd to you. Though I am leaving the full-time Christian ministry as traditionally defined, I shall remain a pastor at heart whom God may use as He sees fit,

Thank you, dear friends, for sustaining your Pastor, his wife and family for the past three years with your generous love and prayers. May the Heavenly Father bless you and, for the sake of His kingdom, prosper the fellowship in Christ at the Highlands Baptist Church.

Lovingly yours,
Pastor Rath

Appendix 14-Deaconesses Finances

Receipts		
Fellowship Offering		105.82
Upper Room sales		7.80
Transfer from Mrs. King		6.15
		119.77
Expenditures		
Communion juice	2.00	
Upper Room books	6.24	
Aged Ministers Fund	25.00	
Christmas fruit baskets	14.00	44.27
		72.53
Balance carried over from 1962		38.15
Balance at December 31, 1963		110.68

Appendix 15 54th cub pack- advised to seek new program for boys

June 1969

54th Highlands Baptist Cub Pack
Quarterly Report

3 Leaders
30 Cubs

It is the writer's opinion that the New Cub Program, as understood by the writer, is no longer a suitable program to be sponsored by a church concerned with Christian Education.

The present program is permissive in that it allows a boy to much freedom of choice at an age (8-11) where he should be receiving the basic rights and wrongs of being a Christian citizen.

The writer suggests that the church look very closely at its mid-week program for boys. The other leaders do not disagree with the writer.

Yours sincerely,

Appendix 16-Education Committee

WHERE IS OUR CHRISTIAN EDUCATION COMMITTEE?

In our Church Constitution, section E of Standing Committees, we read: The Christian Education Committee is a committee of those responsible for Christian Education in the church. Its functions shall be to co-ordinate the work of those responsible for the Christian education of our children and young people, and to make recommendations to the Church regarding projects and commitments involving youth groups and their leaders. The personnel is outlined there. I believe it is long past time that this Committee became active. Why, in this age of organization, this age of specialization, this age of efficiency, do we Baptists leave so much to chance? Why do we continue to abuse the freedom which we claim under Christ? We Baptists are "bound" by freedom. Children in this land are being encouraged in many quarters to respect no wisdom but their own, and we are 'partners in crime' when we as a church take no real responsibility for what is taught or what is not taught.

As a traveller I may know the destination I want to reach, but if I have no road map or refuse to use one I will most likely go a long way round in trying to get there, and I may even get lost.

A well-defined "program", carefully and prayerfully prepared by dedicated, trained and experienced leaders, will in no way limit any group. Such a program, if accepted and respected, will increase immeasurably the effectiveness of the group. I believe that it should be the concern and responsibility of the C.E. committee to see that the purpose, policy and program" of each organization is prayerfully prepared and care-fully recorded (probably in triplicate) for easy reference.

This article may contain what you feel are exaggerations. Let me say that it is not intended to be controversial; it is intended to stimulate -thought and action in regard to the very important work of Christian Education. I am well aware of the good work that is being done by our dedicated leaders, but I believe that as a church (represented by a C.E. Committee) we can offer them more in the way of guidance and intelligent support.

The following are just a few of the questions that keep popping up, unanswered, out of situations which recur year after year:

1. To whom does a leader give his or her resignation and who is responsible for finding, appointing and instructing a new leader?
2. Who decides the age limits in any group?
3. Who decides that a new group shall or shall not be formed?
4. Who knows whether our Mission work is being presented and supported adequately or at all? in all of our organizations?
5. What guidance is being given our young church members and our potential church members in the privileges and the responsibilities of church membership? or of membership in any group?
6. Is the proper conduct of business considered a necessary part of for training of young people? or adults? Are group treasurers required to keep correct accounts and to have them audited?
7. Are our children and young people learning how .to conduct a worship service or (more important) how to conduct themselves in a worship service?

Do we have a definite place for instruction of our people, both young and old, so that they may be able to meet and master the onslaught of changing moral standards, of the many "isms" of our day – communism, materialism, Mormonism, J.W. ism, etc. etc. etc.

As a church member and as a parent of 5 little "young people" I have long been concerned regarding our lack of definition of program and policy. Organization in itself is not enough but if it is respected and used it is the vehicle in which we may move more surely and swiftly to our goal. The power which moves the vehicle will come through prayer.

Let us take steps to ensure that our best is given to this great task which is entrusted to us in Highlands Baptist Church.

Appendix 17-Church school proposal-Cost of program

RECOMMENDATION from the C.E. Committee to the Quarterly Meeting:

WHEREAS the educational program of the Church is the responsibility of all its members, and

WHEREAS weekly offerings taken during our Sunday Church School have been in the past year less in total than the cost of normal yearly operation, and in particular less than the cost of curriculum materials, and

WHEREAS it is deemed desirable to have the status of the Church School kept before the congregation and integrated into the general Church program

THEREFORE the Christian Education Committee hereby recommends that the Church School be given an operating grant each year based on the previous year's expenditures, and be formally incorporated into the Church's yearly budget and quarterly financial statements.

It is intended that the Church School would continue to pay its own bills and bank its weekly offering, but that the mechanics be worked out in a satisfactory manner between the Church School Treasurer and the Finance Committee in the event that the above recommendation meet with general agreement of the Church Congregation.

Appendix 18-Christian Education Committee-Guidelines

From the Constitution

(5) Christian Education Committee The Christian Education Committee is a committee of those responsible for Christian Education in the church. Its functions shall be to coordinate the work of Christian Education, and to make recommendations to the church regarding projects and commitments involving groups and their leaders.

The personnel of the Christian Education Committee shall be the following by virtue of their office and such others as the Committee shall appoint: the Minister, the Superintendent of the Sunday School, the Chairman of the Deacons' Board, the Chairman of the Deaconesses, the leaders or sponsors of the following: Canadian Girls in Training, Explorers, Boy Scouts, Cubs, Young People's, and such other Christian Education groups as shall be organized in the church.

Appendix 19-W.A. Budget

RECEIPTS		EXPENDITURES	
Bank balance Dec. 31, 1965	\$ 81.69	Donation to church	
Monthly envelopes	190.20	General Fund	\$250.00
Loose offering	17.97	Mission Fund	50.00
Special envelopes	47.25	Baptist Union 1966 Budget	125.00
Spring Tea	295.45	Budget completion fund	50.00
Bake sale at Safeway	93.00	Thompson Man. Church	25.00
Calendars	14.00	Mr. Gardiner memorial	50.00
Men's Suppers	41.50	C. G.I.T. Mission Gift	3.00
Commission on Canadian Baptist	2.50	Ruth Dryden meeting	39.62
C.G.I.T. gift for missions	3.00	Food parcels to India - 2	24.51
Memorial to missions by Mrs. James	50.00	White Cross	15.90
Ruth Dryden travel fund	39.62	W.A. program material	2.60
Donation from Miss Baker	10.00	Reading Course books	8.15
		Junior church material	6.00
		Postage and cards	10.00
		Flowers and corsages	10.75
		Calendars for 1967	10.00
		C.G.I.T. Camp Fund	20.00
		Supplies for dinners, etc.	83.82
			784.35
		Balance in bank	99.83
		Cash on hand	2.00
	886.18		886.18

HIGHLANDS BAPTIST CHURCH
1969 PROPOSED BUDGET-

PERSONNEL (41%)	1969	1968	ACTUAL
Pastors Salary (Incl. Car	\$5240.00	\$5040.00	100% 100%
Pastors Pension Fund)	200.00	200.00	\$ 25.00
Pulpit Supply	35.00	50.00	100%
Caretakers Wages	720.00	660.00	100%
Organist Honorarium	260.00	260.00	100%
Choir Leaders Honorarium	156.0	156.00	
	\$6611.00	6366.05	
OPERATING EXPENS (11.8%)			
Contingency Fund	100.00	NIL	NIL
Taxes and Insurance	750.00	\$ 750.00	\$ 714.62
Utilities	605.00	625.00	605.00 app. 405.00 app.
Office Supplies	300.00	500.00	NIL
Caretaker Supplies	75.00	100.00	313.00
Journal Advertising	75.0	300.00	
	\$1905.00	\$2275.05	
CHRISTIAN EDUCATION (1.1%)			
Church School	\$ 50.00	\$ 170.00	NIL
Library Purchases	25.00	25.00	See office Supplies
Convention Delegates Expenses	100.00	100.00	100%
	\$175.00	\$295.00	
BEBT RETIREMENT- (22.8%)			
Mortgage on Church Building	\$3678.00	\$3678.00	\$3678.00
BUILDING & GROUNDS (10.6%)			
Maintenance & Repairs	\$1200.00	\$1500.00	\$ 725.00
Sinking Fund	500.00	500.00	100%
	\$1700.00	\$2000.00	
MISSIONS (12.7% or 1/8)			
Alberta Area Budget	\$200000.	\$2750.00	\$2000.00 approx.
Gull Lake Camp Building Fund	50.00	100.00	NIL
	\$2050.00	\$2850.00	
TOTAL (\$100)	16119.00	17464.00	

Appendix 21-Centennial Project-Resolution

RESOLUTION: from the Centennial Project Committee, Highlands Baptist Church

WHEREAS we profess Jesus Christ as Lord and Saviour whom God sent into the world to deliver all men from every form of bondage, such as sin, oppression, fear, sickness, death, hunger and ignorance;

AND WHEREAS God has entrusted us with the Gospel of Jesus Christ, that we might broadcast it among the men, women and children of every continent and nation, in word and in deed;

AND WHEREAS God has bestowed manifold blessings upon the land in which we dwell;

AND WHEREAS the majority of the population of the world do not share the material and spiritual benefits which we enjoy;

AND WHEREAS God desires that as faithful followers of Jesus Christ we continually present our bodies as a living sacrifice, holy and acceptable to God, which is our spiritual worship;

AND WHEREAS special missionary opportunities prevail in Bolivia;

BE IT RESOLVED

1. THAT we, the friend and members of the Highlands Baptist Church, on this Centennial of Canada's Confederation, assume as a Centennial Project special responsibility and obligation for the Church and Mission in Bolivia; and,
2. THAT as a first step, urge all Boards, Committees and organizations of this Church to create, promote and sustain interest and enthusiasm in this our Centennial Project among their members; and
3. THAT we take a lively interest in the work of the Bolivian Church and Mission through personal exchange of letters and informed and specific prayer, and
4. THAT we establish a Project Bolivia Fund and encourage one another to contribute to it generously and sacrificially over and above our regular budget obligations; and
5. THAT through study, personal contacts in Bolivia, and fervent prayer, we seek God's guidance regarding the eventual allocation of the Project Bolivia Fund, and
6. THAT the Centennial Project Committee, as presently constituted, continue in its promoting and coordinating function.

Appendix 22-Constitution: McDonald Memorial Baptist Church

January 1913

Pastor: Rev. F.W. Dafoe 1331 Ottawa Ave.

Deacons: W.R. Bottom, A. Cormick, J. Carswell, E. Morris, D. McEachren, W.H. Read.

Treasurer: W.R. Bottom

Church Clerk: S. Grimwood 540 Carey St.

Article I.- Name.

This Church shall be known as the McDonald Memorial Baptist Church.

Article II.-Polity.

That this Church is congregational in its polity, i.e., it recognizes Jesus Christ as its Supreme Head, believing in His presence, and undertakes, to manage its own affairs according to His Word and the practice of the Apostles.

Article III.-Membership.

1. The membership in this Church shall consist of persons who give creditable evidence of regeneration, who have been immersed upon profession of their faith in Jesus Christ. In the event of an objection being raised against the admission of an applicant, the question shall be referred to the Deacons and Pastor, who shall investigate the objection and report to the Church for final decision.
2. Letters of dismissal to other Baptist Churches of the same Faith and Order shall be granted.

3. Absentee members are expected to correspond with the Pastor or Clerk at least once in six months, otherwise at the end of one year from their last communication, after due notice having been given by the Clerk their names shall be reported to the Church for consideration.

4. Persons who have been members of other Baptist Churches, but who, owing to any peculiar circumstances, are not in possession of any proper letters, may be received upon profession of their faith.

5. Excluded members, may be restored at their own request upon removal of the causes that lead to their exclusion.

Article IV- Discipline.

1. All cases of discipline shall be dealt with according to the direction given by Our Lord as recorded in Matt. xviii 15"17.

2. If a member absents himself from the Lord's Supper for more than six months continuously, his or her name may be brought up at the next Deacon's meeting and a visiting committee appointed to enquire the cause of absence, and report to the Church if deemed necessary.

Article V - Officers.

1. The Officers shall be Pastors and Deacons.

(a) The Pastor shall take the oversight of the Church in spiritual things. His duties are: Preaching the Gospel and expounding the Scriptures, administering the ordinances carefully, guiding and advancing the religious interests of the members for the perfecting of the saints, for the work of the ministry, and for edifying of the Body of Christ. When a Pastor is to be chosen the deacons shall convene a meeting of the Church, at which a pulpit committee shall be chosen from amongst its members. The Pastor is ex-officio member of all committees and subordinate societies.

The Pastor shall be chosen by the members of the Church by special ballot at a special meeting, called for that purpose, of which notice shall have been given at the services of the Church for two preceding Sundays. Three-fourths of the ballots cast shall be necessary for a choice, but no call shall be extended until the rate of salary shall have been fixed by the church. Upon the recommendation of the pulpit committee and deacons the Church may act upon a shorter notice if necessary.

(b) Deacons-Deacons are to be chosen from among the faithful, prudent and experienced members. It shall be their duty to render all possible assistance to the Pastor in his labours for the spiritual interests and the advancement of the Church. It shall be their duty to seek out such members of the Church as need pecuniary assistance and use the alms of the Church for their relief, such alms to constitute a treasury which shall be in full control of the diaconate. They shall visit the sick, prepare and officiate at the Lord's Supper.

At least seven Deacons shall constitute the Board.

They shall be elected at the annual business meeting of the Church by ballot, and shall serve for a term of two years, and shall be eligible for re-election.

The election shall be so arranged that four of the number shall retire one year and three the next, or in similar proportions. In the event of a vacancy, or when it is deemed necessary to increase the number of deacons, a notice similar to the one in reference to the pastor shall be given, and at the meeting so named the Church shall elect the number required, who shall hold office for such period or periods as an adherence to this system may require.

(c) Trustees- Five Trustees shall be appointed at the annual business meeting of the Church. They shall look after the property of the Church, keep buildings properly insured, and make all necessary repairs in conjunction with the Finance Committee.

(d) Clerk.-The Clerk shall be elected at the annual business meeting. He shall keep a correct record of the proceedings of the business meetings of the Church and take charge of all records; he shall at all times produce said books for inspection when required do by the deacons', and shall communicate with any person upon any matter when requested so to do by the Church. He shall keep a correct roll of all members received, with date of reception, baptism, dismissal, dates of special offering and other important events in Church life.

(e) Treasurer -The Treasurer shall be elected at the annual business meeting. With the exception of the alms of the Church referred to in clause B2 the Treasurer shall receive and payout all monies belonging to the Church, under the direction of the Finance Committee, and render a true account to the Church at the annual and other meetings of the Church of all monies received and paid out. All monies shall be handled through a bank to be approved by the Finance Committee.

There shall be a Financial Secretary and an assistant appointed at the annual meeting and who shall be members of the Finance Committee. They shall take charge of all monies in the weekly offering, placing it in the hands of the Treasurer, after giving due credit to the contributors, and shall furnish to each contributor a quarterly account of their contributions.

(f) Auditors -Auditors shall be elected at the annual meeting, whose duty shall be to examine the books, accounts and vouchers of the Treasurer of the Church notice of such intended action having been given at least one week prior.

Ratification of Officers - The Superintendent of the Sunday School: shall be 'elected at the Annual Church Meeting upon the recommendation of the officers and teachers of the school. The Presidents elected by all the other Church organizations shall have their election ratified by the Church either at the annual business meeting or at the first business meeting after their election.

Committees

Membership Candidates for membership shall be examined by a committee of at least two members, to be chosen by the Pastor of the Church.

Finance Committee.-The temporal affairs of the Church shall be administered by a Finance Committee, consisting of the Treasurer, the Financial Secretary and assistant and for other members, two members of the committee to be chosen from the Diaconate. The said committee shall be elected by a majority of the votes of the members present at the annual business meeting of the Church.

The Finance Committee shall have power to refer any motion passed by the Church and not initiated by itself involving the expenditure of money back to the Church for ,reconsideration. It shall be the duty of the Finance Committee to devise ways and means to meet the current expenses, such ways and means to be submitted to the Church for approval. To confer with the Pastors, Deacons and Trustees whenever issues involving other than the ordinary receipts or expenditures, and to present quarterly to the Church a financial Statement, and to appoint such committees' as it deems necessary.

Missionary Committee -The Missionary Committee shall be appointed at the annual meeting of the Church, consisting of eight members, whose duty it shall I be to look after all the missionary interests of the Church.

Ushers - Ushers shall see to the accommodation of all strangers at the public services and collect the Offerings

Musical Committee.-The Pastor, two' Deacons, together with the choir leader an organist, shall have the oversight of the musical arrangements of the Church.

Election of Officers.-The Board of Deacons shall constitute a nominating committee, who shall submit names for the nominations of officers at a special meeting previous to the Annual Church Meeting. The nominations shall be posted and the election shall take place by ballot at the annual meeting.

Meetings Regular Meetings.-The annual meeting of the Church shall be held the second Wednesday of January in each year, unless ordered otherwise by a motion of the Church, for reception of reports, election of officers, and other necessary business.

The Church shall meet to transact business quarterly on the second Wednesday in April, July, October and January.

Special Meetings - The Pastor or the Clerk at the written request of seven members shall call a special meeting of the Church, and they may at any time do so with the consent of a majority of the Deacons.

Notice of Meetings.-Due notice of all Special Church meetings shall be given at least three days prior, or at the public 'services the preceding Lord's Day.

Emergency Meetings.-The Pastors and Deacons may call a meeting in connection with any of the regular services of the Church to transact emergency business.

Quorum - At all businesses meetings of the Church a quorum shall consist of twelve members.

Evidence of Membership and the Rights of Members.-The Church Roll shall be evidence of membership and every member shall be entitled to 'attend and vote at all meetings of the Church. All questions shall be decided by the majority of the votes of those present at any meeting of the Church, except in cases for which special provision is made.

Constitution, By-laws and Amendments

Amendments to Constitution.-The foregoing Constitution shall not be altered or amended except by a vote of at least two-thirds of the members present at an annual or quarterly meeting, notice of such alteration or amendment having been given at the preceding quarterly meeting.

By-Laws - The Church assumes general oversight of the work of the various organizations within its range and requires that each of these societies make reports of their work quarterly at the regular business meeting.

2. All requests for the use of the Church for other purposes than the services or our own societies shall be referred to the Board of Deacons.

3. The name of the Church shall not be taken to give prestige to any mission work, business or entertainment unless directed by the Board of Deacons.

4. That all committees elect their own chairmen unless where otherwise stated in the Constitution.

5. That in the conduct of all meetings regular parliamentary usage is to govern.

FINANCE COMMITTEE

W. H. Reed, W. R. Bottom, D. McEachren, Jos. Smith, A. Cormick (Chairman), and John Carswell

TRUSTEES

W. H. Reed (Chairman), W. R. Bottom, E. Organ, I. Churchill and David Reid.

MISSION TREASURER John Reid. MISSIONARY COMMITTEE W. Kelsey (Chairman), John Carswell, B. Middleton, A. Marquette, Robert Reid and S. Grimwood.

CHAIRMAN, USHERS C. C. Reid. FINANCIAL SECRETARY David Reid. ASST. FINANCIAL SECRETARY John Reid. S. S. SUPERINTENDENT Robert Reid. ORGANIST AND CHOIR LEADER S. Grimwood.

McDonald Baptist Church

Edmonton, Alberta

Church Covenant

HAVING been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and, on profession of our faith having been baptized in the name of the Father, Son and Holy Spirit we do now, in the presence of God, and this assembly most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage by the aid of the Holy Spirit: (a) To walk together in Christian love, to strive for the advancement of the church in knowledge and holiness, to promote its spirituality, maintain its worship, ordinances and discipline and doctrine and: (b) to prayerfully and regularly and cheerfully contribute to the support of the ministry, and expenses of the church and relief of the poor, and the spread of the Gospel in the earth.

We further engage to maintain family worship and private devotions, to religiously educate our children, to seek the salvation of our kindred and acquaintances, to walk circumspectly in the world, being just in our dealings, faithful in our engagements and exemplary in our deportment.

We further engage to watch over one another in brotherly love, to remember one another in prayer, to aid each other in sickness and distress, to cultivate Christian sympathy in feelings and courtesy in speech, to be slow to take offence, but always ready for reconciliation, and mindful of the teaching of the Saviour to secure it without delay.


We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant.

NAME

ADDRESS

Appendix 24-Certificate of incorporation...Syndicate Baptist church

Edmonton 14th



Certificate

(PROVINCE OF ALBERTA)

Canada
Province of Alberta

No. 74


I hereby Certify that the "SYNDICATE AVENUE BAPTIST CHURCH OF EDMONTON" is this day incorporated under Chapter 38 of The Consolidated Ordinances of the North West Territories of 1898, as amended by Chapter 22 of the Statutes of Alberta, 1907.

Given under my hand and seal at Edmonton

this - seventh - day of


September - one thousand

nine hundred and - Ten -



E. C. TURNER
Acting Registrar of Joint Stock Companies

Appendix 25-Certificate of Change of Name-Syndicate to McDonald




Certificate

Canada
Province of Alberta

I Hereby Certify *that* the name of the "SYNDICATE AVENUE BAPTIST CHURCH OF EDMONTON" is this day changed to that of "THE McDONALD BAPTIST CHURCH OF EDMONTON", in pursuance of the provisions of Chapter 164 of the Revised Statutes of Alberta 1922, as amended by Chapter 14 of the Statutes of Alberta 1926.

Given *under my hand and seal at Edmonton*

this - seventeenth - *day of*
- January - *one thousand*
nine hundred and thirty-four.


A. J. McNeil
Registrar of Joint Stock
Companies.

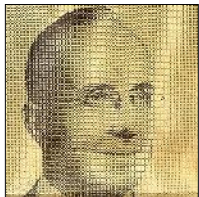
Appendix 26- Outstanding Baptist Laymen

OUTSTANDING BAPTIST LAYMEN The Canadian Baptist January 15, 1958

The tenth in the series on Outstanding Baptist layman.

This personality sketch of Mr. Shelford Grimwood is by Dr. W.C. Smalley of Edmonton.

Any list of prominent Canadian Baptist laymen which did not include the name of Shelford Grimwood of Edmonton, Alta., would be decidedly incomplete.



**Shelford
Grimwood**

Shelford Grimwood was born in England, where in due time he was converted and united with the church.

Speaking of his early Christian experience, he pays tribute to his Christian home, the faithfulness of Sunday school teachers, and for the privilege of doing Christian work under the auspices of the Christian Endeavor [sic] movement, in which he had the opportunity of partaking in open air meetings. Here he met the girl who became his wife, and who through the years since has been his faithful companion in many

forms of Christian activity.

In 1902 Mr. Grimwood went to South Africa, towards the close of the war, and at once took active part in Christian service. A year later he was elected a deacon of the Pretoria Baptist Church. As part of his Christian activity he interested himself in the condition of the natives in the compounds in the district, and was instrumental in getting some of them to attend the church services.

Mr. Grimwood returned to England in 1905 to be married. While there, he interviewed Dr. John Clifford in the interests of Baptist work in South Africa, and looks upon this experience as one of the highlights of his long career.

Mr. and Mrs. Grimwood heard Dr. A. J. Vining speak in 1908 in Fuller Church, Kettering, and responded to the speaker's urgent appeal for Christian laymen to come to Canada, particularly the Canadian West. Coming to Canada, they stayed for three years in Toronto, uniting first with Jarvis St. Church, and later with First Avenue Church, where Mr. Grimwood became organist. On their departure for Western Canada, the church granted Mr. Grimwood a license to preach, signed by Dr. W. T. Graham the pastor. This document is still one of his prized possessions.

On arrival in Edmonton, the Grimwoods united with the Syndicate Ave. Baptist Church (now McDonald Memorial Church), and assisted that comparatively new cause in establishing itself on an enduring foundation.

With the outbreak of World War I, Mr. Grimwood enlisted in a Canadian unit and served for four-and-a-half years, two of them in France. He was on the headquarters staff of a cavalry division for a time. Through the war years he was promoted Corporal, Sergeant, Sergeant Major, and later given a commission.

Returning to Canada after the war, Mr. and Mrs. Grimwood, and six others settled in the Peace River district, and along with the Rev. A. J. D. and Mrs. Milton organized the Peace River Baptist Church.

As Field Inspector and Appraiser of Lands for the Dominion Government, Mr. Grimwood had opportunity to visit many isolated Baptists in the northland. Always interested in music, he organized the Community Choir at Peace River of fifty voices, out of which grew the Musical Festival of Peace and Grande Country.

On the transfer of the resources to the Provincial Government, the Grimwoods returned to Edmonton in 1930, and rejoined the McDonald Memorial Church. Here he served as choir leader, deacon, and in other capacities.

Happily, he and his wife are still with us.

Not only has Mr. Grimwood been a stalwart supporter of his own church, a regular worshipper at its services, and the friend and confidant of the various pastors; he has also taken an active part in the affairs of the denomination. He has served as president of the Baptist Union of Western Canada, and for many years on its executive board; as moderator of the Edmonton-Peace River Association; and for thirteen years as secretary-treasurer, a position he relinquished only last year.

It is a high privilege to know and work with the Grimwoods. Shelford Grimwood's colorful [sic] career is characterized by his loyalty to Christ, his devotion in His service, his painstaking efficiency in anything he undertakes, his fearless furtherance of what he deems to be right, his willingness to cooperate with his brethren in the extension of the Kingdom, and the warmth and durability of his friendship.

Looking back over his Christian experience, and looking out over the opportunities in the Church today, Mr. Grimwood makes these observations:

Total surrender of one's life and dedication to Christian service is basic in the Christian life. Allow Christ to have pre-eminence.

Be loyal to your church connections by accepting responsibility for upholding your share of the work.

Do not let outside affiliations hinder your work in the church. I have found it best to resign from such connections rather than drop my responsibility in Christ's service.

Do not rush into marriage. Think well ahead, and seek a partner who is in full sympathy with the church in which you are interested. I have found it pays!

Take an active part in Sunday school work.

Join the young people's group - be alive there in the Master's Kingdom.

Last, but not least, be loyal to your pastor. If he is not the ideal pastor in your opinion, help to make it possible for him to become so!"

Though now retired, the influence and interest of Mr. and Mrs. Grimwood does not wane. Our prayer is that they may long be with us. May they find pleasure in watching the progress of events in the cause for which they have labored [sic] so long and so successfully.

Without doubt, there are many people who through the years have felt the warmth and the influence of Mr. and Mrs. Grimwood's Christian witness, and who fervently thank God for the privilege of knowing them.

Appendix 27-Constitution revised (undated)

McDONALD MEMORIAL BAPTIST CHURCH – Constitution- Revised (undated)

1. Name This church shall be called the McDonald Baptist Church of Edmonton.
2. Membership The membership of this church shall consist of those persons who having made profession of Jesus Christ as personal Saviour, have been baptized by immersion.(Rom.6:3-5) Former members of other Baptist Churches, or members of churches of like faith and in good standing who have been baptized by immersion, may be received upon presentation of a satisfactory letter of transfer and on recommendation of the Board of Deacons. If such a letter of transfer cannot be secured, the Deacons shall interview the candidate and shall, if satisfied, present the application to the first regular church business meeting.
3. Covenant Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on profession of our faith having been baptized in the name of the Father, Son

and Holy Spirit we do now, in the presence of God and this Assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage by the aid of the Holy Spirit to:

(a) walk together in Christian love, to strive for the advancement of the church in knowledge and holiness, to promote its spirituality, maintain its worship, ordinances and discipline and doctrine and (b) to prayerfully and regularly and cheerfully contribute to the support of the ministry and expenses of the church, the relief of the poor and the spread of the Gospel in the earth.

We further engage to watch over one another in brotherly love, to remember one another in prayer, to aid each other in sickness and distress, to cultivate Christian sympathy in feelings and courtesy in speech, to be slow to take offence, but always ready for reconciliation and mindful of the teachings of the Saviour to secure it without delay.

We further engage to maintain family worship and private devotions, religiously educate our children, to seek the salvation our kindred and acquaintances, to walk circumspectly in the world, being just in our dealing, faithful in our engagement and exemplary in our deportment.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant.

4. Method of Support The financial maintenance of this church shall be from the voluntary offerings of members and adherents of this congregation. The weekly offering system for both Missionary and church purposes has been adopted as the accepted policy of this church. Envelopes for same shall be furnished upon request by the Treasurer of the church.

A special offering is taken at the ordinance of the Lord's Supper for the needy, to assist any in distress. Such money is to be used by the Pastor in consultation with the chairman of the Deacons' Board.

OFFICERS AND COMMITTEES The officer shall be interpreted to mean the Deacons, Church Clerk, Treasurer, Assistant Church Treasurer, Superintendents of Sunday school and Presiding Officers of Standing committees.

1. Deacons the Deacon's Board shall consist of not less than five persons to be elected at the Annual Meeting for one, two or three year periods and to be eligible for re-election

Duties - the Deacons are to act as Counsellors and Assistants to the Pastor, and to advance the spiritual and temporal interests of the Church. The sick and needy shall be their special care. They shall have general charge of the church in company with the Pastor and shall have full authority to decide upon the character of all meetings that may be held within the church building or under the name of the church and shall be responsible for pulpit supplies as occasion arises. They shall be responsible for the preparation of the Lord's Table, shall examine all candidates for baptism and church membership if required to do so. They shall attend all meetings of the Deacon's Board unless prevented by unavoidable circumstances. If, without reasonable excuse and notification a deacon absents himself from three consecutive regular meetings, his name shall be dropped from the membership of the Deacon's Board. Three deacons shall be a quorum.

2. Church Clerk The Church Clerk shall be elected to hold office for one year and shall be eligible for re-election. He, or she, shall have the custody of all records of the church and shall keep a true record of all business Meetings held and minutes of business transacted and shall conduct all necessary correspondence.

3. Trustees The jurisdiction and appointment of trustees shall be according to the requirements of the church charter; i.e. five in number, four of whom shall be members of the diaconate, the fifth member being the Executive Secretary of the Western Baptist Union.

4. Treasurer The Treasurer shall be elected to hold office for one year and shall be eligible for re-election. He or she shall have charge of all monies connected with the receipts and disbursements of the church after the latter have been first approved by the Finance Committee. He or she shall

present quarterly statements of finance to the church, after such statements have been first presented to the Finance Committee for approval. He, or she, shall further prepare an annual statement for presentation at the annual business meeting together with a general financial statement of the church showing assets and liabilities.

5. Financial Secretary The Financial Secretary shall take charge of the current- expense a offerings, including monies given by loose collection, by current envelope system or by other means. He or she, shall keep an accurate record of such monies received and of the envelope system generally. All monies thus received shall be turned over by the Financial Secretary to the Church Treasurer.

6. Assistant Treasurer The Assistant Treasurer shall assist the Treasurer and Financial Secretary in the handling of all monies collected by above by the church.

7. Chairman of Ushers shall be a male member of the church of exemplary character. He shall have complete charge of the seating, comfort and well-being of the congregation at the morning and evening services of the church on Sunday and the distribution of hymn books, etc.

8. Superintendent of Sunday Schools The nomination of Sunday School Superintendents shall be made by the teachers and officers of the Sunday school, but the appointment and. election ratified by the church at any regular business meeting.

9. Mission Treasurer The Mission Treasurer shall have charge of all monies from church sources given for missionary purposes. He or she, shall present an accurate account to the Financial Secretary each Quarter and to the church annual business meeting.

10. Department Leaders All department leaders shall be appointed by the group over which the oversight is to be given and the appointment shall be ratified by the church at a regular business meeting in order to become effective.

ALL OFFICERS shall be members of this church in. good standing.

COMMITTEES: The following shall be the Standing Committees of the church:

1. FINANCE COMMITTEE: The Finance Committee shall consist of not less than five persons and the church treasurer. Three members and the Treasurer shall constitute a quorum.
DUTIES The duties of the Finance Committee shall be to have general charge of all financial affairs of the church including the support and maintenance of the work and the carrying into effect of all plans adopted by the church at a regularly called business meeting.

Responsibilities shall include:

- (a) the presentation of a yearly budget for the current year;
- (b) a report of the past year's financial undertakings;
- (c) the presentation of a quarterly report by the Treasure or other member.

Any anticipated expenditure of the church involving over ten dollars

Any anticipated expenditure of the church involving over ten dollars shall be referred to the Finance Committee for consideration. Having previously referred the matter to the Finance Committee the church may however, by a majority vote of two thirds of those present at a regularly called business meeting, sanction such expenditure without further reference to the Committee.

2. HOUSE COMMITTEE: The House Committee shall consist of five persons preferably three men and two women who shall be appointed at the annual church business meeting. Three persons shall constitute a quorum. The duties of the committee shall be to undertake the general care and oversight of church property and to attend to all repairs thereof. The committee shall have charge alone of all matters relating to Janitor service and all matters pertaining thereto shall be referred to

that committee. Any major alteration or improvement, etc. shall be referred to the church before any action is taken.

3. USHER'S COMMITTEE: The Ushers Committee shall consist of eight or more persons and the chairman, all to be appointed at the annual church business meeting.

4. LORD'S TABLE COMMITTEE: This Committee shall consist of the chairman and two helpers, to be elected annually. Duties of this committee shall include the preparation of the Lord's Table at proper times and care of all matters pertaining thereto.

5. CHRISTIAN EDUCATION COMMITTEE: duties not defined.

6. SPECIAL COMMITTEES: Special committee deemed necessary shall be appointed by the church at a regularly called business meeting as occasion arises.

GENERAL RULES

1. NOMINATIONS: Nominations shall be posted by the nominating committee at least two weeks before the annual business meeting. The Nominating Committee shall be appointed by the church at least a month before the annual business meeting. Additional nominations given to the church clerk or posted above the signature of the person making the nomination on the nominating list. No nomination shall be valid without the nominee's previous consent.

2. The ANNUAL BUSINESS MEETING: of the church shall be held on the second Wednesday in May and the quarterly business meetings the second Wednesday in September, November and February.

3. QUORUM: Fifteen members shall constitute a quorum at any business meeting other than the annual. Thirty members shall constitute a quorum at the annual business meeting.

4. SPECIAL MEETINGS: Special business meetings may be called at any time by the pastor or the deacons, with the consent of the deacon's board.

5. PRESIDING OFFICER: The pastor or one of the deacons shall preside at all business meetings of the church.

6. VOTING: The election of officers shall be by ballot only. Scrutineers shall be appointed by the chair.

7. CONDUCT OF MEMBERS: Holding as a general principle, the principles of conduct outlined in the church covenant requires that any recalcitrant member shall be dealt with as follows:
Any person whose conduct is considered in any way injurious to the Church and its work shall be approached by a committee of the deacons with or without the pastor, as is deemed best, with a view to leading the recalcitrant member to reconsideration of his or her mode or life and to acknowledging or guilt in regard to previous wrong doing. Continuance in such wrong doing shall necessitate a further interview and the whole matter shall be brought to the attention of the Deacon's Board. If wrong doing still continues, the matter shall be brought before the members of the church who may, if unanimously they think best, suspend the wrongdoer from membership in the church, temporarily or permanently, always seeking to protect the best interests of the wrongdoer and to seek his or her restoration to right conduct. Opposition to the best interests of the church group shall be deemed grounds for dealing with a member as outlined above.

8. ABSENTEES: Where persons absent themselves from attendance upon (from) services of worship in this church over an extended period (six months) or more) it shall be the duty of the pastor or deacons to endeavour [sic] to find out reasons for such non-attendance. If the absence is by reason of circumstances over which there is no control, e.g. removal to another part of the country,

sickness, attendance upon the sick or special work, etc. an absentee membership list shall be struck and the name of such person placed upon the list until permanent removal from the church group or until attendance upon services is again possible.

Where absence is occasioned not of necessity but by carelessness, lack of harmony, indifference, etc. the deacon shall seek to discover the reasons for absence. After such reasons have been investigated and the person concerned has been spoken to in this regard the deacons shall present a report of their investigation to the church quarterly or annual business meeting and may recommend that the name of such person be dropped from the membership list after due notice has been given to the person concerned.

After a member has absented himself or herself for a year without adequate reason, an investigation shall be made with a view to restoration of the indifferent person to attendance upon services of worship or to removal of the name from the membership list automatically where no response is forthcoming.

9. CHANGES IN CONSTITUTION: Changes in this constitution may be made at any annual business meeting by a majority vote of two-thirds of those present. Only vitally important changes shall be made at any other time. All changes shall be governed by the rule that notice of motion shall be given of such change at the next regular business meeting preceding the giving of the motion. Any such change shall be then posted on the church bulletin board at least a month before the annual business meeting or such specially called meeting as may be desired.

10. AUDITORS: Two members shall be appointed at the annual meeting to serve as auditors for the ensuing church year.