

RELIGIONS

Méthodistes

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Acte amendant l'acte concernant l'Eglise méthodiste du Canada, (38 Vict., ch. 60).

[Sanctionné le 9 mars 1875.]

Préambule.

ATTENDU que l'Eglise méthodiste du Canada a demandé par sa pétition, que les dispositions de l'acte de la province du Canada, (28 Vict., chap. 55.) soient expressément prolongées à la dite église, et que les dispositions de l'acte 38 Vict., ch. 33, soient prolongées pendant une période de deux ans, pour telles congrégations qui peuvent ne s'être pas conformées aux conditions du dit acte; et attendu qu'il a été également représenté, dans le dite pétition, que des doutes se sont élevés, au sujet de l'application des dispositions de l'acte de cette province, 38 Vict., ch. 60, à certains biens originairement tenus en fidéi-commis (trust), pour la conférence wesleyenne anglaise, et tenus et possédés par la ci-devant "Eglise méthodiste wesleyenne du Canada, en rapport avec la conférence anglaise" depuis l'année mil huit cent cinquante-quatre (1854), alors que les missions du Bas Canada de la dite conférence wesleyenne anglaise furent transférées à la dite Eglise méthodiste du Canada, lors de la constitution de la dite Eglise méthodiste du Canada, en mil huit cent soixante-quatorze (1874), et depuis la dite dernière date par l'église nommée en dernier lieu, et qu'elle a demandé que les dits doutes fussent résolus, et qu'il est à propos d'accorder la demande de la dite pétition; En conséquence, Sa Majesté, par et de l'avis et du consentement de la Législature de Québec, décrète ce qui suit:

1. Il sera et il peut être légal, pour les syndics, pour le temps d'alors, de chacune des congrégations religieuses de la dite Eglise méthodiste du Canada, et les dits syndics de chaque congrégation respective, sont, comme tels syndics, autorisés par le présent acte, de temps à autre, à louer, hypothéquer, vendre, transporter ou échanger tels terrains ou ténements et biens immobiliers tenus ou à être tenus par aucun des syndics respectifs, en telles parties et de telle manière qu'il peut, de temps à autre, être jugé nécessaire et utile par les syndics d'iceux, pour les objets se rapportant au fidéi-commis; et les dits syndics de chaque telle congrégation respective sont, comme tels syndics, en outre autorisés par le présent acte, de temps à autre, sur l'acquisition de tous terrains, ténements ou biens immobiliers, à les hypothéquer pour aucune partie du prix d'acquisition qui peut n'être pas payée, ou à acquérir les mêmes ténements et biens immobiliers, sujets à la réserve en faveur du vendeur, d'aucune hypothèque ou privilège pour tel prix d'acquisition non payé; pourvu toujours qu'il ne soit pas au pouvoir de tels syndics de vendre d'une manière absolue aucuns tels terrains, ténements ou biens immobiliers, sans que le consentement explicite de la conférence annuelle de la dite Eglise méthodiste du Canada, dans les limites de laquelle les dits biens immobiliers sont situés, ait d'abord été obtenu; lequel consentement sera certifié par le président ou le secrétaire de la conférence, avec le sceau de la conférence y apposé, et toute vente faite jusqu'à présent avec tel consentement est par le présent ratifiée et confirmée.

Pouvoirs des syndics de chaque congrégation, de disposer de ses biens;

Ou d'acquérir d'autres biens.

Consentement, requis pour vente;

Certificat à cet effet.

Ventes, confirmées.

2. Toutes sommes d'argent reçues par les syndics, relativement à tout tel bail, vente, hypothèque ou échange, seront gardées par les dits syndics sous l'effet du même fidéi-commis, comme les biens immobiliers desquels ou concernant lesquels elles proviennent, ou peuvent être appliquées à l'acquisition d'autres terrains à être tenus en vertu de semblables fidéi-commis, ou à l'érection de bâtiments sur iceux ou sur autres terrains pour les fins de la dite église méthodiste, ou à l'amélioration d'iceux ou d'autres terrains tenus par les dits syndics, ou autres syndics de la dite église, et telle application à aucune ou à toutes les fins mentionnées ci-dessus sera, dans le cas d'une vente ou d'un transport absolu, faite avec le consentement de la conférence annuelle de la dite église méthodiste, attesté comme il est dit plus haut.

Garde et emploi des argents reçus.

Consentement, requis.

3. Aucun acquéreur, créancier hypothécaire ou locataire

Décharge des créanciers, lo-

locataires et
payeurs d'ar-
gents aux syn-
dics.

ne sera obligé de s'enquérir de l'à propos ou de la validité d'aucune vente, hypothèque ou bail fait par les syndics, ou de s'informer si elle peut être affectée par défaut de tel consentement comme il est dit plus haut; ni aucun acquéreur, créancier hypothécaire, locataire ou autre personne payant des sommes d'argent à tous tels syndics comme il est dit plus haut, à raison d'aucune telle vente, échange, hypothèque ou bail comme dit plus haut, ne sera obligé de voir à l'application de tel argent, mais sera déchargé absolument par le reçu des syndics auxquels tel argent sera payable.

Fidéli-commis,
tenu par réfé-
rence à d'autre
titre.

4. Il sera et peut être légal de déclarer le fidéli-commis d'aucune propriété tenu par les dits syndics par référence à un autre titre enregistré dans la province de Québec, et telle référence sera tenue comme incorporant les dispositions du titre auquel il aura été référé, dans le titre où telle référence est faite, *mutatis mutandis*, et sujet à l'exclusion de toutes les clauses qui pourront être expressément exclues.

Acquisition de
terrain en ver-
tu du c. 19 des
S. R. B. C.

5. Les syndics des congrégations religieuses plus haut mentionnées, peuvent acquérir des terrains pour les fins de leur fidéli-commis, dans la même limite qu'il est permis dans le Bas Canada, par le chapitre dix-neuf des statuts refondus pour le Bas Canada, et les dispositions de l'acte de cette province, 38 Victoria, chap. 33, sont prolongées pour une autre période de deux années à partir de la date de la passation du présent acte, en faveur de toutes congrégations ou syndics de la dite église, qui peuvent ne pas s'y être conformés jusqu'ici.

33 V. c. 33,
prolongé.

Déclaration re-
lative à cer-
tains biens
déjà possédés.

6. Les biens immobiliers ou autres, dans la province de Québec, tenus par ou en fidéli-commis pour la conférence méthodiste wesleyenne anglaise jusqu'à l'année mil huit cent cinquante-quatre, et occupés et employés depuis la dite date par la ci-devant Eglise méthodiste wesleyenne du Canada, en rapport avec la conférence anglaise, sont par le présent acte, déclarés être investis en fidéli-commis pour l'usage de l'Eglise méthodiste du Canada par le dit acte de cette province, 38 Victoria, chap. 60, sect. 1.

Acte en force.

7. Cet acte entrera en force à partir du jour de sa sanction

THE HISTORY OF THE METHODIST CHURCH

Its Membership in Montreal has Grown from Seven to
Several Thousands.

SEVEN members constituted the first Methodist Society in Montreal; and this society existed for seventeen years without a minister. Then in the year 1802 came Rev. Joseph Sawyer from the New York conference.

His idea, it is said, was "to see if a minister could be prudently stationed in this city."

He found the little society here, and discovered that it was an offshoot from a society in Quebec founded by a military man there named Tuffy, who had worked as a local preacher.

Rev. Mr. Sawyer evidently reported to his conference that something should be done to encourage the seven "brethren" in the city of Montreal, and the following year the Rev. Samuel Merwin came here, intending to make it his field of labor. Whether he was discouraged by the smallness of the flock, however, or whether he was called back for some other reason, it was not until the following year that an attempt was made, under the Rev. Martin Ruter, to found a church congregation.

A Small Membership.

This first officially organized Methodist Church in Montreal began with a membership of twelve.

Two years later it increased to twenty. For three years it remained at that, the ministers being Rev. Samuel Coates and the Rev. Nathan Bangs.

The building of a church was suggested, but nothing was done, and the following year a room was hired for services.

The difficulties under which the early ministers had to work are indicated by a statement of Rev. Mr. Bangs, who declared that upon a calculation of his receipts and expenditures for the year 1805, he found that his expenditures had exceeded his income by \$40.

It was not until the year 1807 that definite steps were taken to obtain funds to build a church in Montreal. In that year, however, Rev. Mr. Coates went to England and obtained the money required for that object. The building was then commenced on St. Joseph (then St. Sulpice) street, under the direction of the Rev. Thomas Madden, who was then pastor of the congregation. The membership of the latter at that time was thirty.

The Early Days.

There is very little record of the early days of the church. It is known that the Rev. Mr. Madden was followed by the Rev. Joseph Scull, who appears to have been the minister in charge for the years 1809 and 1810. He was followed by the Rev. J. Mitchell in 1811.

Bishop Ashbury visited Canada about this time, and is said to have appeared much impressed with Montreal as a field for Methodist endeavor. He recommended Rev. Mr. Banks to return, and the latter was on his way when the war of 1812 broke out, and he had to go back home. His place was taken by Rev. Thomas Burch, who, though a member of the New York conference was a British subject, and therefore was allowed to cross the line.

The membership of the church in the years 1818 and 1819 increased to between 80 and 95. In 1819 the first Missionary Society was organized, and a convention was held in the old Presbyterian Church on St. Gabriel street, (the Methodist Church being too small) at which the sum of twenty-two pounds was collected for missionary purposes.

On Nov. 20, 1819, at a meeting of the trustees of the church, it was decided that more church accommodation was needed, and it was resolved to sell the old building, and erect a new and larger one.

Property Purchased.

On Dec. 7th, 1819, it was decided to purchase the lot opposite the Montreal Bank, the property of Mr. H. Gates, for the sum of \$5,750. This led to the erection of the first St. James Street Methodist Church which was opened in 1821.

This church was built in the Grecian Doric style, and was calculated to seat 1,200 persons. It was planned, and superintended during its erection by John Try, Esq., who in addition to giving his services free contributed \$500.

The total cost of the church was: Ground, \$6,750; building, \$16,000; total, \$22,750.

The sale of the church in St. Joseph's street brought \$5,000, and the subscriptions to the new one were \$6,000, leaving a debt of \$11,750. This amount was advanced by Mr. John Torrance and Mr. Daniel Fisher, less a loan of \$2,500 from Mr. McGinnis, also a member of the church.

As a result of a revival, a society was formed in "Griffintown," and a chapel erected on Wellington street, which was opened for service in January, 1834.

This branch prospered, and in 1836 a day school was opened in the basement of the church. This was carried on very successfully, but had to be closed because the central church could not carry the expense which it involved.

A Step Forward.

It was on July 27th, 1845, that Montreal Methodism took another decisive step forward. It had long been felt that the accommodation in St. James Street Church was insufficient, and another and larger building was erected. This was opened on July 27th, 1845. The Montreal Herald of that date gave an account of the opening of the church which began as follows:—

"The 27th of July, 1845, will long be remembered in Montreal by the British Wesleyans as the commencement of a new era in the history of Methodism in this city. On this day the large and elegant building in Great St. James street was solemnly dedicated to the worship of Almighty God. According to this time it may indeed be said: 'What hath God wrought?'"

Immediately on the completion of the Great St. James Street Church, two others were commenced, one in Lagachetiere and the other in Ottawa street.

Divided into Circuits.

In 1854 the Methodism of Montreal was divided into three circuits, which were known as Montreal Centre, Montreal East, and Montreal West. This caused some trouble, the division being carried out in an arbitrary manner, and there were a large number of seceders, who formed two new congregations under the name of what was known as the New Connexion Methodist Church. These two new churches were situated on Panet street and Dupre Lane, respectively.

This caused a gross loss. It was estimated, to the St. James Street Church of \$72,000 in revenues, including the amount subscribed to build the new churches.

During the fall of 1863 the impression grew in some minds that a church extension effort should be made. In the following March \$60,000 was subscribed for this purpose. Three new churches were opened in Sherbrooke street, Dorchester street, and Point St. Charles during the year as a result of this effort. There were now seven Methodist Churches in the city including the one at St. Lambert.

Well-known names now begin to appear in the annals of the Methodist Churches of Montreal, such as Rev. William Briggs, Rev. John Potts, Rev. Alexander Sutherland, Rev. Hugh Johnston, and Rev. John Philip,—all men who figure in the rolls of Canadian Methodism.

It was during Rev. Mr. Philip's pastorate that it was decided to build the present St. James Street Church.

In view of the present value of the property, (the latest report being that \$2,000,000 has been offered for only a portion of it) it is interesting to recall with what fear and trepidation the trustees entered into what appeared to them to be a very big venture,—as it was at that time.

"After much prayerful consideration," say the records, "a step was taken of very considerable moment, viz., the purchase of a square fronting on St. Catherine street. The property was known as the old Allan estate. It had passed into the hands of the Canadian Pacific Railway company and by them was designed as their city station. But, having abandoned the idea of placing their station in that locality, they became willing to sell the property.

"Shortly after Mr. Philip's induction into the St. James Street Church, measures were taken to secure this place and a purchase was effected. The amount demanded and paid was high—\$70,000, but its size, and commanding position,—being a square having a street on each of its sides, and along its front one of the leading streets of the city,—show it to be quite worth the sum paid for it."

The corner stone of the new church was laid on June 11, 1887.

The trustees, having failed to get a satisfactory offer for the site on St. James street, erected a seven-story office building upon it.

This was sold later, and ultimately became the site of the present Bank of Commerce.

Since that time the Methodist Church in Montreal has grown rapidly until there are now twenty-four churches in Montreal, with a total membership of 4,952, and an attendance which goes into many thousands.

The following table shows the names of the Methodist churches in Montreal, their pastors and the registered membership:—

Name of Church and pastor.	No. of Congregation.
St. James, Rev. Wm. Sparling, B. A., D.D.	900
Douglas, Rev. W. R. Young, B.A., D.D.	435
East End, Rev. T. Anson Halpen-ny, B.A.	193
Sherbrooke, Rev. Alfred A. Radley	226
Hochelaga, Rev. E. E. Morrison..	158
Mount Royal Ave., Rev. H. A. Young	172
Fairmount Ave., Rev. Geo. I. Campbell,	471
Shaw Memorial, Rev. W. G. Brad-ford	128
Rosemount, Rev. W. P. Wornell..	60
Delorimier, Rev. Chas. H. Brown..	41
Terminal Park, Rev. E. S. Morrow	15
Centre French, Rev. A. Delporte	43
West French, Rev. W. T. Halpen-ny, B.A., B.D.	37
Italian, Liborio Lattori,	67
All Peoples Mission, Rev. Chas. S. Laidman, B.A., B.D.	3
Dominion Sq., Rev. E. I. Hart, B.A. R. R. Nicholson.	307
Centenary, Rev. Wm. Timberlake.	632
Mountain St., Rev. T. E. Bourke, B.D.	175
Westmount, Rev. W. E. Baker	267
Ebenezer, Rev. A. E. Poles,	107
West End, Rev. E. C. James, B.A.	157
St. Paul, Rev. C. D. Baldrum, ..	100
Verdun, Rev. F. B. Allnut, T.L.	60
Montreal West, supply	60



FRONT VIEW OF THE WESLEYAN METHODIST CHURCH,
Which Was One of the Greatest Architectural Ornaments of the City, and
Unsurpassed in America.

SESSQUICENTENNIAL OF WESLEY'S DEATH MARKED TOMORROW

Founder of Methodism Died
March 2, 1791, at the
Age of 88

Gazette *March 1941*

HIS MINISTRY RECALLED

Starting as an Anglican Priest, He Started the Club that Became a Great Protestant Sect in 1739

Tomorrow is the 150th anniversary of the death of John Wesley—the founder of Methodism.

Wesley, the fifteenth child of Samuel and Susanna Wesley, was born at Epworth Rectory on June 17, 1703. The narrow escape of the children when the rectory burned, when John was six years of age, is one of the legends of the founder of the Methodist Church.

A great deal of material bearing on the life of John Wesley was furnished by the publication in 1909 of the standard edition of Wesley's Journal, Curnock having deciphered the difficult shorthand in which the early Wesley diaries were kept.

Wesley was ordained as deacon in 1725 and admitted to holy orders three years later. He preached frequently in the churches near Oxford in the months succeeding his ordination, and in 1726 obtained leave to act as his father's curate. He received his Master's degree in 1827. At Oxford he was known as the founder of the Holy Club.

Samuel Wesley died in 1735 and John and his brother Charles took ship to Georgia, John being sent out by the Society for the Propagation of the Gospel.

The year 1739 is the one usually recognized as the date of the foundation of Methodism. The early church was a society or club and those who desired to join must "have a desire to flee from the wrath to come, to be saved from their sins."

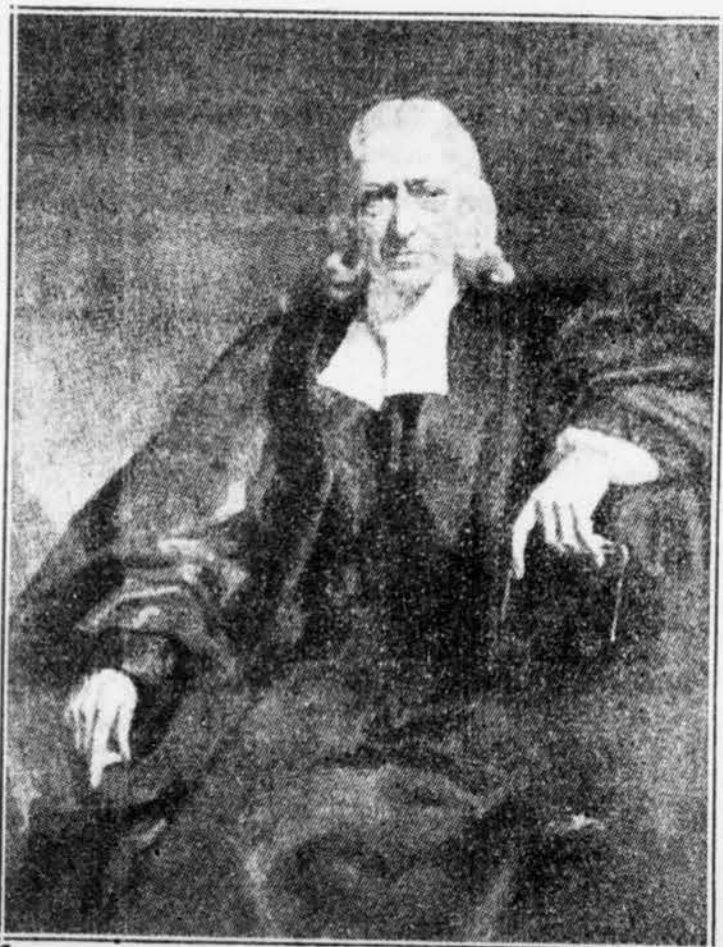
Itinerant preaching up and down the English countryside took up a great many of the years of his middle life. He was responsible for the sending of many preachers throughout the country to spread the doctrines of the sect, and in 1784 Wesley's deed of declaration gave the conference a legal constitution. He named 100 preachers who, after his death, were to meet once a year, fill vacancies in their number, appoint a president and secretary, station the preachers, admit proper persons into the ministry and oversee the societies.

Wesley himself, for a great part of his ministry, travelled 5,000 miles a year and preached 15 sermons a week.

In 1751 he married Mary Vazelle, a widow, but the union was unfortunate and she finally left him.

Wesley preached his last sermon at Leatherhead on Wednesday, February 23, 1791, wrote next day his last letter to Wilberforce, urging him to carry on his crusade against the slave trade, and died in his house on City Road, March 2, 1791, in his 88th year.

He was buried a week later in the graveyard behind the City Road chapel.



Gazette JOHN WESLEY, founder of Methodism *March 1941*



CHAPITRE 120

CHAPTER 120

Loi constituant The British Methodist Episcopal Church en corporation ecclésiastique dans la province de Québec

An Act to incorporate The British Methodist Episcopal Church as an ecclesiastical corporation in the province of Quebec

[Sanctionnée le 20 mars 1947]

[Assented to, the 20th of March, 1947]

ATTENDU que le Rév. J. Morris Lawson, ministre, Addie Aylestock, William Henry Duke, Bernadine Duke, Edward Maynard Packwood, Anne Packwood, Teresa Meade, David Smith, Beatrice Smith, Henry H. Peters, Ida Peters, Charles Grant, William J. Thomas, Ella J. Thomas, le Dr Archibald Garner, Mme Mary Johnson, John W. Hamilton, Cassie Sparks et Mme Mary Carter, tous de la cité et du district de Montréal, Québec, ont, par leur pétition, représenté qu'il y a dans la province de Québec un nombre considérable de chrétiens qui sont membres et fidèles d'une confession religieuse connue comme "The British Methodist Episcopal Church"; que les pétitionnaires adhèrent à ladite confession religieuse et qu'il est à propos qu'eux-mêmes et toutes les autres personnes qui pourront en devenir membres soient constitués en corporation ecclésiastique dans la province de Québec, avec pouvoir d'acquérir ou posséder des biens meubles ou immeubles, de tenir des registres de l'état civil et de faire et accomplir tous autres actes ordinairement accomplis par les corporations ecclésiastiques; et qu'il est à propos d'adopter une loi aux fins ci-dessus;

A ces causes, Sa Majesté, de l'avis et du consentement du Conseil législatif et de l'Assemblée législative de Québec, décrète ce qui suit:

WHEREAS Rev. J. Morris Lawson, ^{Prestable} minister, Addie Aylestock, William Henry Duke, Bernadine Duke, Edward Maynard Packwood, Anne Packwood, Teresa Meade, David Smith, Beatrice Smith, Henry H. Peters, Ida Peters, Charles Grant, William J. Thomas, Ella J. Thomas, Dr Archibald Garner, Mrs. Mary Johnson, John W. Hamilton, Cassie Sparks, and Mrs. Mary Carter, all of the city and district of Montreal, Quebec, have, by petition, represented that there are in the province of Quebec a considerable number of Christians who are members of, and belong to, a religious denomination known as The British Methodist Episcopal Church; that the petitioners are adherents of the said denomination and that it is expedient that they, and all others who may become members, be incorporated as an ecclesiastical corporation in the province of Quebec, empowered to acquire or possess property, moveable or immovable, and to keep registers of civil status and do and perform such other acts usually performed by ecclesiastical corporations, and whereas it is expedient to pass an act for the above purpose;

Therefore, His Majesty, with the advice and consent of the Legislative Council and of the Legislative Assembly of Quebec, enacts as follows:

Corporation
constituée.

1. Les personnes susmentionnées, le Rév. J. Morris Lawson, Addie Aylestock, William Henry Duke, Bernadine Duke, Edward Maynard Packwood, Anne Packwood, Teresa Meade, David Smith, Beatrice Smith, Henry H. Peters, Ida Peters, Charles Grant, William J. Thomas, Ella J. Thomas, le Dr Archibald Garner, Mme Mary Johnson, John W. Hamilton, Cassie Sparks, et Mme Mary Carter, et les personnes qui pourront à l'avenir en devenir membres, sont constitués en corporation ecclésiastique sous le nom de The British Methodist Episcopal Church dans la province de Québec, où cette corporation aura et exercera tous les droits appartenant aux corporations ecclésiastiques, aura succession perpétuelle et le droit d'ester en justice de même que tous les privilèges qui sont par la présente loi conférés à ladite corporation.

Pouvoir
d'acquies-
cir, etc.

2. Ladite corporation peut acquérir, tenir ou posséder par legs ou à autre titre tels biens meubles et immeubles dont elle peut avoir besoin pour ses fins; elle peut en disposer, les louer et les hypothéquer, pourvu que la valeur réelle des immeubles possédés par elle n'excède pas la somme d'un million de dollars.

Buts.

3. Ladite corporation peut établir et soutenir des églises et des congrégations de cette communion.

Registres
de l'état
civil.

4. Ladite corporation peut tenir en français ou en anglais, conformément à la loi, des registres de l'état civil, et en tout temps, conformément à ses règlements, à l'usage et à la coutume, nommer des pasteurs de ses églises et congrégations, les destituer et les remplacer; tout tel pasteur ou toute telle église ou congrégation aura le droit et le pouvoir de tenir des registres de l'état civil, et, en rapport avec cette fonction d'exercer tous les autres pouvoirs civils appartenant aux pasteurs des congrégations religieuses; dans le cas d'un pasteur qui n'est pas sujet britannique, il sera permis à un membre de telle église ou congrégation, et à tout autre membre agissant comme son adjoint et dûment nommé par résolution de ladite église ou congrégation, de tenir les registres de l'état

1. The above-mentioned persons, Rev. J. Morris Lawson, Addie Aylestock, William Henry Duke, Bernadine Duke, Edward Maynard Packwood, Anne Packwood, Teresa Meade, David Smith, Beatrice Smith, Henry H. Peters, Ida Peters, Charles Grant, William J. Thomas, Ella J. Thomas, Dr. Archibald Garner, Mrs. Mary Johnson, John W. Hamilton, Cassie Sparks, and Mrs. Mary Carter, and the persons who may hereafter become members, are constituted an ecclesiastical corporation under the name of The British Methodist Episcopal Church in and to be in the province of Quebec which shall have and exercise all the rights belonging to ecclesiastical corporations and shall have perpetual succession and the right to sue and be sued, together with all privileges which are hereby vested in the said corporation.

2. The said corporation may acquire, hold, or possess by legacy or other title such property, moveable and immovable, as may be necessary for the purposes of the corporation and may dispose of, lease or hypothecate same provided that the real value of the immoveables owned by the said corporation shall not exceed the sum of one million dollars.

3. The corporation may establish and maintain churches and congregations of such denomination.

4. The said corporation may keep either in French or English, according to law, registers of acts of civil status and may from time to time, according to its by-laws, usage and custom, appoint pastors of its churches and congregations and may remove them and appoint others in their place, and any such pastor of any such church or congregation shall have authority and power to keep registers of acts of civil status and to exercise in relation thereto all other civil powers appertaining to pastors of religious congregations, and, in the event of any such pastor not being a British subject, it shall be lawful for a member of any such church or congregation and for any other member thereof as his deputy, when duly appointed by resolution of the said church or con-

civil pour ladite église ou congrégation, pourvu que lui-même et son dit adjoint soient sujets britanniques; le protonotaire de la Cour supérieure pour le district dans lequel est située l'église ou la congrégation, ou tout officier public autorisé à certifier les registres de l'état civil certifiera les registres à l'usage de ladite église ou congrégation sur remise d'un certificat, signé par le secrétaire de ladite église ou congrégation, de la nomination du membre susmentionné et de son adjoint aux fins ci-dessus.

gregation, to keep the registers of acts of civil status for the said church or congregation provided that he and his said deputy be British subjects, and the protonotary of the Superior Court for the district in which the church or congregation is situated or any public officer authorized to certify registers of civil status shall certify registers for use by the said church or congregation when furnished with a certificate signed by the secretary of the said church or congregation of the appointment of the above-mentioned member and his deputy for the aforesaid purpose.

5. Lorsque tel registre est tenu par le membre susmentionné de telle église ou congrégation ou par son adjoint, tel que prévu, tous les actes de l'état civil qui y sont inscrits sont signés par le pasteur officiant et ledit membre ou son adjoint, tel que dit ci-dessus, et tout acte de l'état civil accompli par le pasteur officiant, et ainsi inscrit, aura la même valeur légale que si le registre avait été tenu par un pasteur légalement autorisé.

5. When any such register is kept by the above-mentioned member of the said church or congregation or his deputy as aforesaid, all acts of civil status recorded therein shall be signed by the officiating pastor and by the said member or his deputy as aforesaid, and any act of civil status performed by the said officiating pastor and so recorded shall have the same effect at law as if the register had been kept by a pastor legally authorized.

6. La corporation peut contracter et être partie à des contrats relativement à ses fonds, sa propriété, ses affaires et les fins pour lesquelles elle est constituée, et elle a aussi le droit d'emprunter des deniers aux fins de la corporation.

6. The corporation may contract and be contracted with relative to its funds, property and business and for the purposes for which said corporation is constituted, including the right to borrow money for the purposes of the corporation.

7. La corporation peut fonder, soutenir, diriger et aider de son argent des écoles, des collèges et autres institutions pour le progrès de l'instruction, ainsi que des institutions, des entreprises et des fondations religieuses, philanthropiques et charitables, le tout sujet aux lois de la province.

7. The corporation may found, maintain, conduct and contribute to schools, colleges or other institutions for the advancement of learning and religious, benevolent and charitable institutions, projects and funds, the whole subject to the laws of this province.

8. Une majorité des membres de la corporation présents à une assemblée régulièrement convoquée exercera tous les droits et pouvoirs de la corporation, pourvu que les fins de l'assemblée aient été spécifiées dans l'avis de convocation; les avis des assemblées générales et des assemblées générales spéciales des membres seront censés être régulièrement donnés, s'ils sont publiés en chaire aux services divins du dimanche précédant immédiatement telles assemblées.

8. A majority of the members of the corporation present at any duly called meeting of the members shall have the full power and privileges of the corporation, providing that the purposes of the meeting shall have been indicated in the notice calling the meeting and notices of general meetings and of special general meetings of the members shall be deemed to be duly given if announced from the pulpit at the church services on the Sunday immediately preceding such meetings.

Siège principal.

9. Le siège principal de la corporation sera en la cité de Montréal, mais il pourra cependant être changé par la corporation pour être établi ailleurs dans la province, sur avis de changement inséré dans un numéro de la *Gazette officielle de Québec*.

9. The principal seat of the corporation shall be in the city of Montreal, but such principal seat may be changed by the corporation for the purpose of establishing same elsewhere within the province, upon notice thereof being inserted in one issue of the *Quebec Official Gazette*.

Dispositions applicables.

10. Rien dans la présente loi n'aura pour effet d'empêcher la corporation d'être régie par les dispositions de la charte, des règlements et ordonnances de toute municipalité où ladite corporation pourra exercer ses pouvoirs, ni par les dispositions de la Loi de l'hygiène publique de Québec.

10. Nothing in this act shall have the effect of withdrawing the corporation from being governed by the provisions of the charter, by-laws and regulations of any municipality where the said corporation may exercise its powers, nor by the provisions of the Quebec Public Health Act.

Cimetière.

11. La corporation ne pourra cependant établir un cimetière ou lieu de sépulture dans les limites d'une municipalité sans avoir au préalable obtenu de cette municipalité son consentement exprimé par règlement.

11. The corporation shall not, however, establish a cemetery or burial ground within the limits of the municipality without having previously obtained the consent of the said municipality, such consent to be given by a by-law of the said municipality.

Rapport.

12. La corporation transmettra au lieutenant-gouverneur en conseil, chaque année au mois de janvier, ou chaque fois qu'elle en sera requise, un état de ses biens, les noms de ses officiers et une copie de ses règlements et ordonnances.

12. The corporation shall transmit to the Lieutenant-Governor in Council annually in the month of January, or whenever thereunto required, a statement of the property held by the corporation, the name of its officers and a copy of its rules and by-laws.

Transport de biens.

13. Tous les biens meubles et immeubles qui peuvent être détenus en fiducie pour ladite corporation, seront et sont par la présente loi transportés et dévolus à ladite corporation qui assumera également toutes les dettes et obligations légalement contractées en rapport avec ces biens.

13. All property, moveable and immoveable, which may be held in trust for the said corporation shall be, and the same is hereby transferred to and vested in the said corporation which shall likewise assume all debts and liabilities legally contracted in connection therewith.

Entrée en vigueur.

14. La présente loi entrera en vigueur le jour de sa sanction.

14. This act shall come into force on the day of its sanction.

Religion
Protestants
Methodists

OLD DAYS IN METHODIST PARSONAGES

Many people wonder what it was like to be a member of a Methodist minister's family, with the rotating system of the Methodist church required to move to a new charge every four years. What did it mean to the minister's family to have to "pull up roots" again and again, and to start life over in strange places?

Today I wish to thank a lady (who wishes to remain anonymous), for writing her reminiscences of her life as the child of a Methodist minister. She moved about, mostly in the Eastern Townships of Quebec, as her father was stationed in one place after another. It was a life that made for variety and surprises, with very real satisfactions of its own, as today's article shows.

Here are these memories of Methodist parsonage days:

It was the American poet, James Russell Lowell, who once wrote: "What is so rare as a day in June? Then, if ever, come perfect days!"

To every Parsonage child of Methodist days, June holds special memories. For it was most generally in late June, following the decisions of the Synodical Conference, at Conference, earlier in the month, that the regular, four-year move took place. Sometimes it occurred after a lesser period than four years, sometimes it was delayed for five years, but for Methodist parsonage families, moving was a way of life.

Undoubtedly modern psychology would enjoy probing the effects of such frequent uprooting upon young children. Undoubtedly there were some who balked at it. But there are certainly others alive today who would agree with a recent conversation between two daughters of the parsonage. "I wouldn't have missed all that moving for anything!" said one. "Don't you feel sorry for the people who never knew the excitement of looking over a new parsonage?" said the other.

In most places it was the custom to have a welcoming supper ready for the new family. If the parsonage was in bad state of repair, as was sometimes the case, the welcoming supper would be given at the home of a member of the congregation, and the minister and his family would be billeted there until the parsonage could be got in order. If all was in readiness at the parsonage, then the proverbial "grooming" table would be spread in the parsonage dining room.

And because of the season of the year when most moves took place, strawberries almost always took on a sort of symbolic significance. It was unusual to have a member of the congregation capable of supplying fresh fish for the welcoming supper, but huge strawberries were in abundance in country gardens. An even greater treat, which not infrequently appeared, was the tiny, superbly sweet, wild strawberry laboriously picked by some members of the Sunday School for inclusion in the supper.

Those, of course, were not the days of modern architecture. It was not possible to explore the "new" parsonage of the first quarter of this century by standing in the doorway of a large room and noting the "play area," and the "living area," and the "eating area."

Far from it. Most parsonages were large, fine old houses, cold as could be in winter, but handsome, dignified as their Victorian ancestry, and, for children, exciting.

Surely there was no parsonage without an attic, and no parsonage attic that was not crammed with the unexpected. Where now, one wonders, is the trunk of First World War uniforms that was in the attic of one parsonage in Compton County? They provided endless dressing-up fun for a band of children.

Where, oh where, is the Victorian rocking horse that was the frustration of one child when it was discovered in a parsonage attic in Missisquoi County? It was frustrating, because the child was too big to play with rocking horses, but it was such a rocking horse as was never surpassed in

childhood anywhere. Today its spotted sides and handmade features would grace the most fashionable antique shop window.

Where are the stacks of old mail-order catalogues and magazines that were always left behind by the moving family, and which were a source of scissors and paste amusement to the younger members of the incoming one? Where are all the relics of past furnishings that provided children with hours of games, even when the relics were such as made the new parsonage housewife thankful that they had worn out before her time?

One bears in mind, of course, that Methodist parsonages were invariably furnished by the congregation, and the minister's salary included a furnished dwelling, plus horse-keep, or, later, car-keep, where the circuit was one with several preaching places. With such regular and frequent moves, it was an arrangement of the utmost practicality. And it meant, therefore, that when a new minister and his family arrived, it was not only the house that had to be inspected, it was the furniture, as well, and also the wallpaper, and the color of the paint, and the pattern of the lace curtains at the window.

Up to about the 1920's, and long after, in many instances, every parsonage bedroom had to be furnished with the washstand sets necessary in houses without modern bathrooms. The Methodist parsonage in Dunham, for example, acquired a modern bathroom only about 1923 or 1924.

Nearly every parsonage family had some few pieces of furniture of its own, and nearly always the "good" dishes belonged to the minister's wife. Nonetheless, most families grew attached to certain parsonage furnishings, so that to leave them behind was a real wrench.

It was hard to come to love the old mahogany Empire table in the hall, for example, and then to return, on a visit, in later years, and find that the table had been varnished,

instead of waxed. It was hard to love the unusual and intriguing staircase which divided, part way down, so that one could branch off into the kitchen, or go on to the front hall, and then find, at a later time, that it had been torn out from behind the walls that protected it from view, and changed into the same sort of staircase one could meet in any ordinary house.

One parsonage child had vivid memories of a large Victorian "gentleman's chair" which was upholstered, with buttoned back, in a dark "horsehair". That was the "punishment chair": whenever the child had been naughty, punishment was to go and sit in that chair and not leave until permission was given. The chair was hated. Yet, 20 years later, on a return visit to that Eastern Townships parsonage, it came as a distinct blow to find the "punishment chair" resplendent in bright velvet. In memory it had become a landmark, something that must surely remain the same; the beauty of its new dress was an affront.

But though one might regret the things which had to be left behind, simply because they were not the property of those who had been permitted to use them for four years, nonetheless, such a way of life was able to give to many a rich and varied tapestry of childhood memory. There was, for example, no one favorite apple tree in the garden to recall, but, rather, a succession of gardens, and a succession of favourite trees to climb again in recollection.

And what of the parsonage wife, as apart from the children? Perhaps the irritations and disappointments of having others choose her furnishings for her was a discipline that had to be learned, but if she were of the right stuff, she

very quickly acquired the wisdom of one young wife. Half a century ago, this parsonage wife, then still a girl in her twenties, was writing these words to her husband, after he had gone to inspect their first Canadian home, and she was waiting in Montreal with their belongings:

"Don't worry, dear, if the wallpaper is a bit dreadful. I have learned too much sense now to mind about such little things, though at one time they seemed very big things".

English
Methodist Episcopal
Church

ALL OUR YESTERDAYS

BY EDGAR ANDREW COLLARD

NOT IN THE SPIRIT OF CHURCH UNION

In these days when the spirit of church union is abroad, it is curious to recall earlier days when the various churches looked upon one another with pronounced distaste.

One of the first Methodist preachers in Montreal was Joseph Sawyer, who came in 1802. He related to another Methodist preacher, John Carroll, an incident that occurred during this first visit. Here is the story as Mr. Carroll recorded it:

"An incident was related to the writer by Mr. Sawyer himself, which occurred in connection with his endeavors in Montreal, and which will show how Methodist preachers were regarded in certain quarters, and the difficulties through which they had often to make their way.

"Mr. S., who was very apostolic in his appearance and spirit, and very urbane in his manners, thought it might be well to call on and endeavor to conciliate the minister of the Anglican Church in the city.

"He did call, and when he came into the minister's presence, making a polite bow, he addressed the clergyman to the following effect: — 'Sir, I am a Methodist minister sent to labor in this city and vicinity by Bishop Asbury (the Bishop of the Methodist Episcopal Church in America); and . . . I have made bold to call upon you, with the desire to have some conversation about the interests of religion in the country.'

"'You, indeed!' (said his reverence, with a mingled look

of surprise and displeasure) 'I would rather encourage the Roman Catholics than such as you dissenters. No! Get out of my sight!' While these words were being uttered, he was sidling along towards where stood his trusty staff, which he grasped, when he came near enough, with the design of driving the lowly missionary from his house.

"Mr. Sawyer, finding himself in the 'wrong box,' expressed his 'regret for the intrusion,' said he 'meant no offence,' and keeping a cautious eye upon the cane, 'bowed himself out' backwards as deputations do from the presence of royalty, till he got beyond the precincts of the parsonage, when he beat a hasty retreat from the place of his unsuccessful advance."

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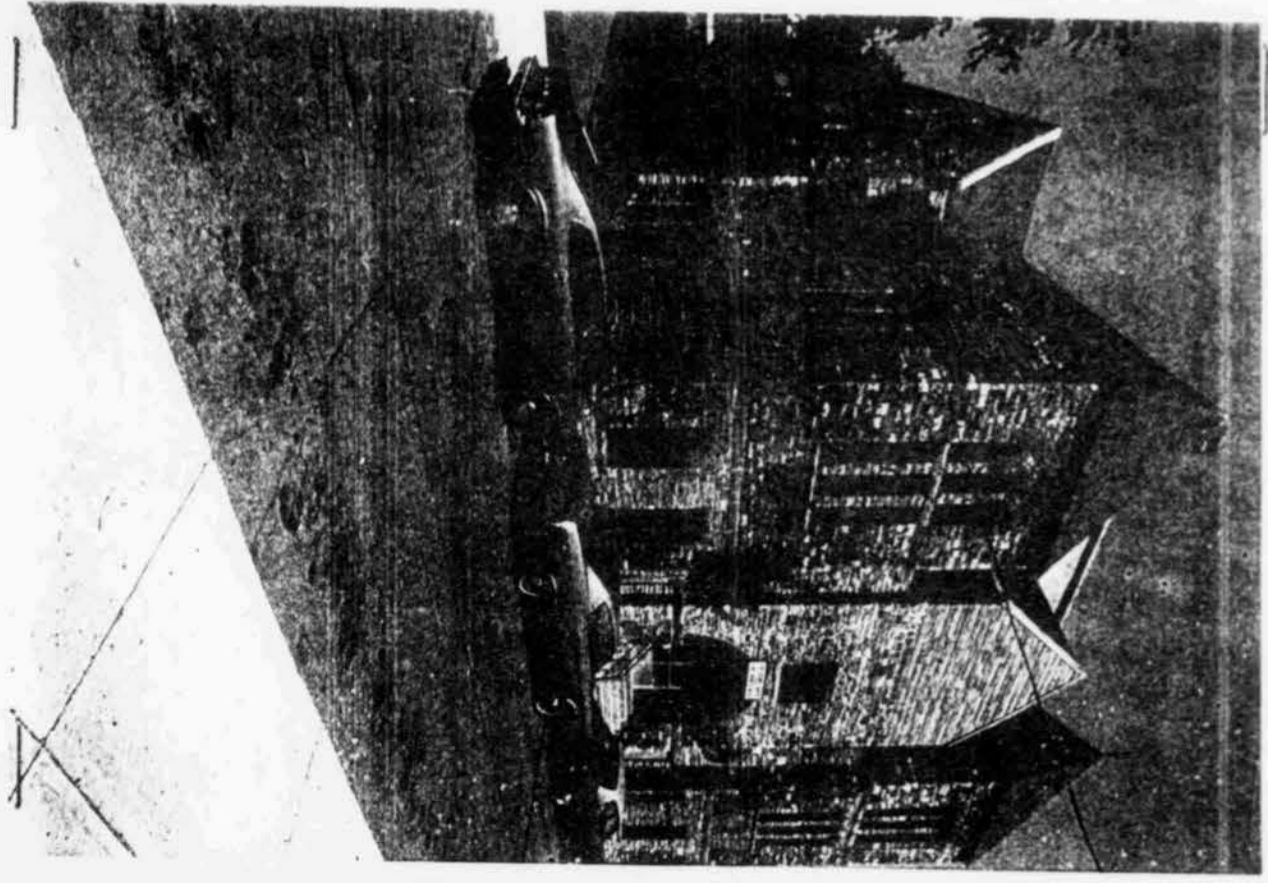
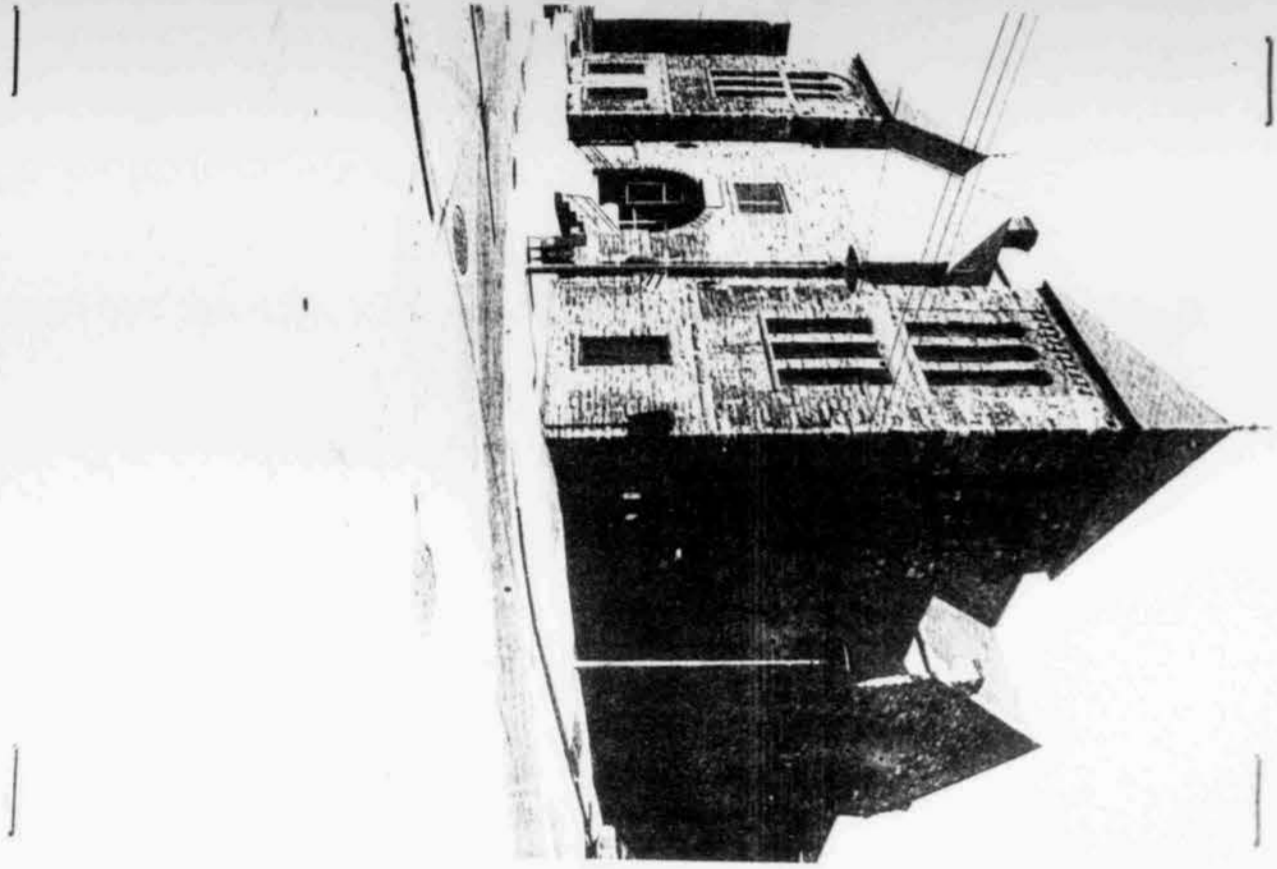
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ALL OUR YESTERDAYS

Edgar Andrew Collard

Three church traditions become one

The story of three remarkable men may be told from the early history of three churches. These three churches are now together to form one. This union was recently completed when the congregation of St. Andrew's United Church in Westmount joined Dominion-Douglas. This church, on Roslyn Ave. in Westmount, will be known in future as St. Andrew's-Dominion-Douglas.

One of the three men was Rev. James Henderson. He came to Montreal in 1883. Forty years later he recalled that he had come with "fear and trembling."

He was a young man who never had had a big-city church in his life. He had been preaching in the country or in small towns.

But in 1883, he had been appointed as the minister of a prominent Montreal church. It was Dominion Square Methodist Church, an imposing stone Gothic structure, with a tall spire. The church stood at the corner of Dorchester and Windsor, alongside the new Dominion Square. Many years afterward the site was to be occupied by the Laurentien Hotel.

Needed much support

His confidence at being in Montreal was scarcely strengthened by his introduction to his new congregation by one of the church's officials. The congregation was warned that they "must prepare for a drop in the scale of sermonic excellence, as the coming pastor was a young man from the country and would need all their sympathy and moral support."

James Henderson said that this dampening introduction only stimulated him "to rise to the top" of his best efforts. Almost at once he established his reputation as one of the most eloquent and persuasive preachers in town.

People flocked to hear him. The Dominion Square Methodist Church was crowded as it had never been before. It became true then, as he used to say afterwards:

"If you want to find my church just follow the crowd."

Particularly notable was his appeal to young people. The young, including an extraordinary number of students, swelled his congregation for the services and joined the "open house" gatherings in his parsonage.

Yet James Henderson was far from permissive. He was the strict type of Methodist, implacably opposed to smoking, drinking, dancing, theatre going, even to travel on Sundays. Yet he drew the young about him, as a big, bearded athletic man, outgoing and approachable.

After revitalizing the Dominion Square Methodist Church he went on to become one of the most eminent figures in Methodism in Canada. Twice he returned to Montreal to be the minister of St. James Methodist Church (now St. James United) on St. Catherine St., known in those days as "the Cathedral of Canadian Methodism."

Another notable figure in the past is recalled by the name "Douglas" in St. Andrew's-Dominion-Douglas Church.

Douglas Methodist Church was built in 1876 on St. Catherine St., at the corner of Chomedey. It was named in honor of Rev. George Douglas, at that time the principal of the Wesleyan Theological College in Montreal, the training college for Methodist ministers.

Rev. George Douglas was a tragic figure. A brilliant man, learned, devoted and eloquent, he was in the grip of a disease that was slowly but implacably paralyzing him.

He had contracted malaria as a young missionary in Bermuda. Seemingly, he had completely recovered. Years passed and he was untroubled. But the malaria lingered in his system and was gripping his nerves and muscles.

His arms became useless and motionless. Then the disease began to affect his eyes. Gradually sight faded.

Yet he carried on his work in the college and he could still preach. He thanked God that his

mind and his lungs were not affected.

Though never the minister of Douglas Church, Dr. Douglas was often invited to be the preacher. Always another clergyman guided him to the platform, then took a chair behind the pulpit.

Dr. Douglas, in the zeal of his preaching, would move about the platform. When he had wandered too near the platform's edge the other clergyman would get up and gently lead him back to the pulpit.

The disabilities of Dr. Douglas only heightened the drama of his preaching. None could forget this partly paralyzed, totally sightless preacher, as he spoke out of his sufferings on the text: "My God, why hast thou forsaken me?"

A third notable personality in the early history of St. Andrew's-Dominion-Douglas Church was a layman. He was Alexander Cowper Hutchison.

Hutchison was one of the first Montrealers to have a home in Westmount (known in those days as Côte St. Antoine). For some 50 years he lived on or near Kensington Ave. When he went there in 1865, nearly all his neighbors were farmers.

By the 1880s, Hutchison, a Presbyterian, thought the time had come to establish a Presbyterian Church in Côte St. Antoine. In his house a meeting was held to discuss the project. Among those present was William Rutherford, who had already formed a Presbyterian Sunday School in his house on Clarke Ave.

At this meeting, a decision was reached to go ahead. At the corner of Côte St. Antoine Rd. and Stanton St. the original church was built.

At first it was known as Melville Presbyterian Church. In 1900 a portion of the congregation left, taking the name Melville with them. The church on Côte St. Antoine Rd. then was renamed St. Andrew's.

Hutchison became known as "the Father of St. Andrew's." His name stood first on the Communion Roll, and he held in turn nearly every office.

A new and far grander St. Andrew's Church was built on the same site in 1909. This was the church that stood until destroyed



Dominion-Douglas Church on Roslyn Ave. is now St. Andrew's-Dominion-Douglas

by fire in 1966. Hutchison and his firm designed it.

He was one of Montreal's early architects. While still in his teens he was trained as a stone cutter. He was still young when he was placed in charge of all the stone cutting for the Christ Church Cathedral on St. Catherine St. in the 1850s.

Gradually (and largely by self-instruction) he made himself an architect. He and his firm designed a number of the architectural features still prominent in Montreal.

Among them are the Redpath Museum on the McGill campus; the Erskine Presbyterian Church (now the Erskine-American United Church) on Sherbrooke St.; the Greenshields Building on Victoria Square, now the remodelled offices of Canada Steamship Lines.

Of the old school

This venerable "Father of St. Andrew's," born in 1838, lived till 1921. He was described as "a splendid type of high-minded gentleman of the old school, whose natural politeness and courtesy" were "in evidence at all times."

Now the three historic churches are one church. Dominion Square Methodist Church and Douglas Church merged in 1925. St. Andrew's joined them last January.

After considering some 50 suggestions for a name for the three united congregations, a decision was taken in favor of "St. Andrew's-Dominion-Douglas Church." In this way the historic traditions of all three churches were preserved — traditions that have now become a common heritage.