

THE WESTERN OUTLOOK

AND BAPTIST SOCIAL CHRISTIANITY,

1908-1915

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Introduction

Canadian Baptists have been traditionally served a cornucopia of denominational pamphlets, historical sketches, statements of faith, doctrine, educational policy, ordination standards and polity as well as numerous short devotional books, pamphlets and brochures on such diverse subjects as regional Baptist history and Baptist world missions. Until recently very little critical scholarship on Canadian Baptist themes, outside the area of Baptist doctrine and theology, has been produced. With the successful Study Conference on the Believer's Church in Canada, in Winnipeg in 1978 and the international symposium, Baptists in Canada, 1760-1980, at Acadia University in 1980, a new age of critical interest in Canadian Baptist historical themes seems to have arrived.¹

A theme in Canadian Baptist history which has been too long neglected, is Canadian Baptists and social Christianity. Initial discussion has included John Moir's exploratory essay, presented at the Acadia symposium, which analyses briefly the attitudes of the editors of the Canadian Baptist towards the social gospel movement during the period, 1879-1914. Walter E. Ellis has contributed helpful insights into the subject in a number of articles and papers which for the most part focus on other themes. Richard Allen, in his excellent treatment of the social gospel in Canada, The Social Passion: Religion and Social Reform in Canada, 1914-1928, comments on the role of the Baptist Convention of Ontario and Quebec in the social gospel movement from 1914 to 1928 but only marginally reflects on the Western Canadian Baptist contribution. The subject area, Western Canadian Baptists and social Christianity, remains a fertile ground for further exploratory and in depth inquiry.²

This study will attempt to identify a variety of themes arising out of

the Western Outlook frontispieces and editorial pages that provide valuable insights into the mood and temperament of western Baptists vis-a-vis social concerns and social issues during the period, 1908-1915. Richard Allen's concise definition of the social gospel or social Christianity as a gospel resting, "...on the premise that Christianity (is) a social religion, concerned... with the quality of human relations on this earth...(and is) a call for men to find the meaning of their lives in seeking to realize the kingdom of God in the very fabric of society,"³ will be employed.

The existence of a social gospel emphasis in Western Canada during the period in question has been enunciated by Richard Allen and Walter E. Ellis but only in a peripheral fashion. In the Social Passion, Richard Allen states, in a summary manner, that "...the chief evidence of the social gospel in the Baptist church in 1918 lay in the West," adding that, "...by 1918 the social gospel had a decade of history behind it among western Baptists."⁴ Walter E. Ellis confirms Allen's suspicions when he notes,

In the period 1900-1930, a strong social gospel emphasis permeated Baptist circles in urban western Canada. Rhetorically positive and reformist, it soon gave way to a nondescript traditional orthodoxy in response to the bitter fundamentalist-modernist controversy.⁵

Ellis points to the negative response of western Baptists towards labour unions and organized labour in general adding the indictment, "...the social gospel reformers reverted to their own class interests and biases whenever crisis situations developed between business and labour."⁶

Ellis is correct in exposing the hypocrisy inherent in paying lip service to social reform while resisting concrete social change but he errs when his critique of the Baptist social gossellers is limited to the sphere of labour versus big business. The Western Outlook, no doubt falling prey to those same class interests and biases, applauds the actions of business leaders while vilifying the strike leaders. As early as 1908 the Outlook editors

commend William Whyte, second vice-president of the C.P.R. whose conduct deserved their commendations and their regrets that, "...his code of business ethics (was) not more generally adopted and appreciated by men in like positions of administration."⁷ At the same time the Outlook editors attacked the strike leaders denouncing them as autocratic power brokers, degenerative labour politicians, etc. Apart from this obvious unwillingness to concede any positive or constructive elements within the labour movement in 1908 or for that matter in 1919, the Western Outlook rises far above rhetoric in its commentary on social concerns and social issues in both the regional arena of Western Canada as well as the larger theater of North America, Britain and Western Europe.

The legacy of Baptist social gospellers from the period, 1908-1930, is just recently receiving attention and will be discussed by this writer in a later paper. D.B. Harkness, an editor of the Western Outlook and later an executive of the Social Service Council and an editor of The Statesman, Peter G. Mode, an editor of the Western Outlook and the author of The Frontier Spirit of American Christianity, J.N. McLean, an editor of the Western Outlook and later an executive secretary of the Social Service Council of Manitoba and Dores R. Sharpe, Baptist Union superintendent in Saskatchewan and official biographer of Walter Rauschenbusch, are just a few prominent Baptist churchmen who contributed to the social reform movement in Western Canada during the first three decades of this century. Names such as A.J. Vining, W.C. Vincent, J.F. McIntyre, C.R. Sayer, F.W. Patterson, M.L. Orchard, W.G. Smalley and H.V. Speller round out the list.⁸

Prominent Baptist laymen in the political arena with strong social gospel leanings included the Hon. A.C. Rutherford, the first president of the Baptist Union of Western Canada and the first premier of the province of Alberta, the Hon. G.H.V. Bulyea, the first Lieutenant-governor of Alberta,

J.C Bowen, an Alberta Liberal leader and later Lieutenant-governor of the province and W.J. Estay, a Saskatchewan attorney-general and later Canadian supreme court justice. William Aberhart, Ernest Manning, Tommy Douglas and John Diefenbaker, figures of a later period, have served to provide a further often bizarre and usually flamboyant flavor to the subject of Western Canadian Baptist social Christianity.⁹

The Western Outlook frontispieces and editorial pages seem to suggest a pattern of social thought and social concern as well as a formula for an attendant general blueprint for social action and practice. This paper will focus on the major spheres of influence, both individual commentators and schools of social thought and action, which have helped shape a social gospel mood and temperament in the Western Outlook during the years, 1908-1915. An analysis of the frontispieces and editorial statements and commentary will serve as a vehicle to explore the depth of social gospel bias that may prove to be unique in Western Canadian religious history. Each section and subsection of the text will be treated in a chronological order to preserve the continuity and flow of the Western Outlook's treatment of social issues and concerns. The periodical title Western Outlook and Outlook will be used interchangeably throughout.

PART I

WESTERN OUTLOOK FRONTISPIECES

AND SOCIAL CHRISTIANITY

A Social Gospel Bias

The Rauschenbuschian Influence

Throughout the years, 1908-1915, the Western Outlook turned often to the "father" of American social gospel for advice and direction, prominently presenting a wide selection of Rauschenbuschian book excerpts, commentary and prayers on the frontispiece of the periodical. Initial statements deal with general social concerns and later focus on specific problem areas, i.e. the role of the church in the new social order and the responsibility of ministers and churchmen in Christianizing the very fabric of society and finally a concern for the retrieval of the city from the slum landlords and the purveyors of vice and crime.

Choosing a selection from Christianity and the Social Crisis, the Outlook identifies apathy as a major stumbling block hindering the ushering in of the new Christian order:

The (Old Testament) "false prophets" correspond to those modern preachers who act as eulogists of existing conditions, not because they desire to deceive the people, but because they are really so charmed with things as they are and have never had a vision from God to shake their illusions.¹⁰

In the same vein Rauschenbusch states, "One of the most persistent mistakes of Christian men has been to postpone social regeneration to a future era to be inaugurated by the return of Christ."¹¹ Although this hope, "...still 'enshrines' the social hope of Christianity and concedes that some time the social life of men is to pass through a radical change and be ruled by

Christ,"¹² the real hope of the future is that,

The evangelism of the future will offer fullness of life to the soul now and hereafter demand the redemption of the social life of the nations from the collective sin and promise the reign of God in justice and brotherhood.¹³

The bottom line for Rauschenbusch and the Western Outlook is, "The Gospel of Galilee in the twentieth century—that is what this (social gospel) movement, half unconsciously, is reaching out for."¹⁴

A concern for the role of the church in the process of Christianizing the social order also commands the attention of the Western Outlook. The church is, "...set amid...the perplexities of a changing order," and is face to face, "...with a great new task of giving up her life to humanity."¹ She remains "...the most remarkable institution from a viewpoint of sociology and the most inclusive institution next to the State and the home."¹⁶ Still drawing from Rauschenbusch the Outlook sings the praises of the Christian church as the ideal vehicle for social reform:

The Church has furnished the most important social outlet to the people, and through it people have learned to stand on their own two feet... (she) has created in us a real spiritual experience and emancipation, a realization of our moral freedom... (she) is the greatest voluntary institution, the most powerful, the most extensive, the most numerous and the richest institution, representing ideal thoughts and social fraternal relations, engaged in a social transition that is going on all over the world.¹⁷

Having applauded the church universal, the Outlook turns to the Canadian scene and exposes a shortcoming hindering the Baptist Union churches in their mission of Christianizing the social order, in the words of Rauschenbusch, "...the graft practiced by the church in underpaying their pastors, using their wives as unpaid workers, and turning them off on a pittance or on nothing when the magnetism of youth has been worked out of them."¹⁸

The Western Outlook isolates the city as an arena of social change where the church may begin to instigate and direct the transformation of

society into a new Christian order. A Rauschenbuschian prayer implores, "... make our city the common workshop of our people, where everyone can find his own place and task, in daily achievement building up his own life to resolute manhood...."¹⁹ The vision of the city transformed is vintage Rauschenbusch:

(The) vision of our city, fair as she might be--a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all the city.²⁰

The Western Outlook includes in typical Baptist fashion, an excerpt from Rauschenbusch condemning liquor as the pervasive evil undermining the renaissance of the city:

But still we cry to Thee in the weary struggle of our people against the power of drink. O God, bring nigh the day when all men shall face their daily tasks with minds undrugged and with tempered passion; when the unseemly mirth of drink shall seem a shame to all who hear and see, when the trade which debauches men shall be loathed like the trade which debauches women; and when all this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night.²¹

The final word in this Western Outlook-Rauschenbusch marriage is found under the title, For a Share in the Work of Redemption, a prayer that implores, "Lay thy spirit upon us and inspire us with a passion of Christ-like love that we may join our lives to the weak and the oppressed, and may strengthen their cause by bearing their sorrows."²²

Other Influences

Over the period, 1908-1915, the Western Outlook drew significantly from a number of social gospel commentators who espoused an immanent transformation of the social order. The Outlook quotes William DeWitt Hyde who states that the "...demand of the hour is ethical insight...an awareness of (the) meanness and (sic) cruelty and misery-producing power of specific sins."²³ Henry Frederick Cope adds, "Society has a spiritual

hunger, and the spiritual organization has a social message,"²⁴ and then asks, "...will the men of our day correlate the power of the church to the problem of society."²⁵ Francis Peabody captures the essence of social gospel "What gives pathos and power to the modern Social Question is not the economic programme which it proposes, but the human note it utters, of sympathy, pity, justice, brotherhood, unity."²⁶ Peabody elaborates further,

The Social Question is the demand of human beings for a humanized life. It is the protest of character against conditions, rather than the pressure of conditions on characters. Within the Social Question...lie ethical questions of duty, compassion, humanity, service, which are the signs, not of a degenerating social order, but of a regenerated social conscience.²⁷

Charles H. Rust locates the arena of social transformation in the Christian pulpit which is "...big enough to discuss any and every subject which is vital to humanity's development."²⁸ Rust adds that the Christian "...believes that Christianity in its principles and spirit should be applied to every phase of human life until the entire social order has been Christianized."²⁹ Rust is convinced that the mission of the Christian pulpit is to "...instruct men in the School of Christ so that they will go out and be constructive forces in making the social order Christian."³⁰

George M. Stratton, under the title The Permanent Place of the Fighting Instinct, exhorts,

We need anger, but anger against wrongdoing right at hand; against those in our cities who oppose justice; against men who place business above honor and country; against those who oppress the poor; against those who spread disease and vice. Against these the fighting blood must be kept hot.³¹

In the same mood an anonymous selection entitled The Unshaken Hope, decries the pillage and carnage of an unjust war an ocean away:

We have heard of men torn and dying and we have rejoiced. We have read of women and little children who suffer in the lands of the enemy, and we have not mourned... We have seen that guns and armor destroy peace, and do

not protect it. We have learned that they who dress in gold braid and parade to martial music are lying prophets. We have read again the page of sacred experience that they who take up the sword shall perish by the sword, and that multitudes of the guiltless shall perish with them.³²

With a renewed hope fostered by prospects of an emerging Christian order, the author proposes an alternative scenario:

Thus, yet again, this unconquered faith in love and peace hurls forth its challenge against hate and war.... Therefore out of war shall we fight our way to peace; out of hate shall we think our way to love. The heart of man believes it.³³

The commentary continues in the same optimistic vein. Weapons of war will be used to break down the barriers that separate nations and the engines of might will carve out the highways of intercourse between old enemies. The forces of war will build channels of trade and cooperation and merchandise and fellowship will flow freely throughout the world.³⁴ The writer then adds,

Thus we will believe, and thus think until we have bred peace and love and brotherhood into the blood of the children of men. Even as hate has begotten hate, and as the plans of war have overshadowed war, so shall love beget love, and the policies of peace nurture peace over the whole earth.³⁵

Edwin Hatch is left with the final word in a commentary entitled, Christianity Holds the Key when he passionately declares that Christianity's "...unaccomplished mission is to reconstruct society on the basis of brotherhood."³⁶ Hatch visualizes the following social gospel utopia:

To you and me and men like ourselves is committed, in these anxious days, that which is at once an awful responsibility and a splendid destiny, to transform this modern world into a Christian society, to change the socialism which is based on the sense of spiritual union, and to gather together the scattered forces of a divided Christendom into a confederation in which organization will be of less account than fellowship with one Spirit and faith in one Lord, into a communion wide as human life and as deep as human need, into a church which shall outshine even the golden glory of its dawn by the splendour of its eternal noon.³⁷

PART II

WESTERN OUTLOOK EDITORIALS

AND SOCIAL CHRISTIANITY

A Social Gospel Bias

General Themes in Social Gospel

The Western Outlook editors during the period, 1908-1915, included such social gospel luminaries as D.B Harkness, P.G. Mode and J.N. McLean, thus a prevalent emphasis upon social concerns and issues might be expected. A continuum of social commentary graces the editorial pages of the Western Outlook from late 1908 until late 1915 with a variety of topics and themes given serious consideration and analysis. General statements and commentary on the wider subject of social Christianity will be given initial attention with specific concerns such as the liquor trade, the unemployment problem and women's rights, treated later in summary fashion.

Under the title, The Message Must be Social, the Outlook locates the pulpit as the primary theater of nascent social change. The Outlook states, "This age demands the principle that it accepts for its guidance and the life which is outlined to it as the correct thing shall be in terms of society,"³⁸ adding that evangelists, preachers and teachers can no longer emphasize soul salvation because the man in the street "...no longer thinks of his brother in the old theological terminology of the soul."³⁹ The editorial goes on to stress that the man in the street is "...the concrete man whose concrete choice in the ordinary affairs of every day life are even now deciding his destiny."⁴⁰ The editor adds, "... (the) religious message that will appeal to these men must be in terms of these concrete

choices and the preacher or teacher "...will find his message to be more concrete than even the enunciation of the laws of sociology. It will arouse and create a social atmosphere that will be pre-eminently spiritual."⁴¹

Commenting on the church and moral progress, the Outlook states, "We must always remember that Christianity through the ages has permeated human society and it has taken to itself the science and the social customs and the methods of thought of each age."⁴² Taking this argument further, the Outlook adds,

... a great many present day methods are socially inefficient because we have not studied the peculiar conditions surrounding our individual churches and have failed to invent or furnish the best kind of machinery to let our spiritual energy exert itself.⁴³

Providing a social gospel model, the Outlook proposes that,

...time honored methods of prayer, praise and preaching...supplemented with a system of institutions, educational and philanthropic...(will) enable the church to touch in a helpful way man's physical, mental and social nature as well as his moral and spiritual being.⁴⁴

Passing judgement on the church's inability to face social change, the Outlook reminds, "... (that) for years the church has been seeking to save individuals; saved individuals would save society...",⁴⁵ adding that, "...as long as slums are permitted they will have inhabitants...(and) as long as brothels are permitted countenanced vice will have its victims."⁴⁶

Under the title, Christianizing the Social Order, the Outlook establishes a Rauschenbuschian model for a blueprint of social gospel thought and action. Pointing to Jesus as the architect of social Christianity, the Outlook reminds that Jesus blessed the children, exalted virtue, honored woman, had compassion on the weak and erring and proclaimed "...a new law of life--(the) law of love."⁴⁷ Drawing from Rauschenbusch's Christ and the Social Order, the Outlook identifies the true spirit of the teachings of Jesus as "love, democracy and fraternity."⁴⁸ Providing

proof of the spreading social reform, the Outlook states,

...(that) men of wealth and high social standing have been punished for their crimes against society, both by fine and imprisonment; corporations have been compelled to conduct business according to the law...corrupt political leaders have been dislodged from positions in which they felt secure...employers have been compelled to give more attention to the social needs of their employees and to share more equitably the profits of business...corruption in politics and business has been vastly reduced.⁴⁹

Focusing on the "deceitfulness of riches" as a major social evil, the Outlook laments that, "...humankind have become obsessed of the idea of owning things, usable or unusable, needful or unneedful, just for the sake of storing and having."⁵⁰ Citing the example of one Henry Clay Frick, a New York multimillionaire, who built a house on Fifth Avenue for the sum of \$ 2,000,000.00, the Outlook printed the following indictment,

...the day draws near when it will be considered a disgrace to have accumulated--stored away for selfish or silly uses--these immense fortunes...Henry Clay Frick will slip away into the dark, even as others and be forgotten...Fifth Avenue will change even as it has changed so greatly already..."Clay to clay, ashes to ashes," shall be read over him as if in mockery of the very name he bears but the growth of brotherhood, the love of humankind, the spread of social justice, the sense of right and truth and equity, shall make impossible the repetition of such news items in the days of our children's children, and obliterate forever the memory of such achievement as this daub of printer's ink records.⁵¹

"Demon Rum"

As might be expected, the Western Outlook identified the liquor traffic as the major "bogeyman" of modern civilization. It would prove redundant to treat the Outlook's commentary on "Demon Rum" at any length in a short paper. The following abstract under the heading The Liquor Traffic best describes the sentiments of the editors,

(The liquor traffic)...is a deadly cancer eating at the very heart of civilization...(it is) the overshadowing cause of crime, pauperism, insanity, domestic infelicity,

divorce,...broken-hearted wives, half-clad underfed children...(it) curses and blights the progeny of thousands and thousands; it destroys the nation's wealth, debauches suffrage, corrupts politics and bribes office-holders; it strikes at the foundations of real liberty under the cloak of personal license; it handicaps its victims physically and mentally, morally and socially, commercially and financially; it discounts the desirability and capability of its victims in the industrial, commercial and the professional realms; it cohabits with the gambler, the profligate, the white slaver; it has long had a stranglehold on the throat of state and nation through the indefensible license system.⁵²

An optimistic note, depending upon personal preference, is ventured under the title Banish the Bar, "...the time is not far distant when the bar-room will be as great an anomaly to American civilization as the whipping post or the block of the slave auctioneer."⁵³

The Unemployment Problem

The unemployment problem also garnered the attention of the Outlook editors but for the most part it was not a high profile concern. The Outlook found it "...deplorable that in a country like Canada, with the enormous amount of work to be done, conditions should arise which leaves tens of thousands of willing hands idle and empty."⁵⁴ Commenting on the existing economic system, the Outlook states, "...there is something radically wrong with the economic system which cannot bring idle hands and idle money together."⁵⁵ Questioning the present policies further, the Outlook suggests, "...instead of this investment in citizenship for the development of our immense raw resources we are keeping the money in sterile banks and forcing able and eager men to walk the sterile streets."⁵⁶

In a later commentary, the Outlook states, "...there is no domestic problem before the Canadian people today that is as pressing as that of the unemployed."⁵⁷ With a prophetic voice the Outlook continues,

...again we say, they must face the problems of unemployment and they must find reasonably satisfactory solutions

or the people will take their candlesticks out of their places, and their problems shall others solve...the grappling with the unemployment problem in a intelligent and courageous fashion will mean more by way of social uplift to the masses and ultimate support to the dignity of the nation than many Moral and Reform conventions.⁵⁸

Feminism: Woman's Suffrage and Women's Rights

Surprisingly, to this writer, the Western Outlook gives a seemingly inordinate amount of attention to the issue of women's rights. Beginning with a commentary entitled Feminism which gives a qualified endorsement to the suffrage movement, the Outlook states that,

...men as a rule are less outwardly emotional than women may perhaps be granted...how much due to difference of sex and how much due to generations of training (remains) ...history shows women are not as physically belligerent as men... (and that) women would likely throw their influence against avoidable war... (and would) not be disposed to its brutalities... (and) when (the vote) comes probably no greater evil will follow than followed the recognition of the voting right of the average man.⁵⁹

Later the Outlook emphatically added that, "...the women's suffrage is inevitable...the movement is irresistible...", and that there are "... few problems that engage the attention of public men today in which the intelligent women of our land have not an equal concern with the men."⁶⁰

Under the title, Woman's Suffrage, the Outlook discusses the extremist tactics of the militant suffragettes with obvious ambivalent feelings stating that the "...outrages of the militant suffragettes continue to shock the sensibilities of Canadians," but then adding "... (a) woman's place is in the home 'expresses' a beautiful sentiment but has little force with the thousands of women who have no homes,"⁶¹ and concluding,

...when we ridicule the methods of the militant suffragettes and deplore their criminal acts we are prone to forget that in their main contention they are right...when there was no agitation it never occurred to surly gentlemen to grant women the franchise. Now that she is determined to have it he demands that she proceed in a more orderly way...the leaders are not daunted by public ridicule,

imprisonment or death. You may question their methods, but their sincerity is patent...the battle for the ballot will still be waged, with more reason and less frenzy, let us hope, but it will be waged until women are accorded the franchise.⁶²

Discussing women's rights in the larger context of universal social Christianity, the Outlook forwards the contention that the suffrage movement is,

...but a phase of the world's great movement toward equal treatment of every human being...it is well that we face the issues raised by feminism with that candor and openness of mind which should be characteristic of sympathetic and forward-thinking men and women.⁶³

Continuing in that vein, the Outlook applauds the feminist movement as,

...a movement which seeks to face without prejudice the questions as to the true place of women in the social organism...justice towards one section of society can never involve injustice toward any other section...only as woman has her rightful place and natural rights can the dignity of either men or women be truly preserved and cultured.⁶⁴

In a later editorial entitled A Woman's World, the Outlook takes this argument much further,

...everywhere throughout the whole earth where men and women have acquired the elements of rudimentary thinking there is a great social unrest which is primarily and fundamentally the demand of the feminine in humanity for its rightful place in the system of human life ...liberty shall no longer be withheld...and women shall become lawmaker and priest...every sound and forward-looking mind irrespective of the sex of the body...welcomes each movement toward equity and freedom and a social system wherein nature's laws interpret the thought of nature's God for his creation...a world wherein men and women shall be citizens, equals, comrades, co-workers, lawmakers, voters, and workers-together in mutual understanding for the common weal.⁶⁵

Relating the feminist movement to the Western Canadian scene, the Outlook comments on a recent defeat of a suffrage proposition in New Jersey, predicting that, "...even the present male-partisan electorate of New Jersey must pass away and with it will go another of the refuges

of prejudice,"⁶⁶ adding that,

Baptists of Western Canada were well guided when some years ago they declared themselves in favor of woman suffrage. We believe they were the first Canadian Church to do so in regular convention and that Dr. R.H. Mode had the honor of drafting and submitting this modest but none the less epochal resolution.⁶⁷

Conclusion

To summarize, the Western Outlook, employing a Rauschenbuschian model castigates the church for its apathy and shortsightedness and calls for it to put its house in order and return to New Testament basics, the "Gospel of Galilee," implemented with zeal and vigour in the twentieth century. Identifying the pulpit as the most important vehicle for social reform, the Outlook calls Baptist Union ministers to resist the status quo and preach a concrete message that will touch concrete men in a physical as well as spiritual context. The Outlook advises that the message of Christ, adapted to modern needs and modern situations with all its humanitarian and egalitarian uniqueness, will serve to usher in a new social order and hasten the establishment of the "Kingdom of God" on earth in the present age. Promoting the city as a common workshop or laboratory for social reform, the Outlook advocates the retrieval of urban areas from the purveyors of vice and crime; the opportunistic speculators, the corrupt city politicians and the parasitic exploiters of the vulnerable, poor and the hungry. The Outlook extends as a solution, the marriage of old and tried techniques with new and modern machinery, anticipating an emerging social order that will adopt as its constitution, the model of Jesus; love, democracy and fraternity.

Commenting on the problems afflicting both the local, national and global scene, the Outlook isolates the liquor traffic, the unemployment problem and the issue of women's rights as significant concerns. Liquor remains the all pervasive evil retarding social reform and contributing to the breakdown of modern civilization. With the advent of the "Banish the Bar" movement inroads are being made in the all consuming battle against

"Demon Rum." The problem of unemployment demands a more equitable economic system that will restore the pride and dignity of thousands of idle and able workers whose only crime is their inability to find suitable and gainful employment. Women's rights is easily the most pressing problem for the Outlook editors. Freedom and equality for all humankind must precede any Christianized social order. Until all men and women are equal partners sharing concretely in the task of societal reform, Christendom will be divided and fall far short of the utopian expectations visualized by the social prophets of the day.

The Western Outlook brings to the subject of Canadian social Christianity or social gospel, a distinctly Baptist flavor. With a focus on the general theme of Christianizing the social order, the Outlook isolates the church and pulpit as vehicles of social reform and the city as the theater of social change. Unlike other Canadian manifestations of social Christianity or social gospel, Methodist, Presbyterian and Catholic, the Western Outlook model does not emphasize the role organized labour should or could play in this impending social revolution. On the contrary, the Western Outlook model dismisses labour as a hindrance to any concrete programme for Christianizing the social order. A Calvinistic reverence for the pursuit of rugged individualism in the form of free enterprise, within reason, seems to set Western Baptist social gospel apart from its prairie counterparts. A distinctly Baptist compulsive obsession with the evils of "Demon Rum" combined with the former phenomena, serves to give an unique if not often bizarre and flamboyant texture to the Western Baptist model for societal reform. A regional denominational expression that can give rise to such a diverse cast of characters who have contributed significantly to the religious, educational and political history of Western Canada, must remain a subject of considerable research and debate.

References

¹ Recent publications treating Canadian Baptist historical themes include Barry M. Moody, ed., Repent and Believe: The Baptist Experience in Maritime Canada (Hantsport, Nova Scotia: Lancelot Press, 1980), Jarold K. Zeman, ed., Baptists in Canada: Search for Identity Amidst Diversity (Burlington, Ontario: G.R. Welch Co., Ltd., 1980), Jarold K. Zeman, et. al., eds., The Believer's Church in Canada (Brantford, Ontario: Baptist Federation of Canada, 1979). Western Baptist history has been given a predominantly devotional scrutiny in numerous short histories and historical sketches. The following short list will provide the general reader with an initial introduction to sources in Western Canadian Baptist history. J. Baker, Baptist History of the North Pacific Coast (Philadelphia: American Baptist Publications, 1912), Theo Gibson, The Granite Curtain: The Story of Alexander McDonald (Pub. by author, 1975), J.E. Harris, The Baptist Union of Western Canada: A Centennial History, 1873-1973 (Saint John, New Brunswick: Lingley Printing Company, 1976), C.C. McLaurin, Pioneering in Western Canada: A Story of the Baptists (Calgary: Pub. by author, 1939), M.L. Orchard, Time for the Sickle (Kingman, Alta.: Pub. by author, n.d.), John B. Richards, Baptists in British Columbia: A Struggle to Maintain "Sectarianism" (Vancouver: Northwest Baptist Theological College, 1977), William C. Smalley, Come Wind-Come Weather (Saint John, New Brunswick: Lingley Printing Company, 1969), Margaret Thompson, The Baptist Story in Western Canada (Calgary: Baptist Union of Western Canada, 1975).

² For further discussion of Canadian social Christianity or social gospel see, Richard Allen, "The Social Gospel as the Religion of Agrarian Revolt," in Ramsey Cook and Carl Berger, eds., The West and the Nation (Toronto: McClelland and Stewart, 1976), Richard Allen, ed., The Social Gospel in Canada (Ottawa: National Museums of Canada, 1975), Richard Allen, ed., Religion and Society in the Prairie West (Regina: Canadian Plains Research Center, 1974), Stewart Crysdale, "Social Awakening among Protestants, 1872-1918," in Stewart Crysdale and Les Wheatcroft, eds., Religion and Canadian Society (Toronto: Macmillan of Canada, 1976): 191-206, Stewart Crysdale, "The Sociology of the Social Gospel: Quest for a Modern Ideology," in Stewart Crysdale and Les Wheatcroft, eds., Religion and Canadian Society (Toronto: Macmillan of Canada, 1976): 423-433, Walter E. Ellis, "Gilboa to Ichabod: Social and Religious Factors in the Fundamentalist-Modernist Schisms among Canadian Baptists, 1895-1934," Foundations 20 (1977): 90-126, G.N. Emery, "The Origin of Canadian Methodist Involvement in the Social Gospel Movement, 1890-1914," The Bulletin #26 (1977), Brian Fraser, "Theology and the social gospel among Canadian Presbyterians: A Case Study," Studies in Religion 8 (1979): 35-46, W.W. Judd, "The Vision and the Dream," The Journal of the Canadian Church Historical Society 8 (December 1965), W.H. Magney, "The Methodist Church and the National Gospel," The Bulletin #20 (1968), John S. Moir, "The Canadian Baptist and the Social Gospel Movement, 1879-1914," in Jarold K. Zeman, ed., Baptists in Canada: Search for Identity Amidst Diversity (Burlington, Ontario: G.R. Welch Co., Ltd., 1980): 147-159.

³ Richard Allen, "The Social Gospel and the Reform Tradition in Canada, 1890-1928," The Canadian Historical Review 69 (4) (December 1968), pp. 381-382.

⁴ Richard Allen, The Social Passion: Religion and Social Reform in Canada, 1914-1928 (Toronto: University of Toronto Press, 1971), p. 70.

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