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A Century of Service

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Other Editors and Proprietors

Following the editorship of Dr. Fyfe, there was little change in *The Canadian Baptist*. Its pattern had been set. Few new crusades were undertaken. Although twelve other editors served between 1863, when Fyfe resigned, and the Centennial in 1954, the paper remained much the same. What changes there have been, apart from those due to growth, reflect the background, personality, and special interests of the succeeding editors.

To understand and appreciate the contribution made by each in his turn, it is necessary to know something about those who succeeded Fyfe. For this reason, this chapter and the one following contain pertinent biographical information about Fyfe's successors to the editorship. It will be seen that all of them were men of high ideals. All but two were ordained Baptist ministers. All of them had academic training of a high standard. Most of them had served, either before or after their term as editor, on the faculty of some university or college. Three were principals of academic institutions.



THE REV. HOYES LLOYD, M.A.
was editor and proprietor from 1863 to 1871.

Hoyes Lloyd

When Dr. Fyfe found it necessary, in 1863, to devote all of his time to his duties as principal of the Canadian Literary Institute, he was succeeded as editor and proprietor by the Rev. Hoyes Lloyd.

Born in Lower Canada in 1824, Lloyd received his training for the ministry at the University of Rochester, from which he was graduated with the degree of Master of Arts. He served as the pastor of Baptist churches at Port Hope and Whitby, in Ontario, and became editor in March, 1863.¹

The period of his editorship was an eventful one in world affairs. The American Civil War began in 1861, and it continued for two years after Lloyd was editor. Abraham Lincoln was assassinated in 1865. The Canadian Pacific Railway had been completed, providing, for the first time, transportation facilities from the Atlantic to the Pacific, and thereby opening up Canada's vast western areas. On July 1, 1867, Confederation took place, and Canada became a Dominion. In Britain, Gladstone was Prime Minister, and during his term of office the State Church of Ireland was disestablished in 1868, and in 1869 there was the abolition of religious tests in the British Army. In the same year dissenters were permitted to graduate from the ancient English universities. All of these events were important, and must have been of some interest to those who subscribed to *The Canadian Baptist*, but strangely no references to any of them can be found in the copies on file. The July 1, 1867, issue is missing and

¹*Canadian Baptist*, (Toronto), June 14, 1877, p. 4.

so it cannot be said with certainty whether or not reference was made to the Confederation of Canada.

Deacon Winter's ideal for the paper was that it should be a regular newspaper with a denominational bias, but under the editorship of both Fyfe and Lloyd the paper became more definitely and exclusively a denominational journal.

Typical subjects dealt with by Lloyd in his editorials were: "Church Discipline," "Baptist Independence," "Family Devotions," "Tale Bearing," "Fault Finding," and "Dancing Christians." One sentence from his editorial on the latter subject claims that, "As a rule dancing and thinking are antagonistic. Dancing members may be expected to be loose in doctrine."²

Lloyd's editorial patience was greatly taxed at times by the many lengthy articles submitted for publication. Tersely he reminded some offenders that "four foolscap pages of an obituary notice are even more than a Lord Chancellor of England could expect," and what is more, "the editor has no art whereby a peck can be put into a pint measure," nor does he "print on a blanket."³

The Communion Question, the main concern of Winter when he founded the paper, was no dead issue during Lloyd's editorship. Like Fyfe, Lloyd sternly censured Charles Haddon Spurgeon of the Metropolitan Baptist Tabernacle in London, England, for his liberality in admitting the unimmersed to receive communion. Again and again the position of those who advocated "Closed Communion" was strongly defended.

Lloyd shared the opinions of Fyfe on another question of perennial interest—the matter of government grants to denominationally-controlled educational institutions.

²*Canadian Baptist*, (Toronto), Mar. 17, 1870, p. 2.

³*Ibid.*, Mar. 3, 1864, p. 2.

Lloyd strongly opposed government grants to all religious bodies. He held that no other position was consistent with the historic Baptist principle of the Separation of Church and State. He condemned the efforts of all who sought, by one method or another, to effect a way by which government money might be obtained for church-related educational institutions.

Much space was given by Lloyd to the promotion of Baptist missionary interests. *The Canadian Baptist* of November 14, 1867, describes the scene in a pine grove, outside the Malahide Baptist Church, when two thousand listened "attentively and profitably to his instruction and thrilling sentences," as the Rev. A. V. Timpany delivered his farewell address before leaving as the first Canadian Baptist missionary to go to India. The report written by the Rev. Joseph Clutton, the Malahide pastor, says the young missionary and his wife were surrounded by "a great number of weeping friends and relatives. How very affecting it was."⁴ Two years later the Canadian Baptist Foreign Missionary Society (of Upper Canada) was formed, and in the same year, the Rev. John McLaurin went from Canada to join Timpany in working among the Telugus.⁵

At the same time that he promoted the work of Canadian Baptist missions overseas, Lloyd was quick to realize that Canada itself was then also a most needy field for missionary endeavor. In the October 11th issue in 1866, much space was given to an article on "The Approaching Convention," which described the missionary outlook of the Baptists of Canada.⁶

The Canadian Baptist Historical Society was founded in 1865, and is a further indication of the pioneer Bap-

⁴*Canadian Baptist*, (Toronto), Nov. 14, 1867, p. 2.

⁵*Ibid.*, Dec. 16, 1869, p. 21.

⁶*Ibid.*, Oct. 11, 1866, p. 21.

tists' sense of a call to destiny in the development of the life of their own country. The first report of the committee appeared in the *Canadian Baptist Register*, in 1867, and was reprinted in *The Canadian Baptist*.

Lloyd may not have given the same attention as did his predecessors to the reporting of general world news, but in majoring on the presentation of denominational interests he succeeded in creating so close a bond between the paper and the denomination that since his period of editorship *The Canadian Baptist* has been accepted without any dispute as the acknowledged denominational paper of the Baptists in central Canada.

The writer of his obituary intended to pay the highest possible tribute to Lloyd when he wrote that he had maintained for *The Canadian Baptist* "the high intellectual calibre of his predecessor, Dr. R. A. Fyfe."⁷ But the real contribution of Lloyd was to save the paper from the financially precarious condition in which he found it.

The Rev. Joseph King, who had been an assistant to Fyfe, remained for a few weeks to help Lloyd establish himself as editor and proprietor. When King finally severed his connection, he wrote a "Farewell Message" in which he warned the readers that if they did not wholeheartedly rally around the new editor, and give him their full support, they would surely "dig the grave of *The Baptist* itself."

The warning was timely, for when Lloyd took over the paper it was almost bankrupt. Only one quarter of the subscribers were paying in advance, and many were as much as three years in arrears with their payments. One thousand, nine hundred copies of the paper were being printed, but this figure included the exchanges and complimentary copies. Lloyd's strict policy of payment in advance saved the situation. When he resigned the

⁷"Valedictory," *Canadian Baptist*, (Toronto), March 30, 1871, p. 2.

editorship he was able to report a paid-up circulation of two thousand eight hundred, and he owed no one but himself.*

Had it not been for the shrewd management of Lloyd *The Canadian Baptist* might have gone the way of earlier attempts to establish a Baptist paper in Canada.

When ill health caused Lloyd to resign from the editorship in 1871, he took charge of a mission which later developed into the College Street Baptist Church, in Toronto. When illness again forced him to retire, it was for a time only. As soon as his strength permitted, he went to work for the Grande Ligne Mission in Quebec, where he was able to express in practical service his missionary passion and his great love for French Canada. Finally his health broke down completely, and he died on June 7, 1877, at the age of 53.

William Stewart

The Rev. Dr. William Stewart's appointment as editor was announced by Lloyd in the issue of February 16, 1871. It was placed under the caption, "Coming Changes," and read: "In six weeks more the proprietorship and editor-

*Ibid., p. 2. Other facts concerning Lloyd's contribution to the paper are contained in his obituary, published in the *Canadian Baptist*, (Toronto), June 14, 1877, p. 4. Further information about circulation is given in chapter VIII, and a circulation chart is shown under Appendix D.

Members of the family of the Rev. Hoyes Lloyd continue to this time to give leadership among Baptists. Mr. Tracy E. Lloyd, a grandson, has been an outstanding Christian business man and for nearly thirty years has been treasurer of Walmer Road Baptist Church, Toronto. He is honorary general treasurer of the British and Foreign Bible Society and a member of the Board of Governors of McMaster University.