

CANADIAN BAPTIST CHRISTIANS

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Diagrams by Gary Dunfield

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The designation "Canadian Baptist Christians" comes from the old title for a Baptist church: "Baptist Church of Christ." "Church" is a community of people; "of Christ" indicates that the Lordship of Christ is the reason for forming the community; and "Baptist" declares that the community consists of those who have professed their faith, usually in believer's baptism by immersion.

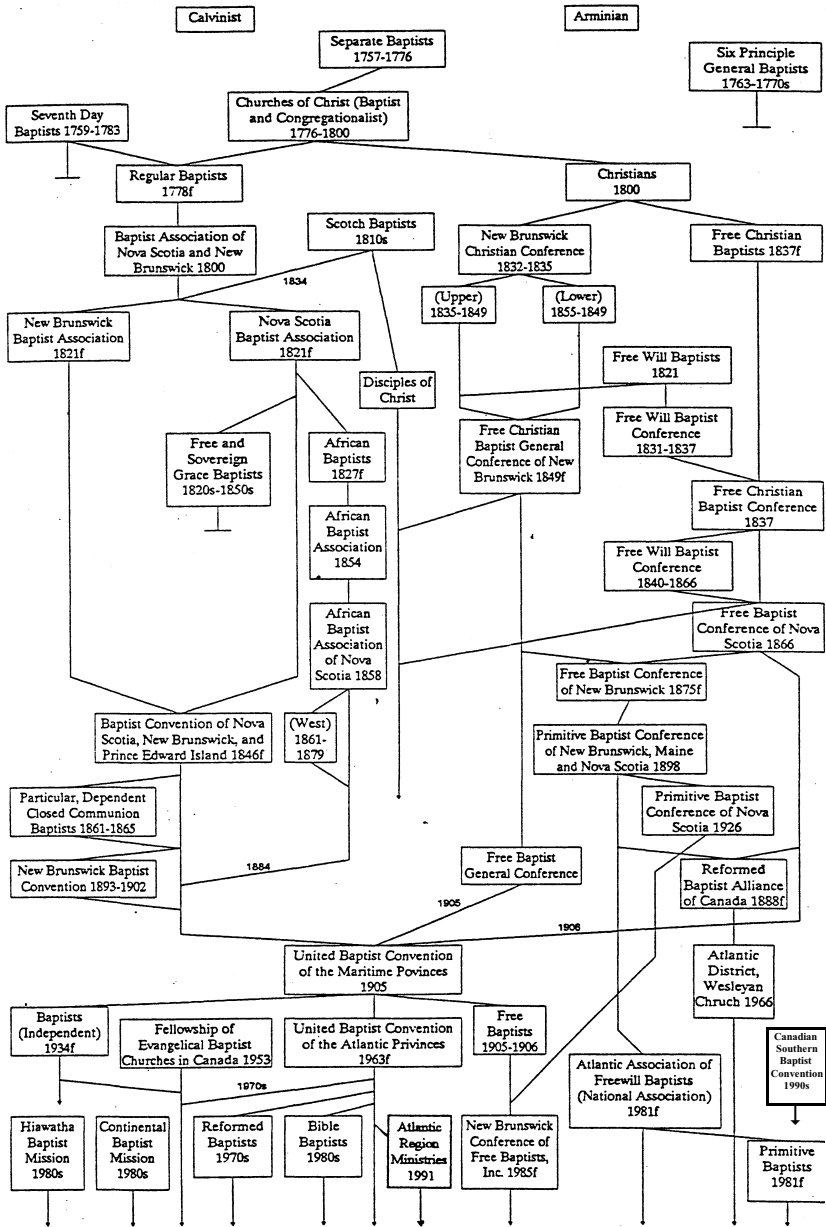
Within this broad definition a plurality of sub-distinctions has been made. From the seventeenth until the early twentieth century, different Baptist denominations moved toward the formation of a single Baptist denomination organized for mission purposes. In the twentieth century, the consensus that produced the unity has experienced stress and once more a multitude of Baptist denominations are being produced.

The diagrams and indices in this booklet illustrate the pluralism that is part of Canadian Baptist life. In the indices major listings are in boldface. Seventeen continuing Baptist denominations in Canada are shown and the many small, often single congregations, independent Baptist groups could be considered an eighteenth grouping. Minor groups are listed since their refusal to participate in the mainstream of Canadian Baptist life helps show the parameters and nature of the mainstream. In the same way that Canadianism is defined by negatives (not British, not American, not French), the refusal of the smaller groups to participate in the five major groupings defines what the mainstream is not. The five major Canadian Baptist groups in order of size are (approximately):

Canadian Baptist Federation: 1165 churches/129, 720 members
Fellowship of Evangelical Baptist Churches in Canada: 484 churches/57,780 members
North American Baptist Conference: 120 churches/18,125 members
Baptist General Conference of Canada: 70 churches/6,066 members
Canadian Convention of Southern Baptists: 104 churches and congregations/6,001 members

In the charts a solid line indicates direct continuity, while a broken line indicates that the elements involved in the former organization contributed to the latter one. An arrow indicates a continuing organization; a dash that the organization ceased to exist.

Atlantic Baptist Christians



Atlantic Canadian Baptist history can be interpreted as division between the Calvinist and Arminian definition of what it meant to be a Baptist Church of Christ. Calvinists declared that God had decided on the salvation of individuals before the foundation of time and sought to preserve a pure church of those who had been chosen. Arminians stressed the ability of individuals to respond to the gospel.

African Baptists-Black Baptists have been a part of **Regular Baptist** life from 1783 when a church serving the Maritimes had been organized in Shelburne. This congregation was reorganized as churches in Shelburne and Halifax in 1795. Black Baptists in Halifax broke from white Regular Baptists over the issue of their autonomy and control of their church life in 1827, forming the African Baptist Church. They were formally disfellowshipped by their association in 1828. The blacks of the 1795 Halifax church adopted the Nova Scotia Association's polity in 1832 with Richard Preston as their minister. They were refused admission to the association because they were considered to be under discipline by the 1795 church. Blacks who remained in the 1795 Halifax Church were reorganized as churches in Lucasville and Preston in 1841. The African Baptist Association was organized in 1854 consisting of the African Baptist Church and its daughter churches. Richard Preston was named initially named Bishop, then the title was changed to Moderator. In 1858 the name was changed to African Baptist Association of Nova Scotia. Conflict over leadership following Preston's death led to the organization of a separate African Baptist Association, under the leadership of Bishop Benson Smithers from 1861 until 1879. After receiving financial support from the convention, the African Association became a part of the Maritime convention in 1884.

African Baptist Association-See **African Baptists**.

Atlantic Association of Freewill Baptists-See **Free Baptist Conference of New Brunswick**.

Atlantic District-See **Reformed Baptist Alliance of Canada**.

Atlantic Region Ministries-Incorporated in 1991 Atlantic Region Ministries has as its goal to plant new churches in areas of population growth with the hope that they will become self-governing, self-supporting, and self-propagating. They are a small group consisting of Baptists who find themselves unable to join other Baptist organizations in Atlantic Canada.

Baptist Association of Nova Scotia and New Brunswick-See **Regular Baptists**.

Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island-See **Regular Baptists**.

Baptists (Independent)-A loose connection of churches whose history began in 1934 under the leadership of John J. Sidey. The movement finds unity in association with Kingston Bible College and Bob Jones University. They called themselves Baptists (Independent) so they would not be mistaken for Independent Baptists.

Bible Baptists-An American fundamentalist tradition with a loose organizational structure. Their major organization is the Baptist Bible Fellowship International.

Canadian Southern Baptist Convention-Churches affiliated with the Canadian Southern Baptist Convention were organized in the 1990s as a result of church planting and dissent within the **United Baptist Convention**.

Christians-Congregations that separated from the Baptist Association of Nova Scotia and New Brunswick after it became **Regular Baptist** in 1800. They had their origins in the **Churches of Christ (Baptist and Congregationalist)** and continued to advocate the Free Christianity of that tradition. For a brief period they associated with the New England Christian Connection. They would institutionalize as the **Free Christian Baptist** denomination.

Churches of Christ (Baptist and Congregationalist)-This was the designation used by the churches formed as a result of the Nova Scotia Great Awakening, 1776-1784, which was led by Henry Alline. They were modelled on the Union Church of Baptists and Congregationalists that was formed in Newport from the Separate Baptist Society in 1776. Admission to the church was through profession of faith rather than baptism as was required in pure Baptist and Congregationalist Churches. They initially were Evangelical Calvinist in theology, but some of them became Arminian.

Continental Baptist Mission-An American Fundamentalist Baptist mission in New Brunswick.

Disciples of Christ-See **Scotch Baptists**.

Fellowship of Evangelical Baptist Churches in Canada-The result of the 1953 union of the two organizations formed after the 1927 schism in Ontario and Quebec, the Union of Regular Baptist Churches of Ontario and Quebec and the Fellowship of Independent Baptist Churches of Canada. The Regular Baptist Missionary Fellowship in Alberta and the Convention of Regular

Baptists of British Columbia joined in 1963 and 1965 respectively. Expansion into the Atlantic Provinces began in the 1960's drawing upon those disenchanted with the **Baptist (Independents)** and the **United Baptist Convention**.

Free and Sovereign Grace Baptists-A High Calvinist reaction to Evangelical Calvinism within the Nova Scotia Baptist Association that arose in the late 1820's and was led by the Welsh preacher Robert Davis. They would have a church of this designation in Lunenburg County until at least 1850.

Free Baptist General Conference of New Brunswick-Founded in 1875 under the leadership of George Orser who had been expelled from the Free Christian Baptist General Conference of New Brunswick in 1874. At issue were the practice of church discipline and use of Sabbath Schools and missionary organizations. It was renamed the Primitive Baptist Conference of New Brunswick, Maine and Nova Scotia in 1898 after churches from Maine and Nova Scotia joined the movement. The claiming of the Free Baptist designation by the Free Christian Baptists forced the change in name. Nova Scotia Primitive Baptists incorporated their regional conference as the Primitive Baptist Conference of Nova Scotia in 1926. About 1981 the conference joined the National Association of Free Will Baptists, which is headquartered in Nashville, Tennessee, becoming the Atlantic Canada Association of Free Will Baptists. A small group have continued a separate existence as Primitive Baptists.

Free Baptist Conference of Nova Scotia-See **Free Christian Baptists**.

Free Baptist General Conference-See **New Brunswick Christian Conference**.

Free Baptists-At least one church in Nova Scotia and parts of other churches in Nova Scotia and New Brunswick did not join the **United Baptist Convention of the Maritime Provinces**. They were joined after 1921 by Nova Scotia churches that had associated with the Primitive Baptist Conference of New Brunswick, Maine and Nova Scotia. Their strength today lies in New Brunswick, where the New Brunswick Conference of Free Baptists, Inc. was incorporated in 1985.

Free Christian Baptists-This was the designation adopted by advocates of Free Christianity (see **Christians**) in 1837. In Nova Scotia the Christians united with the Free Will Baptist Conference in 1837 to form the Free Christian Baptist Conference. (The designation was adopted by **New Brunswick Christian Conference** in 1847). Conflict between ministers and dispute about the authority of the conference to discipline (which the Free Christian Baptist Conference denied in contrast to Free Will Baptist practice) resulted in the formation a separate Free Will Baptist Conference in 1840. They

joined the Farmington Quarterly Meeting and in 1843 organized their own Quarterly Meeting in association with the Maine Yearly meeting of Free Will Baptists. In 1866, the Free Will Quarterly Meeting and the Free Christian Baptist Conference reunited as the Free Baptist Conference of Nova Scotia.

Free Christian Baptist Conference-See **Free Christian Baptists**.

Free Christian Baptist Conference of New Brunswick-See **New Brunswick Christian Conference**.

Free Will Baptists-An American denomination founded by Benjamin Randall in 1780. They sent missionaries to Nova Scotia in the second and third decades of the nineteenth century. They had a minimal impact in New Brunswick (two or three congregations were absorbed by the Free Christian Baptist General Conference of New Brunswick). In Nova Scotia churches founded under the leadership of Asa McGray, after 1821, formed the Free Will Baptist Conference in 1834. (An earlier Free Baptist Conference, formed at Chute's Cove, Annapolis County, in 1831, had fallen apart.) Free Will Baptists had a strong denominational structure, for local churches belonged to a Quarterly Meeting which exercised discipline over them.

Free Will Baptist Conference-See **Free Will Baptists** and **Free Christian Baptists**.

Hiawatha Baptist Mission-An American fundamentalist organization at work in New Brunswick.

New Brunswick Baptist Association-See **Regular Baptists**.

New Brunswick Baptist Convention-A partial schism within the Maritime convention from 1893 until about 1905. It was a division over the funding of home mission work in New Brunswick. In the time period indicated both conventions carried out home mission work in New Brunswick. The New Brunswick convention adopted the New Hampshire Confession of Faith. It dissolved in 1905 in favour of the **United Baptist Convention of the Maritime Provinces**.

New Brunswick Christian Conference-Under the influence of ministers from New England Christian Connection, a denomination also known as Unitarian Baptist and Evangelical Unitarian, a conference of **Christian** churches was organized in 1832. They were trinitarian, with a congregational church government, who opened their communion table to all Christians. Internal debate, over things such as role of unimmersed Christians in the churches, led to a division of the conference into upper and

lower sections after 1835. Both sections adopted the **Free Christian Baptist Conference** designation in 1847. They reunited as the Free Christian Baptist General Conference of New Brunswick in 1849. In cooperation with the Nova Scotia Free Christian Baptist Conference they adopted a modified version of the Freewill Baptist Treatise of 1833. Some of their leadership and churches became Disciples of Christ. The name was changed to Free Baptist General Conference in 1898. Unlike the Nova Scotia Free Baptists, they did not join the Free Baptist General Conference, although they did support their missionaries.

New Brunswick Conference of Free Baptists, Inc.-See **Free Baptists**.

Nova Scotia Baptist Association-See **Regular Baptists**.

Particular, Dependent, Closed Communion Baptists-They organized an association in 1861 in New Brunswick. They were a High Calvinist reaction against the tendency within the Regular Baptist denomination toward Evangelical Calvinism. They accepted the Articles of Faith adopted by the Baptist Association of Nova Scotia and New Brunswick in 1810, while the associations associated with the Maritime convention were beginning to use the New Hampshire Confession of Faith, perhaps the most explicit Baptist expression of Evangelical Calvinism.

Primitive Baptist Conference of New Brunswick, Maine and Nova Scotia-See **Free Baptist Conference of New Brunswick**.

Primitive Baptist Conference of Nova Scotia-See **Free Baptist Conference of New Brunswick**.

Primitive Baptists-See **Free Baptist Conference of New Brunswick**.

Regular Baptists-They were Evangelical Calvinist Baptists who adhered to the Philadelphia Confession of Faith as expressed in an Evangelical Calvinist revision. Associational connections were strong and worship was dignified with expository preaching. The earliest churches were founded in Wolfville in 1778 (around the remnant of the 1765 church, which followed the New England pattern of moving from Separate Baptist to Regular Baptist beliefs), Shelburne in 1783 (reorganized in 1795) and Halifax in 1795. These churches joined with some of the **Churches of Christ (Baptist and Congregationalist)**, after the latter had become Baptist to form the Baptist Association of Nova Scotia and New Brunswick in 1800 (initially a Baptist and Congregationalist Association formed in 1797). The association became closed communion Regular Baptist in 1809, prompting the final withdrawal from the former union churches of what would become the **Free Christian Baptist** denomination. The association divided in 1821

into the New Brunswick Baptist Association and the Nova Scotia Baptist Association. Elements from these associations organized the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island in 1846. It was initially a parallel organization to the associations, consisting of individuals, churches, and fund raising societies, but in 1879 the associations were made an official part of the structure.

Reformed Baptists-Churches that emphasize Reformed theology (Calvinist) and consider the Baptist mainstream to be too Arminian. They are not to be confused with the **Reformed Baptist Alliance of Canada**.

Reformed Baptist Alliance of Canada-Founded in 1888 by the ministers and churches expelled from the Free Christian Baptist General Conference of New Brunswick and the Free Baptist Conference of Nova Scotia, accused of holding the Holiness doctrine of "instantaneous sanctification." In 1966 the alliance merged with the Wesleyan Methodist Church of America. In 1966 further merger, with the Pilgrim Holiness Church, produced the Wesleyan Church of which the former Alliance is the Atlantic District.

Scotch Baptists-An indigenous Scottish denomination that recognized ordination of elders in the local church only. They did not have articles or covenants and the Lord's Supper was celebrated weekly. Alexander Crawford organized Scotch Baptist churches on Prince Edward Island in the 1810's. Some of those churches became Regular Baptist after 1834. Others became Disciples of Christ (an institutionalized denomination after 1832 which practised weekly communion and baptismal regeneration/anti-regeneration), who entered into union negotiations with Maritime United Baptists in 1906. Organic union did not result although joint pastorates were formed.

Separate Baptists-Institutionalized New Light Baptists from the New England Great Awakening. They migrated with the pre-loyalist settlers to Old Nova Scotia after 1759. They were instrumental in the Nova Scotia Awakening of 1766. Churches or Societies (the designation for a congregation when there were less than seven members) were formed in Newport by 1763, Wolfville in 1765 or 1766, and Sackville (NB) in 1767. They were Evangelical Calvinist in theology and generally rejected use of confessions. Their worship was revivalistic with exhortatory preaching. They shared fellowship with one another but rejected associational organization.

Seventh Day Baptists-They were the same as **Regular Baptists** except they worshipped on Saturday rather than the Christian Sabbath, Sunday. At least one person was among the pre-loyalist settlers in Old Nova Scotia. A group of Loyalist Seventh Day Baptists immigrated to southwestern New

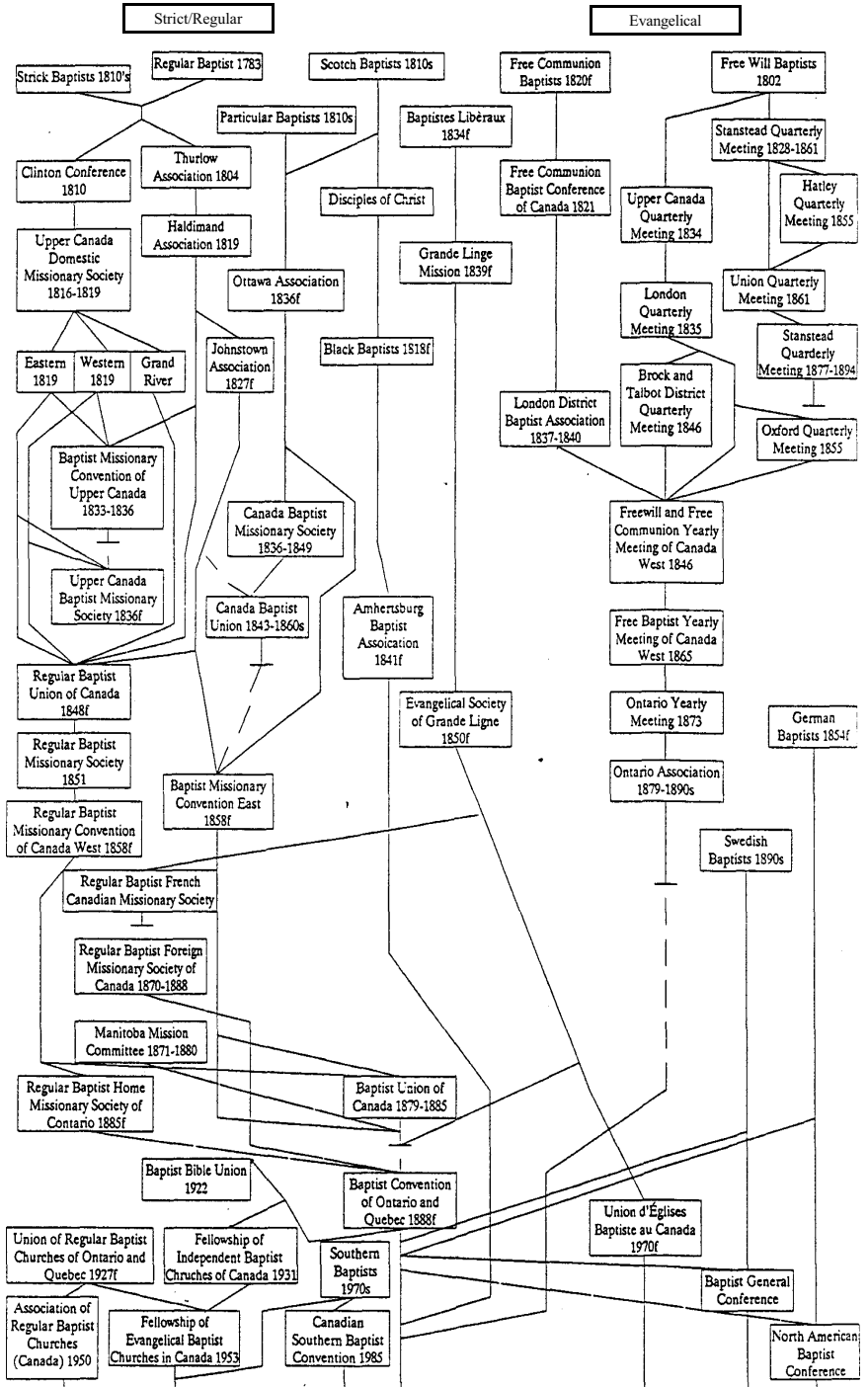
Brunswick at the end of the American Revolution. In 1992 a Seventh Day Baptist congregation was organized in Nova Scotia.

Six Principle General Baptists-A denomination with Arminian theology which structured its church life on the six principles found in Hebrews 6:2. They refused to fellowship with other Christians who had not laid on hands after believer's baptism. One church migrated as a group to Sackville, New Brunswick, in 1763. It had lost visibility by the late 1770's.

United Baptist Convention of the Maritime Provinces-The union of the **Regular Baptist** associations in New Brunswick with the New Brunswick Free Baptist General Conference in 1905. The new United Baptist Association of New Brunswick was welcomed into the Baptist Convention of the Maritime Provinces resulting in the name change to United Baptist. The union was formed around a strong emphasis on local autonomy, cooperative mission, and a Basis of Union which was the New Hampshire Confession of Faith stripped of anything controversial. That same year the **New Brunswick Baptist Convention** dissolved in favour of the United Baptist union. In 1906 the Free Baptist Conference of Nova Scotia joined the United Baptist Convention. Due to the entry of Newfoundland churches into the convention, the name was changed to United Baptist Convention of the Atlantic Provinces in 1963. In 2001 the name was changed to Convention of Atlantic Baptist Churches.

United Baptist Convention of the Atlantic Provinces-See **United Baptist Convention of the Maritime Provinces**.

Central Canadian Baptist Christians



The history of Baptists in central Canada can be divided into conflict between Strict or Ultra Regular Baptists and Evangelical Baptists. The former sought to define church as the place where the word, ordinances (baptism and the Lord's supper), and discipline were properly maintained. Evangelicals defined the church as "the place that existed for the attraction of souls."

Amherstburg Baptist Association-See **Black Baptists**.

Association of Regular Baptist Churches (Canada)-See **Fellowship of Evangelical Baptist Churches in Canada**.

Baptist Convention of Ontario and Quebec-Cooperation in the **Baptist Union of Canada** convinced the Regular Baptist Missionary Convention of Ontario and **Baptist Missionary Convention East** of the advisability of forming one organization. Tensions between Evangelical and Ultra Regular Baptists had been dissolved by the interest in mission. In 1887 the eastern convention proposed union and in 1888 it was received into union with the western convention, which was the incorporated body. A new constitution was adopted uniting the two conventions, the **Regular Baptist Foreign Missionary Society of Ontario and Quebec**, and other societies in the Baptist Convention of Ontario and Quebec. In the twentieth century individual Disciple of Christ and Congregational Christian (New England Christian Connection) churches have joined the convention.

Baptist General Conference-See **Swedish Baptists**.

Baptist Missionary Convention East-In 1858 Baptists east of Kingston organized for missionary purposes. It maintained the open, evangelical position of the **Canada Baptist Union**.

Baptist Missionary Convention of Upper Canada-Organized in 1833 through the efforts of the Eastern, Western and Haldimand Baptist Associations, it lasted only until 1834. By 1836 the work of the society had been assumed by Board of the Missionary Society of the Eastern Association.

Baptist Union of Canada-Formed by an act of Dominion Parliament in 1879, it met for the first time in 1880. It was created in response to action by the two regional conventions in Ontario and Quebec. Quebec/Ontario cooperation was not achieved do to the conflicting legal natures of various organizations in Ontario and Quebec. In 1882 the Union met to reorganize calling all Regular Baptist churches within the Quebec/Ontario area to participate. Again the organizational attempt was not successful, causing it to suspend operation in 1885 in favour of the Dominion Board of Home Missions.

Baptistes Libéraux-A coalition of lower Canadian Protestants brought the Swiss Protestant, Henri Olivier, to Montreal in 1834. In 1835 he was baptized by immersion. In the same year he was joined, before his return to Europe, by Louis Roussy and Henriette Feller. They settled on *La Grande Linge*, a road in the Richelieu Valley. The latter two had received believer's baptism, but not by immersion. They represented a European tradition influenced by the Haldane Revival from Scotland that emphasized the absolute autonomy of the local church and its missionary nature. They stressed "Christian friendship with all who 'love the Lord Jesus Christ in sincerity'." When the Ottawa Baptist Association was formed Roussy was engaged as its missionary. The responsibility for the mission was transferred to the Canada Baptist Missionary Society at its formation. The non-immersion of the pair resulted in the breaking of the connection in 1839. From 1839 until 1845, the Grande Linge Mission was independent receiving a grant from the Foreign Evangelical Society, an American society consisting primarily of Presbyterians and Congregationalists. In 1845 the mission realigned with the Canada Baptist Missionary Society and the French mission of the society joined the Grande Linge Mission. Controversy over the lack of immersion of Roussy and Feller caused the withdrawal of the mission from the society in 1849, although both were immersed in 1848. The mission was reconstituted as the Evangelical Society of Grande Linge, affiliating with the American Baptist Home Missionary Society in 1850. In 1861 support from the American Society ended due to the Civil War. Controversy concerning the open communion policy of the Grande Linge Mission resulted in a schism in 1863 and the organization of the Regular Baptist Foreign Missionary Society of Canada, which drew support mostly from the Regular Baptist Missionary Convention of Canada West. The Baptist Missionary Convention East supported the Evangelical Society of Grande Linge. Grande Linge assumed the areas of work of the Regular Baptist French Canadian Missionary Society after its demise in 1868. In 1889 the society was re-incorporated as the Grande Linge Mission with representatives from all Canadian conventions. In 1970 it was reorganized as the *Union d'Eglises baptistes françaises au Canada*.

Black Baptists-Black Baptists came to Ontario as part of the "Underground Railway" in the years preceding the Civil War. The first Baptist congregation was organized by William Wilks in Amherstburg in 1818. It was reorganized as a Regular Baptist Church, the First Africa Baptist Church, in 1821. In 1825 the First Baptist Church of Toronto was founded. The Amherstburg Baptist Association was founded in 1841. In 1849 the association affiliated with the American Baptist Free Mission Society, an abolitionist group that separated from the American Baptist denomination in the United States in 1846. In 1851 this affiliation resulted in a division within the association and the formation of the Canadian Anti-Slavery

Baptist Convention. The two groups amalgamated under the title Amherstburg Antislavery Regular Baptist Association in 1857. In 1866 the name was changed to the Amherstburg Regular Baptist Association. In 1868 corresponding delegates were appointed to the Regular Baptist Missionary Convention of Ontario. In 1932 the association joined the **Baptist Convention of Ontario and Quebec**.

Brock and Talbot District Quarterly Meeting-See **Free Will Baptists**.

Canada Baptist Missionary Society-See **Particular Baptists**.

Canadian Southern Baptist Convention-See **Southern Baptists**.

Canada Baptist Union-Founded in Paris, Canada West, in 1843, it was modelled on the Baptist Union of Great Britain and Ireland and the Ottawa Association. Its strongest supporters were those associated with the Canada Baptist Missionary Society, although it had some support from part of the Johnstown Association. In 1847 neither the Grand River or Western Associations were represented at the annual meeting. The Ultra Regular Baptists would organize their own union, the **Regular Baptist Union of Canada**. The Canada Baptist Union reorganized in 1855, adopting at that time the "Doctrinal Basis" of the Evangelical Alliance. It functioned into the 1860's.

Clinton Conference-Around 1816 an annual meeting began of churches associated with the Shaftsbury and New York Baptist Associations. In 1816 the conference voted to create the Upper Canada Domestic Missionary Society, which had a short existence. In 1819 the Shaftsbury Association dismissed five churches to this conference and the Queenston (Niagara) Church also shifted its loyalty from the New York Association to the conference. From the conference the Eastern (1819), Western (1819), and Grand River Associations would be organized.

Disciples of Christ-See **Scotch Baptists**.

Eastern Association-See **Clinton Conference**.

Evangelical Society of Grande Linge-See **Baptistes Libéraux**.

Fellowship of Evangelical Baptist Churches in Canada-Fundamentalist and modernist tensions concerning the interpretation of scripture led to the participation of some Quebec/Ontario Baptists in the Baptist Bible Union, formed in 1922, with T. T. Shields of Toronto as President. Shields' agitation against McMaster University led to the expulsion of his and twelve other churches from the **Baptist Convention of Ontario and**

Quebec in 1927. Two organizations were formed as a result, the Union of Regular Baptist Churches of Ontario and Quebec in 1927 and the Fellowship of Independent Baptist Churches of Canada in 1931. After Shields left the Union of Regular Baptist Churches in 1950, the two groups moved to union in the Fellowship of Evangelical Baptist Churches in Canada in 1953. Shields' followers organized the Association of Regular Baptist Churches (Canada) in 1957. The Regular Baptist Missionary Fellowship in Alberta and the Convention of Regular Baptists Churches of British Columbia joined the Fellowship in 1963 and 1965 respectively. At least one Congregationalist Christian Church has joined in Ontario.

Fellowship of Independent Baptist Churches of Canada-See **Fellowship of Evangelical Baptist Churches in Canada.**

Free Baptist Yearly Meeting of Canada West-See **Freewill and Free Communion Yearly Meeting of Canada West.**

Free Communion Baptist Conference of Canada-See **Free Communion Baptists.**

Free Communion Baptists-An American denomination that developed in the "Burned-Over District," of western New York state. The first church was organized in Stephentown, New York in 1783 and a general meeting was organized by 1803. They practised open communion and defined the nature of the church in a missionary way. The conference held the power to ordain, but otherwise local churches were autonomous. In 1820 American immigrants invited a missionary from the Free Communion Baptists to the London area and eleven churches were founded and the Free Communion Baptist Conference of Canada was founded. (In 1841 the Free Communion and Free Will Baptist denominations on the United States united under the designation Free Baptist.) In Canada union negotiations took place with the Free Will Baptists in 1829. Formal union did not take place but a resolution to "assist each other... With the same freedom as though [they] were one denomination was adopted." Rapprochement with the Regular Baptists in the London area was attempted by some churches. Closed communion was adopted and the conference was renamed the London District Association. Union was not achieved and the association was dissolved. Some churches became **Regular Baptist**, while others became part of the Canada Baptist Missionary Society and the Canada Baptist Union. Others cooperated with the Free Will Baptists in the **Freewill and Free Communion Yearly Meeting of Canada West.**

Free Will Baptists-Free Will Baptist missionaries visited Lower Canada in 1802 at the invitation of American immigrants. The first churches were organized at Stanstead and Hatley in 1802. They and other churches that

were organized joined the Wheelock Quarterly Meeting. In 1828 an indigenous organization, the Stanstead Quarterly Meeting was founded. The Hatley and St. Francis Quarterly Meetings were formed from it but in 1861 they reunited with it to form the Union Quarterly Meeting. Other Quebec churches belonged to the Enosborough Quarterly Meeting. The Union Quarterly Meeting was renamed the Stanstead Quarterly Meeting after 1877. The churches declined throughout the century. By 1911 only one very weak church survived as a member of the Wheelock (Vermont) Free Baptist Association. An indigenous revival among American immigrants in Upper Canada resulted in the ordination in 1821 of Andrew Banghart by the Bethany (New York) Quarterly Meeting. In 1834 the Upper Canada Quarterly Meeting, renamed the London Quarterly Meeting the next year, was organized. The Brock and Talbot District Quarterly Meeting was founded in 1846 and the Oxford Quarterly Meeting in 1855. The last three Quarterly meetings cooperated in founding the **Freewill and Free Communion Yearly Meeting of Canada West** in 1846.

Freewill and Free Communion Yearly Meeting of Canada West-Founded in 1846 by remnant of the London District Baptist Association and the London, Brock and Talbot District, and Oxford Freewill Baptist Quarterly Meetings. Renamed the Free Baptist Yearly Meeting of Canada West in 1865 and Ontario Yearly Meeting in 1873. In 1880 the Quarterly Meetings were dissolved and the Ontario Association was organized. It eventually collapsed and by 1902 four churches existed independently. Two of which may have survived into the late twentieth century.

German Baptists-The American Baptist Home Missionary Society had supported a missionary among German immigrants in Kitchener in 1854. The first church had been organized in 1851. A Conference of German Baptist Churches in Canada was organized in 1868. German Baptist churches aligned with regional associations and with the international North American German Baptist General Conference until 1920, when they withdrew from the former to affiliate with the latter only. Due to the shift to English as the language of worship the conference was renamed the North American Baptist General Conference in 1942. (Later the "General" was dropped.)

Grand River Association-See **Clinton Conference**.

Grande Linge Mission-See **Baptistes Libéraux**.

Haldimand Association-See **Thurlow Association**.

Hatley Quarterly Meeting-See **Free Will Baptists**.

Johnstown Association-See **Thurlow Association**.

London District Association-See **Free Communion Baptists**.

Manitoba Mission Committee-This was an autonomous committee appointed from Regular Baptists within the sphere of the Regular Baptist Missionary Convention of Ontario in 1871. They appointed a missionary to Manitoba in 1872. In 1880 the committee was dissolved by the **Baptist Union of Canada**.

North American Baptist Conference-See **German Baptists**.

Ontario Association-See **Freewill and Free Communion Yearly Meeting of Canada West**.

Ontario Yearly Meeting-See **Freewill and Free Communion Yearly Meeting of Canada West**.

Oxford Quarterly Meeting-See **Free Will Baptists**.

Particular Baptists-Scottish and English Particular Baptists were among the immigrants from Great Britain to the Ottawa Valley after the war of 1812-1814. British Particular Baptists had been influenced by the Evangelical Calvinism that developed after the Evangelical Revivals, stressing the missionary nature of the church. Scottish Particular Baptist ministers arrived in the area in mid 1830's and as a result the Ottawa Association, modelled on the Baptist Union of Great Britain and Ireland, was organized in 1836 consisting mainly of former **Scotch Baptist** churches. Also in 1836 these churches were supported by the organization of the Baptist Canadian Missionary Society (after 1843 part of the Baptist Missionary Society) in Great Britain. An auxiliary, the Canada Baptist Missionary Society was formed as well. An auxiliary of the latter was formed in the London district in 1840 by **Free Communion Baptists**. The major projects of this organization were Montreal Baptist College and evangelism of French Canadians. Conflict concerning its openness to other denominations forced its dissolution in 1849.

Regular Baptist French Canadian Missionary Society-See **Baptistes Libéraux**.

Regular Baptist Foreign Missionary Society-A reorganization in 1870 of the Canada Auxiliary of the American Baptist Missionary Union, which had been founded in 1867. In 1873 an independent mission was established in Cocanada, India. Supporters of both the Regular Baptist Missionary Convention of Ontario and the Baptist Missionary Convention East supported the society.

Regular Baptist Missionary Society-See **Regular Baptist Union of Canada.**

Regular Baptist Home Missionary Society of Ontario-See **Regular Baptist Union of Canada.**

Regular Baptist Union of Canada-Rejecting the openness of the **Baptist Union of Canada** to other denominations, the Western, Grand River, Haldimand, Johnstown, and Eastern Associations met in 1848 to organize a "Union of Strict Communion Baptists of Canada." It struggled to exist and in 1851 a parallel organization to the associations, the Regular Baptist Missionary Society was organized. It established relationships with American Baptist societies. In 1854 it was renamed the Baptist Convention of Canada. When the **Baptist Missionary Convention East** was organized in 1858, it was renamed the Baptist Missionary Convention of Canada West (of Ontario after 1867). In 1885, to facilitate union between the two conventions, it was renamed the Regular Baptist Home Missionary Society of Ontario.

Regular Baptists-American Ultra Regular Baptists migrated to Upper and Lower Canada early in the American Revolution and following the cessation of hostilities in 1783. They were both loyalists and late loyalists. A church was organized at Beamsville on the Niagara Peninsula by 1789. Other early churches were founded at Steventown, Thurlow and Caldwell's Manor in Lower Canada. These churches were visited by missionaries from Massachusetts Baptist Home Missionary Society, the Woodstock Baptist Missionary Society, the New York Baptist Missionary Society, the Hamilton Baptist Missionary Society, and the Shaftsbury Baptist Association. They were organized as Regular Baptist congregations in 1807, 1903, 1796 and 1794 respectively. Their polity differed from that of New England Regular Baptists, who had been influenced by the Evangelical Calvinism of the Separate Baptists who had joined them. Ultra Regular Baptists emphasized the authority of churches and associations to maintain strict definition of word, ordinance and discipline. Confessions of faith played an important part in church life.

Scotch Baptists-An indigenous denomination in Scotland that had founded their first church in 1765. They were distinguished from Scottish **Particular Baptists**, who were known as "English Baptists." They stressed as ordinances: the plurality of elders (i.e. ministers), weekly celebration of the Lord's supper, closed communion, prayer and exhortation from the entire congregation, contribution for the poor, the celebration of love feasts. Other practices were the kiss of charity, the washing of feet, and submission to the civil power. Marriage was only permitted to other Christians. Most the Scotch Baptists in Ontario and Quebec became Disciples of Christ but

in the Ottawa Valley many of their adherents became Particular Baptist under the influence of Scottish "English" Baptist ministers. An Irish variant in Ontario were known as the Sinclair Baptists, after their leading minister.

Southern Baptists-Individual churches had affiliated with the associations of the Baptist State Convention of Michigan, a regional convention of the Southern Baptist Convention in the 1970's, but they died out or affiliated with the **Fellowship of Evangelical Baptist Churches in Canada**. In 1979 an Ohio Southern Baptist Church sponsored a chapel in the Burlington, Ontario, region beginning renewed interest of Southern Baptists in Central Canada. Chapels and churches are sponsored by churches from Michigan and Ohio and French congregations have been formed in the Montreal region among Haitian refugees. Central Canadian Southern Baptists cooperated with western Southern Baptists in the formation of the Canadian Southern Baptist Convention in 1985.

Stanstead Quarterly Meeting-See **Free Will Baptists**.

Strict Baptists-Regular Baptists were supported in their church polity by British Baptists who identified themselves as Strict Baptists. They opposed the open policy of Baptists associated with the Baptist Union of Great Britain and Ireland concerning association with non-Baptists, which had developed under the influence of the Evangelical Revivals. Like Ultra Regular Baptists, they emphasized the authority of churches and associations to maintain strict definition of word, ordinance and discipline. They included both English and Welsh immigrants.

Swedish Baptists-Swedish Baptist churches were formed in Northern Ontario as a result of immigration. They practised dual affiliation with regional associations and the Swedish Baptist General Conference of America which was organized in 1879. A regional Central Canadian Conference was organized in 1907. In 1948 dual affiliation was ended. In 1945 Swedish was dropped from the conference name. In 1985 the Canadian churches organized the Baptist General Conference of Canada.

Thurlow Association-Organized in 1804 with three churches. The War of 1812-1814 disrupted associational life and it was reorganized as the Haldimand Association in 1819. In 1827 the churches to the east of Kingston were organized as the Johnstown Association.

Union of Regular Baptist churches of Ontario and Quebec-See **Fellowship of Evangelical Baptist Churches in Canada**.

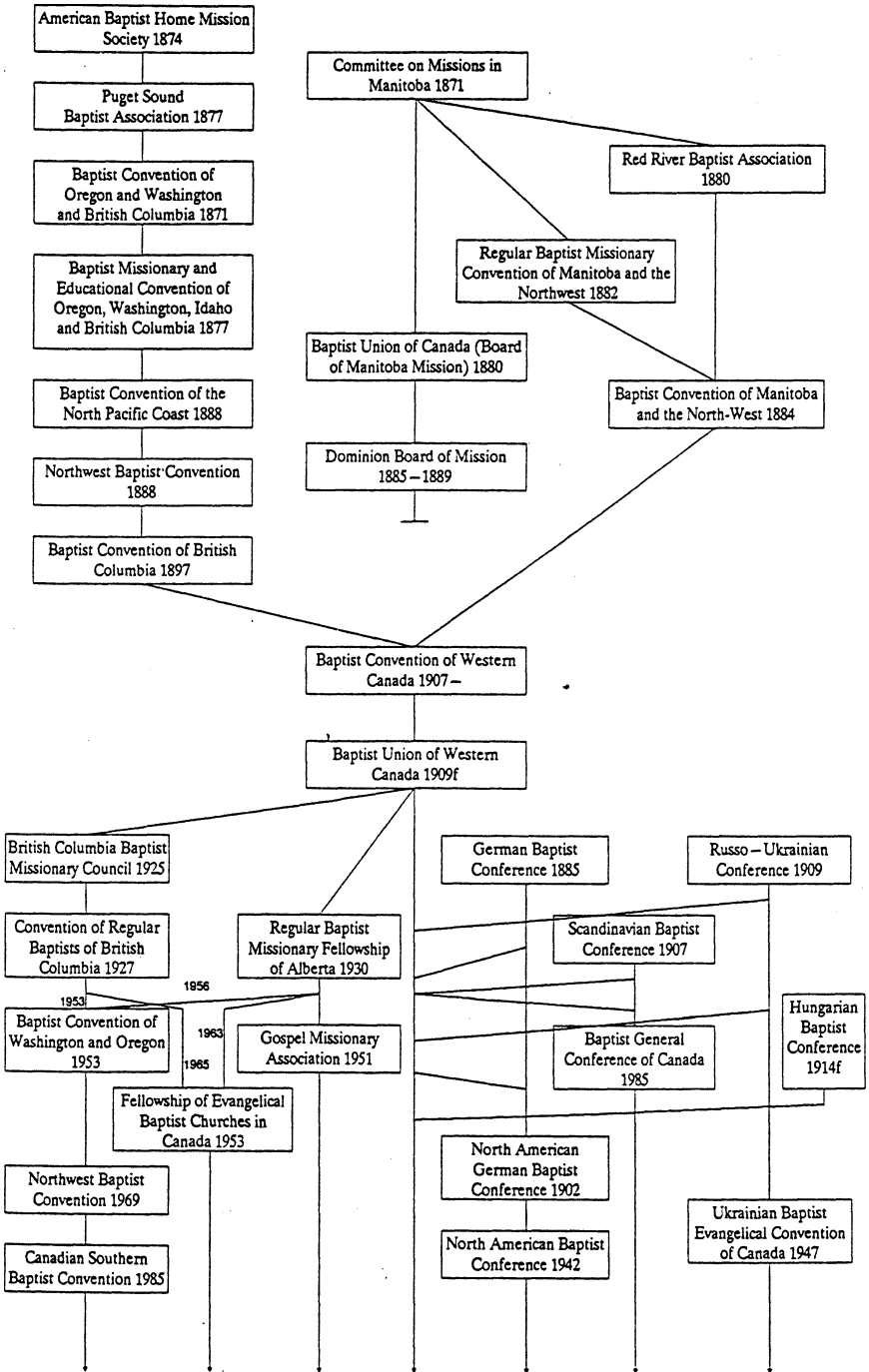
Union Quarterly Meeting-See **Free Will Baptists**.

Upper Canada Baptist Missionary Society-In 1836 the Western and Eastern Associations cooperated in the formation of the an auxiliary society to the American Baptist Home Missionary Society. The latter society supported seven missionaries in Upper Canada.

Upper Canada Domestic Missionary Society-See **Clinton Conference**.

Western Association-See **Clinton Conference**.

Western Canadian Baptist Christians



By the time the Canadian West was opened after confederation, Baptists were dominated by the missionary impulse. The Christianization of the West was one of the dominant themes that contributed to Canadian Church unity.

American Baptist Home Mission Society-Organized in New York City in 1832, this society had as its purpose the winning of "North America for Christ." One of its foci of interest was the Pacific Northwest, including British Columbia. One of the early associations which was a product of the Society's efforts and which looked to it for support was the Puget Sound Baptist Association.

Baptist Convention of British Columbia-See **Puget Sound Baptist Association**.

Baptist Convention of Manitoba and the North-West-See **Committee on Missions in Manitoba**.

Baptist Convention of Oregon and Washington-See **Canadian Southern Baptist Convention**.

Baptist Convention of Oregon, Washington and British Columbia-See **Puget Sound Baptist Association**.

Baptist Convention of the North Pacific Coast-See **Puget Sound Baptist Association**.

Baptist Convention of Western Canada-In 1906 and 1907 the Baptist Convention of British Columbia and the Baptist Convention of Manitoba and the North-West established a joint Superintendency of Home Missions. In 1907 the two conventions united as the Baptist Convention of Western Canada. In 1909 it was reorganized as the Baptist Union of Western Canada composed of four provincial conventions. In 1968 the Union was reorganized into four areas, roughly corresponding to the provincial boundaries.

Baptist Missionary and Educational Convention of Oregon, Washington, Idaho and British Columbia-See **Puget Sound Baptist Association**.

Baptist General Conference of Canada-See **Scandinavian Baptist Conference**.

Baptist Union of Canada (Board of Manitoba Missions)-See **Committee on Missions in Manitoba**.

Baptist Union of Western Canada-See **Baptist Convention of Western Canada**.

British Columbia Baptist Missionary Council-See **Fellowship of Evangelical Baptist Churches in Canada.**

Canadian Southern Baptist Convention-In 1953 a group of churches within the Convention of Regular Baptists in British Columbia began dually affiliating with the Baptist Convention of Oregon and Washington, a Southern Baptist Convention. Criticism of the move caused the churches to withdraw from the British Columbia convention in 1955. Churches from the Regular Baptists Missionary Fellowship in Alberta began dually affiliating after 1956, leaving the organization in 1959. Churches that joined the Southern Baptists adopted Landmarkism, a strict Baptist position. The affiliations caused tensions with churches belonging to the Canadian Baptist Federation that remain fully unresolved to this day (they also reflect tensions within the Southern Baptist Convention). In 1963 the Canadian Southern Baptist Conference was organized as part of the Baptist Convention of Oregon and Washington, renamed the Northwest Baptist Convention in 1969. The Central Canadian Southern Baptists cooperated with western Southern Baptists in the formation of the Canadian Convention of Southern Baptists in 1985.

Committee on Missions in Manitoba-This was an autonomous committee appointed from Regular Baptists within the sphere of the Regular Baptist Missionary Convention of Ontario in 1871. They appointed a missionary to Manitoba in 1872. In 1880 the committee was dissolved by the Baptist Union of Canada, which assigned western missions to a Board of Manitoba Missions. Western Canadian Baptists rejected the attempt of Central Canadian Baptists to appoint a Board for them and in 1880 organized the Red River Baptist Association and in 1882 the Regular Baptist Missionary Convention of Manitoba and the Northwest. The two groups merged to form the Baptist Convention of Manitoba and the North-West in 1884. To assist the latter convention the Baptist Union of Canada became inactive and a Dominion Board of Home Missions was organized in 1885 to work in western Canada, including British Columbia. The Baptist Convention of Manitoba and the North-West withdrew from the Board in 1888 and as result the board was dissolved in 1889.

Convention of Regular Baptists of British Columbia-See **Fellowship of Evangelical Baptist Churches in Canada.**

Dominion Board of Missions-See **Committee on Missions in Manitoba.**

Fellowship of Evangelical Baptist Churches in Canada-Fundamentalist and modernist tensions concerning the interpretation of scripture and the curriculum at Brandon University led to the organization of the Regular Baptist Missionary Council in 1925 within the Baptist Convention of

British Columbia. When the regional convention within the Baptist Union of Western Canada, the Convention of Baptist churches of British Columbia, incorporated in 1927 in order to discipline the dissidents, they withdrew and formed the Convention of Regular Baptist Churches of British Columbia. In Alberta William Aberhart led the Westbourne Baptist Church in Calgary out of the Baptist Union of Western Canada in 1927. He received support from others, but in 1930, due to Aberhart's dispensationalism, other Baptists split from him and organized the Regular Baptist Missionary Fellowship of Alberta. (Aberhart's followers organized the Gospel Missionary Association in 1951.) The Regular Baptist Missionary Fellowship in Alberta and the Convention of Regular Baptist Churches of British Columbia joined the Fellowship in 1963 and 1965 respectively.

German Baptist Conference-Work among German Baptists in western Canada began in 1885. German Baptist churches dually aligned with regional conventions and with the international North American German Baptist General Conference. In 1902 the Northern Conference of the German Baptist General Conference of North America was organized. In 1920 when they withdrew from the Canadian conventions to affiliate with the latter only. Due to the shift to English as the language of worship the conference was renamed the North American Baptist General Conference in 1942. (Later the "General" was dropped.)

Gospel Missionary Association-See **Fellowship of Evangelical Baptist Churches in Canada.**

Hungarian Baptist Conference-The first Baptist church was organized among Hungarian immigrants in 1914. In 1922 a Hungarian Baptist Conference was held. As English became the language of the churches they integrated into the Baptist Union of Western Canada.

North American Baptist Conference-See **German Baptist Conference.**

North American German Baptist Conference-See **German Baptist Conference.**

Northwest Baptist Convention-See **Puget Sound Baptist Association** or **Canadian Southern Baptist Convention.**

Puget Sound Baptist Association-The first Baptist settled in British Columbia in 1862 and the first church was begun in Victoria in 1874, a product of **American Baptist Home Missionary Society** activity. The church was organized a "regular Baptist Church" in 1876 and affiliated with that society in 1878. Churches formed in British Columbia joined the Puget Sound Association (1871) beginning in 1877. The Puget Sound Association

withdrew in 1875 from the Baptist Convention of Oregon, Washington and British Columbia and the convention became defunct. In 1877 the convention was reorganized as the Baptist Missionary and Educational Convention of Oregon, Washington, Idaho and British Columbia. In 1878 the name of the convention was changed to the Baptist Convention of the North Pacific Coast. In 1880 a cooperative relationship was established with the **American Baptist Home Missionary Society**. Tensions over society methods and advocacy of "Landmarkism," concern for strict Baptist beliefs, caused the dissolution of the convention in 1886. In 1888 the Puget Sound Association was reorganized to form the Northwest Baptist Convention. In 1896 the British Columbia Baptist Church Extension Society was organized and in 1897, after the **American Baptist Home Missionary Society** withdrew support of the Canadian churches, the Baptist Convention of British Columbia was founded.

Red River Baptist Association-See **Committee on Missions in Manitoba**.

Regular Baptist Missionary Convention of Manitoba and the Northwest-See **Committee on Missions in Manitoba**.

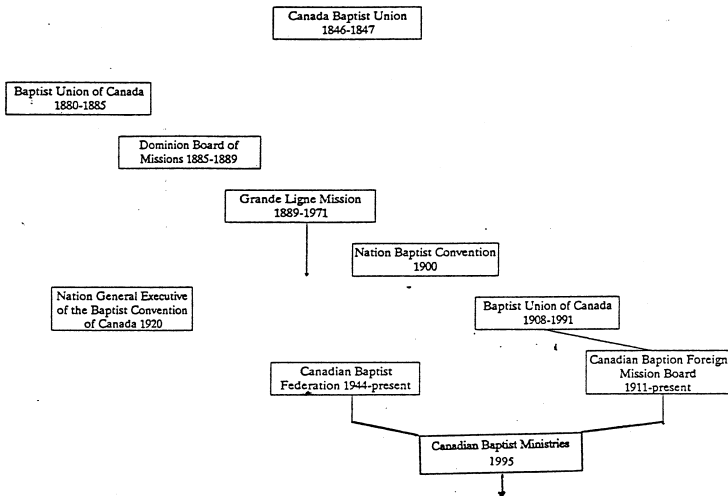
Regular Baptist Missionary Fellowship of Alberta-See **Fellowship of Evangelical Baptist Churches in Canada**.

Russo-Ukrainian Conference-The first Ukrainian Baptist Church was organized in 1904. The Russo-Ukrainian Conference began meeting in 1909 as a part of the Baptist Union of western Canada. In 1947 division over affiliation with the Ukrainian Protestant Missionary Society of North and South America led to division of the Ukrainian churches between the English-speaking associations of the Union and the Ukrainian Baptist Evangelical Convention of Canada. By 1970 rapprochement was taking place between the Union and the Ukrainian Convention.

Scandinavian Baptist Conference-Swedish Baptists were settling in Western Canada by 1886. The first Scandinavian Baptist Church was organized in Winnipeg in 1897. Two conferences were organized by 1907, the Swedish Central Conference for Manitoba, Saskatchewan and Northern Ontario and the Alberta Swedish Conference for Alberta and British Columbia. The churches also included Norwegians, Danes and Icelanders. They were dually affiliated with the Baptist Union of Western Canada and the Swedish Baptist General Conference of America which was organized in 1879. In 1948 the Central Conference ended the dual affiliation and in 1949 the Alberta Conference followed suit. In 1945 Swedish was dropped from the conference name. In 1985 the Canadian churches organized the separate Baptist General Conference of Canada.

Ukrainian Baptist Evangelical Convention of Canada-See **Russo-Ukrainian Conference.**

National Organization



Canada Baptist Union-Founded in Paris, Canada West, in 1843 and was modelled on the Baptist Union of Great Britain and Ireland and the Ottawa Association. In 1846 it included among its goals the establishment of international and intercolonial relationships. In 1847 the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island replied to the overture by declaring that the "Union of the Baptists in the British Provinces is now established." An organization never functioned due to the tensions that developed between the Canada Baptist Union and the Regular Baptist Union of Canada.

Baptist Union of Canada-Formed by an act of Dominion Parliament in 1879 and met for the first time in 1880. Created in response to action by the two regional conventions in Ontario and Quebec, one its goals was the creation of a national home mission convention. The Maritime convention was confused about the nature of the Baptist Union and was preoccupied with regional problems. In 1882 the Union met to reorganize, again attempting to form a national organizational. Agreement could only be reached on mission to the Canadian west and the Union suspended operation in 1885 in favour of the Dominion Board of Home Missions.

Baptist Union of Canada-At the instigation of the Maritime Convention, which was responding to a request from missionaries in India for national cooperation in Foreign Mission work, a joint committee on cooperation was appointed by the four conventions and the Grande Linge Mission in 1906. A constitution was drafted and the first meeting of the body took place in 1908 to discuss formal organization. An anticipated founding assembly scheduled for 1909 did not take place when the Baptist Convention of Ontario and Quebec only approved unity in foreign mission work. As a result union negotiations began between the Foreign Mission Board of the Maritime and Central Canadian conventions. In 1911 the Canadian Baptist Foreign Mission Board, later Canadian Baptist Overseas Mission Board, now Canadian Baptist International Ministries, was incorporated. The organizational meeting took place in 1912. In 1993 plans were ratified for union with the Canadian Baptist Federation in 1995 as Canadian Baptist Ministries.

Canadian Baptist Federation-Both the Baptist Union of Western Canada (1939) and the Baptist Convention of Ontario and Quebec (1943) issued calls for the creation of a national organizational. Negotiations were conducted by mail with the result that the Baptist Federation of Canada, now Canadian Baptist Federation, was created in 1944; a federation of the conventions and unions. In 1993 plans were ratified for union with Canadian Baptist International Ministries in 1995 as Canadian Baptist Ministries.

Canadian Baptist Foreign Mission Board-See second **Baptist Union of Canada**.

Dominion Board of Missions-In 1885 the Baptist Union of Canada became inactive and a Dominion Board of Home Missions was organized in 1885 to work in western Canada. The Baptist Convention of Manitoba and the North-West withdrew from the Board in 1888 and as result the board was dissolved in 1889.

Grande Linge Mission-In 1889 the Evangelical Society of Grande Linge was re-incorporated as the Grande Linge Mission with representatives from all Canadian conventions. It expanded its area of service to include the Canadian West and the Maritimes. In 1970 it was reorganized as the *Union d'Eglises baptistes françaises au Canada*.

National Baptist Convention-The first National Baptist Convention met in Winnipeg in 1900. Plans were made for the convention to meet every four years, but the executive did not function and no action was taken.

National General Executive of the Baptist Conventions of Canada-Formed in 1920, it advocated national organizational cooperation. Its "Memorial" was rejected by the Maritime Convention due to the influence of the Maritime Rights movement and resentment against the 1909 decision of the Central Canadian convention about the Baptist Union of Canada.

This is the fourth edition of *Canadian Baptist Christians*.
It remains a work in progress.

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