

A brief History of the

WINNIPEG ASSEMBLY

of

CHRISTIANS

Gathering unto in the Name of
the Lord Jesus Christ

Winnipeg, Manitoba
October 31, 2007

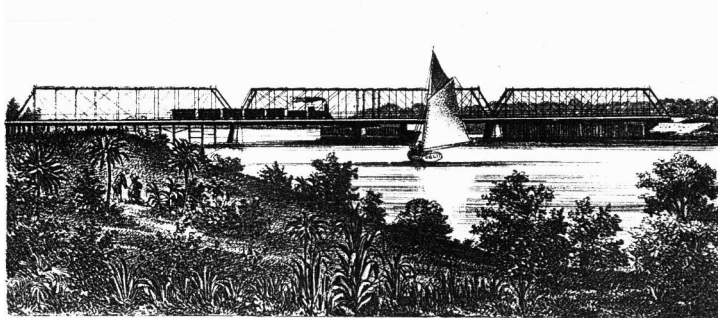


*This picture was taken in October, 2001
following the installation of a new roof. The
work being done by brethren in the assembly.*

FIRST WINNIPEG ASSEMBLY

Christian assemblies are not by any means of recent origin, but are a continuation of the apostolic pattern of Acts 2. Through persecution and other causes the practice of meeting in the Lord's name had for a long time been almost discontinued, but was revived in the 1820's, and assemblies started simultaneously in England, Scotland, Ireland, Europe and America. After the Dark Ages, the blessed hope of the Lord's coming for the Church was revived (Matthew 25:6).

When we look at the history of the West End Gospel Hall, we read of individuals that sought to keep the principles of the word of God before them. It is fairly clear that the first assembly, established upon New Testament principles, in Winnipeg began about 1882. Notices appearing in Words in Season indicate the assembly was in existence in 1882.



Since its earliest days the believers have been exercised to carry out the scriptural teachings and privileges of gathering together to remember the Lord Jesus Christ in His appointed way. Mr. John McLeod, a native of Scotland, who was a member of those early gatherings, would describe how the assembly first met for the breaking of bread in the shade of the bushes on the banks of the Red River, near the Louise Bridge. This they did for several weeks until they were able to move into a rented second story room on Main Street. When we think of those early believers meeting on the banks of the Red River, our minds go to Acts 16:13. There we read of how Paul, Silas and Timothy "went out of the city by a riverside, where prayer was wont to be made".

The earliest records of the assembly date back to 1897. In that year, the offerings for the year totaled \$312 - a considerable amount in those days. From the very earliest times of the assembly, there was an exercise about foreign missions and famine relief; and also for the local needy, there being no old-age pension or social welfare help.

In those early days of the assembly, families were bigger, and a good workman earned 25 cents per hour. The offerings for those early years were small in comparison to today's standards.

The following is an illustration of the total offerings received by the assembly for the years shown;

1898 - \$290.35

1899 - \$346.03

1900 - \$478.85

The early Halls were "illuminated" with coal oil lamps, but the power of the gospel and the joy of the Spirit were no less in evidence than they are today.

GOSPEL WORK

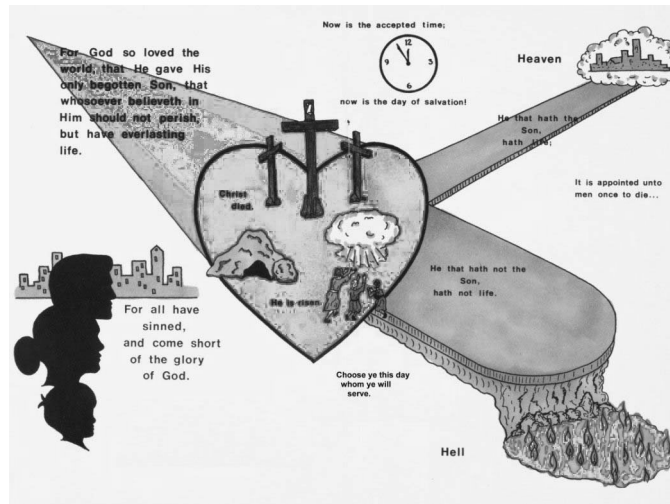
The spread of the gospel of Jesus Christ was an important aspect of the assembly right from the very beginning. In 1870, Donald Munro came to North America and began pioneer gospel work in the eastern United States and Canada. In the next few years he was joined by others, some of whom he had worked with in Scotland. These included John Gill, who

worked mainly in the Boston area, Donald Ross, John Smith, John Rae and other brethren. It was John Rae who came west in 1884, to begin pioneer gospel work in Manitoba and Saskatchewan. He was soon joined by John Smith, Robert Dickson, Robert Telfer, Charles Willoughby, Oliver Fish and C.W. Chawner. John Rae made his home in Portage la Prairie, Robert Dickson and C.W. Chawner made their homes in Winnipeg. Although Robert Telfer made his home in Chicago, he made frequent trips to Winnipeg. Oliver Fish made his home in Brandon. John Smith laboured much in Saskatchewan. And Charles Willoughby made his home in Edmonton. From these centres the Lord directed their paths in the spread of the gospel.

Right from the beginning, the Winnipeg Assembly has had a great interest in gospel outreach. Open air meetings have been held in various areas of the city, such Transcona, Central Park, on Logan Ave, in the north end of the city, Stonewall and in the town of Selkirk.

For a number of years, a Tract Band would meet on the first Saturday of each month during the winter, to mail out gospel literature. This was another way of reaching out with the gospel to the world around. Those attending the tract band meetings would enjoy a time of singing, prayer, addressing envelopes, and fellowship. The tract band started in the homes of the Knowles and Stewarts about 1943. Later it moved to the Hall and continued until 1970. In the beginning it cost 2c to mail out tracts.

Over the years the Winnipeg assembly has been blessed with series of gospel meetings in which the Lord has blessed with the encouragement of the Lord's people, and the salvation of precious souls. In the last number of years different charts have been used to focus the people's attention on the message of the gospel.



In January of 1922, the brethren from the Winnipeg assembly began a gospel effort in St. Andrews. Then in March of the same year, 1922, an interesting work was carried on by Winnipeg brethren at Gonar, near St. Andrews. The Lord gave blessing in the Sunday School and Gospel meetings. A number professed to be saved, all belonging to the Greek Catholics, and these were tested, one having had her Bible burned.

This is only a partial list of some of the gospel series for which we can offer thanksgiving to our most gracious Lord.

May	1919	Robert J. Dickson
February	1920	C.H. Willoughby
March	1921	C.H. Willoughby (West End Hall)
May	1921	R. Gratias (Bon Accord Hall)
April	1922	R.J. Dickson, using "Two Roads" chart

November	1924	Robert Telfer
June	1927	Mr. Bunting
January	1928	Mr. McKelvie and Willie Bunting
October	1928	Mr. McGeachy and Robert Telfer
May	1929	R.J. Dickson and C.H. Willoughby
April	1930	Sydney Saword
March	1931	Robert McCracken
October	1933	W. Williams and E. Fairfield
December	1933	R. McCracken
June	1937	Sydney Saword
November	1937	David R. Scott
June	1938	Herb Harris & A. Joyce
June	1944	John McCracken & Alex Wilson
April	1945	Sam Hamilton
March	1949	George McKinley
April	1951	Frank Knox
April	1954	Jim Ronald & Robert Boyle
June	1956	W. Warke & R. Boyle
October	1958	H. McCready & Theodore Williams
January	1961	Fred Holder & Frank Pearcey
April	1962	Sydney Maxwell & Jim Ronald
February	1964	Alex Wilson & Edward Jaminson

October	1968	Harold Paisley
November	1969	Harold Paisley
January	1972	Dick Robertson & Jim Webb
April	1975	Sydney Maxwell & Norman Crawford
April	1978	Eric McCullough & Bill Bingham
April	1981	Sam Patton and Bill Metcalfe
October	1983	Jack Noble and John Norris
November	1985	Dave Richards & Dick Robertson
October	1986	Jack Nesbitt & Jack Gould
May	1990	Jack Nesbitt & Allan Christopherson
October	1990	Allan Christopherson & Jack Gould
May	1993	Jack Nesbitt & Ross Vanstone
October	1995	Jack Gould & local brethren
March	1996	Jack Gould & local brethren
December	1996	Jack Gould & Al Christopherson
May	1997	Al Christopherson & Lorne Langfeld
October	1999	Jack Gould & Peter Smith
October	2000	Roy Weber and Al Christopherson
September	2002	Gordon Williams
September	2003	Gordon Williams
October	2004	Dan Shutt and Robert Thomson

A GOSPEL TENT

In 1930 the assembly purchased a tent to enable the different brethren to reach out with the gospel to areas where there was not a gospel hall. Beginning in the summer of 1930, the new Winnipeg tent was pitched. And for the next 27 years the tent was used in various locations to spread the news of Jesus Christ as the sacrifice of sin. Tent meeting locations were:

- 1930 Gonar, Russell Ronald & Fred Watson, for four weeks
- 1930 Lockport, Russell Ronald & Fred Watson, some
professed to be saved.
- 1931 Pine Creek, Robert McCracken & Herbert Harris for
thirteen weeks in the Mayfield district (Pine Creek) with
many professing salvation in Christ. Twenty-two of
these new believers were baptized and an assembly
was established there the following year.
- 1932 Pine Creek, Robert McCracken & Herbert Harris.
Several were saved. Six were baptized. (The Gospel
Hall that was built in Pine Creek area was later moved
to the town of Austin, Manitoba.)
- 1934 Pine Creek, Robert McCracken & Robert Curry. A
number were saved and seven were baptized.
- 1936 St. Peter's, Winnipeg brethren laboured in the gospel.
Sydney Saword helped in some of the meetings.
About 25 professed salvation. St. Peter's was an
Indian settlement on the edge of Netley Marsh, just
above the town of Selkirk where the Red River turns
east.
- 1937 St. Peter's, Winnipeg brethren labouring in the word.
Several professed salvation.
- 1938 Highlands, Alex Wilson preached the gospel with the
help of Winnipeg brethren. Highlands is 27 miles from
Winnipeg.
- 1939 Garson, Alex Wilson & R.W. McCracken Jr. There
was much opposition. Those opposed to the gospel
were going to throw the tent into the quarry. Mr.
McCracken received a black eye in the scuffle.
Several professed salvation.
- 1940 Ashfield, Alex Wilson preached the gospel with the
help of local brethren. Two professed salvation.

1946 Austin, John Gray & Wallace Cudmore
1947 Minitonas, Jim Ronald & Alex Wilson
1947 Portage & Poplar Point, John Gray
1948 Maidstone, Jim Ronald & John Gray
1950 Melfort, John Gray
1950 Minitonas, Prince Albert & Carevale, John Gray &
Sydney Maxwell, (Carevale is near Carnduff, Sask.)
1957 Turtleford, Sask. Sydney Maxwell & John Gray

WINNIPEG CONFERENCES

Once people were saved and brought into assembly fellowship it became important to foster spiritual growth. As one means of fostering spiritual growth the assembly held annual conferences. The Winnipeg Assembly held its first conference in May of 1897. The assembly had the joy of gathering together with other believers to hear the word of God ministered by those whom the Lord sent to minister. The conferences afforded the believers the opportunity to enjoy Christian fellowship. And the enjoyment of that fellowship and communion became an important aspect of assembly life.

John Hull had this to say about the ministry at the conferences. The Scriptures were opened up at these gatherings of believers down the years, but "still it flows as fresh as ever", and we trust that the benefit of these meetings will be evident and permanent. We believe that the ministry over the years has been instructive and seasonable with local and visiting brethren taking part.

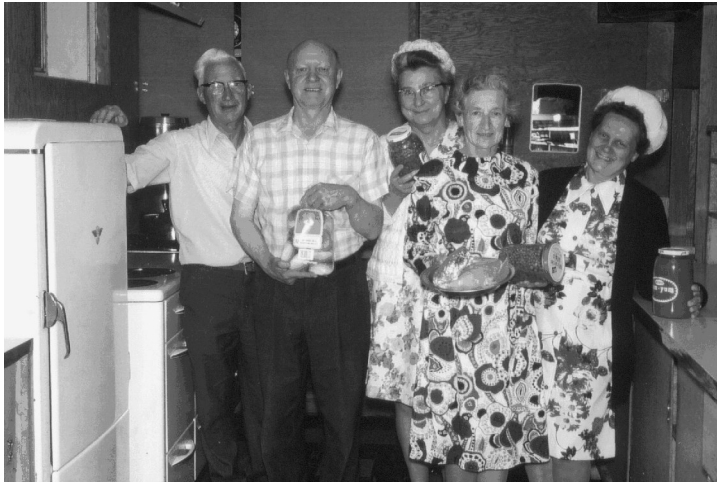
Earlier conferences were held three times a year. The believers would gather for the conferences on Good Friday, on a Saturday and Sunday at the end of May or early June, and on Thanksgiving Day. The Good Friday Conference and the June Conferences were later combined and a conference was held on the last week-end in April. The Thanksgiving Conference is no longer held. For several years a Labour Day week-end conference for missionaries and personal workers was held.

Many of the early conferences were held in the Scott Memorial Hall on the corner of Princess Street and Rupert Street. Over the years these times of spiritual blessing and encouragement have been held in various locations, such as;

Hutchins Hall	1902
Foresters Hall	1903
Fairbairn Hall	1904
Y.M.C.A.	1906
Gospel Hall	Bon Accord Building
Norman Hall	1930 -1932
West End Gospel Hall	1933 - 1978
John M. King School	1978 - 1989
Mennonite Brethren Collegiate	1990 - 1999
Westwood Community Church	2000 - 2005

The Winnipeg Conference, in 1903 was held in the Foresters Hall. Ministry was given by brethren, Rae, Matthews, Telfer, Dickson and Monkman.

Conference kitchen staff in the 1940's was - Mrs Ellen Vanstone, Mrs Cornes, Mrs W.D. Stewart, Mrs John Hull, with Mr Sam Vanstone at the helm. In 1954, there was a new kitchen staff with Leslie and Muriel Knight in charge. They were helped by Mrs Doris Knowles, Daryl Smith, Joyce MacFarlane, Verna Hull, Bob Hull and Alan Ritchie. In about 1956, the Knights moved and the kitchen staff included; Victor and Helen Goertzen, Janet Stewart, George and Mary Ellen Hockley, Bill and Doris Knowles, Hal Parker, Bob Hull and Alan Ritchie. On one memorable occasion, Bob Hull and Alan Ritchie were asked to drain the potatoes and by accident got the wrong pot and emptied all the tea water!!



The following is a sample of the menus prepared for some of the conferences held over the years. These menus varied little from year to year. For the earlier conferences the food was placed on the tables for the visitors to help themselves, but the meals for the conferences are now served cafeteria style.

GOOD FRIDAY April 19th, 1957 MENU

DINNER: roast beef, mashed potatoes, peas,
 gravy, tomato juice, pie, tea

SUPPER: ham, potato salad, cabbage &
 carrot salad, assorted green vegetables,
 fruit, cake, tea

PURCHASES

beef 21 lbs	12.39	ham	14 lbs
potatoes 70 lbs	1.40	12 green onions	.60
6 doz. eggs	2.94	2 miracle whip	1.74
1 gal. pickles	2.50	1 celery heart	.29
6 radishes	.75	6 cucumbers	.60
14 bread (white)	1.41	7 bread (brown)	.71
10 quarts milk	2.00	1 cereal cream	.21
5 lbs sugar	.70	2 lbs tea	2.70
5 lbs butter	3.20	8 lettuce	1.50
8 cabbage	1.60	6 tomatoes	1.74
4 carrots	.60	1 salt	.16
1 Cheer (soap)	.41	8 tins peaches	3.12

8 tins pears	3.92	12 tins cherries	3.20
8 tins fruit cocktail	3.76	3 tins tomato juice	1.17
1 case peas	4.32	3 celery	.75
		18 pies	<u>9.55</u>
		Total less ham	67.30

Pies: apple, blueberry, cherry, mince, raisin, bought from
Baldwinson Bakery, 749 Elice Ave.

Ham bought and cooked by Mrs Vanstone.

Number served	Dinner	83
	Supper	<u>105</u>
	Total	188

June conference 1960 MENU

SATURDAY: DINNER: potatoes, roast beef

& gravy, corn niblets, rolls, tea, pie

SUPPER: meat pies & frozen peas, cake & fruit, rolls

SUNDAY: DINNER: roast beef & gravy, potatoes,

peas & carrots, rolls, pie, tea

SUPPER: potato salad, assorted fresh veg. plates,

roast beef, ham, rolls, ice cream, tea

HELPERS IN KITCHEN

Saturday: Dinner Mary Ellen Hockley, Mrs Hugh
Hull, Janet Stewart, Helen Goertzen

Supper Mary Ellen Hockley, Betty Warnock, Doris
Knowles, Janet Stewart,

Mary McMonagle - head waitress for Saturday

Sunday: Dinner Janet Stewart, Vera Hull, Lenore
Parker, Margaret Cameron

Supper Myrtle Wilson, Margaret Cameron, Janet
Stewart, Helen & Doris - supervising dining
room both meals on Sunday

NUMBERS SERVED

Saturday	Dinner	115
	Supper	170
Sunday	Dinner	227
	Supper	<u>220</u>
	Total	732 meals
Total cost	\$229.37	

ASSEMBLY LOCATIONS

When the assembly was first formed back in 1882, it was truly pilgrim in character. During those early years the assembly depended upon rented quarters for their meetings.

The first address for the place of meeting was Gospel Hall, Logan Avenue; that was in 1900. It was relocated in 1901 to Hutchings Hall, and at another location in 1903. From May 1905 until January 1906, the address was 235 King Street.

Some expenses for January, 1902	
Lumber for tables	75 cents
Dishes (Wonder how many?)	15 cents
Expenditures for February, 1902	
Rent	\$15.00
Coal Oil	.50
Wood and cutting (A cord!)	\$ 6.50
Fellowship with Mr. John Rae	\$10.00

On January 15, 1906, better accommodations were found and rented at 120 King Street, between Bannatyne and William Avenues. At that time the assembly numbered between 80 and 100 believers.

In 1907, a meeting-place was secured in the Bon Accord Block, at the corner of Logan Avenue and Main Street. The building was owned by a Mr. Fraser, who resided in it. It is our understanding that he built it for a department store, but on learning that the prospective tenants intended to sell liquor, he refused to let them have it. His wife composed that good old gospel hymn;

"'Tis a True and Faithful Saying,

Jesus died for sinful men",

which was often sung inside and outside the building as the believers were returning home from assembly meetings. The hall was on the second floor, at the end of the corridor. Not a very attractive place for strangers, yet some came in and a few got saved.

On April 1, 1911, another move was made. This time to the Liberal Club Hall, 314 Notre Dame Avenue, just west of Princess Street. There the assembly remained until September of that year, when a store was leased at 637 Notre Dame Avenue, east of Sherbrook Street, for the next half year. These premises were not very satisfactory, so it was decided to return to the Liberal Club Hall, on April 1, 1912.



The Bon Accord Building on Main Street. The top four floors of this building have since been removed.

This was a good building, but the assembly did not have exclusive use of it. Some nights it was used for dances, etc. and so was not always available for special meetings. The assembly paid extra rent for any special meetings. After a dance the texts were often found turned with their face to the wall. The dancers will surely remember this in eternity.

For this reason, and because of the noise of street-cars in front and auto-repairing and testing at the back, another location was sought downtown, without success.

OTHER ASSEMBLIES IN MANITOBA

In 1904, J. W. Jordon, of London England, published a handbook containing a list of some meetings of believers gathered to the Name of the Lord Jesus Christ. The handbook listed 17 different gatherings of believers in Manitoba. These meetings were at;

Brandon,	Gospel Hall, corner of 8th St. and Victoria Avenue
Creeford,	John Allan*
Douglas,	Wm. Turley*
Elm Creek,	F. Poidevan*
Gonar Station, Oak Ridge Dis.,	John McLeod*
Lake Side,	Alfred Law*
Neepawa,	Gospel Hall, North End
Plumas Station,	Mr. Tupper*
Poplar Park,	John Monkman*
Rose Isle,	in Village
Selkirk,	Geo. Brandow*
St. Andrew's,	Adam McDonald*
Stephenfield,	Wm. Moore*
Stonewall,	John Gunn*
Treherne,	Alf Gates*
West Selkirk,	Gospel Hall, Main Street
Winnipeg,	Gospel Hall, 235 King Street

*possibly these assemblies met in the homes of these brethren

Other assemblies were later established at Portage la Prairie, Minitonas, Swan River, Ashfield, Lakeland, Pine Creek (Austin), Binscarth and Mitchell. And for a time around 1921, a small company of ten met in a "large upper room", in Virden.

TWO ASSEMBLIES

By 1914, the Winnipeg Assembly had become quite large and it was decided that it would be advantageous to form two assemblies in two different parts of the city. The Christians would go to the meeting nearest to where they lived.

THE NORTH END ASSEMBLY

The North End Assembly secured a hall at the corner of Main Street and Polson Avenue, above a store. But after some time the assembly moved back to the Bon Accord Block, renting room 106 as their meeting hall. Then in 1925, the assembly moved to a new building nearby at 607 Main Street near Pacific Avenue in the Mendell Block. There the assembly met in an upper room that was more accessible. The Jewish owner invited the assembly to see it. He said that he had put an extra story on the building for the assembly to use. His offer was accepted and he proved to be a reasonable landlord. Many a happy meeting was held there.

During the depression, the assembly held tea-meetings. The hall would be packed with poor men, who cleared up every crust of bread and the last drop of tea, even after butter and milk had run out. The food was served in the seats, and the men listened respectfully to the Gospel. As space was limited, admission was by ticket. Young folk from West End, assisted in serving.

Winnipeg has served as a distribution centre, and many of the residents of the city remain for periods of time until employment takes them elsewhere. This has affected the composition of the assemblies as well. At times the assembly will be quite large and then a number will be transferred to another location and the assembly will decrease in numbers.

Although, for a time this was the larger of the two assemblies, by 1933 it had dwindled, and the remaining believers joined the West End company of believers.

THE WEST END ASSEMBLY

When the Winnipeg Assembly divided by mutual agreement, the West End Assembly rented a hall at the south-east corner of Ellice Avenue and Beverley Street. This had been Elim Chapel, and previously St. Matthew's Church. It has since been pulled down and replaced by an apartment building. The building was very hard to heat. A furnace, burning four-foot logs of wood, stood in a back corner. At the time Ellice Avenue was not paved, but it had a wooden sidewalk.



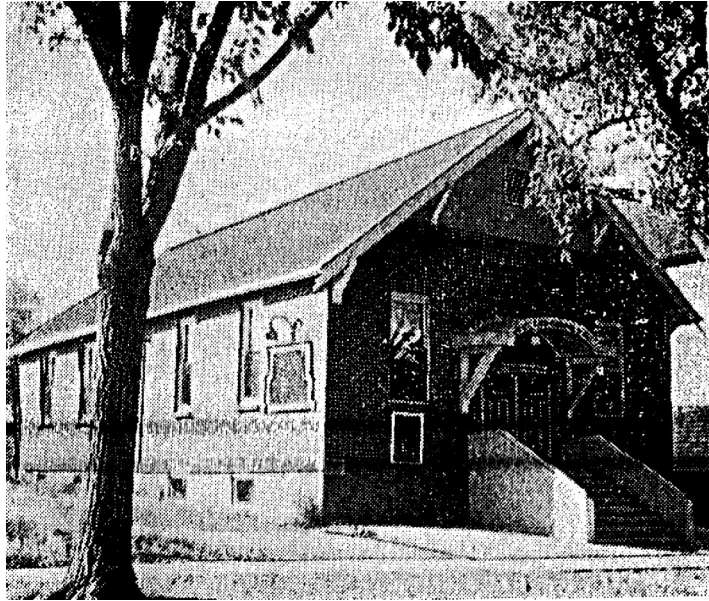
When it came time to choose a name for the new quarters, a number of scriptural names were suggested, other than Elim. Mr. James Boyd, one of the elders, said, "Why not just plain West End Gospel Hall?" So that was the name decided on. The first meeting was held on April 15, 1914. The assembly met there for 18 years and had many seasons of blessing.

THE NEW BUILDING

In the spring of 1932, construction began on a new hall at 492 Victor Street, just north of Ellice Avenue. The corner-stone was laid by brother John McLeod, who was a stone mason. The construction was supervised by William J. Stewart, of the assembly. Brother Stewart was a skilled carpenter. Much voluntary work on the part of the assembly went into the construction of the new building. William Western, a bricklayer, did the bricklaying on the hall. This notice appeared in Words in Season for August 1932.

Winnipeg. The West End Assembly formerly meeting in West End Gospel Hall at Ellice and Beverley Streets has moved into their new hall at Ellice and Victor Streets (2 blocks east). Will still be known as West End Assembly. Saints gathered to the Lord Jesus Christ coming to Winnipeg, kindly correspond with W.D. Stewart, 543 Banning Street.

The hall was opened on July 3, 1932. So now the pilgrim church (to borrow the title of Mr. Broadbent's well-known book) has settled down, possibly until the Rapture.



West End Gospel Hall, 1932

There were a number of people on the block who didn't approve of the new hall being so close to the houses and on the first opening Sunday, the lady next door put her portable gramophone on the porch and played it loudly all during the service.

RENOVATIONS

The new building was heated at first by a furnace burning wood. This furnace was later replaced with a modern stoker, known as an iron fireman. This huge furnace with all its pipes was in the centre of the basement opposite the kitchen. It had a hopper which would hold 6 to 8 bags of coal, which at first had to be loaded by hand, not a very clean task. An auger was added to move the coal from the coal bin to the stoker. The present furnace room was a coal bin with brackets for the stoker. The pipes over the kitchen dropped soot which complicated conference preparations. All the china had to be washed before the conference even started. The stove pipes were known to drip creosote on the kitchen workers as the heat built up in the kitchen. Bob Hull used to soften the butter for the conference on the stove pipes that went through the kitchen. This could lead to problems when the workers left it too long.

On June 19, 1954, Bob Hull, Bill Knowles and other brethren, worked hard and long laying new concrete in front of the hall. Although it rained heavily it turned out to be a good job. The concrete layers were able to get home get cleaned up and make it to the Remembrance Meeting on time.

In the spring of 1958, as the initial stage of an extensive improvement plan, a modern gas heating system was installed in the old coal bin. The extra dining space made available was appreciated during the conferences. This new furnace was cleaner and in other ways was more satisfactory than the old coal furnace. The wooden floor was removed and a cement floor was laid and covered with tiles. The remodeled dining-room accommodated more guests at a sitting, and proved more convenient. Bert Vanstone of Portage built the ladies room. The decorating was completed by competent craftsmen in the assembly, and with new tableware and handsome dishes it was now suitable for any occasion.

In 1959, an air-conditioner system was installed for summer comfort. The gratitude of the assembly for the many improvements made in the hall, especially in the dining room and the washrooms, is due to those brethren who liberally gave much of their time and material. Kurt Koehle was a carpenter

and he built the kitchen cupboards. Bill Knowles and Bob Hull made the big kitchen counter and the pass-through. There was lots of volunteer labour and happy times making improvements on the basement. Some of those who helped were; Hal Parker, Norman Stewart, Alan Ritchie, Glen Hanna, Earl Arimason, Cliff Webber, Charles Broadhead, and others.

In 1964, fluorescent lighting was installed in the hall, which was of great advantage in improving the hall for evening meetings.

A new maple floor was laid in the hall in 1965. The interior was decorated, the cloakroom was improved, and a new reading-desk was installed. At this time new chairs were received as a gift to the assembly. Over 70 new chairs were purchased so that a full hall could be comfortably seated.

1967 saw improvements made to the basement of the hall - walls insulated and paneled, better conveniences in the washrooms, improved ventilation downstairs and up.

Later, it was felt that there was need for more room and the decision was made to build an extension to the platform end of the hall, to include two ante-rooms with basement. This would provide more necessary classrooms for the Sunday School, more room for meals at conference time, and a better rear entrance and stairway. This required a zoning variance from the city. So the following zoning request appeared in the April 10, 1973 edition of the Free Press.

File No. DAV 116-73C

Applicant:

West End Gospel Hall Congregation

Subject:

To permit the construction of a one story addition, 29 feet by 16 feet to the rear of existing church building, the said building and addition to have a rear yard 12 feet in depth (to the centre of lane) instead of 25 feet as required, as indicated on plan submitted.

Premises: 492 Victor Street

Where did the term “bee” originate? Anyway, a good number of young people have been busy as bees over the years washing and polishing floors, cleaning windows, and generally tidying up the hall. It was a good job, well done and cheerfully done. Their efforts have been much appreciated.

WEST END NEWS

For many years until his death in 1977, Mr. John Hull, published a little news bulletin to keep the assembly informed about upcoming events and gave the believers a reminder of the visitors that had come to the assembly. In 1981, Duncan Dunsire, took over this task of keeping the assembly informed. In 1990, Helen Wilson with the assistance of Debbie Lord, assumed this responsibility.

CHILDREN'S WORK

Children's Meetings have continued over the years in different areas of the city. In 1952, the Sunday School in East Elmwood had increased to such a degree, that it was felt that a larger and more suitable building was needed. On November 1, 1953 construction began on a building at the corner of Talbot Street and Kent Road. The building was opened with a special prayer meeting on January 14, 1954. In the spring of that year Gospel Meetings were held in the new building and then in May 1955, a weekly gospel service commenced on Wednesday evenings at 7 pm. This gospel service was followed at 8 pm with a Bible reading. Unfortunately, after several seasons of use this building was destroyed by fire.

In 1959, a children's work was started in the St. James area of the city. This work continued in various homes of the believers in the area and in area schools for 30 years.



In the early days of the Winnipeg Assembly, the Sunday School Picnic was held in conjunction with other assemblies in Selkirk and Ashfield. These picnics were held at parks near the town of Selkirk. The Christians would travel down the river to the park by paddle-wheel steamers. One such steamer was the S.S. Alberta.

For the past number of years the picnic has been held in Kildonan Park. The weather has not always been suitable. Some years we have experienced short, heavy rain and hail in the middle of preparations. Sometimes we have had to find shelter under the trees until the sun has come out again to dry us off. Those attending have enjoyed the activities and the fellowship.

Over the years, different believers have given of their time to the teaching of the children in the Sunday School. Those taking on the responsibility for the guidance of the Sunday School over the years have been Edward Snell, Jack Venton,

Leslie Knight, Bob Hull, Alan Ritchie, Victor Goertzen, Bill Knowles, Harold Warnock, Burke Dittburner, Ron Parker, Robert Wilson, Stephen Parker, Gordon Fadun, Richard Waysliw and Calvin Yong.

ASSEMBLY CORRESPONDENTS

Different brethren have been called of God to give of their time to the care of the assembly over the years. The following is a list of the brethren who have served as correspondents.

1919	James Boyd
1926	W. D. Stewart
1946	Sam Vanstone
1970	John Hull
1976	Harold Warnock
1984	Duncan Dunsire
2001	Richard McCammon

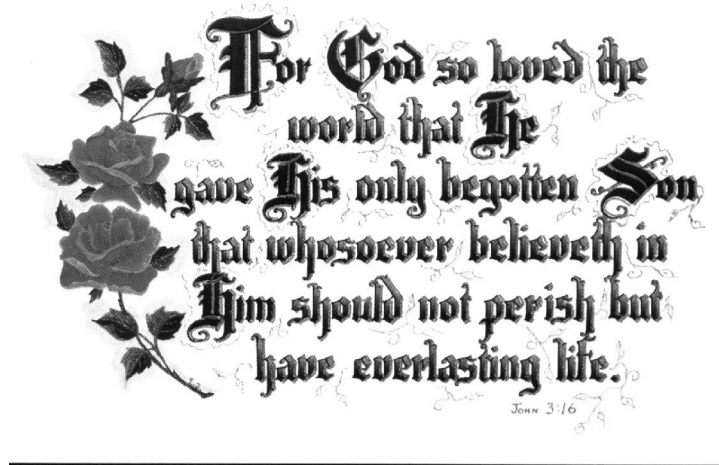
MISSIONARY SUPPORT

For many years the first prayer meeting each month was set aside to pray specifically for missionaries and missionary work - from **A**rgentina to **Z**ambia. This was a very important exercise.

At first the sisters would meet on a Friday or a Monday evening. The sisters of the assembly now meet on Wednesdays during the winter months to prepare parcels to send to workers abroad. At first all parcels were sent by mail, but the increasing cost lead to other methods. In recent years parcels have been prepared and sent in containers through the Missionary Service Committee. The numerous parcels of food, clothing, and materials have been gratefully received by those on the mission fields. Much time and work is involved.

SEED SOWERS

In recent years, a number of exercised young brethren and sisters have been doing more than singing good songs like; "I will work for Jesus", and "Rescue the Perishing". They have gone from door to door with beautifully decorated John 3:16 texts and literature explaining the text. Thousands of homes have been visited, and there has been some response as the reply cards have been returned to the hall. Much of the city of Winnipeg has already been covered in this manner. As well, they have joined other young people from various assemblies to distribute the texts in Saskatoon, Edmonton, and other centres on the Prairies. During the Christmas holidays in Mexico.



RED RIVER EXHIBITION

In June of 1973, the assembly rented a booth in the Red River Exhibition. That first year they had this to report of the material given out. 3,200 tracts carefully given out

1,000 copies of Listening paper taken

700 Gospel magazine VIA received

130 Gospel texts distributed

325 requests for more information

Since that time thousands of tracts have been distributed over the many years of fair work. Many valuable conversations have taken place with those who stopped to try the quiz box. There has been some blessing as the result of this work for the Lord, for which we are truly thankful. We have some added to our assembly who were contacted through the booth. Eternity will reveal the true measure of the blessing that has resulted from the time and effort that different believers have put into this work. The Christians have been greatly encouraged with this work at the exhibition.

SINGING AT NURSING HOMES

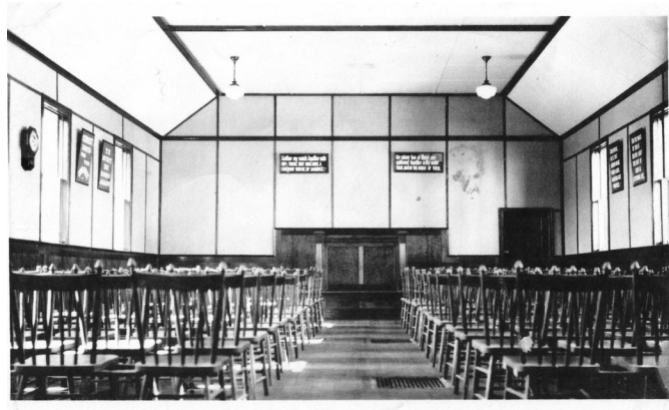
We started singing in nursing homes in 1994, first of all in Lion's Manor where Mr. Anderson lived. It was a way of connecting with him as well as an outreach for the Gospel.

We began alternating months with Oakview Place on Ness Ave. where Elsie Hull was residing, but had to stop due to fire regulations and overcrowding. When it opened Calvary Place was added in 2000. Mr. & Mrs. McMonagle and Norman & Janet Stewart, always guaranteed us a warm welcome. Edith Webb who works as a private companion has been instrumental in us being able to go to Deer Lodge and Tache Centre. When her clients moved from their homes to a nursing facility, she approached their recreation departments regarding permission for us to come and sing. Interestingly enough, both residents to whom she was a companion died just as we started going to their facilities. Was their purpose in moving just to open a door for our sings? We believe it was! Singing is a common form of entertaining in Senior Centres, but so few groups who come sing hymns so that we are generally

received very warmly and enthusiastically. Only once have we been turned down. There are usually 30 to 35 residents who attend and maybe 12 to 18 of us. A few from the Ashfield Assembly come and we certainly appreciate their help. There is an opportunity for a brother to give a gospel message halfway through the singing.



Gathering for a wedding in the summer of 1975.



What it looked like inside the hall in 1945.

A SILENT PREACHER

CHRIST JESUS
came into the
world to save
sinners.

I TIMOTHY 1: 15

Are YOU Saved?

This large text was put up at the request of Mr. Frank Knox in 1951. He urged in many places that a Scripture be placed on or near the Gospel halls, so that the many who pass the building but never come in may be reminded about eternity.

Mr. Knox went to be with his Lord on June 6 at Belfast at the age of 91, after many years of faithful, fruitful ministry,

The following letter appeared in the "Witness" magazine in the summer of 1906, under the title Work and Workers in Canada. The letter gives us information concerning the conference in Winnipeg and some of the gospel work going on in Manitoba.

*Brandon, Manitoba.
July 4, 1906.*

To the editor of The Witness,

My Dear Mr Caldwell,

Mr C.J. Baker and I had an excellent passage across the Atlantic in the White Star liner, the Celtic. To travellers who fear sea sickness I would strongly advise them to take one of the large, though perhaps, not too fast steamers. The Celtic is a steamer of 21,000 tons, and is one of the largest vessels afloat. We were enabled to do a little work for the Lord, though there were strong objections expressed to the truth. On reaching New York City on Sunday morning, June 10, we were met by a number of friends. We reached the hall in time for the breaking of bread. The afternoon meeting for believers was taken by Mr Walter Scott and myself. The hall was full. Christians from New York, Passaic, Paterson, Newark and other assemblies were present. Mr Scott was in fellowship with so-called "Exclusives" for 40 years, and was recently excluded on account of breaking bread with a company of so-called "Open Brethren", near Bristol. The evening meeting for the Gospel was shared by Dr. C.J. Schofield and myself. I left New York on Monday night for Orillia, Ontario, arriving there at 4:30 on Tuesday afternoon. That night in the Dominion Hall, I addressed a considerable company of believers, amongst whom were a goodly number of young men and women recently converted. Amongst these were two grandsons and a grand-daughter of the late Mr George Shivas of Aberdeen, Scotland.

On Wednesday afternoon I took the "cars" for Winnipeg, 1200 miles distant, arriving in the metropolis of the Canadian "North-west" on Friday morning in time for the annual "conference" and was met at the station (or depot) by Mr John Rae and Mr R.J. Dickson. The "convention" which was held in the hall of the Y.M.C.A. began on Friday afternoon, and was closed by an evangelistic service on Sunday evening. Three meetings were held daily. Believers were present from assemblies at Selkirk, St. Andrews, Treherne, Boileauz (N. Dakota), Roseisle, Portage La Prairie and Neepawa. Those who did the bulk of the speaking were David Oliver, Edward Stack, John Rae and myself. Much of the ministry was wholesome, searching and edifying.

A word or two about Winnipeg. The assembly consists of from 80 to 100 and meets in the Gospel Hall, 120 King Street. Few who were in fellowship on my visit to the city in 1889 are there now. Winnipeg is a great distribution centre, and many remain in the city until they secure land, or obtain employment elsewhere. The city has doubled its population during the past three years, and according to the Winnipeg Free Press, the present population is 101,051. Doubtless it will be a very large city in the near future. The Canadian Pacific Railway yards at Winnipeg have tracks 120 miles long. Railway construction is going on very rapidly. Christians who visit the Northwest might apply to our brother, Mr R.J. Dickson, 315 McGee Street, who will gladly supply information regarding meetings, etc.

Mr Rae and I spent a day at Portage La Prairie, and had a meeting. There is a small assembly of less than twenty persons in this important town. Next day we went to Plumas, a country district 100 miles north of Winnipeg, where a three day conference is held annually. The meetings were really held six miles north of Plumas, in a country district where there is a small assembly. They have a neat Gospel Hall, which was well filled. The brethren who ministered the word at Winnipeg, ministered at Plumas. Mr R.J. Dickson also gave a helpful address. On Lord's Day afternoon and evening the Gospel was preached to interested and attentive audiences. The afternoon service was crowded, and the Word was spoken with freshness and power.

Neepawa was our next town. It is situated in the midst of a beautiful farming district. There is a small company of believers who greatly desire and need help. We next proceeded to Brandon, which has a population of 10,000 souls. Brandon, on the main line of the C.P.R. 143 miles west of Winnipeg, is the second largest city of Manitoba. Our esteemed brother, Mr John Rae Sr. who has been pioneering in the north-west for over twenty years, resides in Brandon. His postal address is P.O. Box 116, Brandon, Manitoba. His son, Wm. Rae, has been engaged in evangelizing for a number of years, and lives in Moose Jaw, 430 miles west of Winnipeg, a city of 7,000 souls. The "Gospel Hall" Brandon, is situated on Eighth Street, corner of Victoria Avenue.

Brandon conference was attended by Christians from small assemblies in Manitoba and Dakota. Two brethren drove 200 miles to the conference. Help of the Lord was given in ministry. The breaking of bread was a solemn and blessed season. On Lord's Day, evening the Gospel was proclaimed to a large congregation on the hall of the new Y.M.C.A.. God gave blessing with the word. On Monday afternoon one sister and three brethren were baptized by Mr Wm. Rae in the Assiniboine River. Messrs Stack, Rae, Oliver, and Dickson, leave for the last conference of the series at Meridean, 160 miles south-west of Brandon, and a few miles from the American border. I leave to-morrow for Fork River, 220 miles north-west of here and ten miles from Lake Winnipegosis, to have some Gospel meetings. After that I purpose visiting Battleford, Edmonton, Wetaskiwin, Calgary, Vancouver and Victoria.

I am most thankful to be able to say that though I have been kept pretty busy, I am on the whole sleeping well. Shall value your prayers on my behalf.

*Yours affectionately in His love and service
Alex Marshall*



R.J. Dickson and Alex Wilson

For many years these preachers, Robert Dickson and Alex Wilson, made their home in Winnipeg.