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By: H. Kielty  
August 1984

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894-1968

FORWARD

There was some interest among a number of people in the Canada Conference to have a written history of the Wesleyan Methodist Church of Canada from its beginnings in 1894 to 1968; the time of merger with the Pilgrim Holiness Church. The late Dr. J. Spearman, and the D.B.A. suggested my name. When the Rev. W.W. Jewell became District Superintendent, it was again renewed.

As there were few records of the past activities of the Conference, one was at a loss to know where to begin to find materials to form a permanent record. Some time elapsed and the present formula was followed.

One soon discovered that we as a Conference were very negligent in recording details of the gracious incidents of God's victories among His people. Early Methodists described such incidents of severe opposition and God's wonderful victories bring spiritual enrichment to the reader. The writer appreciates all those who kindly aided in the information that made what is written possible.

Rev. C.M.A. Jackson with the Minute Book of the Winchester Circuit (1896-1910) and other church happenings. Mrs. Jessie Summers helped with the activities of victories among the people and also a list of evangelists and singers over the years, as written by her sister, the late Miss Ina Watts. The late

...cont'd

...cont"d

Mrs. Eva Pyke"s history of the Cornwall work, Mrs. M. Priesin and the District Superintendent, Rev. W.W. Jewell on Oshawa. Mr. E.E. Wilson, who has kept an up-to-date record of Ottawa and Brockville. He also kindly read the history to correct any errors in places and dates. Mr. Ray Weaver for his history of the Toronto church. The Rev. W.A. Smith, who gave valuable notes on North Bay and who also had the late Mrs. W.J. Major tape early history of the work at North Bay and Powassin. More history of Powassin was provided by Mr. R.V. Hare. Belleville church history was very helpful. Trenton beginnings by Mrs. J.S.A. Spearman. Mr. Clifford Robinson and the Rev. R.L. LeRoy, added their notes on Waltham, Que. Miss Clara Strutt, Mrs. H. Hamilton, and the late Mr. Hubert Hamilton on the Shawville church. Miss Strutt also read the manuscript and her corrections are appreciated.

We have endeavoured to recall all those who have assisted in the Conference History, and if we have forgotten any, please accept our apologies.

Mrs. Stanley Holmes from Winchester, kindly undertook to type what is here written, and I humbly thank her.

Henry Kielty

\* \* \* \* \*

"The saints of God! Their conflict passed,  
And life's long battle won at last.  
No more they need the shield or sword;  
They cast them down before their Lord;  
O happy saints! forever blest,  
At Jesus feet how safe they rest!"

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894-1968.

"Holiness Mission" groups in 1894 who became the nucleus of the Canada Conference of the Wesleyan Methodist Church in Canada;

BERWICK  
WINCHESTER  
WINCHESTER SPRINGS  
INKERMAN  
BOUCH'S HILL  
MOUNTAIN  
PRESCOTT

LATER: Churches in Pontiac County in the province of Quebec;

BRISTO  
CAMPBELLS BAY  
SHAWVILLE

\* \* \* \* \*

17 Wesleyan Methodist Churches in Central Canada District in 1968 at the time of merger with the Pilgrim Holiness Church in Ontario.

ARNPRIOR  
BELLEVILLE  
BROCKVILLE  
CAMPBELL'S BAY  
CORNWALL  
INKERMAN  
MADOC  
NEWINGTON  
NORTH BAY  
OSHAWA  
OTTAWA  
POWASSIN  
SHAWVILLE  
TORONTO-AMROTH  
TRENTON  
WALTHAM  
WINCHESTER

\* \* \* \* \*

CONFERENCE STATISTICS....1968

Value of Churches.....	\$968,300.00
Value of Parsonages.....	\$209,000.00
.. of Societies.....	17
Church Membership.....	774
Sunday Schools.....	18
Attendance.....	1698
Grand Total Paid for all Expenses.....	\$263,462.28

THE WIDE WING METHODIST CHURCH OF AMERICA IN CANADA

1870 - 1963

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1894 - 1968

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THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE CHARACTER OF A METHODIST - JOHN WESLEY

"What then is his mark? Who is a Methodist? A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, who 'loves the Lord his God with all his heart, and with all his soul, and with all his strength.' God is the joy of his heart, and the desire of his soul; which is constantly crying out, 'Whom have I in heaven but thee! and there is none upon earth that I desire beside thee! My God, my all! Thou art the strength of my heart, and my portion forevermore."

"He is therefore happy in God, yea, always happy, as having in him 'a well of water springing into everlasting life,' and 'overflowing his soul with peace and joy!'"

"This commandment is written in his heart, 'That he that loveth God, love his brother also.'"

"The love of God has purified his heart from all revengeful passions, from envy, malice, and all wrath, from every unkind temper or malign affection."

"All the commandments of God he accordingly keeps, and with all his might - - - He continually presents his soul and body a living sacrifice, holy, acceptable to God, entirely without reserve devoting himself, and all he has, and all he is, to His glory."

"By consequence whatsoever he doeth, 'it is all to the glory of God - - - whether he sit in his house or walk by the way, whether he lie down or rise up, he is promoting, in all he speaks or does, the one business of his life, whether he put on his apparel, or labour, or eat or drink, or divert himself from too wasting labor, it all tends to advance the glory of God, by peace and goodwill among men.'"

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE CHARACTER OF A METHODIST - (cont'd.)

"Nor do the customs of this world at all hinder his 'running the race that is set before him' - - - - He thinks, and speaks, and acts, adorning the gospel of our Lord Jesus Christ in all things."

"He does good unto all men; neighbors, strangers, friends and enemies, and that in every possible kind - - - - but much more does he labour to do good to their souls, as of the ability which God giveth, to awaken those that are asleep in death, to bring those that are awakened to the atoning blood, that 'being justified by faith,' they may have peace with God; and to provoke those who have peace with God to abound more and more in love and good works, and he is willing to 'spend and be spent therein, even to be offered up on the sacrifice and service of their faith,' so they may all come unto the measure of the stature of the fullness of Christ."

Taken from John Wesley - The Christian Citizen - Pages 19-21.



WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE PRESIDENTS

John Scobie	1898-99; 1915-16; 1917-19
E. R. Dodd	1899-1901
A. J. Shea	1901-08; 1909-10; 1916-17; 1922-28
J. R. Pitt	1908-09; 1911-15
J. A. Bain	1910-11; 1936-39
E. Claxton	1919-22
D. W. Summers	1928-34
W. E. Hamilton	1934-36
S. W. Blanchard	1939-48
R. L. LeRoy	1948-52
H. Kielty	1952-58
J. S. A. Spearman	1958-

"From Conscience and Commitment" - Page 549 -550

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE PRESIDENTSREV. JOHN SCOBIE, CONFERENCE PRESIDENT, 1898-1899; 1915-1916; 1917-1919.

"John Scobie, that dear old Scotch veteran of the Cross, had adhered to his trust in God for temporal needs. He was jealous for the glory of God. He used to say of the days when funds were low and food for his wife and five children was scarce: 'I determined that God would not be blamed for allowing us to starve to death. I came to the conclusion in those early days that if I thought we might starve to death I would write a sign before death and hang it on the door 'Died of smallpox.'" Well he lived and preached until he was eighty-six (86) and then went home to glory."

(Statement by the Rev. A. J. Shea.)

REV. A. J. SHEA, CONFERENCE PRESIDENT, 1901-08; 1909-10; 1916-17; 1922-28.

"There have been many articles written under the heading, 'A Trained Ministry.' To one who is looking back over more than fifty (50) years of pastoral and evangelistic work, the thought comes that the Church may have failed in her training. The preacher needs more than a scholastic training; more than a theological training. There was a day in the history of Methodism when the circuit was manned by two (2) pastors, an older pastor, and his associate, a young man. There were hardships, but the young men were trained to meet them."

Brother A. J. Shea was pastoring in New York State and Brother Abbott found him, and told him he ought to go back to Canada for there were needs there. "I followed his advice and under his ministry joined the Wesleyan Methodist Church in Canada in 1896. Soon some older men dropped out of the work and left me the greatest share of the responsibilities. Here I was - without much of a Christian background and but a few months

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE PRESIDENTS (cont'd.)

training under an older man. But one thing was settled: If God called me to preach and to carry on His work, I should live off the gospel!"

(A. J. Shea in Wesleyan Methodist 1946)

REV. DANIEL W. SUMMERS, CONFERENCE PRESIDENT 1928-1934.

"When we consider the dormant spiritual condition that obtains at home and abroad, it should stir us to greater activity in the cause of experimental salvation; as Mr. Wesley put it, 'Every other part of our church might be carried on by other sects but to raise up a holy people is our peculiar mission'."

(Conference Minutes 1931)

REV. JAMES A BAIN, CONFERENCE PRESIDENT 1910-11; 1936-39.

"There never was an age in the world's history when the preaching of the Word of God was more needed as the spirit of modernism sweeps upon us and worldliness abounds upon every hand. Is it not essential that we hold fast to the fundamentals of the faith once delivered to the saints? If the Church of God is to go forward, and be built up in our midst we must keep filled with the Spirit. We must have a well formulated program, and a wholehearted cooperation in one united effort to put it across."

(Conference Minutes 1937)

REV. S. W. BLANCHARD, CONFERENCE PRESIDENT 1939-48.

"We have not come together in quest of a better gospel. This is not our need. Our need is, that the same Gospel that Paul said was the 'Power of God unto salvation' will burn in our hearts until like Jeremiah 'it will be a fire shut up in our bones.' Great responsibility rests upon us as a ministry. 'Like people, like priest.' We have a message that

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE PRESIDENTS (cont'd.)

the world needs, but only by the aid of the Holy Spirit can we be effectual in proclaiming this glorious truth."

(Conference Minutes 1943)

REV. R. L. LEROY, CONFERENCE PRESIDENT 1948-52.

"We are a holiness church. Let us not be holiness in name only; but may we stand true to the doctrine and the principles it holds. May God grant that our testimonies may be free from vagueness, our lives free from inconsistencies, and our service free from disloyalty. Let us be true to our great church name and the words of its founder: 'Wesleyan Methodists were raised up to spread Scriptural holiness'."

(Conference Minutes 1949)

REV. HENRY KIELTY, CONFERENCE PRESIDENT 1952-58.

"Most of us know the upheaval that is in our political world, the world of science, as well as the world of industry, and, too often, with our close contact to these situations, we absorb their tensions and fail to find that spiritual release in reading God's Word and secret prayer. With the colossal potency that men have in their possession, one would expect to see among God's people a more determined effort in holy living, a larger outreach in seeking lost souls, and a readiness for any eventuality; but we fail to see a real change from the common gait of things. Truly many have lots of ideas, which do not require any moral quality in men to bring to fruition; but we do need persons with a vision, whose life of devotion to Christ, and unswerving integrity of life, zeal for the common good, and the diligent improvement of mind and talent, that seeks to raise the obscure to renown and immortality."

(Conference Minutes 1954)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE PRESIDENTS (cont'd.)REV. J. S. A. SPEARMAN, CONFERENCE PRESIDENT 1958-

"In viewing the spiritual life of our Conference, it is my greatest concern that we be impassioned always by Divine love. We must have a God-possessed church which can adequately meet the evil-possessed generation. We must have a people within our churches, so captured by a fresh vision of the Great Shepherd of Men, that they will give themselves unreservedly to the Holy Cause of reaching men for Christ."

(Conference Minutes 1961)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968PASTORS - (In Service 1968 \*\*\* )

H. S. Abbott	- 1897-1898	
H. R. Atkinson	- 1962	***
M. L. Atkinson	- 1950	***
J. A. Bain	- 1903-1916; 1939-1951	
J. A. Bennett	- 1942-1945	
R. T. Benson	- 1966-	***
S. W. Blanchard	- 1932-1950	
C. E. Brentlinger	- 1956-1960	
D. R. Chatreau	- 1937-1939	
E. Claxton	- 1917-1924	
Clinefelter	- 1928	
G. Comerford	- 1904-1908	
K. J. Cooney	- 1962-1966	
W. J. Davis	- 1946-	***
D. L. Deeks	- 1938-1942	
W. Dickens	- 1902	
E. R. Dodd	- 1899-1906	
C. V. Fairbairn	- 1918-1922	
F. K. Gordon	- 1950-1956; 1960-1967	
J. A. Goufferet	- 1937-1938	
W. E. Hamilton	- 1922-1934	
G. Heslop	- 1921-1924	
F. W. Higginson (Mrs.)	- 1923-1968	***
H. V. Higginson	- 1923-1965	
R. C. Horner	- 1896	
A. F. Howick	- 1941-1942	
E. H. Howick	1946-1957	
F. S. Irish	- 1953-	***
J. C. Irvin	- 1896-1905	
W. W. Jewell	- 1958-	***
H. Kielty	- 1943-	***
Kinkaid	- 1939-1940	
R. W. Knight	- 1916-1917	
E. F. LeRoy	- 1964-	***
R. L. LeRoy	- 1927-	***
J. A. Lynch	- 1948-1965	
L. M. McCorrison	- 1930-1964	
I. C. McIntyre	- 1947-	***
M. J. McKnight	- 1958-	***

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968PASTORS (cont'd.) - (In Service 1968 \*\*\* )

L. R. Mack	- 1946-	***
W. D. Mack	- 1948-	***
W. J. Major	- 1934-1950	
C. B. Mills	- 1943-1947	
S. L. Moon	- 1953-1954	
W. E. Moutoux	- 1946-	***
R. J. Pelfry	- 1959-1962	
J. R. Pitt	- 1909-1922	
H. N. Robinson	- 1926-1929	
S. A. Robinson	- 1930-1937	
W. R. Schamehorn	- 1947-	***
J. Scobie	- 1895-1920	
A. J. Shea	- 1896-1928	
R. V. Shepstone	- 1967-	***
H. A. Smith	- 1953-1955	
H. Smith (Mrs.)	- 1953-1955	
W. A. Smith	- 1953-	***
J. S. A. Spearman	- 1937-	***
E. A. Stephens, Miss	- 1926-	***
D. W. Summers	- 1924-1946	
L. Summers	- 1946-1948	
M. E. Summers	- 1946-1947; 1950-	***
E. W. Tokley	- 1934-1954	
J. H. Walker	- 1949-	***
J. H. Weaver	- 1931-	***
F. D. White	- 1902	
N. White (Miss)	- 1960-	***

PASTORS WHO PASSED TO THEIR HEAVENLY REWARDWHILE IN ACTIVE PASTORAL SERVICE

R. W. Knight - At Shawville, Quebec, June 30, 1917  
 S. W. Blanchard - At Toronto, Ontario, June 16, 1950  
 W. J. Major - At Campbell's Bay, March 13, 1950

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THIS "N" THAT

The Winchester Wesleyan Methodist Connection met in the Winchester, Ontario, church on November 10, 1897, with the Rev. H. S. Abbott in the chair, and conveyed the local church property to the Wesleyan Methodist Connection of America to its headquarters in Syracuse, New York. The local trustees to hold in trust for the Wesleyan Methodist Connection of America. The trustees who signed the deed were C. A. Summers, A. M. Mulloy, and Byron Watts.

The Canada Conference of the Wesleyan Methodist Connection was admitted to the Wesleyan Methodist Connection at its Fifteenth (15) General Conference held at Sheridan, Indiana, on October 18-25, 1899.

The first delegates from Canada were the Rev. Adam J. Shea and Brother J. A. McIntosh. Brother A. J. McIntosh was elected to the Book Committee at this General Conference, and continued on the Book Committee until 1915.

The Incorporate Act of the Wesleyan Methodist Church of America was granted by the Dominion Government of Canada on June 23, 1944. This Charter recognized the Canada Conference in all the Provinces of Canada. In the Canada Conference Minutes of 1948, Page 17, the Deeds and Incorporate Papers were still unreturned by Mr. Mac Odrum, the lawyer, from Brockville, Ontario, who presented our petition to the Dominion Parliament for incorporation. One is led to believe that shortly after the acceptance of our Dominion Incorporate Act, Lawyer Mac Odrum passed away, and these papers after his decease had been discarded.

We are recording here the outstanding accomplishment of the Canada Conference W.Y.P.S. during World War II, concerning its interest, prayers, and correspondence with all those who were in his Majesty King



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THIS "N" THAT (cont'd.)

George VI's armed services from this conference. Each pastor was requested to give the name of the individual of each enlisted person (from his charge) with his rank, regimental number, and postal address. Each received a personal monthly letter, the W. Y. periodical, other helpful Christian literature, and items of interest of the activities of the youth in the conference. Many of these enlisted in the forces were faithful in answering this correspondence. A complete record of each person was kept. The one credited with this undertaking was the Wesleyan Conference Youth President, Mr. E. E. Wilson. He had helpers, with his wife, Mrs. E. E. Wilson, and Nellie Dunbar, with others.

At the conclusion of World War II, a large Memorial Plaque was received from the Canadian government, and all these enlisted soldiers from the conference were inscribed on it. A dedication service was held on the Winchester Camp Ground shortly after the end of World War II, for this Memorial Plaque. Sergeant Kenneth Smith and Corporal Ellery Deeks represented our service personnel of the Canada Conference, and Major E. Thompson, a padre from the Canadian Forces was present.

This Memorial Plaque is still in Mr. E. E. Wilson's possession, who hopes in the future some Conference Archives building will belong to our Conference, where such mementos will be displayed for all our people to observe.

It is worthy to note that Major E. Thompson was a missionary to Egypt for the Standard Church of America before World War II began, and a very worthy servant of our Lord Jesus Christ in his ministry as a chaplain to the armed forces.

THE WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICAA BRIEF HISTORICAL SKETCH

The Canada Conference of the Wesleyan Methodist Church is part of the larger denomination in the U. S. A., whose headquarters is in Marion, Indiana.

In the early 1800's there was a growing dissension among the Methodists in the U. S. A. over the slave traffic. Many Methodist Episcopal ministers, and a large portion of the laity were trafficking in slavery. These slaves were greatly depressed by their owners, and such actions were deemed anti-scriptural.

There were gatherings of concerned Christian ministers and laity over parts of the United States, and a joining of forces into conventions seeking solutions. They discovered growing opposition from state laws and churches towards the abolition of the slave traffic.

Methodism in England encouraged Wilberforce to labour for the freedom of slavery in England. A strong voice in Methodism in the U. S. A. was being aroused to see that slavery was wrong and should be abolished.

Abolition meetings began to spring up, and Orange Scott became one of its leading lights. In 1841 Scott with others seceded from the Methodist Church, and the first convention was held at Andover, Massachusetts, early in 1833. They announced "A Wesleyan Anti-Slavery Convention" which was to become the "Wesleyan Connection". A committee was formed to decide the form of a Discipline, and to publish results of their correspondence with others in their anti-slavery organization. On May 31, 1843, the convention met at Utica, New York, and the "Wesleyan Methodist Connection (or Church)" was formed, and the adoption of a Discipline, free from Episcopacy, Republican in its principles.

It should be noted that the new church adopted the whole body of Methodist doctrine. All its doctrinal requirements were unchanged. The Wesleyan

THE WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICAA BRIEF HISTORICAL SKETCH (cont'd.)

Methodist Connection - a connection of churches - in its early period was one of a reform position - against slavery and liquor.

In the State of Michigan a separation from the Methodist Episcopal Church had taken place previous to this, and those with others joined together in the new Wesleyan Methodist Connection (or Church) to begin the struggle to free the slaves in the U. S. A. The forces that were arrayed against them were politically and religiously strong, and much suffering had to be endured to wage the conflict to obtain freedom for the slaves.

The young church also had to face other situations common to the times. At the General Conference in 1853 secret societies became an issue, which resulted in a definite position of opposition to all such societies. There was a large withdrawal of members on this issue. Many other positions had to be faced and settled; but by the help of the Lord she was able to maintain her position on doctrinal standards and succeed in enlargement.

However, there was one weak factor in her organization. It was a "connection" of societies or churches. They could bear her name; but there was no necessity for these to report annually to the conference. Situations arose where some members, churches, and one educational institution who had their name, became independent and separated. At the General Conference in Houghton, New York, on June 25, 1947, the word "Connection" was deleted, and it became "The Wesleyan Methodist Church of America." Those bodies who accepted the new name came under the rule of the General Conference and its Discipline. There were some churches that retained the former position.

THE WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICAA BRIEF HISTORICAL SKETCH (cont'd.)

Leo George Cox in his book "John Wesley's Concept of Perfection", page 202, has this statement: "There is probably no existing denomination more loyal to the primitive Wesleyan interpretation of Christian perfection, more devoted to the central ethical purpose of the doctrine, and more free from emotional and enthusiastic extremes than the Wesleyans."

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968"BEGINNINGS"

It should first of all be noted that the Wesleyan Methodist Connection (or Church) of the U. S. A. had interests in Canada from 1845 until several years after the slaves were set free in 1890. The Wesleyan Methodist Church (or Connection) gave considerable money and assistance to the "Underground Railroad". They were called "Freedmen" and passed through the state of Illinois to Canada. The Connection employed evangelists and pioneer church workers among 20,000 "Freedmen", who escaped slavery at considerable cost. No permanent institutions or continuing ministries came from these labours. Slavery in the United States was abolished on April 12, 1861.

Revival in the Ottawa Valley

During the 1890's a revival movement was begun within the Methodist Episcopal (U. S.) and the Wesleyan Methodist Churches (English) in the Ottawa Valley. Both of these denominations around 1905 united together to form the Canadian Methodist Church. It was a revival of Wesleyan holiness doctrine. Of course, it did not lack opposition from many quarters. One of the leaders of this movement was the Rev. R. C. Horner.

Mr. Horner was a man of strong personality and of considerable ability. He refused to be stationed on a pastoral charge in the Methodist Episcopal Church, as he believed evangelism was his field of labour. For this refusal he was found insubordinate. Under his ministry revival flourished and groups began to form, and these united in a "Convention". Afterwards these became the Holiness Movement Church in Canada.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968Revival in the Ottawa Valley (cont'd.)

Mr. Horner visited the Rochester Conference of the Wesleyan Methodist Connection (or Church) in 1895, and conferred with their leaders. He presented himself for membership, and was received and ordained an elder of the Rochester Conference in 1895.

There was one notable difference in their church government. Mr. Horner preferred the Episcopal Rule, while the Methodist Connection (or Church) favoured the Republican position. There was no agreement between them, but a "Gentleman's" understanding of future possibilities.

It is interesting to read an historical sketch of the nature and effects of this revival from 1895 - 1900, as written by the Rev. W. A. MacMillan in *Canadiana* Vol. "H". "Towards the end of the 19th Century a spiritual revival took place in the Ottawa Valley. An outgrowth of this religious awakening was the Holiness Movement Church in Canada, organized in Ottawa in December, 1895. Within five (5) years the young church had 118 places of worship, 5,643 members and adherents, and 90 ministers and evangelists. In 1900 the church obtained a Dominion Charter. Its influence and work spread to all the provinces of Canada, except the Maritimes, as well as New York State, China, Hong Kong, the Sudan, and Egypt. In Egypt, missionaries have been especially successful in establishing schools, teaching evangelism and pastoral activities. A flourishing congregation in Belfast, Northern Ireland, has supplied a record number of young men to the ministry of the Church.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVER

When one considers the rugged character that these early pioneers possessed in clearing virgin lands, building log cabins, or bank houses, to provide the common necessities of life for their families, and their future good. These qualities of character became truly manifest when they became Christians. In surrendering themselves to Christ for salvation, "praying clear through" (a common expression) became the burden of the seeker until Christ's peace, joy and assurance filled their hearts to overflowing. What praises ascended to God on such occasions. Under the direction of the Holy Spirit and Scriptural teaching of heart holiness, they began to sense the inner foe of "indwelling sin", and they became seekers for heart holiness. They observed their need, earnestly prayed, and obediently sought for cleansing from all sin, and the fulness of the Spirit. When it was realized, what a true witness they gave. Shouts of "I'm free!", "He has cleansed me!", "He abides!". To have fellowship with some of these in their later years brings blessing to one's heart. As always there was a heavy price to pay.

The incident is related of one of these early fathers of Wesleyanism around Winchester, Ontario. At a place called the "Four Corners", one mile south of Winchester, a man and his wife settled on virgin land. The land was verdant, the untouched forest abounded with abundant trees. They had come from the St. Lawrence River to begin their homesteading. The Winchester village was one mile north, and they went to the Methodist Church. The people called them "The Howling Methodists". They experienced the refreshings of the Holy Spirit and loudly expressed their joy in victory to their Saviour and Lord. Soon both of them were converted. This man went to visit his parents near the St. Lawrence River, and tell of his

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salvation in Christ Jesus. His parents were greatly displeased, and he was told to leave and never return. These are the parents of the late Jerry Summers and Mrs. E. Gordon. Those of the first group of Wesleyans were of such rugged character in their loyalty and faithfulness to Christ. But situations can always change among alive spiritual groups, then as now. In time the "Howling Church" of Methodists began to show a disposition opposed to heart holiness, and the testimonies of those who knew and lived its sanctifying power. The pulpit became lax in its proclamation of entire sanctification. The pew exercised physical opposition to it. It became evident that those who enjoyed this experience were unwanted, and sought a place where they could hear Bible truth preached and fully enjoy and testify to the fulness of the Spirit. Thus around 1893 a separation among several of these groups took place. Local services for them were held in the homes of those associated with these groups. The groups who separated were first Berwick, then Winchester, Inkerman, Winchester Springs, Mountain Station, Bouck's Hill. These had fellowship with the "Convention" under the Rev. R. C. Horner around 1894.

The Presbyterian congregation in Winchester had built a new church east of their former church. This building was vacant, which the Winchester group bought in 1894 and operated as a "Holiness Mission". Members of this group borrowed money on their own properties to pay for this church building.

In a short period with the "Convention" they discovered under Mr. Horner's rule that what action he took as leader was without consultation from others. If he wanted to change a pastor on a charge, that was final, and when it took place the local congregation was not considered. There were



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other activities of the laity in personal affairs. Regimentation to strict orders was a forced procedure. Towards the end of the "Convention" in 1895 the above groups left the "Convention". This was a bold step, as it was not on doctrinal principles, but on church government - the Episcopal Rule. All around them was a massive movement of revival, and there was little or no possibility of expansion. This may be one reason of slow advancement in our early days.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ORGANIZATION OF THE WESLEYAN METHODIST CONNECTION (OR CHURCH) IN CANADATHE WINCHESTER CIRCUIT

The first quarterly meeting of the Winchester Circuit was held in Winchester, Ontario, on September 11, 1897. It consisted of the following churches: Winchester, Winchester Springs, Inkerman, Bouck's Hill, Mountain. There were also missions in Berwick and Prescott.

The people had communicated with the Wesleyan Methodist Connection (or Church) through its General Missions Secretary, Rev. W. H. Kennedy. He sent the Rev. H. S. Abbott, a successful pioneer in church extension, to organize a mission and to give direction to the work. He came in August, 1897, and remained until February, 1898.

By the minutes there were previous meetings of the people, as the minutes state: "Minutes of last meeting read and adopted." There is no record of previous meeting. There is a promise of support for the quarter of \$385.00. Question asked at this meeting: "To what body are we amenable?" Answer by Brother Abbott: "We are a Mission Conference, amenable to the Mission Board through its Secretary, Rev. W. H. Kennedy."

The list of charter members at this time in 1897 is as follows: Mrs. Lucy Summers, Mary Ann Summers, Charles Albert Summers, Marion Summers, Byron Watts, Janice Watts, Mrs. G. Crowder, Susan Albranch, Isaac Henry Erratt, Ellen Erratt, Jessie Hughes, David Jackson, John Loucks, Eva Loucks, Sr., Eva Loucks, Jr., Mary Mulloy, Wellington Mulloy, Lula Mulloy, James Marquette, William Patrick, Sarah Patrick, Mary Belleway, Andrew W. Summers, Mary Jane Summers, Mary Ann Summers, Helena Summers, Andrew D. Summers, Lorne Mulloy.

After this organizational meeting there was held a special meeting in the Winchester Church on September 29, 1897, with Brother H. S. Abbott in the

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chair for the appointment of trustees for the Winchester Church. The trustees elected were Brothers C. A. Summers, A. M. Mulloy, and B. Watts. Another meeting on November 10, 1897, conveyed the deed of the church property "to be held in trust for the Wesleyan Connection of America." After which the trustees signed the deed. Willing Mulloy was the secretary.

The minutes of the Quarterly Conference on December 18, 1897, "That on February 9, 1898, a Conference be called to organize an annual conference." The Rev. A. J. Shea was recommended to be ordained an Elder. First delegates appointed: J. A. McIntosh, W. J. Beckstead, A. W. Summers, A. J. Corrigan, Mrs. Barkley.

The Rev. W. H. Kennedy organized the Canada Conference of the Wesleyan Methodist Connection on February 9, 1898. W. L. Barry became a delegate, as A. J. Corrigan was present as a licentiate. The Rev. John Scobie was elected President.

The Rev. R. C. Horner pastored the church at Inkerman in 1896 as a Wesleyan Methodist Church. During this time a gracious work of revival took place. The evangelists were Misses Birchell and Mason. The services were held in the blacksmith shop.

The Winchester circuit began on September 11, 1897, and continued until April 10, 1910, when the Annual Conference divided the work into two circuits, namely, Winchester and Inkerman. The reason stated: "Giving in to division among members".

Reading the Quarterly Conference minutes during this thirteen year period, these are our observations. The work continued to make good progress numerically and spiritually. There were those periods when the pressures

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made progress slow, and many other periods when gracious times of blessing brought good results. There were many obstacles to be faced. The work was young and the demands upon pastors and local preachers were abundant. Travel took up a lot of time, weather and road conditions were strenuous. Looking at it today, we know very little of the strain they faced. There were calls for evangelistic meetings in other places - South Onslow, Bryson, Quebec, Prescott and Ventnor, Ontario, with much success. The Lord sent able helpers. A Rev. Irvine was present at the beginning of the work. Also Rev. Dodd, William Dickens, F. D. White, and J. A. Bain. There were also class leaders for each church.

How members were received is not stated. Therefore one is not knowledgeable as to gains or losses. As people are appointed to office their names appear, but as to when they became affiliated with the circuit is unknown. The list is very expressive of godly people, who were voted into office within the circuit - The Summers, Watts, Hutts, Browns, Weavers, Callahers, Barclays, Richardsons, Rennicks, Becksteads, Barkleys, Deeks, McIntosh, Janicks, Marquettes, Mulloys, Perrys, Markells, Whites, McQuaigs, Prices, Jacksons, Suffels, Eastmans, Hendricks, Lynchs. Mrs. McQuaig was a noted woman for the answers to her prayers.

There were financial pressures upon the circuit. Inkerman had its church, but its deed on September 29, 1897, was not ready to be conveyed to the Wesleyan Methodist Connection. The Winchester parsonage was bought in 1901 for \$1,200.00. A church was bought at Bouck's Hill as well as Mountain, and the financial obligations on these brought difficult times.

In 1908 Bouck's Hill church was sold. In 1907 the Mountain church was left to the Annual Conference to be disposed of. This left three churches on the circuit, namely, Winchester, Winchester Springs, and Inkerman.

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The Minutes of the Winchester Circuit were kept in good order, but from September 11, 1897, until September, 1902, there is no secretary's signature. Handwriting would show that a variety of people were taking minutes. From December 6, 1902, until February 5, 1910, Mrs. Jennie Watts' signature appears. That was when the circuit was divided. She closed the Minutes with "Goodbye". The circuit returned to monthly meetings.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968WINCHESTER, ONTARIO

In 1910, the separating of the Winchester Circuit took place, because of certain problems among the people. Each charge was now well established to support their own pastor. There was now one person to whom the people could turn for consultation and for all public services. The Rev. A. J. Shea was the first pastor.

This brought a central focus for spiritual and numerical growth. It made necessary a more unified effort among the people, which demanded a richer spirit of brotherly love in their fellowship. The Lord's Supper and love feasts were special times of soul refreshing in the Holy Spirit, and adjustments that kept the human channels clear for the continued endowments of the abundant flow of Divine love in human unity.

One recognizes that constant vigilance of the saints is necessary to the least approach of sin. A people thus in revival spirit are open to every device of Satan to bring reproach to Christ's cause. They were not immune to these. For instance, a yearly Fair Show in the village might have a few items of importance to farmers; but a majority of other things that were evil in design. They felt that there was little they could do by opposing it; but they could pray. Pray they did - for rain. For several years in succession the rain came, and their fair was closed and the buildings were sold. Some of the buildings were bought by the Wesleyan Church and used on the camp ground to house and care for the people who came for camp. They also had public street dances, no doubt, they say, "for some worthy cause." But when they were slated, people wanted it kept quiet from Wesleyans. Especially, it was said: "Don't tell Mrs. McQuaig, or she'll pray and rain will come". It did come and they were halted.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968WINCHESTER, ONTARIO, (Cont'd.)

On the other hand, there were preachers who made predictions against the works of the Devil. Cyclone Taylor was one of these. Some of these statements may seem off-centre, but time bore fruit of their effects. It was he who asked, or suggested to, them to ask for rain regarding the Fair.

These things are stated not to make one think that these saints at Winchester were having everything their way. Whenever the Spirit of God is freely moving, the people who love Jesus need to walk softly before the Lord, act wisely, and pray constantly.

"The speaking in tongues movement" was just beginning, and they sought to inject their theory among them. Some were caught in its web; but the help of the Lord came to His people, and the necessary direction. Some were given to it; but did not remain among the Wesleyan group.

There were other operations of Satan to make null and void the effectiveness of Christ's work among them. Some were involved in activity that demanded strict justice, when evidence of this was justified. In noting such occasions, if they had not been a strong, true and faithful people to Christ, they may not have weathered some of these storms. They came through these, and still enlarged their numbers of people being saved and sanctified. Some sought to interest the youth, especially, in other activities that would have divided their loyalties. However, situations came about that made clear to them the proper direction to take.

Unexpected sorrow came their way. In a funeral procession on its way south to the cemetery, a Shell oil truck travelling north swerved and crashed into Mr. Almond Summers' car, severely hurting Mrs. Almond Summers. Their son, Glen, was instantly killed, and Mr. Almond Summers

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was severely hurt and died a few hours later. Lyle and Arthur Summers, sons of the Rev. D. W. Summers, the pastor, received minor injuries. Mr. Almond Summers was converted thirty-seven (37) years previous to this, and was one of the leading members of the Winchester society. His qualities of character and executive ability were of valuable service to the local church and Conference. His son, Glen, eighteen (18) years of age, was a young man who loved the Lord Jesus. Both joined hands in death. Time also removed from their midst some of their loyal people; but the Lord constantly raised up others to step into their place and enlarge numerically their numbers in the on-going of the work.

The call of the West took a few families from them. The Rev. A. J. Shea made an evangelistic tour among them with much success, and a group started a Wesleyan Church, but being so far removed from the Ontario Wesleyan Conference, they went into another holiness denomination.

During the fifty-eight (58) years from the time in 1910 when the circuit was divided, until 1968 when merger between the Wesleyan Methodist Church and the Pilgrim Holiness Church took place, there were nine (9) pastors, namely, Rev. A. J. Shea, 1909-1917; Rev. E. H. Claxton, 1917-1922; Rev. W. E. Hamilton, 1922-1929; Rev. D. W. Summers, 1929-1946; Rev. H. Kielty, 1946-1955; Rev. F. Gordon, 1955-1957; Rev. W. D. Mack, 1957-1963; Rev. W. R. Schamehorn, 1963-1968.

In those early days at the turn of the Twentieth Century, travel in the summer was by horse and buggy, and in the winter with sleds. A large shed along the west side of the church was where they tied their horses out of the sun, rain, and snow. There was no basement in the church, so one came into the church on ground level. The pews were occupied by families, and there was a door on each pew. There were two large stoves,



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one on the northwest side, and another on the northeast side. The stove-pipes were attached to a chimney in the centre of the church, supported by beams. Insulation was unknown then. In summer heat or winter cold these early Wesleyans gathered with overflowing love to Christ, and gave to us a legacy of holiness living that continues to challenge us today.

The church was kept in good repair, but it was not until the pastorate of the Rev. D. W. Summers in the 1930's that a thorough renovation took place. They raised the main floor at least four feet above the street level, then started to take at least another four feet from under the church, and the church now had a basement. Now they had double their capacity for Sunday School work. A new furnace was placed in the basement to heat the entire church, with a new chimney built at the south end of the church. This took courage and difficult work, but the church with their pastor were to reap many benefits.

Another renovation took place under the ministry of the Rev. W. D. Mack around 1960, when an extension to the entrance to the church gave a section on the east side for coats, and a section on the west side for a nursery with a large window looking into the sanctuary to observe the worship. An addition was added to the south of the church giving extra seating on the main floor, a large platform for the choir, and extra room for Sunday School.

When one reads over the family names of its members and adherents, one can readily see the effective ministry of the church in the surrounding community. Here are some of them: Summers, Holmes, Gordon, Watts, Fawcett, Deeks, Freeland, Marquette, Coons, Rennick, Belway, Jackson, Redmond, Merkley, McQuaig, Poole, Mulloy, Robinson, Derby, Gallaher,

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Wiley, Harper, McKercher, Hutchinson, Walker, and others I cannot now recall. The various auxiliaries - the Sunday School, Y.M.W.B., W.W.M.S., and W.Y. - were well staffed with good leaders, and produced a well-rounded program for the entire activities of the church.

These early Wesleyans began their work for Christ with little or no finances. They borrowed money on their properties to buy their church and parsonage. That debt took many years to liquidate. But they believed in the Bible Message of holiness as taught by the Wesleys, and often gave liberally to aid pioneer churches in other parts of the Conference, at the expense of completely clearing their own debt.

One more item in reading their history and labouring among them - one is convinced that these Wesleyans came with filled hearts of praise to worship the Lord, and often seasons of refreshing were the common order of the day. They expressed the reality of Christ's power to redeem, and even to this day the community still knows what it is to be a real Christian and a true Wesleyan.

1894 - 1968

INKERMAN and WINCHESTER SPRINGS

With the dividing of the Winchester Circuit on February 5, 1910, Inkerman and Winchester Springs became one circuit. The reason stated: "giving in to division among members". Both of these churches were progressing in evangelism, and much was being accomplished in the doctrine and experience of heart purity. Both churches had been brought into existence through revivals by gracious movings of God's Holy Spirit. At Inkerman, its beginnings, by the evangelists, Misses Mason and Birchell, around 1896 in the blacksmith shop. One noted revival at Winchester Springs by J. A. Bain during his pastorate 1907-1916. Those were the days of protracted meetings which began in the winter season and continued for extended periods. It is noted that for six (6) weeks, Mr. Bain continued to minister without success. Yet against many discouragements, he and his people continued to believe for revival, and suddenly people in the community began to seek the Lord, and many sinners were saved, and believers were entirely sanctified. In after years many recalled the deep convicting power of God which reached the whole district, and the dynamic change which transformed wicked sinners. This was evident by the confessions to wrongs committed, restoration for items stolen, old grudges removed, and a true Christian spirit of love, fellowship and victory.

The names of many families whose lives and labours for Christ are truly evidenced in the community, and numbers of their children have been raised up to continue the work of Christ's kingdom. Some of these were: Mr. and Mrs. J. A. McIntosh, Mr. and Mrs. R. Rennick, Mr. and Mrs. James Jackson, Mr. and Mrs. John Jackson, Mr. and Mrs. David Jackson, Mr. and Mrs. Luther Deeks, Mr. and Mrs. Anson Deeks, Mr. and Mrs. Harmon Deeks, Mr. and Mrs. Simon Weaver, Mr. and Mrs. S. Hutt, Mr. and Mrs. David Gallaher, Mr. and Mrs. Sutton Weeks, Mr. and Mrs. W. L. Barry, Mr. and Mrs. J. Corrigan, Mr. and Mrs. G. Beckstead, Mr. and Mrs. Oscar Holmes.

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INKERMAN and WINCHESTER SPRINGS (Cont'd.)

While daily life was at a slower pace than today, they had their difficulties and finances were very prominent. Their livelihood came from the land. In the early springtime this section of the Nation River made a vast sea of water. For two weeks houses and barns were surrounded with water and row-boats became a means of transportation, yet this land yielded excellent harvests.

Their churches were of frame construction. The Inkerman church was destroyed by fire on November 6, 1922. The local store, a short distance from it, was burned down, and while the wind was in the opposite direction, it was believed some embers fell on the roof and destroyed the church. This was a severe blow to the congregation. However, they were able to rent an Orange Hall to continue their worship a short distance from their church. A building program was immediately set in motion. Their new church was to be built from cement blocks. Several families during the winter season hauled these cement blocks from Metcalfe, Ontario, a distance of fifteen (15) miles, to have these ready for the erection of their new church in the spring of 1923. The dedication of this new church took place in the fall of 1923. This was during the pastorate of the Rev. E. Claxton.

In the spring of 1922, Mr. and Mrs. W. Spearman and their family moved from Western Canada to farm around Inkerman. Their eldest son James S. A. Spearman found Christ in his teens, felt Christ's call to the ministry, became an outstanding pioneer pastor, and served as a successful Conference President for many years in Central Canada Conference. Tragedy struck the Spearmans also when their third son, with his son, endeavouring to move a rock by dynamite on their farm, and the blast did not occur in the

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968INKERMAN and WINCHESTER SPRINGS (Cont'd.)

assessed time, sought to see the reason. Suddenly on approaching, it exploded and both met their death.

Winchester Springs experienced much of God's blessing and continued to grow. However, the youth of their church during the depression of the 1930's sought employment in the cities, and preparations for other occupations greatly decreased their numbers. With the few remaining families, it was decided to close the church around 1936, and their membership was transferred to the Winchester church.

Inkerman has continued to grow in numbers, and many of the children of former parents are still active in its ongoing. In 1967 they added a section on the east end of their church to provide extra space for Sunday School and other church activities, which have been an added incentive to the work.

The ministers who served the circuit from 1910 to 1968 were:

J. A. Bain	-	1910-1916
J. R. Pitt	-	1916-1922
E. Claxton	-	1922-1924
E. R. Dodd	-	1924-1926
H. N. Robinson	-	1926-1929
R. L. LeRoy	-	1929-1932
H. V. Higginson	-	1932-1934
S. A. Robinson	-	1934-1937
D. R. Chatreau	-	1937-1939
Pastor Kinkaid	-	1939-1940
L. M. McCorrison	-	1940-1944
M. E. Summers	-	1944-1945
W. J. Major	-	1945-1948
W. D. Mack	-	1948-1954
J. H. Weaver	-	1954-1966
M. L. Atkinson	-	1966- --

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL, ONTARIO

The Rev. and Mrs. H. V. Higginson were the pioneers of the Wesleyan Methodist mission work in Cornwall, Ontario. A drive from Brockville, Ontario, to the city of Cornwall to view the possibilities of a new work, and the assurance of the Holy Spirit that this was their field of service for Christ, marked the beginning.

Mrs. Winnifred Higginson, born F. Winnifred Parker, was a farmer's daughter near Brockville, Ontario. During World War I she spent two years in Toronto Bible Institute, and afterwards took training in nursing and dental work. Being called to be a missionary, and accepted by the Sudan Interior Mission, she spent nine years in Paido. On this station she became very ill with malaria and returned home. She had recurring bouts with malaria, and while in New York City she was completely healed by the Lord while a Mr. and Mrs. Bowen prayed with her.

The Rev. H. V. Higginson was born in Inkerman, Ontario. He pastored a church in the State of Michigan, U.S.A. While pastor there he married Miss F. W. Parker in 1923. Mr. Higginson's mother being very ill at Inkerman, Ontario, they returned to his home in Inkerman. After the death of Mrs. Higginson, Sr., they endeavoured to open up a work in Brockville, Ontario, without success. So, feeling the leading of the Holy Spirit, they came to Cornwall, Ontario, in 1927. To find an apartment to rent and a place large enough to hold services became a problem for them. However, the Spirit of the Lord directed them to a lawyer's office where a large room was vacant, but filled with spare parts for cars, and unfinished. Mr. Higginson rented it for \$25.00 per month. He started to clean it up, covered the walls and ceiling with white building paper. He purchased chairs, a stove, a piano, a pulpit, and obtained "Sacred Songs and Solos" hymn books.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL, ONTARIO (Cont'd.)

On December 27, 1927, was the grand opening of the Evangel Hall Mission at 21 Second Street East. The Rev. A. J. Shea, pastor of the Ottawa Wesleyan Methodist Church, and Conference President, was the guest speaker. The congregation consisted of Mr. Piercey, Miss Lily Milden, J. H. Weaver, and the Higginsons. Now a beginning was made. There needed to be much visitation. Mrs. Higginson called on a Mrs. Thomas Scott and found her interested and spiritually hungry. She attended services and was graciously restored. She and her son Albert became faithful supporters.

There were many trying and difficult days ahead. Much success for this venture burdened the pastors' hearts. Not being able to obtain an evangelist in the spring of 1928, the people were called to prayer expecting help from God. In the summer of 1928, Mr. and Mrs. Archie Connelly moved from their farm at Inkerman, Ontario, to Cornwall. They visited the Mission Hall with their son John, aged fourteen, and a daughter Margaret, aged twelve. The congregation had now grown to sixteen.

One Sunday evening a man and his wife and daughter Jean were passing the Mission, and the wife said, "Let us go in and see." They sat down in the rear seat. The numbers were small, but the singing was joyous, and there was a reverent spirit. After the service the wife said, "This is my church, and these are my people." This was Mrs. H. Pyke's beginning with the church, a relationship which continued for fifty-five years.

In the fall of 1928 the Rev. John Scobie, preacher and ex-prize fighter, came for a two weeks' meeting. Mrs. Whitney was pianist and her daughter Marion was soloist. By the end of the meeting the hall was filled, and very much was accomplished among the people. The church was given to

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL, ONTARIO (Cont'd.)

much prayer, and daily cottage services were held for the continuing of the revival spirit.

In 1929 Mr. Howard Price moved to Cornwall. He opened up a bakery on Pitt Street. The coming of Mr. and Mrs. Price added new strength to the mission.

In April 1929, the Rev. W. E. Hamilton, the blind preacher from Winchester, Ontario, held special services which strengthened the society in sanctifying grace, as people walked in the light of scriptural truth.

A Sunday School was begun in 1929 with six regular people attending.

In February of 1929, the Rev. J. E. B. Cowan and his wife, Wesleyan Methodist missionaries from Africa, spoke on their labours and the objects the people worship. This weekend of meetings was greatly blessed to the congregation. Then in February, 1930, the Rev. George Heslop came for a week's meetings. He was an excellent tenor soloist whose preaching and singing were greatly blessed to the congregation, and definite victories for Christ were obtained.

In April 1930, the Rev. E. E. Watts from Sandy Lake, Pennsylvania, formerly from Winchester, Ontario, came. His messages were generally on being sanctified wholly. In 1930 the Rev. and Mrs. H. V. Higginson felt their labours at an end in Cornwall, and left the city on June 28. They had sacrificially laboured for Christ and His kingdom. Their labour of love was richly rewarded in an open door for Bible holiness in this city.

Mr. Lloyd McCorriston came to shepherd the flock. He gave of himself to enlarge the work. The Rev. D. W. Summers, Conference President, came to



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL, ONTARIO (Cont'd.)

Cornwall on August 19, 1930, and organized the work. Pastor's salary was \$5.00 per week. A tent meeting was held on Mr. Connely's front lawn. The attendance was small and the weather quite cool. After two weeks it was deemed best to close it. Another evangelistic service was held with Misses Beulah and Aileen Knight. Much of God's presence was manifest in these services.

The Rev. D. W. Summers held a revival service from February 14 to 21, 1931. There was a good work of grace among the people.

The meetings from May 31 to June 12, 1931, with Mr. Sheldon Robinson as evangelist and singer, proved to be a turning point in the ministry of the church.

Rev. Harvey Robinson held meetings from October 30 to November 1, 1931. There was good attendance and much success.

On December 31, 1931, the Rev. S. W. Blanchard came for a weekend meeting. He had a quartette - Rev. R. B. Warren, first tenor; Herb Switzer, second tenor; Claude Gordon, first bass; and Rev. S. W. Blanchard, second bass. Again on March 8-27, 1932, the Rev. S. W. Blanchard came for a revival meeting. After these services he became the pastor.

It was decided to build a church - a colossal task. A building lot was found on Third Street off Augustus Street, and the owner dropped the lot to \$1,000.00, seeing it was for a church. Funds from the Canada Conference and Winchester were obtained to buy the lot.

The first sod was turned on May 24, 1932. An unemployed carpenter took less pay to assist in its erection. Mr. and Mrs. Duncan McPherson gave \$2,000.00 in memory of their daughter. The building was completed, and the first service was held on August 21, 1932. It was a day of thanksgiving

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL, ONTARIO (Cont'd.)

to the Lord who had answered prayer in so many marvellous ways. The official dedication of the church was on Sunday, September 4, 1932. The Rev. F. Suffel and the Rev. D. W. Summers, Conference President, were the guest speakers for the day. The church was filled to capacity.

In the fall of 1932 an orchestra was formed of five members, consisting of Mr. G. Thom and Mrs. M. McKibbon, violins, Mr. and Mrs. B. Scott, guitars, and Mrs. E. Pyke, pianist. It aided in interesting others to come to the services.

From Sunday, February 14, to the 26th, 1933, the Rev. Thomas Noah Carter, an ex-convict from an Arizona State Prison, was the evangelist. Good victories were obtained. The last Sunday evening when he gave his life story as a criminal and his conversion to Jesus Christ, two services had to be held to meet the crowd.

Another campaign was held on April 1-27, 1938, when the Rev. Earl Delany was evangelist and Mr. Orlando Yount, pianist.

The Rev. S. W. Blanchard completed his ministry in the spring of 1939, and the Rev. J. A. Bain became pastor. Evangelists during Mr. Bain's ministry were the Rev. Harold Waite, October 1942, and the Rev. D. W. Fossit, November 1943.

On June 22, 1947, the Rev. J. H. Weaver became pastor. Other families who came which greatly assisted in the work were Mr. and Mrs. F. Thomas, Mr. and Mrs. E. Carswell, Mr. and Mrs. E. E. Wilson, Mr. S. Wereley, Mr. and Mrs. L. Thomas, Mr. and Mrs. M. Peever. Mr. Blanchard asked Mr. T. C. Shepherd, a carpenter, to make a wooden cross for the church. Mr.

Shepherd, contemplating on this, began to think on Christ's dying for him. This conviction of his need led him and his wife to the Saviour and to the church.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL, ONTARIO (Cont'd.)

In November 1953, the property at 200 Hoople Avenue was purchased for a parsonage for \$5,000.00. A gift of \$1,000.00 came from the Conference. The payments were 5% interest and \$300.00 per year on the principal. The conference carried the interest for 1954 and 1955.

The Rev. J. H. Weaver left Cornwall in 1954, and the Rev. M. L. Atkinson became pastor until 1958.

The Conference appointed the Rev. H. Kielty to be pastor in July 1958. The St. Lawrence Seaway had just been completed, and the influx of people employed during its construction were no longer required, and some of the congregation moved away to other industry. While these had unpleasant effects among the people, yet the presence of the Lord continued to encourage and strengthen the loyal hearts of all, and to maintain a voice for full salvation in this city. Number of full members in 1968 was 18.

(Appreciate the assistance of Mrs. E. D. Pyke in this historical sketch.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL ISLAND INDIAN CHURCH

In the 1890's an Indian family, belonging to the Mohawk Tribe, named Mr. and Mrs. White, wanted their two children to receive a proper education. They sent them to the Anglican school at Brantford, Ontario. This caused the Roman Catholic priest of St. Regis, Quebec, to be greatly displeased over their action. Mr. White felt that he had done the best thing for his children, and decided to leave the Roman Catholic Church.

Living across from Cornwall, he made contact with the Methodist Church. They belonged to the Montreal Methodist Conference, who took steps to find an Indian pastor for them. At Oka, Quebec, they had a good Indian congregation and were able to send them an Indian pastor. Soon others gathered with them, and an Indian farmer deeded them a portion of his farm. With the help of the people, and the Indian Department in Ottawa, a church and a parsonage were built. This was the period when the ferry from Cornwall to the Island was the only means of conveyance. The road to and from the ferry passed by the front of the church. When the Roosevelt Bridge was built from Cornwall to the Island, this road was abandoned. Since then, to get to the church one has to pass through the farmer's yard. By the action of the Indian Council at St. Regis, Quebec, a road to the church was to be constructed, which has never been done. The last Indian pastor was a Mr. Whitebean. He was well received by the people, but unexpectedly died and left his wife with several small children.

When church union came between the Methodists and others in 1925, the people still leaned towards Methodism, and while the United Church congregation in Cornwall kept the work sustained, through time their interest ceased. When the Rev. J. A. Bain was pastor of the Wesleyan

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL ISLAND INDIAN CHURCH (Cont'd.)

Methodist Church in Cornwall, the Indian people requested him to come and pastor them. It was not a very secure situation, as the Indian people desired one of their own to be pastor. When the Montreal Methodist Conference ceased its oversight of the Cornwall Indian Church, the Cornwall Island being federal property, the church property diverted to the Band Council. The church people were fortunate at this time that the grandson of the late Mr. White, Mr. Clifford White, was now chief, and he was able to have the St. Regis Band Council grant a lease for twenty years to the Cornwall Wesleyan Methodist Church. This enabled the pastor of the Cornwall Wesleyan Methodist Church to carry on its ministry to the Cornwall Island people. This was a great achievement as Cornwall Island was, and is, mostly Roman Catholic.

Our first lease was in May, 1945, and was renewed again in May, 1965, and will need renewal in May, 1985.

There have been some true Christians among this people. All the opposition that arose from time to time only strengthened their faith and love for Christ and their neighbours. There were others who sought to divide the Indian congregation and to some extent succeeded. Such activity has not united the people, and has brought hindrance to the effectiveness of the gospel message. There are several Indians who have truly served Christ, namely, Mrs. E. Deere, Mrs. M. White, and her daughter Miss White, also Mrs. Peters (organist).

From 1942 to 1946, while Edward and Bertha Wilson were living in Cornwall, they went with Rev. J. A. Bain each Sunday afternoon to hold Sunday School and service - singing and preaching with these people, sometimes

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERCORNWALL ISLAND INDIAN CHURCH (Cont'd.)

to a full house. A number of the Indians found Christ and the work was greatly encouraged.

Over the years of Christian service during which the Cornwall pastors have served, the District Conference has not involved itself in it.

The local pastors have toiled faithfully, believing it to be an opportunity to make Christ known. The following pastors have served

faithfully: Revs. J. A. Bain, J.H. Weaver, M. L. Atkinson, and H. Kielty.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERNEWINGTON

During his ministry as pastor of the Wesleyan Methodist Church in Cornwall, Ontario, Rev. S. W. Blanchard held services in a community hall in the village of Newington. Brothers Bert Scott and Sanford Werely with others from Cornwall assisted in its beginnings. As the services progressed, plans were made to build a church. The building program began in the fall of 1935 and completed later in 1936.

The Rev. Dwight L. Deeks came as the first resident pastor in 1938, and the Newington Wesleyan Methodist Church in Canada was organized. The Rev. Deeks' pastoral ministry continued until 1943. The Rev. J. H. Weaver succeeded the Rev. Dwight Deeks, and continued his pastoral ministry until August, 1947. It is to be noted that during this time in October, 1945, a revival meeting was held with the Rev. Harold Waite. Many sought the Lord for reclamation, pardon and entire sanctification, while others grew in the grace of perfect love. From this meeting five joined the church. Other revival meetings were conducted in the spring and fall of 1946. Then many prayed through and found cleansing. Out of this meeting grew the planning and adopting of a better financial system. The Storehouse Plan was adopted. A weekly minimum stipulation for the support of the pastor was set at \$23.00 to be raised to \$25.00 later in the year, if possible.

On October 20, 1945, "The Conference Board on Church and Parsonage Buildings and Location", met to consider the purchase of a house. After inspecting a house and lot owned by Mr. and Mrs. Henry Scott, with the consent of the church board, agreement was made to purchase the same for \$1,500.00.

The Rev. James A. Bain moved to the Newington charge in October, 1947, and continued until June, 1950. The Rev. Lloyd McCorriston followed Rev. Bain and continued until July, 1955. Considerable work was done, exterior and

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERNEWINGTON (Cont'd.)

interior, to both the church and the parsonage buildings. A garage was built and an aluminum roof put on the parsonage, with other improvements as well.

Between July, 1955, and June, 1956, the work was supplied by the Conference President, Rev. Henry Kielty, from Ottawa. At this time the Rev. Walter Smith accepted the pastoral duties of the Newington church. During this time more work was done to the interior of the parsonage, including the installation of the bathroom. December 16, 1956, was declared Anniversary Sunday. An excellent attendance was given the ministry of the Rev. Russell LeRoy. It is noted that during this pastoral period other speakers at annual Anniversary services included Rev. Dr. R. S. Nicholson, Rev. J. S. A. Spearman, and Rev. Irwin Brown. In the 1957 Anniversary Service a building fund was begun with cash and pledges for the purpose of providing Sunday School classrooms. About this time, due to the St. Lawrence Seaway project, when certain riverside villages were being removed, opportunity was given to tear down one of the church halls in the area. Thus several thousand feet of lumber and other building material was obtained. At the same time, pews and electric fixtures were obtained for the Conference Camp Grounds at Silver Lake. These became part of the tabernacle furniture for the first Conference and Camp there in July, 1958.

One of the highlights of this period was a five day evangelistic meeting with the Rev. O. G. McKinley of Houghton, New York. Some fourteen people were clearly converted. A very good meeting with the Rev. Howard Chapman was held at a later date.

On Sunday, August 28, 1960, Rev. Murray J. McKnight began his pastoral ministry in Newington, which continued through August, 1966. Improvements



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894 - 1968

ALONG THE NATION RIVER

NEWINGTON (Cont'd.)

were made on the parsonage, which included exterior painting and the installation of a floor furnace. In the fall of 1961 a new space heater was purchased for the church. This was a great labor saving device, replacing the wood stove.

Special services were held at various times, which proved to be a real blessing to the church and community. Rev. Howard Chapman, Rev. J. Daw, Rev. Lloyd Mack were greatly used of God in their ministry.

For some years the church had been considering whether to enlarge the church building. After much thought and investigation it was felt that it would be unwise to do anything to the present structure. About this time a property became available on which to build a new church. It was presented to the church by Mr. Harold Dunbar. A building committee was appointed early in 1964 and plans were drawn up. On September 20, 1964, an impressive ground-breaking ceremony was held at the building site, with Conference President, the Rev. J. S. A. Spearman, turning the first sod. On September 24, 1964, the digging operation started, under contract with B and B Construction. The building proceeded well and was completely enclosed by the end of December. The congregation was able to move into the new building by the end of March. A dedication service was held on Sunday, March 28, 1965. This was an eventful day under the ministry of Rev. Dwight Deeks. He had been the first pastor of the Newington Church. The church building is 60' X 30'. It was reported on the Sunday of dedication that the total cost, including furnishings, was \$24,000.00, \$15,000.00 of which had been borrowed. At times the financial picture seemed quite difficult, with both the current church expenses and the

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968ALONG THE NATION RIVERNEWINGTON (Cont'd.)

building fund requirements to be met. However, time after time the people rallied to the challenge. Anniversary service was held on April 3, 1966, with the Rev. Earl Conley as speaker and Mr. Homer James as soloist. Over \$1,000.00 was received in cash and pledges. Rev. Willis Mack became pastor in September 1966 and continued until June 1970.

(Footnote: The indebtedness of the Newington Church was paid in full, and on April 16, 1972 a mortgage burning service was held. H.K.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYOTTAWA

Not only was the Wesleyan Methodist church in Winchester anxious to see a Wesleyan Methodist work begun in the city of Ottawa, but a group of laymen requested them to give guidance and spiritual leadership. In 1916, the Rev. J. R. Pitt accepted the challenge. A church building on Sunnyside Avenue, one block west of Bank Street, was rented for a meeting place. The financial support given the pastor during the next several months was meager indeed. The sacrifices of these early pioneers made possible the future growth of this work.

It should be noted that because of internal problems that arose in the Ottawa Valley revival, it began to lose its momentum. This brought about divisions, and lessened its effectiveness in its outreach.

In the winter of 1920-21, the Rev. Charles Fairbairn conducted evangelistic services in St. George's Hall in Ottawa. Several received definite spiritual help, which formed the first nucleus of the church.

In March, 1921, the Rev. A. J. Shea accepted the leadership of the Ottawa pastorate and shortly thereafter received the following as charter members of the local church: Mr. and Mrs. James E. Wilson, Mr. and Mrs. Albert Kendrick, Mr. Frank Blackwell, Mr. Harry Blackwell, Mr. Gerald Hodgins. During the ministry of the Rev. A. J. Shea, the Winchester church, for several years, gave financial assistance to aid Mr. Shea in his work.

During the years 1921, 1922, and 1923, the services of the congregation were conducted in several locations throughout the city. Some of the locations are listed as: Moreland's Hall, the Orange Hall, Travellers Association, and even in tents on Belmont, McLeod, and Carling Avenues. The church building at the corner of Sunnyside and Grosvenor Avenues was purchased in

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYOTTAWA (Cont'd.)

November 1923. The congregation witnessed steady growth in attendance, and in spite of the difficulties of the depression years, managed to keep even with its commitments.

In 1927, Edward and Bertha Wilson were converted at Winchester Camp, and shortly after became members of the Ottawa church. They helped with the singing and the on-going of the church until 1942 when they went to Cornwall.

The Rev. William E. Hamilton moved from Winchester, Ontario, to succeed the Rev. A. J. Shea in 1928, and continued to shepherd the congregation until 1934. The Rev. James A. Bain accepted the call to the church in 1934 and served until 1939.

In 1939 the Rev. Stanley W. Blanchard took up the pastoral duties in Ottawa and continued in service to the congregation through April of 1945. At this time he accepted the call of the Canada Conference to the full time office of President. During his ministry in Ottawa a radio broadcast was established which gave the church a broader outreach with the gospel. A quartette consisting of Mr. Jack Smith, 1st tenor, Mr. E. E. Wilson, 2nd tenor, Mr. Claude Gordon, 1st bass, and the Rev. S. W. Blanchard, 2nd bass, added greatly to the radio program. During the pastorate of the Rev. S. W. Blanchard a new parsonage was constructed at 58 Grosvenor Avenue in the fall of 1942.

The Ottawa church extended a call to the Rev. Edward W. Tokley in 1945, and his ministry to the congregation continued to the spring of 1949.

During the years of World War II, with the influx of people into government services, many found Christ and a church home, which greatly augmented the congregation. In 1949, the Rev. Russell L. LeRoy, the Conference President,

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYOTTAWA (Cont'd.)

came to pastor the church until 1953. Then, the Rev. Herman A. Smith continued to be pastor until the conference in 1956. During the ministry of the Rev. H. A. Smith plans were laid for the construction of a new sanctuary.

The Rev. Carrol E. Brentlinger took up the pastoral duties on the rise of the Annual Conference in 1956 and served until June, 1960. During his ministry in April, 1957, the old church was demolished to make way for the larger and beautiful edifice. The congregation gave liberally to the building fund. To aid in its construction, those who pledged were asked to borrow the amount they pledged and give the amount in cash. This was done so that with cash the building committee could easily buy the necessary materials at a lower price. The Cornerstone was laid on September 17, 1957, by the Conference President, the Rev. H. Kielty, and the pastor, the Rev. C. E. Brentlinger.

The building was completed and dedicated on November 17, 1957. It is noteworthy that Mr. George Beverly Shea, son of the Rev. A. J. Shea, the pastor who organized the Ottawa Church, was present to minister in song on the occasion of the dedication of the new building. Special mention must be given to Mr. Bryson Carswell, the architect, Mr. William Presley, the building superintendent, and Mr. Hibbert Vipond, of Vipond Construction Company, for their many efforts in making the building possible. It is worthy of note that Mr. Hibbert Vipond donated the entire basement of the church. At this point, though space does not permit one to tell of many of the congregation and their labours, both ladies and gentlemen, yet let it be written that their efforts were strenuous and their devotion exceeding deep in their labours and support of this effort.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYOTTAWA (Cont'd.)

In May 1960, the Rev. Mervyn E. Summers accepted the call to the pastorate of the Ottawa congregation, and took up his duties in the same year. He continues to serve the church.

The Ottawa Church over the years has emphasized evangelism, both in its ministry and efforts of the people. It has given freely of its means to aid in the enlargement of the work throughout the Conference.

The new church building on December 2, 1962, was free of debt. There was a service of rejoicing that in such a short time it had its indebtedness paid. The Lord be praised!

Up to this time there has been one minister, the Rev. Fred Gordon, and a missionary to Sierra Leone, Miss Bertha Major, R.N. Several others are preparing for the ministry. The Ottawa membership in 1968 stood at 122.

(Appreciate Mr. E. E. Wilson's assistance in this historical sketch.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE, ONTARIO

Just prior to 1940 two new churches had been established in the Canada Conference under the leadership of Rev. S. W. Blanchard, the President, one at Cornwall, Ontario, and one at Newington, Ontario.

In 1942 Mr. and Mrs. E. E. Wilson, with their two sons, James and Paul, were transferred from Ottawa to Cornwall by the company for which he was working, the Hodgins Lumber Company. Mr. and Mrs. Wilson had been members at the Ottawa church for sixteen years. The church in Cornwall at that time was flourishing under the ministry of Rev. James A. Bain, and they became members there. He was at that time a member of the Conference Board and knew that the Board, as well as a number of people of the Conference, were earnestly praying for several locations where other churches might be established, as well as a Conference headquarters. Brockville was one of these locations.

On March 18, 1946, Mr. Wilson was sent by his company to Brockville to build a new lumber yard with offices, store, and warehouses, and be its manager. On July 6 the buildings were complete and the business was opened. Since they were unable to locate a place to live, his family moved into the roughly prepared small rooms over the office and store. They remained there for almost a year. In the fall of 1946, while talking with a customer, Mr. T. J. Davison, Mr. Wilson mentioned to him that they were looking for a place to live. He was the Estate Manager for Sen. A. C. Hardy. He told him that the Senator had for sale a large mansion of three stories with twenty-eight rooms, and including approximately fifteen acres of land at the corner of Crawford Street and First Avenue, opposite Fulford Park.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE (Cont'd.)

The mansion had been built about one hundred years before by Senator Crawford and was called "Fairknowe". For some years prior to 1940 it had housed 70 to 80 boys from the Quarrier Homes Orphanage in Scotland, and for a short time after that had been used by the Children's Aid Society of Brockville. During the period when the Quarrier Homes had used the building, a large addition had been built on the east side, about 30' x 56'. The main floor had been used as a gymnasium, and the upper floor was for dorm rooms. When Mr. Wilson spoke with Mr. Davison, "Fairknowe" had been vacant for some time.

After looking through the building with Mr. Davison, Mr. Wilson was much interested, not only in a place to live, but as a possible Conference Headquarters and a chapel. He immediately phoned the Conference President and he too was much interested. Within a week all the Board members had visited the property. Through Mr. Davison, Mr. Wilson learned that the whole property was for sale for \$8,000.00. Though the building was in bad need of repair, particularly the interior, the location of the property seemed very good and the price very reasonable. After much prayer and consideration, the Board gave an offer to purchase with certain terms to Mr. Davison. He in turn relayed the offer to Senator Hardy who was wintering in Florida. Senator Hardy accepted our offer and terms and the deal was completed May 28, 1947. It really seemed to all our people that God was answering our prayers and opening a new field for us.

Incidentally, on June 23, 1944, three years before this, Senator Hardy sponsored the Bill through our Canadian Parliament for our Act of Incorporation for our Wesleyan Methodist Church for the whole of Canada.



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE (Cont'd.)

On March 27, 1947, the Conference President, Rev. S. W. Blanchard and his wife Lorena, moved into one of the large rooms in "Fairknowe", and with the help of E. E. Wilson, Rev. E. Hughes, and several local men, began alterations to the building for five apartments and a chapel. Several other men from the Conference came when they could.

After a tremendous amount of hard work, three apartments were soon ready for occupancy. First, one for the Rev. S. W. Blanchard and family, second, one on the second floor for E. Wilson and family, and third, one over the chapel which was rented to Mrs. C. Alletson. The alterations to the chapel were also begun. On July 23, 1947, the Brockville Society was organized by the Rev. S. W. Blanchard in his apartment in "Fairknowe".

The charter members were: Rev. S. W. Blanchard, Mrs. Blanchard, daughter Shirley Blanchard, Rev. W. R. Schamehorn, Mrs. Schamehorn, Edward Wilson, Bertha Wilson, James Wilson, Howard Price, Eva Price, Rev. E. Hughes, Mrs. Hughes - thirteen in all.

The Price family at that time were living in Prescott, and the Hughes family had just bought an apartment building in Brockville. Rev. Hughes was a former minister in another denomination, and Rev. Schamehorn was an evangelist with our Conference. Work was continued preparing the Chapel, until all was ready for the first wedding. On October 4, 1947, Shirley Blanchard was married to Rev. Mervyn Summers by her father, Rev. S. W. Blanchard.

On October 19, 1947, the official opening and dedication Service was held in the Chapel with Dr. Roy S. Nicholson, President of the General Conference of our Church, as guest speaker. The Chapel was filled to

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE (Cont'd.)

capacity. From that time services were held each week in the Chapel with interest increasing.

Work continued on the other two apartments, and they were rented to James Dempsey and his wife, and to Doug and Marney Henry. Each of the tenants of the five apartments paid rent.

In August, 1948, Rev. R. L. LeRoy became Conference President, and he and his family took the place of the Blanchards in the building, as he became the pastor. In August, 1949, the original idea of the Headquarters was given up, and Rev. LeRoy moved to Ottawa, Ontario, to become pastor of the church and administer Conference from there.

In September, 1949, the Rev. J. H. Walker with his wife came as the pastor and remained until June, 1954.

For the first few winters sixty tons of coal were shovelled into the stoker, and tons of clinkers were removed from the big hot water furnace and wheelbarrowed out. This was done by the pastor and E. Wilson and his son James. The fuel bill at this time was approximately \$900.00 each year. In December, 1955, an oil burner was attached by Bryson Carswell of Ottawa, which relieved the hard labour. The pastor and his family, and E. Wilson and his family, did the janitor work in the large halls and chapel.

The services were well attended the first few months, and many people found genuine Christian experiences, many tears were shed and many victories won. Brother Wilson was treasurer of the church. He well remembers the many extremely difficult times he had with the finances; but the local people stood by them, and many from the Conference, including the Y.P.S. and the W.M.S., gave generous gifts and loans.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE (Cont'd.)

Many different families came to worship with them during those growing days and a few of them are mentioned, perhaps in this order of time: Hilda Swerdfeger, Grace Giffin and her mother, Harry Gifford and family, James Cottie and family, Ruth and Vivian Halladay, Milton Steele and his wife, and her father, Mr. Deacon, from Maberly, Ontario, Doug and Marney Henry, the Sergents, the Ellis', the McQuoids, Helen and Arnold Wilson, the Devries', the Browns, Cliff and Lillian Clow and daughter Nancy, Acll and Evelyn Millar and daughter Judy, James Gibson and William Mackey. Incidentally, in 1954 Arnold Wilson became Sunday School Treasurer, and today he is still our Treasurer.

A number of nurses in training in the General Hospital came with us in those days, including Madeline Babcock, Catherine Graham, Sally Revell, Marie Towne, Frieda Gilmer, Frieda Aylesworth.

After the first wedding in 1947, three others of our church family were married in the Chapel. On August 2, 1952, Harold McQuoid and Jessie Thompson were married by Rev. E. Hughes and Rev. J. H. Walker. On September 6, 1952, Vivian Halladay and Bernard Cowan were married by Rev. H. Kielty and Rev. J. H. Walker. On September 26, 1953, Dorice Price and James Scott were married by Rev. Mervyn Summers and Rev. J. Walker. On November 7, 1954, the mortgage on the property was burned in a service in the Chapel conducted by Rev. H. Kielty, the Conference President at that time. A note of interest - the offerings alone for the first year were over \$3,000.00. In May, 1956, it was deemed advisable to sell the "Fairknowe" property and locate on the corner of Central Avenue and Ferguson Drive. The sale was made to Mr. John R. Dodge on June 25, 1956, for

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE (Cont'd.)

\$35,000.00. After all adjustments, and all loans and bills paid, the local society was given \$26,500.00 to be used in the building of a new church.

After the sale to Mr. Dodge in 1956, the society was allowed the use of the Chapel free for service, and share the cost of heating the Chapel until 1958 when the new church was built.

In June, 1954, Rev. Willis Mack came to pastor, replacing Rev. J. Walker, and he remained until 1957. After the sale of the property in 1956, the society paid the rent for the pastor's apartment in "Fairknowe" until June, 1957. Mr. E. E. Wilson and his family remained in their apartment until 1958 when they built a new home in Maitland.

The ministers who served as pastors at "Fairknowe" were:

Rev. S. W. Blanchard	-	August 1947 - August 1948
Rev. R. L. LeRoy	-	August 1948 - August 1949
Rev. J. H. Walker	-	September 1949 - May 1954
Rev. Willis Mack	-	June 1954 - June 1957

Those speakers who served in the weekly services from June 1957 until April 1958 were: Rev. W. E. Hamilton, Rev. J. S. A. Spearman, Rev. H. Kielty, Rev. W. W. Jewell, Rev. J. H. Weaver, Rev. Edwin Seaman, Rev. James Scott, Rev. Carl Silfwerbrand.

The construction of the new church was begun December 17, 1957, by the Acme Construction Company of Belleville. The cost, including gas heating, oak pews, and carpeting, was approximately \$46,000.00.

The Building Committee who carried the responsibility of the building of this new church was: Howard Price, Douglas Henry, Edward E. Wilson, Arnold Wilson, together with the Conference President, Rev. H. Kielty,

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYBROCKVILLE (Cont'd.)

and the incoming pastor, Rev. Walter W. Jewell, who drew the plans and gave valuable guidance as well as much manual labor in preparation for Dedication Day.

The laying of the Cornerstone was done on April 4, 1958, at 4:00 p.m. by the Conference President, Rev. H. Kielty. The new church was dedicated on June 23, 1958, in a service in which again our General Conference President, Dr. Roy S. Nicholson, was the guest speaker. The church was filled to overflowing.

The first pastor in the new church was the Rev. Walter W. Jewell, who began his ministry in June 1958. Under his ministry the congregation grew quite rapidly and a number of new families became affiliated with the church. Among these were Gordon and Ruth Douglas, and later, Bob Bates and his family. The first wedding in the new church was on August 3, 1958, when Muriel Price and Fred Wanke were married by the Rev. Mervyn Summers and Rev. Walter W. Jewell.

The Rev. W. W. Jewell, during his ministry, built a new parsonage on the east side of the church, facing Central Avenue. Also many new families formed the congregation during Rev. W. Jewell's ministry. He remained pastor until August, 1966, when he decided to build and pastor a pioneer church in Oshawa, Ontario. Rev. Murray McKnight came as pastor in August, 1966, and continued his ministry with good success. Total membership in 1968 was 61.

(Appreciate the assistance of Mr. E. E. Wilson in this historical sketch.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYARNPRIOR, ONTARIO

Arnprior is situated along the Mississippi River about thirty miles west of Ottawa, Ontario.

Friends in the Ottawa Wesleyan Methodist Church learned that the Evangelical United Brethren Church in Arnprior, Ontario, was to be closed. Certain regulations of this denomination covering its pastors and its people made this step necessary. Under the direction of the Conference President, the Rev. J. S. A. Spearman, a visitation canvass was made of this congregation, and they found an acceptance of the membership to their pastoring this work.

They had a brick encased church building and parsonage on Harrington Street, and these were kept in good condition. The people of this congregation felt that they should not pay again for this property, which they had built and maintained at their own expense.

Contact was made with the Rev. E. Hallman, Conference Superintendent, and the Rev. H. L. Brox, Secretary of the Evangelical United Brethren, as to the possibility of the Wesleyan Methodist Church purchasing this church property. These two leaders came to visit the Arnprior church and to meet with their people, and the members of the Board of Directors and Conference Trustees of the Wesleyan Methodist Church. The price of this property was set at \$18,800.00 cash.

The Board of Directors and Conference Trustees met again with the people of the Evangelical United Brethren in Arnprior on June 21, 1962, and resolved to meet the purchase price. They were able to borrow 80% of this amount for five years at 5%, with 20% cash they had on hand. They also decided to carry this indebtedness on this property. A special Annual

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE OTTAWA VALLEYARNPRIOR (Cont'd.)

Easter Offering was established among the conference churches to aid in reducing this indebtedness. On July 31, 1962, instruction was given to the Evangelical United Brethren officials to proceed with the preparation of the necessary documents in the transferring of their property in Arnprior to the Wesleyan Methodist Church of America in Canada. The sale of the property was completed on August 1, 1962.

The Rev. F. S. Irish was appointed their first pastor in July, 1962, and remained until July, 1968. The church was organized as a Wesleyan Methodist Society in 1962 with thirty-nine full members and four associate members. As one might expect, there were adjustments to the Wesleyan Methodist Church polity that its members had to make, but they began to adopt to these regulations, and good progress was made. The message of saving grace, and the doctrine of heart holiness was acceptable to them. Under the guidance of Pastor Irish good progress was made, and interest in the community began to increase. The various auxiliaries - the Sunday School, Wesleyan Youth, Wesleyan Women's Missionary Society - showed good progress. The general support of the Wesleyan Methodist Church in its ongoing for the enlargement of the Wesleyan message was given their encouragement and prayerful support. In 1968 the membership was 54.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE, ONTARIO

The first meeting of the Belleville Wesleyan Methodist Church was on Sunday morning, September 14, 1941, in the "Schustin City Mission" at 69 Dundas Street East. The Rev. D. R. Chatreau was requested by an interested group to open a place of worship in the city. The Conference Advisory Board gave approval, and thirty were present at this first service. The Rev. E. W. Tokley, pastor of the Wesleyan Methodist Church in Toronto, was the guest speaker. In October 1941, the Conference President and a quartette from Ottawa Wesleyan Methodist Church were present for special services, and a filled church with thirteen seekers for salvation.

The pastor, the Rev. D. R. Chatreau, was a sound and scholarly preacher of the Word of God, and had an attractive personality. The work continued to grow, and on March 29, 1942, the church was officially organized with eighteen members by the Conference President, the Rev. S. W. Blanchard.

The charter members in addition to the Rev. and Mrs. D. R. Chatreau were: Mrs. Thomas Ashman, Mrs. Baxter, Mr. and Mrs. Robert Coles, Mrs. Gertrude Denyes, Mr. and Mrs. William Fairhead, Mrs. George Gleason, Mr. and Mrs. Cyril Kent, Mrs. Florence Mannings, Miss Leita Pringle, Mrs. Vera Reid, Oscar Coles, and Mr. and Mrs. William Wessels.

In March 1943, the pastor, Mr. Chatreau, resigned to accept a call to another church. On May 1, 1943, the Rev. and Mrs. J. S. A. Spearman, with their two children, moved from Waltham, Quebec, to become the new pastors, and begin a successful ministry for Christ which covered a period of more than twenty-one years.

During the first five years growth in membership was small, but a solid foundation was being laid for greater growth. These initial steps included



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

a Youth Society and a Wesleyan Home and Foreign Missionary Society on March 10, 1943. A Sunday School could not be held in the Mission Hall as another denomination had a Sunday School there. The pastor, the Rev. J. S. A. Spearman, in the summer of 1945, began a Sunday School on the front lawn of the parsonage at 13 Green Street. By fall their home was opened to continue it; twenty-five were present.

The first revival service was held in September, 1943, by the Rev. R. L. LeRoy, and finished with the first anniversary services with the Conference President, the Rev. S. W. Blanchard.

In the spring of 1944, the Conference Board offered to assist the Belleville congregation with building a new place of worship. The local board accepted the offer, and the Conference Building and Location Committee came to Belleville in the summer of 1945, when two lots on Everett Street were purchased by the Conference.

In those early years of real struggle, many discouraging and hopeless periods faced the Spearman, but their labours for Christ continued, and their faith in God's unfailing presence in their ministry among the people began to show good church growth. The first sod for the church building was turned on March 14, 1946.

Seeing they possessed a location for a church, the congregation was anxious to see a church erected. During the post-war period the Canadian government did not permit the use of new materials for building. The Rev. Spearman knew a Presbyterian Church on his former pastorate in Waltham, Quebec, was no longer being used for worship. The building was purchased in the fall of 1945. Now questions arose regarding getting this church from Waltham,

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

Quebec, to Belleville, Ontario. It was decided to cut the church into sections and truck it to Belleville. The Rev. E. Hughes and Rev. Spearman, with others from Belleville and Waltham, took off the roof and sectionally cut up the walls of the church. Then, Mr. Rigby and Mr. H. Vipond with their trucks travelled back and forth, and brought in one week all these sections.

This activity was a great challenge to one's courage and faith. To travel from Waltham to Belleville on the narrow winding dirt roads, up hills, across valleys, needed more than human strength. The good providence of the Lord was on their side. No wonder the hearts of the people were filled with joy and thankfulness to the Lord when safely delivered were the prospects of their new church.

There were new unforeseen problems to arise. The pastor had a severe heart attack, and medical reports were none too assuring. The people of the church stood united in prayer and co-operation, and inside one month the pastor was able to give direction to the construction of the church and pastoral care of the people. There were other materials on short supply. Large nails were difficult to buy, but in small amounts they could be obtained locally. Word reached the churches and locally people bought small amounts, and these were brought by those who came to aid in the construction of the church. Thus the work of putting up the building continued.

The purchased building was 30' by 40', and an extra 10' was added in the centre of it. The building was completed in the spring of 1947.

April 17, 1947 - a thrilling day for pastor and congregation! For the afternoon dedication, a church built to seat 200 saw 343 people crowded in. A

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

deep appreciation was expressed by the Rev. S. W. Blanchard to the Rev. and Mrs. Spearman in bringing the project to completion, and the trustees of the church presented them with a comfortable occasional chair.

Mr. Arnold Rigby formally presented the building to the Conference President to be dedicated to the service and worship of God. The Conference President led the congregation in the service of dedication. The Rev. John Woodhouse of Batavia, New York, was the guest speaker. Other ministers present were: Rev. J. A. Bain, Rev. H. Kielty, and Rev. J. H. Weaver. Mr. L. E. Wilson was song leader. Mr. and Mrs. Wilson with "Jamie", as well as Mrs. S. Robinson, added to the special singing.

The new Belleville church now entered a period of accelerated growth. The attendance doubled by July 1948, and by 1955 the Sunday School, the Wesleyan Youth, and the church membership had taken big strides. New names appear of people who became devoted Christians and worthy members of the church, such as the Elliotts, Cooneys, Blakleys, Spearman, Halls, Locklins, Greens, Jewells, Dunlops, Votearys, Greenshields, and many others.

On the Fourth Anniversary of the new church, April 1951, the \$12,000.00 mortgage was burned. Dr. R. S. Nicholson was the guest speaker.

The parsonage at 76 Everett Street was erected in 1950, and a large portion of the work was done by the pastor, the Rev. J. S. A. Spearman himself, along with members and friends of the church at a cost of \$5,600.00. On May 30, 1954, at the anniversary service, the parsonage mortgage was burned. At this service \$22,000.00 was raised in pledges and cash for a major addition to the sanctuary.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

At this anniversary, the guest speakers were the Rev. Carrie Hazzard and the Rev. Lois Richardson. They held one of the most successful revival meetings here, and this urged on the necessity of an enlarged edifice. Ground was broken on October, 1954, to bring another venture of faith into existence. Walter Jewell drew the plans; Floyd Cummings and George Stanton produced the windows, as well as the exterior doors of solid oak, the platform and furniture, and the cross in the chancel.

The dedication of the "new" church took place on November 20, 1955. The representative of the Belleville Ministerial Association, Rev. L. K. Daniel, spoke of the high esteem of the pastor and the people of the Wesleyan Methodist Church. The Rev. Carrie M. Hazzard and Rev. Lois Richardson participated in the service. The Rev. H. Kielty, Conference President, delivered the dedicatory address in which he observed that there had been a 67% growth in membership in the last four years. Mr. W. Jewell accepted the keys from the contractor and handed them to the pastor. Then speaking for the officials of the church, he formally presented them to the Conference President to be dedicated "to the service and the worship of God". The building was appraised at \$95,000.00, and the indebtedness at \$25,000.00.

In January, 1956, the Rev. J. S. A. Spearman began holding a mid-week prayer service in the town of Madoc, Ontario. Some of these families had moved from Belleville, and the services were held in different homes. These people were coming each Sunday to Belleville, but they had a burden for their vicinity, which led them to seek a building to worship and share the "good news" of Christ to their neighbours.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

In 1958 the Rev. J. S. A. Spearman was elected Conference President. The additional duties of conference made it necessary to engage an assistant for him. The Rev. J. H. Walker served in this capacity for one year. On November 1, 1959, Miss Nancy White became the pastor's assistant as well as "Assistant to the Conference President." From that time until 1968 Miss White has been a very valuable part of the work, and very capable assistant to the Conference President.

The enlarged church brought continued growth in all departments. This was very noticeable in the Sunday School under the capable leadership of Mr. Floyd Cummings and Mrs. Nora Elliott. A record Rally Day in the Sunday School reached 222 - a record in that period unsurpassed.

In the Youth Department a quiz team was second to none, composed of Edith and Hazel Locklin, Narda Iulg and Wayne Dow, and coached by Miss Nancy White, were unbeatable in the Central Canada District. They also travelled to Louisville, Kentucky, to represent Canada at the first International Wesleyan Youth Convention. This team won the final contest to make Canada the first international winner. The Belleville Wesleyan Methodist Youth Team in 1963 under Mr. E. Voteary became Northeastern champions at Houghton, New York, at the area convention. The Belleville church was the very first to organize a C.Y.C. group in the Central Canada District on October 17, 1962. There were twenty boys and girls and four workers. By Easter, 1963, there were fifty boys and girls enrolled. This beginning in Belleville, under the direction of Mrs. E. Voteary, soon was recognized for its program value for children, and has continued to grow yearly.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

On May 24, 1964, the anniversary service was another period of great rejoicing in the Belleville church when the mortgage was burned. All the church buildings were entirely free of debt. Now the people were ready to really help support pioneering churches across the district and mission fields.

The Belleville church had helped to pioneer the work at Madoc, Ontario. (See section under Madoc.)

Church members from Trenton were also to see Belleville aiding in the pioneer work there. (See section under Trenton.)

In the spring of 1964 the Rev. J. S. A. Spearman resigned from the Belleville church to pastor the new work in Trenton.

The new pastor was the Rev. Eldon F. LeRoy. He was installed on August 26, 1964. At this service his father, the Rev. R. L. LeRoy, and the Rev. F. S. Irish delivered appropriate addresses.

The Rev. E. F. LeRoy, an excellent leader and organizer, was well received by the people. His pulpit ministry was of the teacher-preacher method. His wife became choir director as Mrs. Spearman had been.

In 1966 there was a reorganization of the departments in the Sunday School. There was a general superintendent and three departmental superintendents. Other events - Mrs. G. Ellis (the former Miss Leita Prindle) who served the church as secretary for twenty-five years, resigned in 1967. Mrs. Jean Locklin succeeded her. Mr. Lionel White became head usher. Mr. Bert Shetler was a faithful custodian over the years. Others entering the Lord's work - Keith Cooney, Wayne Wager, Joan Anglin, Arnold Rigby, Walter W. Jewell.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALBELLEVILLE (Cont'd.)

In 1967 Mr. and Mrs. Roger Rawling counted Belleville their "Home Base" as they worked in Puerto Rico among the deaf, and were later officially recognized as our "missionaries".

There is continued progress in Belleville. Total members in 1968 - 105.

(Most of this information for Belleville Church taken from their 1941-1981 history.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALTRENTON, ONTARIO

Belleville, under its pastor, the Rev. J. S. A. Spearman, and Mrs. Spearman, became a "Mother Church" to pioneer a new work at Trenton, Ontario. The Spearmans were ever watchful for openings to extend the Wesleyan message of full salvation. The cities of Belleville and Trenton being closely connected to each other saw quite a few from Trenton coming to the Belleville church and finding victory in their lives through Christ. A prayer burden came on some to seek for an opening for a new work to take place in Trenton. Those from Trenton, as well as Belleville, kept close attention for possible opportunities to obtain a suitable location.

They were directed to a property on Dixon Drive on the west end of the Royal Canadian Air Force Trenton Air Base, and situated in a new subdivision. There was a large portion of land with a small church erected upon it. The denomination to whom it belonged was closing this church because of the lack of interest. Those interested could visualize a good sized church building, a parsonage, and a large parking space. The asking price was \$9,000.00 for building and land.

This location was visited on several occasions by the Board of Directors and Conference Trustees of the Canada Conference, and after further investigation the Board on May 18, 1963, voted to purchase the property, and the sale was completed in June 1963.

In May 1964 construction of the parsonage began. It followed the plan adopted by the Brockville church. Its cost was \$16,600.00. Through the generosity of Mr. George Ellis, husband of Mrs. Leita Ellis (nee Prindle), the sum of \$16,000.00 was given to pay for the new parsonage. This gracious gift was a great incentive for the beginning of the work. The Woods



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1964 - 1968CENTRALTRENTON (Cont'd.)

Construction Company was contracted to build it. The Spearman's moved into their new home in August, 1964.

Services began in the small church building in what is now known as the Sunday School Chapel in November, 1964. Those who came from Trenton to Belleville, now came to form the unit in the new pioneer work. Those who formed part of this new work were - Rev. and Mrs. J. S. A. Spearman, Helen, Mary, and Ruth, Dr. and Mrs. E. W. Dow and family, Mr. and Mrs. Roy Mitts and family, Mr. and Mrs. Roy Palmer, Mr. and Mrs. Hillard Morrow and Dale, Mr. and Mrs. Eldon Camp, Marjorie Camp, who became organist, Mr. and Mrs. William Bulloy, and Gordon Simms.

Mention should be made that many of the Christian Air Force personnel and their wives and families, while posted at Trenton Air Base, aided in many ways by their presence, and took a vital part in Sunday School and church services.

Plans were made to build the new church on the west side of the Sunday School Chapel. The north frontage of the church was to have a large stained glass window; the church was to be built with laminated arches, with a seating capacity for four hundred people. A foyer would run along the north side of the Sunday School Chapel building.

The service of dedication took place in April, 1965. The total debt for land and building stood at \$96,000.00. The first year's offerings were \$14,000.00. It was a very heavy financial load to carry; but interest among the people increased. People were finding the Lord Jesus as Saviour. There were other encouraging factors. The Wesleyan message of full salvation in those transformed by the indwelling power of the Holy Spirit was having a great effect upon many around them.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALMADOC (Cont'd.)

In May, 1963, one of their charter members, and a highly esteemed Christian among the entire community in the person of Mr. Oliver Trotter, was called into the presence of His Saviour.. He was a humble, tender, faithful servant of his Lord. It was the first loss to the young church, but the Lord in mercy raised up others to fill his place. He left to mourn his loss his wife and young daughter.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1944 - 1968CENTRALCASTLETON, ONTARIO

The Rev. J. A. Bennett moved into the Castleton, Ontario, community, having no appointment from his previous denomination. Observing a small church vacant, he made inquiry and discovered he could use it for services. He sought direction from the Rev. S. W. Blanchard, President of the Canada Conference of the Wesleyan Methodist Church, and with his approval began a Wesleyan Methodist work. This was in 1942. The people of the community began to attend, some received spiritual help, and interest continued to increase.

In 1945 the Rev. S. W. Blanchard went to see the denomination who owned the church building, and discovered that they were not selling it. He also learned that we were interfering in territory they claimed as their own. Seeing there was no organized society as yet, and insufficient support to erect a church, the work was abandoned.

1894 - 1968

CENTRAL

OSHAWA, ONTARIO

The city of Oshawa, home of Canadian General Motors, after several years of discussion, was a possible project for expansion of the Wesleyan Methodist Church which finally moved toward reality in 1964. While at that time there were no known Wesleyan Methodist families in Oshawa, some felt families of a Pilgrim Holiness Church disbanded a few years earlier might still be unattached.

The Board of Directors and Conference Trustees had met to inspect locations but no decision was made. In April, 1964, a portion of land was purchased at a cost of \$11,500.00, located in the midst of a new housing area, on the corner of Ritson and Rossland Roads.

The property has been spoken of as "the hole in the ground", for as the road was raised in construction it literally became a hole in the ground. During the years 1964 to 1966 the "hole in the ground" was filled, under the direction of Mr. Bert Young who had moved from our church in Powassan, Ontario, to Oshawa to work for the city of Oshawa. If we had to pay for this fill, possible cost to the Conference would have been upwards of \$25,000.00. This was a real answer to prayer.

Even before we were able to move in, let alone erect buildings on the property, a real estate firm contacted us several times about the purchase of the property, offering \$25,000.00. On discovering that we would not sell, the representative said: "You probably know what the property is worth and once all the services are in, it will be worth \$75,000.00

On August 21, 1966, the Rev. and Mrs. Walter Jewell with their family moved from Brockville, Ontario, to Oshawa to attempt a pioneer work there. Initially they lived in a small house on the property, a source of revenue

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALOSHAWA (Cont'd.)

from the time the property was purchased until then. It was not until December, 1966, that they moved into the parsonage, built at an appropriate cost of \$16,500.00.

It seemed that concurrent with the Jewells moving to Oshawa, the devil moved in to undermine this attempt to establish a new work for God. Within two weeks after their arrival, the anticipated nucleus of four or five families was wiped out with one sweep by a large lay off at General Motors. At the same time the Board of Education informed them they were cancelling the earlier lease on Hillsdale Public School near the property since there was not an existing congregation. Delay on the sewage construction for the projected parsonage made it look as if a little cottage in a "little hole in the ground" could be a long term. Questions bombarded them from within, "Without a congregation, a place to hold services, income and a permanent residence, have we and everyone else missed the mind of the Lord."

Then God began to show He was in control, not the enemy. First a hall was located in the northwest end of Oshawa in which to hold an afternoon service, allowing some of the Toronto congregation to attend. Then this same congregation promised \$100.00 a month support, and in a few weeks God opened opportunity for Pastor Jewell to teach in Adult Education to supplement this. By using the hall for "services", a reapplication for use of Hillsdale School was possible, and God moved the hearts of the Board of Education to approve it.

On Sunday, January 7, 1967, they moved into this school with two families of the earlier nucleus still in Oshawa, the Clements and the Lugdenburgs. While even these were in the process of moving, they did give a tremendous

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALOSHAWA (Cont'd.)

rallying point. Then God began to "come to our Macedonia", when the Sutcliffes followed by the Friesens and Nortons from Amroth Wesleyan in Scarborough, and almost concurrently the Youngs, in whom God had planted the seed for this venture while in Powassan, arrived.

These five families, in whom God placed a vision, and the pastor's family, broke ground on June 21, 1967, assuming the debt load for the "Educational Building", the first unit of Hillsdale Wesleyan. It was built at a cost of over \$70,000.00, almost all of which was borrowed funds. The Canada Conference undergirded their faith by helping to raise finances for this venture through self-denial offerings, personal donations, loans from the Wesleyan Investment Foundation, and other individuals whose hearts had been touched by God.

He honored this "giant step", and on January 28, 1968, this initial unit was dedicated, to a packed house of over 200, despite freezing rain, hail, snow, and other evidences of Satan's outrage at this triumph. Growth from the 17 in Sunday School that first Sunday at Hillsdale School had been slow that year, but with the new building momentum mounted.

Growth continued steadily, and soon plans were under way for further enlargement. When history of this work in Oshawa is continued, one will read of enlarged growth and extended buildings to meet the ongoing of the work. The glory belongs to God alone.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALTORONTO, AMROTH

In the early 1930's Rev. A. E. Collins of the Holiness Movement Church endeavoured to establish a church in Toronto. The location was at 719 Greenwood Avenue, and the small group ran into many difficulties which proved financially to inhibit their growth. Rev. Collins left the new work for another field, and the Rev. E. W. Tokley took over the shepherding of this little flock. They decided in a business meeting to join the Wesleyan Methodist Church as a step out of their straitened circumstances, and to rent a store as a meeting place until something better would be provided in the will of God.

Consequently on October 9, 1934, at 719 Greenwood the President of the Canadian Annual Conference, the Rev. W. E. Hamilton, received this small group into membership of the Wesleyan Methodist Church. However, before he could give an address of exhortation there was a power failure in East York Hydro. Rev. Hamilton was blind, so did not have any difficulty continuing his discourse and forecasting brighter days ahead for the new Wesleyan Methodists.

Of this original group Mrs. Marion Taylor and Mrs. Charles Irish are the only surviving members.

The move to a store at 1086 Danforth and the following months record both hard times and precious memories. The years 1935 and 1936 marked post-Depression period. Money and jobs were scarce and problems were many. Our loud and earnest prayer sessions were accompanied by banging on the floor by upstairs tenants who were not in sympathy with our aims and needs. On April 15, 1936, Ray and Vera Weaver joined the group, transferring from Winchester Springs Church. Soon Robert and Ethel Hamilton, also Aaron and

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALTORONTO, AMROTH (Cont'd.)

Mrs. Miller were added. The Lord impressed Mr. Miller to save tithe money for some years, which now made possible the down payment on a building of their own.

As one can imagine, money was not plentiful. A store manager's salary seldom exceeded \$20.00 per week. The Rev. Tokley received a very small salary and accepted meetings elsewhere to help finance his home expenses. In his absence Rev. W. E. Hamilton and the Rev. J. H. Weaver served until this critical period passed. The members increased - adherents became members.

On March 4, 1937, a decision was made to bid on the purchase of "Faith and Truth Temple" located at Cedarvale and Strathmore Avenue. The offer was \$11,000.00 with \$5,000.00 down and \$6,000.00 mortgage at 6% interest. To obtain this mortgage six board members became surety for \$1,000.00 each. This way the church was purchased from the original owners and we had our own building. It should be noted that default of mortgage payments would have placed six men into personal bankruptcy. It required faith that works. The problems of small children, and rented houses, and little money, were solved by answers to prayer as God gave often refreshing spiritual strength. The mortgage payments were paid as they became due, and the bounties of the Lord provided memories which we would not forget over the years.

Not too many now remember the wood frame structure which looked like a modified barn. However, the society painted it, and tried to improve its appearance later by applying brick veneer, but we never could stop the intake of water from the upper windows at every rain.



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALTORONTO, AMROTH (Cont'd.)

On April 13, 1942, Mrs. Johnson, Mrs. Coghill, and Mr. and Mrs. Stirritt joined our number. At this meeting a motion was passed to relieve the Canada Conference of further financial support from Home Missions funds. This motion was presented to the next session of Conference as a red letter day in our progress. We had increased to 30 members and 7 adherents, i.e. almost double, since entering the new-old building.

On November 10, 1943, we were assessed \$140.00 as our share toward Dominion Incorporation, and on April 23, 1944, the act to incorporate the "Wesleyan Methodist Church of America in Canada" was read and unanimously approved.

On July 27, 1944, a motion was passed to buy a parsonage, and on October 5, 1944, we bought 54 Oak Park Avenue for a parsonage. The cost was \$4,600.00. It served for a time but became expensive to maintain and a change was later made.

In the spring of 1945 Rev. E. W. Tokley resigned and moved to Ottawa. The Rev. R. L. LeRoy was called to be the pastor. During the summer months a new furnace was installed in the parsonage and the building was insulated with rock wool. Until April 3, 1946, the Sunday School was held at 3:00 p.m. It was a full day, going to church at 11:00 a.m. and 7:00 p.m., with midweek services on Wednesdays and Fridays. Hence a motion was made to hold Sunday School at 9:50 a.m.

1946-47 was a hard winter. The old coal-fired boiler would burn out a tube and the rods would freeze and cause endless mopping up for the janitor.

On October 1, 1947, the Advisory Board and Trustee Board had an oil burner installed in the old boiler furnace at a price of \$550.00. The records show that during 1948 the floor of the church auditorium was painted. Then at

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CENTRALTORONTO, AMROTH (Cont'd.)

Conference the Rev. LeRoy was elected Conference President and moved away. In his place the former Conference President, the Rev. S. W. Blanchard, became the pastor.

In September 1948 additional windows were installed on the north and south sides of the auditorium and rock wool insulation was blown into the frame of the church building. The women wore coats in church in the winter because of necessity rather than habit.

Thus it was decided to lay plans to rebuild the entire upper structure of the building. The steel reinforcement in the basement was considered capable of supporting a masonry structure. When plans were submitted, the building fund was growing enough to begin the rebuilding job. The men of the church, along with Rev. M. E. Summers, our pastor, razed the old building down to grade level and discovered that the south wall was supported by brick piers without footings. Thus new footings had to be installed along the south side. Also the Sunday School basement floor had to be replaced. The joists had been laid on the mud and floored over with wood flooring. Mrs. Taylor showed us how imperative it was to replace this floor. She broke through it, not far from the piano stool near the front of the Sunday School.

There followed a long work-filled year of dedicated toil. The donated labour that was given by the members of the church and adherents can never be calculated. Our Sunday School nearly froze up in Gledhill Public School until the Rev. Soovil of the Anglican Church had pity on us and cleared out their Sunday School hall for our use for Sunday School and church. On several occasions he and the Rev. Summers traded places for a service and

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1874 - 1968CENTRALTORONTO, ANROTH (Cont'd.)

both enjoyed the exchange immensely. During this time the Advisory Board, Trustee Board, and Board of Stewards combined to form the Building Committee, and their meetings and discussions and work made most wives church widows. They, however, gave loyal support and provided food and drink and advice during this phase of the program. The church membership grew to 72 and there was a spirit of cooperation and brotherly sharing in the toils and duties of the work. The pastor made 400 calls during the year ending June, 1958, and spent 750 hours in actual labour on the building. Many of us marvelled that so small a man could drive spikes with the best of men. He may have had to add a couple of extra hammer blows but he did not quit until the job was done. Here again is the type of consecration at work that clings to our memory. Building committee had met 32 times for regular meetings and had many informal discussions during 1956-7-8-9.

On July 8, 1959 arrangements were made for dedication of the new church building. Its value was estimated at \$100,000.00. Rev. Earl Bray was booked to come as singer and Dr. R. B. Nicholson, the General Conference President, to bring the message. Also Canada Conference President, Rev. J. S. A. Spearman, was to be present on September 21, 1958. What a proud moment for pastor and people. The remarks he made then were: "One year ago we had no building, but the Lord and hard work have brought us to this hour." This dedicatory service was a moving and joyous one.

However, our joy was short lived. In October we had decided to sell the old parsonage on Oak Park Avenue rather than spend on extensive repairs, and to buy a newer one at 988 Kennedy Road for nearly the same money. Just when this business was nearly finished a real bombshell of news hit us.

22.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894 - 1968

CENTRAL

TORONTO, AMROTH (Cont'd.)

Toronto Transportation Commission (known as TTC) issued expropriation orders to take over our new church building and demolish it for subway extension to east Toronto. At the time our permit to build was issued we had been assured our site would not be needed for this extension of subway line.

It should be noted that after the renovation of the church, the Toronto Municipal Government changed its bylaws concerning public buildings. There had to be thirty feet of clearance space all around public buildings, and they could not have the renovation they had achieved. It was also necessary to have, on the property, provision for parking facilities sufficient to accommodate the congregation. This would have reduced the property value.

Again, the local church was fortunate in putting their situation for expropriation with a company of Incorporation Lawyers. Their direction and work greatly aided the church in the amount obtained for expropriation. When all was completed there was no fee to the church for their labour. They also were able to obtain another property where the church now stands (in the same area). The city of Toronto loaned them the money to buy the property at low interest, with two rented houses on it. The rent was to pay taxes and interest, and the balance to remain with the church. The cost of the property was to be taken out of the amount received for expropriation.

The course of events greatly tested the faith of the congregation. But the initial purchase of \$11,000.00, valued at \$100,000.00, netted us a price of \$130,000.00 for building and inconvenience, and we had the building until another was ready for occupancy.

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CENTRAL

TORONTO, AMROTH (Cont'd.)

Again the Building Committee went back to regular meetings and a round of planning - this time with more capital to work with. This present structure was erected engaging the same contractor, Mr. George Frieson.

In the spring of 1960, the Rev. M. E. Summers resigned as pastor, ending ten years of service, and moved to Ottawa. Rev. R. L. LeRoy was in North Bay and had just come through a building program there. However, he accepted our invitation to return to Toronto to again serve as pastor during another church building project. It is not possible to name all the people who cooperated in the various ventures over the years of the growth and development of the Toronto church. But the Lord knows them all and will remember them with His blessing. The plans, design, permits and contractor again occupied the pastor and board until the present building stood ready for occupancy. The service of dedication was set for December 9, 1962. Dr. David Rees of Elmira, New York, was to bring the message; the Lorne Park College male quartette was to sing for us. Our Conference President, Rev. J. S. A. Spearman, and our former pastor, Rev. M. E. Summers, had part in the program. The dedication of the beautiful structure was a stately, solemn, sacred occasion, enriched for some by the memory of the joy and blessing of the former house of worship now torn down. The Rev. R. L. LeRoy left for Ottawa in 1968.

(Portions of this history by Ray Weaver, Church Secretary.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968PONTIAC COUNTY

Pontiac County, known as the Upper Ottawa Valley, is bounded on the west side by the Ottawa River. In its early days, agriculture and lumbering were its chief commodities. Its rolling hills and pleasant valleys make exquisite scenery, which is a traveller's delight. Mining on Calumet Island and Quyon also became assets to its livelihood for a period of time.

In the early years winter almost locked it out of communication, except for the railway from Ottawa to Waltham Station, commonly known to the Pontiac traveller as "P.P.J. - push, pull and jerk". Summer travel by car was a trip to be enjoyed. Its residents were a strong, vibrant class of people - industrious, independent, yet very neighbourly.

Wesleyan Methodism began around 1898 when the Rev. John Scobie reported to the Winchester circuit at its Quarterly Conference that two societies had been organized in Quebec. The names of the places were not mentioned. It could be Bryson and Campbell's Bay. In the early 1900's fire in Bryson destroyed the foundry and the Quebec Government offices, as well as many houses. This greatly limited future development of the village, and the small group of Wesleyans.

Wesleyans in this section of Quebec, like many other small communities, saw a large number of its young people move to the cities for employment. Some went to further their education at colleges; more for employment opportunities in city industries; the enlargement of the Dominion government in periods of war provided positions; then military duties for others; some studied to be teachers or nurses; others felt the call of God to Christian service. Not a few of the ladies became wives to enrich parsonages, so other churches have benefitted from the Christian labours of these men and women from Pontiac County.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968PONTIAC COUNTY (Cont'd.)

The writer has known many worthy saints from this section whose lives, testimonies, and support of Christ's cause have shone as lights to bring the knowledge of Christ and the blessed hope of salvation. Their names may not appear here, but they are permanently recorded in the Book of Life. Some are at home with their Lord; others have been raised up to carry on, while success still attends their efforts in advancing the cause of holiness.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968SHAWVILLE, QUEBEC

Several miles west of Shawville, Quebec, lies the farming community called Radford. It is here that the Horner homestead is situated, and from here the Rev. Ralph C. Horner and his brother George set forth to serve the Lord Jesus. The Rev. R. C. Horner became the leader of a gracious revival movement in the 1890's along the Ottawa Valley, and organized the Holiness Movement Church. No doubt some effects of his ministry were witnessed in his home territory.

The first intimation of a Wesleyan Methodist work in the Province of Quebec, is given in the Monthly Minutes of the Winchester Wesleyan Methodist circuit, page 23, dated July 30, 1898. The Rev. J. Scobie reports: "Camp meeting in Bryson a success. Two societies formed in Quebec. Things are looking favourable. The fire is spreading." No pastor was appointed to the work, and the work did not prosper. However a church was built at Campbell's Bay, Quebec, and land was given to the Wesleyan Methodist Connection. On April 23, 1905, a society of three members was organized by the Rev. G. Comerford. Seeing there was no church at Bryson, Quebec, the appointment was dropped.

The Rev. G. Comerford came to Shawville circuit in June, 1904. There was no society when he came. The services were conducted in Knox's Hall, a few miles east of Shawville.

The Rev. G. Comerford attended the Winchester circuit quarterly meeting on March 4, 1905, and sought a local preacher's license for Brother A. Loonan, which was granted.

"The origin of the Shawville society was induced by the desire of the people for a holiness church, and representative government - free from fanaticism on the one hand and formality on the other, where liberty of conscience in



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

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non-essentials is granted to everyone, and the policy of coercion and lords over God's heritage is not tolerated."

On April 16, 1905, the Rev. G. Comerford organized the Wesleyan Methodist society - there were seven members. Progress in the beginning was slow, but gradually improvement came. Before the close of 1905, twelve more united with the church.

In January, 1906, a lot was purchased on Victoria Street to erect a parsonage, which was completed in July, 1906. Because of family illness, the Rev. G. Comerford's ministry was concluded in December, 1906. A camp meeting was begun on the Shawville Fair Grounds in June and July in 1905. Evangelists were Revs. B. S. Taylor and John Scobie. Mr. John Waddell had charge of the singing. The camp was a splendid uplift to the work.

In July, 1907, the Rev. A. J. Shea and Mrs. Whitney were the evangelists, and Miss Minnie Summers and Miss Mabel Henderson were the singers. There were twenty-five converted, and eleven joined the church. These camp meetings became an annual event. For a number of years they were held on the Shawville Fair Grounds, and then transferred to the Holiness Movement Camp Ground on the northern end of the village and continued until 1966. Over the years there were many notable evangelists and singers, and many who became members of the Shawville Wesleyan Methodist Church were the fruits of these annual camps.

The Rev. Wesley Hollingsworth supplied the work after the Rev. Comerford left until May, 1907, when the Rev. J. A. Bain became pastor and continued until 1912. Services were begun in the Orange Lodge Hall on Center Street in Shawville. The Rev. J. R. Pitt became pastor in 1912 and continued until April 24, 1916.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968SHAWVILLE (Cont'd.)

On May 26, 1916, the Rev. R. W. Knight took charge of the work. Three days after their arrival Mrs. Knight fell and fractured her knee, which kept her at home for several weeks. On June 30, 1917, the Rev. Knight was suddenly called from his labors to enter the Haven of Rest. It was a severe heart attack. Mr. B. Smith was granted local preacher's license and was a great help, leading prayer meetings and taking some regular services.

The Rev. George Heslop began his ministry in 1921, and continued until 1924 - an excellent preacher and a noted singer. A tent meeting was begun at Radford, Quebec, in 1922. The Rev. E. R. Dodd was the evangelist. Many notable conversions took place during this time, namely, Mr. and Mrs. A. Horner, Mr. and Mrs. W. J. Brownlee, Mr. W. A. McKnight, Mr. H. Hamilton, Mr. and Mrs. M. Dale, Mr. and Mrs. H. Wilson, and others. From this meeting a church was built at Radford.

On May 24, 1924, the Rev. Daniel W. Summers took charge of the Shawville circuit. It was his intuition that the church at Radford should be moved to Shawville, to be more central to the work. In the fall of 1927 this took place. It was a laborious task receiving permission from each farmer to bring it across their land and replacing fences. However, it was completed, and remains on the church lot in Shawville. Such courage and vision have paid abundantly for the cause of holiness in that area. During the pastorates of the Rev. L. R. Mack and the Rev. K. Cooney, there have been extensive repairs to the building.

The Rev. D. W. Summers continued his pastorate until 1929. The Rev. G. Manchester supplied for a period of time. Then in 1931, the Rev. Thomas Struthers of the Allegheny Conference continued until 1932.

The work continued to make good progress under the following pastors: Rev. J. H. Weaver - 1933; Rev. H. Kielty - 1943; Rev. L. R. Mack - 1946;

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Rev. S. L. Moon - 1952; Rev. W. R. Schamehorn - 1954; Rev. K. Cooney - 1962; Rev. R. T. Benson - 1966.

The Shawville congregation over the years has been a spiritually progressive people, in a small community with two other holiness denominations. Its ministry has maintained a well balanced proclamation of Bible holiness truth, and its people are devout sincere followers of Christ, the Redeemer. There have been enriched movings of the Holy Spirit in their weekly services, as well as evangelistic meetings, and noted conversions among the people in the village and surrounding community.

Family names are still prominent among their children who have become loyal members and faithful Christians, namely, McKnight, Hamilton, Smith, Richardson, Brownlee, Robinson, Dale, Wilson, Strutt, Horner.

These have become faithful ministers in the conference: W. E. Hamilton, W. A. Smith, M. J. McKnight.

The daughters of the late Rev. R. W. Knight, Beulah and Aileen, became evangelists in the Free Methodist Church. Miss Beulah Knight married the Rev. J. L. Landry, who pastored in the Allegheny Wesleyan Methodist Conference in Pennsylvania. They also served for several terms as missionaries in the Wesleyan Methodist Church in India.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CAMPBELL'S BAY, QUEBEC

Campbell's Bay, Quebec, is a small village about sixteen miles north of Shawville, situated on the Ottawa River. The village depended on lumbering for its livelihood. When lumbering was finished at Thornby, the Smith Brothers brought their mill to the village. With winter camps and logging on the Ottawa River, this provided labour for many of its residents on a yearly basis. When ore was found on Calumet Island this also brought more hopeful days.

Wesleyan Methodism began a work here around 1898, when the Rev. John Scobie held a revival meeting with much success. Nothing is noted about it until the Rev. G. Comerford came to Shawville, Quebec, when it became part of the Shawville circuit. It remained this way until the Rev. W. J. Major came in 1946.

In the early 1900's, a portion of land was donated to the Wesleyan Methodist Connection by Mr. William Flood, and a church was built on it. The land was triangular in shape. The church still remains to this day with an added section on its south side. No true deed was recorded. It was not until 1944, when the local council had built a skating rink on the east end of the village that this was discovered. They needed to widen the street on the north side of the property, and when the council sought for a deed there was none registered. Seeing the people of the church had worshipped peacefully over the years, a "Squatter's Deed" was obtained for the land. Some of the heirs were disappointed, as they sought the return of the land and the building with it.

The families connected with the church over the years were truly servants of the Lord Jesus. When one recalls their number - not large - but people whose life and zeal for Christ were truly evident. There were the Carswells,

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CAMPBELL'S BAY (Cont'd.)

Johnsons, Sturgeons, Smiths, Moores, Miss A. E. Stephens, and others. It was Mr. Allen Carswell who worked diligently to obtain the Incorporation of the Wesleyan Methodist Connection (or Church) in Quebec. Their children and grandchildren have gone to other sections, and some of them are playing important roles in Wesleyan Methodism in Ontario.

There have been occasions when it looked as if the doors of the little church would close, but loyal pastors of the Conference have devoted themselves to labour for the continued voice of the church for scriptural holiness.

A parsonage was purchased around 1946.

Pastors who have served besides the ones from Shawville are: W. J. Major, J. H. Walker, F. S. Irish, and M. L. Atkinson.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THORNBY, QUEBEC

Thornby, Quebec, is about halfway between Campbell's Bay and Otter Lake in a northwesterly direction. The hills and dales likely suggest the title. Its roads can be a learning experience for any car driver, and skirting a lake you may see a wolf in the thicket. Out of this community came a very devoted servant of Christ, the Rev. (Miss) A. E. Stephens. She became an elder in the Wesleyan Methodist Church, Canada Conference, and its secretary for many years. She was also a public school teacher. In the various communities in which she taught, her object was to instruct the children not only in the "three R's", but in the knowledge of the Scriptures. Where she thus laboured it was her common purpose to have revival services in her school room for a period of two weeks mostly every year. There were periods where many of the parents had the privilege of learning about Christ's saving and sanctifying power. A goodly number in this way were brought to Jesus.

In her community she had a church built to bring the people to know the Lord. With closed roads during the winter season, it was impossible to keep the church open. The pastor of Shawville had its oversight. Every Sunday afternoon in the summer, out from those hills came many parents, young people and children for Sunday School and church. As other avenues of opportunity for better working conditions attracted their abilities, people left the hills. Then supposed progress opened the roads in winter, as other attractions found favour among the people, and the little church was forgotten.

When Miss Stephens retired from teaching, she located in Campbell's Bay. Having no transportation, the little church in the valley at Thornby was sold on July 21, 1960.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968WALTHAM, QUEBEC

Waltham is situated at the end of the Canadian Pacific Railway Line from Ottawa. This small, quiet village, depending upon lumbering and farming, is a fisherman's delight. About one mile north of the village, the Black River flows into the Ottawa River. Here is a beautiful waterfall and an electric plant, generating electricity for the community and the District of Pembroke, Ontario. Some of its farm houses have the old fashioned attraction of what one sees on calendars of the long ago. Here is a people truly acquainted with manifold struggles against the elements, but strong and noble of character.

To the little white Methodist church the late Mr. Allan Carswell came to preach. He had prayed for a revival in this place for a period of time. One message from Isaiah 60:1 is well remembered still by a few. There came an awakening among the people to know Christ, and to belong to a church that preached and conformed to holiness.

In 1922 one young man, Lloyd Robinson, was under deep conviction and wanted to go to Shawville Camp, and asked Russell L. LeRoy to go with him. The Rev. J. A. Bain was the evangelist. One text preached from Hebrews 2:3 - "How shall we escape if we neglect so great salvation" stirred their hearts. Lloyd Robinson received much help; but Russell LeRoy did not fully succeed at this meeting.

In March 1923, spiritual help to others had taken place, namely, Clifford Robinson, Ebert Judd (later Dr. E. Judd), and others. Cottage meetings were held in various homes with Ebert Judd leading. There were other helpers from Shawville, the Rev. G. Heslop; from Campbell's Bay, John Sturgeon, Allan Carswell, Miss E. Stephens.

In 1923 a tabernacle was built out of rough lumber in Andrew Judd's cow pasture. It could not be used in winter, so services were held in various

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WALTHAM (Cont'd.)

homes. A few successful revival services with the Rev. A. J. Shea, Rev. J. Scobie, and Miss Marion Whitney, were held.

In 1927 the present church was built. This was when the Rev. H. V. and Mrs. Higginson were pastors.

The Waltham Methodist society was organized in 1925. The present parsonage was purchased in the 1930's.

In the 1940's a ladies' quartette from Waltham brought much blessing to the people of the conference. It consisted of Helen Fletcher - now Mrs. Merrill James; Ruth Fletcher - now Mrs. Fred Irish; Erma Robinson - now Mrs. Merold Vossler; and Iva Robinson - now Mrs. Homer James.

There have been those who have been called into the active work of the Lord - H. N. Robinson, S. L. Robinson, and R. L. LeRoy, whose labours have greatly enriched God's people, and have been an avenue of salvation to many others. In today's world, with opportunities among their youth limited in their vicinity, they have seen many of them go from them. Yet, the faithful few labour on in Christ's kingdom, seeing victory in the lives of the people of the community.

Pastors who have served here are - H. V. Higginson, S. N. Robinson, Clinefelter, R. L. LeRoy, J. S. A. Spearman, C. B. Mills, W. A. Smith, J. H. Walker, M. L. Atkinson, W. D. Mack, and J. H. Weaver.



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968NORTHERN SECTIONPOWASSAN

For many years a busy farmer's wife, Mrs. William Anderson, prayed that God would send a minister to bring the gospel message to her family and community. She saw her prayers answered on August 28, 1934, when Rev. W. J. Major, his wife and five daughters moved to Powassan. They rented what was then the Anglican Rectory, and began the work of establishing a church. For months they had Sunday School and church services in their own home. Prayer meetings were also held there.

In 1935 the school at Sharpe's Corners, about six miles from Powassan, became the meeting place for services. This was in the Anderson community, and in the first service Mrs. William Anderson gave her heart to the Lord. In the following services others sought and found Jesus Christ as their personal Saviour. The weather soon started to get cold again, and Mr. and Mrs. Robert Anderson opened their home for services.

Logs were cut by the farmers in the community in the winter of 1936 and hauled to the sawmill operated by W. K. Ratz. Work and lumber were donated and a church was built on land donated by Robert Anderson. The dedication service was held on Sunday, October 10, 1937.

As well as having services at Sharpe's Corners, Mr. Major held services in the Pilgrim Holiness Church in South Himmsworth (east of Powassan), Hotham (west of Powassan) and also in Callander and North Bay.

The winter roads were not ploughed then, as they are now, making it necessary for Mr. Major and his family to drive the car as far as possible on the highway, leave it there, and walk the remaining distance of three or more miles, often even in cold and stormy weather.

Many miles were often walked while visiting in homes in the community. Many were raised from sick beds through prayer and faith, faith in a great God who hears and answers prayer.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968NORTHERN SECTIONPOWASSAN (Cont'd.)

The Majors then moved into a house owned by Miss Sarah Clark, about one mile and a quarter north of Powassan. In the winter they had use of a team owned by Bert Campbell to attend church and for visiting. Many more hours were spent in the fields and woods helping farmers and woodcutters.

The Majors purchased one hundred acres of land near Powassan and built a home. Mr. Major worked in Nobel, Ontario, one winter during the Second World War, and on Sunday when he could not get home, Mrs. Major and the girls walked to church and held Sunday School.

On July 2, 1937, a Y.M.W.B. was organized in the home of Alex Piper. Edwin Wright, a young man going to high school and studying for the ministry under Mr. Major, was elected president. Mrs. Hazel Piper was elected secretary, and Walter Fisher was elected treasurer.

In 1940 it was felt that the work in North Bay should have a full-time pastor. So, on November 18 the church there was organized and the Rev. R. L. LeRoy took charge. This relieved Mr. and Mrs. Major of much travelling, and gave them more time for the Powassan work.

On May 7, 1942, a group of ladies from the North Bay church visited with the ladies of the Powassan church in the home of Mrs. Major and organized a Women's Missionary Society. Mrs. Major was elected president, Mrs. Ernie Acres, vice president, and Mrs. Hazel Piper, secretary-treasurer. Other charter members were Mrs. Elizabeth Fisher, Mrs. Ethel Fisher, Mrs. Clara Bradley, and Miss Mary Purdy.

After eleven years of hard sacrificial labours, the Majors left to take charge of the church in Inkerman, Ontario. We will always thank God for sending this dedicated couple to us. They never counted anything too ~~hard~~

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POWASSAN (Cont'd.)

for the God whom they served. The five girls are now Beulah Mooney, Betty Hare, Joan Cooper, Beryl Nicholson and Bertha Major. Miss Bertha Major has completed several terms of missionary service in Sierra Leone, West Africa, with the Wesleyan Church.

Following the departure of the Majors, the Rev. and Mrs. L. M. McCorrison and their baby daughter Grace came to pastor at Sharpe's Corners and South Himsworth. Doris was born a couple of years later.

They lived in the house that Mr. Major had built, and Mr. McCorrison also walked to church in the winter when he was unable to take the car. The Grange Hall was rented in Powassan and services were conducted there on Sunday evenings, also evangelistic services. Later the services were held in the home of Alex and Hazel Piper.

After much prayer and consideration, three lots and a parsonage were purchased in Powassan. The date was November 15, 1946. Again, lumber was donated by Robert John Piper, Robert Anderson, Joseph Gloss, Rev. W. J. Major and W. K. Ratz. The cement footing for the church was put down by Harold Ely, and the blocks by Arthur Fisher. The building was framed in July by Albert Smith, Gerald Linquist, Robert John Piper and Mr. McCorrison. The church had its official opening on November 22, 1947.

Again, much work, sacrifice, and prayer went into the building of the church, and the preaching of the message of Scriptural holiness from its pulpit.

Much work was also done by Mr. McCorrison to help the farmers in the area.

In 1950 the Rev. and Mrs. F. K. Gordon, fresh from Houghton College, came to minister to us. They stayed until May of 1955. Sandra and Stephen came into their home during this time.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968NORTHERN SECTIONPOWASSAN (Cont'd.)

The pastoral charge was then taken over by the Rev. and Mrs. F. S. Irish. They were also Houghton graduates. While they were there, the church was redecorated and the entrance was enlarged. An oil furnace was installed, making it more suitable for Sunday School. Rev. Irish also held services at Wasing in the afternoons. Bible clubs were started in the homes of Mrs. Acres and Mrs. Bert Young. Susan and Colleen were added to the family while the Irishes were in Powassan. In 1962 they left to take over the work at Arnprior, Ontario.

The Rev. Harvey Atkinson then became pastor, and the following year he married Eleanor Craig, a helper to him in the work. They now have three girls, Barbara, Ruth, and Donna.

The old parsonage and one lot were sold, and the present parsonage was built on Mill Street next to the church. Again, as in the past, much donated labour helped to finish the job and keep the costs to a minimum.

The Atkinsons left in 1968 and Mr. and Mrs. Dale Shaw took charge of the pastorate. While they were there the Sunday School rooms were panelled, and drapes for room dividers were purchased, also tables and chairs for the rooms. Total members in 1968 - 34.

(Notes taken for a sketch of Powassan by Mr. R. W. Hare.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

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NORTHERN SECTION

NORTH BAY, ONTARIO

North Bay, in the Province of Ontario, commonly called "The Gateway to the North" is situated on Lake Nipissing, and is a division of Canada's three great railways - the Canadian Pacific, the Canadian National, and the Great Northern. In recent years other manufacturing concerns have located there. The Royal Canadian Air Force has a large training station for personnel in the latest all-weather jet fighter planes. Lumber products have been a main industry also. With the developing of mining, and the prominent part minerals are playing in the world's economy, the city of North Bay has become a very important junction in the development of the Northland. Many are the visitors to this city during the summer months, and only a few miles distant is the home of the famous Dionne quintuplets.

While the Rev. W. J. Major was pioneering a work in Powassan, Ontario, twenty miles south of North Bay, around July, 1934, he contacted a few Christian people here who were desirous of having a holiness fellowship. The Majors were not on salary, but the Conference sent them modest assistance, and friends from other churches in the Ottawa Valley, knowing they were opening up a new work, sent them money now and then. The Major family consisted of five girls, together with a boy, Edwin Wright, who lived with them for several years, eight in all.

When the Majors began to open up work in North Bay, they motored from Powassan as it was cheaper to live in Powassan where they could have a garden.

The first services were held in Mrs. Creighton's home. Services at the beginning were on a Sunday evening, and also on a Tuesday night. Meetings were held in the Orange Lodge Hall. Then there was a small Pentecostal church

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

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NORTHERN SECTION

NORTH BAY (Cont'd.)

beside the Chippewa Creek on Worthington Street East which, at this time, was not being used. Mrs. Major speaks of this little church as a "lovely little church". It was here that the first nucleus of the congregation gathered. It was in this building where the Rev. W. E. Hamilton held a successful revival meeting. In 1936, while the Rev. R. L. LeRoy was in evangelism, he, with a quartette of four young men, namely, Bob Clifford, Claude Vipond, Eddie Wright, and Ralph Robson, were to hold a tent meeting. Because of the poor condition of the tent, due to the lack of proper care, it was not fit to be set up. Services had to be held in several buildings with some success.

Around 1938, Mr. Major secured the building known as 43 Worthington Street East. It was a former boarding house, or small two storey hotel, and the main floor became the sanctuary. This move brought the people to the centre of North Bay. People donated chairs of a variety of patterns. The Conference bought the building.

The Rev. W. J. Major, with his wife and family, sacrificially laboured to promote the work of the Lord there, with evident marks of success. To them is due much credit for the vision and foresight in opening this great and effectual door.

The Rev. R. L. LeRoy was appointed to be the first resident pastor in July, 1940. The Conference gave him \$1,000.00 for renovation of the building. His family resided on the second floor. Mrs. Major relates, "It was wonderful what he was able to do to renovate the building both for a sanctuary and for living quarters." A builder, interested in what Brother LeRoy was doing, gave considerable help to him at that time. This building was dedicated by the Conference President, the Rev. S. W. Blanchard, on October 11, 1940.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

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NORTH BAY (Cont'd.)

Early members of the congregation were Mrs. A. Rathwell, Mrs. Ivor Kingdon, Mrs. Dobberman, the Jim Rennicks, and his son Carl, Mrs. Charles Fricker, Mrs. E. D. Finnigan. In 1940 the church was organized by the Rev. R. L. LeRoy.

Mr. Charles Fricker at the beginning was opposed to his wife's going to the church. He did what he could to avoid the pastors. However, through time, and his attendance at Winchester Camp, he became a true Christian and served the church in many capacities.

All the departments of the work began to enlarge in numbers and finance under the Rev. LeRoy's ministry, and plans were made to seek a new location for the building of a proper church edifice. In September 1944 a lot was purchased on the corner of Worthington Street West and Fraser Street where a basement church was erected. This lot was debt free, and plans were completed for this building before the Rev. R. L. LeRoy closed his ministry in May, 1945.

The Rev. S. L. Summers became the next pastor and built the basement church. During his ministry the home for the pastor was purchased at 215 First Avenue West. Difficulties arose in the work, and his ministry was terminated in 1948.

The work at this time suffered many reverses until the Conference despaired of salvaging it. However, the Rev. and Mrs. I. C. McIntyre came in February, 1949, and were able to keep the work going under their consistent humble spirit. A new day gradually began to dawn for our North Bay work. Because of ill health, he resigned from the pastorate in April, 1952. They nobly stood by the work in every way while residing in North Bay. The Rev. H. E. McIntyre pastored the charge for one year - good progress continued in the work.

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NORTHERN SECTION

NORTH BAY (Cont'd.)

In 1953 the Rev. R. L. LeRoy was again called to the pastorate and the work continued to show good progress. The present facilities continued to inadequately care for the needs of the congregation. For a period of time much consideration was given to the present situation of the basement church, as to the completion of it, being near the centre of the city with its limited parking facilities, and with the city enlarging northward and the new housing developments.

Investigation for a new location was begun, and a suitable property with a bungalow and sufficient land for a church was located on McKay Avenue West. There was a new housing development in progress there.

In September, 1956, the "bill of sale" was signed, by the Rev. R. L. LeRoy, for this property on McKay Avenue West, to become the new location of the Wesleyan Methodist Church in North Bay. The Rev. H. Kielty, then President of the Conference, signed on behalf of the Corporation for the sale of the parsonage at 215 First Street West. Through aid from the Conference, the Card Call Plan of the denomination, and much encouragement from the people of the Conference, the property became debt free. Brother LeRoy added a new section to the west side of the parsonage which gave valuable space to the family.

Plans were drawn up for the present church edifice on McKay Avenue West, and financing of same was completed. The new church was dedicated on November 22, 1959, at a cost of \$50,000.00.

The Rev. F. K. Gordon became pastor in August, 1960, and continued until August, 1967. The work continued to move ahead. Financial obligations were very demanding, but the people rallied to meet these needs.



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1894 - 1963

NORTHERN SECTION

NORTH BAY (Cont'd.)

The Rev. W. A. Smith became pastor in August, 1963. There is every prospect for a growing church in numbers with a strong, clear witness for full salvation. It could be said: "The lighted flame continues to burn and glow at "the Gateway to the North".

Viewing the present day congregation, many of the children of these early members are still serving the church; others have been helped through its ministry, and still others give noble support to the cause. Others have gone out into full time service for the Saviour. Miss Bertha Major, daughter of the Rev. and Mrs. W. J. Major, was the first missionary from the Canada Conference. She served five terms in Sierre Leone, Africa, in the Wesleyan Methodist Hospital as a Registered Nurse. Mr. and Mrs. Kingdon now reside in Stoney Creek outside Hamilton, Ontario, but Mrs. Kingdon still remains a charter member of the North Bay Church. Their two sons have gone to the United States, where Dr. Harold Kingdon is on the faculty of Houghton College, Houghton, New York, and Dr. Douglas Kingdon is on the faculty of the State University at Chattanooga, Tennessee. Several girls of the Major family now reside in North Bay and give full support to the work.

(Comprised of tape recordings from Mrs. Major, the Rev. W. A. Smith, and other sources.)

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

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CONFERENCE AUXILIARIES

There are six Auxiliaries within the Wesleyan Methodist Church of America in Canada that should be given a worthy place for their variable activities within the Conference, namely, the Sunday School, the Young Missionary Workers' Band, the Women's Missionary Society, the Wesleyan Young People's Society, the Wesleyan Men's Fellowship, and the Christian Youth Crusaders. It could be said that in the Wesleyan Methodist Church there is a place for everyone - none too old and none too young to be included.

1 - THE SUNDAY SCHOOL

The great Wesleyan revival in England soon discovered the necessity of gathering boys and girls on Sunday afternoon into churches, halls, or open spaces to teach them God's Word. Many of these were from the poor districts where very little interest was being shown them. Soon manifold changes were being noted in their mental, physical, and spiritual outlook. Since then wherever evangelistic Christians are in a group, small or large, Sunday School becomes one of their important interests. Wesleyan Methodists in Canada have sought to gather young and old as one of their first projects to instruct them in God's Word, and to seek their salvation in Christ the Lord.

The advancement of our Wesleyan Methodist Church in the district has been through the children to the parents. Whenever a decline in the Sunday School attendance occurs, it can point to a lessening of interest in the local church. Where the movement of the Holy Spirit is evident within the church group, interest and attractiveness will generally be noted in the increase of all the departments of the church.

The graded lessons published by the Wesley Press for Sunday Schools are excellently edited to instruct and enlighten, and are portrayed in a

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE AUXILIARIESTHE SUNDAY SCHOOL (Cont'd.)

manner to find Christ as Saviour, to follow in Christly ways, and escape the evil designs of Satan. "Light From the Word", a daily Scriptural portion for all ages, is a worthy daily portion for family altars among us.

Several means are now being used to bring children and older ones to church and Sunday School. Groups have been formed to make weekly contacts in the vicinity of the church. First of all, they gather for prayer, then go from door to door to invite all to the church, and distribute church literature. Where there is no transportation, they plan for them to be brought to church. These children or older ones on Sunday morning are brought in "car pools" by the church people. Some churches have a "Bus Ministry" which has been very successful.

One should not forget the faithful Christian teachers who from week to week are present to make the Word of Christ clear and plain for all to understand, to encourage the believer and to reach the unsaved for Christ.

Many of the junior church services are the outcome of these Sunday School activities. The children in their age group are taught to sing gospel hymns and action songs, and listen to illustrated Bible talks. Thus they learn to worship aright and are led to Christ.

May the work of the Sunday School continue to enlarge in numbers, with true Christian teachers, and swell the number of believers, as the Wesleyan Methodist Church moves ahead to extend Christ's kingdom.

In 1968 there were 13 Sunday Schools. Weekly attendance - 1,529.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE AUXILIARIES2 - YOUNG MISSIONARY WORKERS' BAND

The Young Missionary Workers' Band was organized in the Canada Conference in 1905. Its chief interest has been, through the Sunday School, to engage boys and girls in what other boys and girls do in far-off lands, and compare their manner of living. They do not have the Bible to read, churches to gather in, schools to teach them to read and write, or hospitals to take care of them when they are sick. Missionaries have to learn their language to tell them about Jesus. They endeavour to have the children pray for these other boys and girls, give gifts to help the missionaries bring to them the necessary benefits that they possess. Many of these children early in life feel drawn to Christ, and when they grow up they devote themselves to serve their Saviour in other lands.

At their monthly services they pay dues, learn Bible verses, sing hymns and choruses about Christ's love for all, pray for the missionaries and the children they teach, and help in other ways.

The work of the Y.M.W.B. is coordinated by the Conference Superintendent, who is elected at the Women's Missionary Society Conference each year. There is a stated program arranged for each month with suggested projects. While foreign missions is the general objective, there are other projects of interest on the home front. Requests come from children on the Indian reservations, and the boys and girls at Hephzibah Orphanage in Macon, Georgia.

Over the years many of the ladies have given of their time and effort in organizing and keeping the children interested in the Y.M.W.B. work.

The Y.M.W.B. in 1968 had 357 members.

Gifts for World Missions	-	\$484.62
Other projects	-	279.92
Total	-	764.54

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894 - 1968

CONFERENCE AUXILIARIES3 - WOMEN'S MISSIONARY SOCIETY

The Women's Missionary Society was organized in the Canada Conference on April 28, 1920. Various ladies have from time to time been its leader, such as Mrs. L. A. Summers and Mrs. Vera Thomas, but two ladies, namely, Mrs. E. E. Wilson (1942-1958), and Mrs. J. S. A. Spearman (1959-1968 and beyond) made these years of progressive outreach.

For a period of time the financial report of their givings are contained in the senior Conference Treasurer's report. Their primary purpose is that of foreign missions in gifts, prayers, correspondence with missionaries, being involved in items for hospital maintenance, a variety of items to aid needy families and children, and helping in the construction of buildings for worship. They even involve men of the congregation to take a period of time in construction on mission fields. Some, such as doctors, nurses, tradesmen, and other professionals take a leave of absence to travel abroad to assist in many missionary projects.

However, the home base of our Canada Conference is not in the least neglected. Many requests are made from year to year for their co-operation to complete projects. The reading of their report at Silver Lake Camp will give you a glimpse of the activity achieved by them.

To stimulate interest in their missionary projects, a yearly reading course is suggested from the W.M.S. headquarters, and a record is kept locally of the number of people who read them during the year, and this is forwarded to the W.M.S. Conference Reading Secretary.

When Miss Bertha Major was appointed by the General Board in Marion, Indiana, to Sierra Leone, Africa, as a missionary nurse, Canada Conference W.M.S. undertook her support while on the field. Miss Major served five terms on the field.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE AUXILIARIESWOMEN'S MISSIONARY SOCIETY (Cont'd.)

They also gave aid in the support of the Rev. and Mrs. W. J. Davis in South America and Honduras, who were members of the Canada Conference.

Whenever a challenge is presented to these W.M.S. ladies of the Canada Conference, there is found a ready response to work and give that the cause of Christ may succeed in bringing light and hope to darkened hearts.

In 1968 - 16 W. M. Societies; 389 Members; Givings \$8,701.00.

4 - WESLEYAN YOUNG PEOPLE'S SOCIETY

In the early 1930's the Canada W.Y.P.S. had its beginnings as a needful gathering locally to help the youth in fellowship, strengthening and encouraging each other in their Christian faith, and learning to take local responsibility in service for their Christian faith. Their Annual Conference gatherings gave them a spiritual uplift as they associated with other Wesleyan Youth in the work of Christ's kingdom.

Some of the Youth Presidents were: A. B. Summers 1939; E. E. Wilson 1939-1950; S. L. Summers 1951; W. A. Smith 1952, 1953; M. L. Summers 1954-1957; C. E. Brentlinger 1958, 1959; M. J. McKnight 1960-1966, 1963; Roy Norton 1967.

Wesleyan Youth and Free Methodist Youth in the late 1940's had joint conventions, one held in Kingston, Ontario, and the other in the Ottawa Valley Bible Campground outside Ottawa, Ontario, which were real seasons of blessing and fellowship.

The Annual Wesleyan Youth Convention held at Winchester Camp Ground near the end of August each year was the highlight of our Canada youth.

Prominent youth evangelists of our denomination and noted singers were engaged under the direction of Mr. E. E. Wilson and his youth committee.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE AUXILIARIESWESLEYAN YOUNG PEOPLE'S SOCIETY (Cont'd.)

These were a real oasis to our youth in Christian experience and in rich seasons of God's outpoured blessings, which brought about an establishing of these young people in the sanctifying power of the Holy Spirit. Many of these now mature people bespeak of these as heavenly seasons of blessedness. This convention became the forerunner of what is now the Youth weekend of Conference at Silver Lake Camp Ground, and the Labour Day weekend.

Youth always were ready for a challenge in the expansion of Christ's work among us.. The Silver Lake Camp was one of these. They gave of their means to build the Youth Dorm beyond the tabernacle. Their interest in church extension was evidenced by their hearty co-operation. May it please the Lord to raise up many more young people among us to give good promise of richer days of blessing and victory for His cause.

As one looks over the Conference annual gatherings and rejoices to see these past youth, now men and women with families, who came up through the W.Y.P.S. and are now taking their place in loyal service to Christ and the Wesleyan Church, one can see the blessed dividends of the love, toil, and patience of those earlier leaders in this youth service.

In 1968 there were 10 societies, 165 members, and receipts of \$3,089.26.

(See "THIS 'N' THAT" for their project during World War II, Pages 10, 11.)

5 - WESLEYAN MEN'S FELLOWSHIP

Wesleyan Men's Fellowship was organized in 1957. Its object was to unite the men at the local church level, and at stated times interest other groups within the conference in fellowship, and work together in helping on suggested topics to enlarge the work of the Lord. There have been some

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968CONFERENCE AUXILIARIESWESLEYAN MEN'S FELLOWSHIP (Cont'd.)

dinner meetings with guest speakers between churches in some sections, but it has not yet developed as a work-together fellowship. One of these problems may be the distances between local churches.

All has not been lost. They have provided one cottage - the evangelist's cottage - at Silver Lake, and other items are being pursued which will be a means of helping their fellowship. They also provided the money for the new entrance to the Silver Lake Camp Ground.

The Presidents of their organizations have been: H. I. Vipond, 1957-1961; J. Smith, 1962; Frank Pinch, 1963-1966; Bryson Carswell, 1967.

6 - CHRISTIAN YOUTH CRUSADERS

Christian Youth Crusaders among us originated as a result of Child Evangelism. This is a new activity for boys and girls in the Wesleyan Methodist Church, with a more age graded program to interest children. These are arranged in Heralds, Cadets, and Crusaders under directors. They engage in studies of the Scriptures with a variety of rewards in badges earned for various studies in other related subjects.

These boys and girls who are engaged in C.Y.C. are very enthused about their achievements. Their directors are seeking to lead these Crusaders into a saving knowledge of Christ, and to preserve these boys and girls from Satan's pitfalls, to a life of purity and usefulness.

The Conference Christian Youth Crusaders Directors have been: F. K. Gordon, 1962; Elmer Voteary, 1963, 1964; Miss E. Green, 1965; Mrs. V. Cowan, 1966-1968.

There was a total of 103 boys and girls in the C.Y.C. program in 1963.



1894 - 1968

THE INCORPORATE ACT OF THE CONNECTIONAL METHODIST CHURCH IN QUEBEC

The necessity for the Wesleyan Methodists in the Province of Quebec to obtain a Bill of Incorporation has two reasons: (1) To obtain public church property, and for trustees to legally hold these in trust, and comply with the statutes of regularity in the care, proper maintenance and control of assets. (2) All "Vital Statistics" of the Province of Quebec are gathered by the local church and reported monthly. These "Vital Statistics" also are recorded in a government-supplied registry at the local church. This registry is returned to the Registry Office of each county at the end of each year. Otherwise, any of these "Vital Statistics" would have to be reported by some other denomination, which would collect these statistics under their own name. Also a local church would not be recognized by the Province of Quebec.

Likely for several years this was a matter of grave concern for these early Wesleyan Methodists in Quebec, if they were to become a permanent entity in Quebec. In 1922 application was made for a Charter under the name "Connectional Methodist Church in Quebec" by the persons named in the Charter.

The interest and effort made by the late Mr. Allen Carswell should not be overlooked in this. His time and travel as a busy farmer from Bryson, Quebec, is truly appreciated, and we owe his memory a worthy place in our history.

When the Canada Conference of the Wesleyan Methodist Church obtained its Charter in June, 1944, the Conference<sup>President</sup>, the late Rev. S. W. Blanchard, interviewed Judge Miller, District Court Judge of Pontiac County, in Hull, Quebec, concerning bringing the Quebec churches under the new Charter. Judge Miller advised the retaining of the Quebec Charter as it now stands.

Quebec Charter Conference Minutes, 1947, page 14 -

Dec. 16/46 - "Consulted law firm relative to petitioning the Quebec Legislature to change the name of our church from that of 'Connectional Methodist' as given in the Quebec Charter, to that of 'Wesleyan Methodist Church of America in Canada', as stated in our Dominion Charter. From information we gathered we did not proceed nor do we recommend further action."

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968C O P Y

(ORIG.)

NO. 34

3rd Session, 15 Legislature, 12 George V, 1922

## PRIVATE BILL

An Act to Incorporate the Connectional Methodist  
Church in Quebec.

First Reading	1922
Second Reading	1922

Mr. McDonald

Quebec

The Telegraph Printing Co.

1922

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BILL

AN ACT TO INCORPORATE THE CONNECTIONAL METHODIST CHURCH IN QUEBEC

WHEREAS the persons hereinafter named, by their petition, prayed that it be enacted as hereinafter set forth, and it is expedient to grant the prayer of the said petition;

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

1. Reverend George Charlton Heslop, Shawville, Quebec; Reverend William Edgar Hamilton, Campbell's Bay, Quebec; Reverend Adam Joseph Shea, Ottawa, Ontario; Allan Carswell, Farmer, Bryson, Quebec; John Kennick, blacksmith, Shawville, Quebec; Edward Hamilton, farmer, Shawville, Quebec; Thomas Wilson, shoemaker, Shawville, Quebec; John Sturgeon, engineer, Campbell's Bay, Quebec, together with such persons, as are at present, or who may become members of the Connectional Methodist Church, are hereby incorporated under the name of the Connectional Methodist Church in Quebec, hereinafter called "Connectional Methodists."
2. The Connectional Methodist Church in Quebec shall consist of the president, vice president, secretary, treasurer, ministers, evangelists, and members admitted to the constitutions hereinafter provided for.
3. The object of the Connectional Methodist Church in Quebec shall be the maintenance and carrying on of parishes or missions, the erection, maintenance and conduct of churches, cemeteries, schools, colleges, rescue homes, orphanages, and the advancement in other ways of education and religion, charity and benevolence.
4. The Connectional Methodist Church in Quebec may, from time to time, acquire and receive conveyances of such lands, moneys, mortgages, and securities or other property as may be required for the purpose of churches,

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968AN ACT TO INCORPORATE THE CONNECTIONAL METHODIST CHURCH IN QUEBEC (Cont'd.)

colleges, campgrounds, rescue homes, orphanages, schools or other religious or educational purposes connected with the Connectional Methodist Church, or for the purpose of a Conference building, or for the purpose of printing or publishing houses in connection with the Connectional Methodist Church in Quebec, and carrying on the business of endowing and supporting such churches and publishing houses, and for the purpose of endowing and supporting such churches, colleges, campgrounds, rescue homes, orphanages, schools, and such printing and publishing houses and any book depository in connection therewith; and may also receive and benefit of any gift or device, by will or otherwise in its corporate name for the purposes and uses of the Connectional Methodist Church in Quebec, provided that, the annual value of real estate which the Connectional Methodist Church in Quebec may possess in any one municipality shall not exceed the sum of twenty thousand dollars; and provided also that the Connectional Methodist Church in Quebec shall within ten years after the acquisition of any real estate dispose of and alienate so much of the said real estate as is not required for the use and occupation of the Connectional Methodist Church in Quebec.

5. The Connectional Methodist Church in Quebec may in addition to the powers conferred upon it by the next preceding section, and subject to the provisions thereof, sell, exchange, alienate, mortgage, lease or demise any lands, tenements, and hereditaments held by the Connectional Methodist Church in Quebec whether simply set forth in the next preceding section or not, and the Connectional Methodist Church in Quebec may also, from time to time, invest any of its funds or moneys in and upon any mortgage security of lands, tenements, and hereditaments, and in debentures of municipal or public school corporations or in provincial stock or securities, and for the purposes

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894 - 1968

AN ACT TO INCORPORATE THE CONNECTIONAL METHODIST CHURCH IN QUEBEC (Cont'd.)

of investments may take, receive and accept mortgages, or assignments thereof, whether such mortgages, or assignments be made and executed directly to it in its own incorporate name, or to some other company or person in trust for it, and shall have and enjoy the same; and furthermore may sell, grant, assign and transfer, such mortgages, to any person, company or body capable of receiving an assignment thereof, and may release and discharge such mortgages either wholly or partly.

6. All conveyances and instruments of the Connectional Methodist Church in Quebec shall be executed by affixing the corporate seal of the Connectional Methodist Church in Quebec, and the signatures of the president and the secretary for the time being of the Connectional Methodist Church in Quebec, or of such officers or persons as may be authorized by the laws or regulations passed by the conference of the said Connectional Methodist Church in Quebec.

7. The Connectional Methodist Church in Quebec shall at all times, when required, make a full return under oath, showing the property, real and personal, held by it, and income derived from such property, and such other information relating thereto, as is required by the Governor in Council, or either house of the Legislature.

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

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE INCORPORATION OF THE CANADA CONFERENCE IN THE DOMINION OF CANADA

The Incorporation for the Wesleyan Methodist Church in Canada on its first application to the Dominion Parliament ran into grave problems. Much opposition came from the Methodist Church in Canada. Their application for a Dominion Charter in 1912 had passed First and Second readings in the House of Commons in Ottawa. In the final committee stage, the solicitor for the Methodist Church in Canada gave strong arguments against the Bill to Incorporate the Wesleyan Methodist Church in Canada. Those who presented the Bill to Incorporate, fearing it might be defeated in its final committee stage, and our chances of ever getting a Charter be gone, withdrew our application.

As time rolled on the pressures enlarged for our Canada Conference to obtain a Corporate Act from the Dominion Government of Canada to have our properties licensed, which was impossible without a Corporate Act. Actually the properties we possessed in Ontario were in limbo in the light of law. When in 1943 we made application for a Dominion Charter, problems arose from among us. There were some who felt that Incorporation would remove from them all their rights to their local properties, and the Conference would possess a stronger control over them. These and other matters seemed to be grave barriers to a very essential achievement. The Discipline covered the local church and its administration of its properties. After consultation and clearer understanding of the situation, it was unanimously adopted at the annual conference in Shawville, Quebec, on April 29, 1943, to proceed. Our Canada Conference owes a great deal of gratitude to Senator A. C. Hardy of Brockville, Ontario, who undertook to present our application for a Dominion Charter to the Dominion Government of Canada. Senator Hardy was greatly interested in our Wesleyan Church in Canada.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968THE INCORPORATION OF THE CANADA CONFERENCE (Cont'd.)

We have learned that our application to incorporate had its own drawn-up policies of doctrinal principle according to the Wesleyan Methodist Discipline. The Parliamentary Committee did not reject our application, but stated that their interests in corporation were relative to proper ownership of property, regulating certain properties, and matters of finance. They had a standard application which our committee accepted, and is ours today. The application was for the "Wesleyan Methodist Church in Canada". There was some pressure against this, and the words "Of America" were added. The application then became "The Wesleyan Methodist Church of America in Canada."

Before the Dominion Act to finally incorporate us as a church took place, each church within the Canada Conference was given a specific date, Sunday, April 20, 1944, wherein the Act to Incorporate was read by each pastor to his morning congregation. They were to vote upon it - members and adherents. There was a unanimous vote by each congregation. The local church by this action had actually voted themselves into the Corporation. All that was needed now was the Act to Incorporate to be read a third time in the Dominion Parliament, voted upon, and sealed by the Governor General. All this was completed on June 23, 1944.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

1894 - 1968

8 GEORGE VII

CHAPTER 62

AN ACT TO INCORPORATE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

(Assented to 23rd June, 1944.)

Preamble WHEREAS a petition has been presented praying that it be enacted as hereinafter set forth and it is expedient to grant the prayer of the said petition:

THEREFORE His Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

Incorporation

1 - Stanley William Blanchard, president; James Alexander Bain, vice-president; Edward William Tokley, clergyman; all of the City of Ottawa, in the province of Ontario; together with such other persons as become members of the religious order hereby incorporated, are constituted a body politic and corporate under the name of "Wesleyan Methodist Church of America in Canada" herein called "the Corporation", for the purposes set out in this Act for the purpose of administering the property and other temporal affairs of the Corporation.

Corporate name

Directors

2 - The persons named in section one of this Act shall be the first directors of the Corporation and shall constitute the first Executive Board.

Head Office

3 - (1) The head office of the Corporation shall be in the City of Ottawa, in the province of Ontario, or at such other place in the Dominion of Canada as may be decided by the Corporation.

Notice of change

(2) Notice in writing shall be given to the Secretary of State by the Corporation of any change of the head office, and a copy of such notice shall be published forthwith in the Canada Gazette.



1894 - 1963

AN ACT TO INCORPORATE. (Cont'd.)

- Objects            4 - The objects of the Corporation shall be the increase and diffusion of the Gospel in all languages to all nations, the ordination of ministers and missionaries, the licensing of Christian workers, the establishment of Bible Schools, the publishing of Christian Literature in English, French, and foreign languages and the promotion of the spiritual welfare of all its churches and congregations and mission fields, the administering in Canada of the property, business and other temporal affairs of the Corporation.
- Power to            5 - The Corporation may from time to time make by-laws, not contrary  
make by-laws        to law, for --
- (a) the administration, management and control of property, business and other temporal affairs of the Corporation;
  - (b) the appointment, function, duties and remuneration of all officers, agents, and servants of the Corporation;
  - (c) the appointment, or deposition of the Executive Board, the Board of Trustees or any special committees or boards from time to time created for the purposes of the Corporation, and defining the powers of such committees or boards;
  - (d) the calling of regular or special meetings of the Corporation or the Executive Board or the Board of Trustees;
  - (e) fixing the necessary quorum and the procedure to be followed at all meetings referred to in preceding paragraph;
  - (f) determining the qualifications of members;
  - (g) defining and applying the principles, doctrine and religious standards for the Corporation;
  - (h) generally carrying out the objects and purposes of the Corporation.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968AN ACT TO INCORPORATE (Cont'd.)

- Management 6 - Subject to and in accordance with the by-laws enacted by the Corporation under section five of this Act, the Executive Board of five members of the Corporation in good standing, namely, the president, the vice-president, the treasurer and two pastors, together with a board of trustees consisting of five men in good standing with the Corporation, shall manage all temporal matters of the Corporation.
- Power to achieve and hold property 7 - The Corporation may purchase, take, hold, have, receive, possess, retain and enjoy, real and personal, corporeal or incorporeal, any or every estate or interest whatsoever given, granted, devised or bequeathed to it, or appropriated, purchased or acquired by it in any manner or way whatsoever, to, for, or in favour of the uses and purposes of the Corporation or to, or in favour of, any purposes, educational, eleemosynary or other institution established or intended to be established by, under the management of, or in connection with, the uses or purposes of the Corporation.
- (2) The Corporation may also hold such real property or estate therein as is bona fide mortgaged to it by way of security, or conveyed to it in satisfaction of debts or judgments recovered.
- Investment in and disposal of property 8 - Subject always to the terms of any trust relating thereto, the Corporation may also sell, convey, exchange, alienate, mortgage, lease or demise any real property held by the Corporation whether by way of investment for the uses and purposes of the Corporation or not, and may also, from time to time, invest all or any of its funds or moneys vested in or acquired by it for the use and purpose aforesaid, in and upon any security by way of mortgage, hypothec or

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968AN ACT TO INCORPORATE (Cont'd.)

charge upon real property; and for the purposes of such investment may take, receive and accept mortgages or assignments thereof, whether made and executed directly to the Corporation or to any corporation, body, company or person in trust for it, and may also sell, grant, assign, and transfer such mortgages or assignments either wholly or partly.

Obligations  
to dispose  
of lands

9 - (1) No parcel of land or interest therein at any time acquired by the Corporation and not required for its actual use and occupation, and not held by way of security, shall be held by the Corporation, or by any trustee on its behalf, for a longer period than ten years after the acquisition thereof, but shall, at or before the expiration of such period, be absolutely sold or disposed of, so that the Corporation shall no longer retain any interest or estate therein, except by way of security.

Extension  
of time

(2) The Secretary of State may extend the time for the sale or disposal of any such parcel of land, or any estate therein for a further period or periods not to exceed five years.

Fifteen  
year limit

(3) The whole period during which the Corporation may hold any such parcel of land, or any estate or interest therein, under the foregoing provision of this section, shall not exceed fifteen years from the date of the acquisition thereof, or after it shall have ceased to be required for actual use or occupation by the Corporation.

Forfeiture  
of property  
held beyond  
limit

(4) Any such parcel of land, or any estate or interest therein, not within the exceptions heretofore mentioned which has been held by the Corporation for a longer period than authorized by the foregoing provisions of this section without being disposed of, shall be forfeited to His Majesty for the use of Canada.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968AN ACT TO INCORPORATE (Cont'd.)

- Statement (5) The Corporation shall give the Secretary of State, when required, a full and correct statement of all lands, at the date of such statement, held by the Corporation, or in trust for it, and subject to the provisions of this section.
- Application of mortmain laws 10 - In regard to any real property which, by reason of its situation or otherwise, is subject to the legislative authority of the Parliament of Canada, a licence in mortmain shall not be necessary for the exercise of the powers granted by this Act, but otherwise the exercise of the said powers shall in any province of Canada, be subject to the laws of such province as to the acquisition and holding of lands by religious corporations in so far as such laws apply to the Corporation.
- Transfer of property held in trust 11 - In so far as authorization by the Parliament of Canada is necessary, any person or corporation in whose name any property, real or personal, is held in trust or otherwise for the use and purposes of the Corporation, or any such person or corporation to whom any such property devolves, may, subject always to the terms and conditions of any trust relating to such property, transfer such property, or any part thereof, to the Corporation.
- Execution of documents 12 - Any deed or other instrument relating to real estate vested in the Corporation or to any interest in such real estate, shall, if executed within the jurisdiction of the Parliament of Canada, be deemed to be duly executed if there is affixed thereto the seal of the Corporation and there is thereon the signature of any officer of the Corporation duly authorized for such purpose, or his lawful attorney.

1894 - 1968AN ACT TO INCORPORATE (Cont'd.)

Disposition of property by gift or loan 13 - The Corporation may make a gift of, or lend, any of its property, whether real or personal, for, or to assist in, the erection or maintenance of any building or buildings deemed necessary for any church, college, manse, school or hospital, or for any other religious, charitable, educational, congregational or social purpose upon such terms and upon such conditions as it may deem expedient.

Borrowing powers

14 - (1) The Corporation may, from time to time, for the purposes of the Corporation --

(a) borrow money upon the credit of the Corporation.

(b) limit or increase the amount to be borrowed.

(c) make, draw, accept, endorse, or become party to promissory notes and bills of exchange and every such note or bill made, drawn, accepted or endorsed by the party thereto, authorized by the by-laws of the Corporation, shall be binding upon the Corporation and shall be presumed to have been made, drawn, accepted or endorsed with the proper authority until the contrary is shown, and it shall not be necessary in any case to have the seal of the Corporation affixed to any such note or bill.

(d) mortgage, hypothecate, or pledge any property of the Corporation, real and personal, to secure the repayment of any money borrowed for the purposes of the Corporation.

Limitation

(2) Nothing in the preceding sub-section shall be construed to authorize the Corporation to issue any note or bill payable to bearer thereof, or any promissory note intended to be circulated as money or as a note or bill of a bank, or to engage in the business of banking or insurance.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1963AN ACT TO INCORPORATE (Cont'd.)

Investment  
of funds

15 - The Corporation may also invest and reinvest any of its funds -  
(a) in any bonds or debentures of any municipality or public school corporation or district in the Dominion of Canada, in bonds, stock and debentures or other securities of the Dominion of Canada, or of any province thereof, or in any security the payment of which is guaranteed by the Dominion of Canada or any province thereof; or  
(b) in first mortgages or freehold property in Canada and, for the purposes of the same, may take mortgages or assignments thereof, whether such mortgages or assignments be made directly to the Corporation in its own corporate name or to some company or person in trust for it, and may sell and assign the same.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1963SILVER LAKE CAMP GROUND

In the early 1950's, with plenty of employment, new cars appearing on the market, and people going off to the lakes for holidays, some saw the need of a conference camp ground, centrally located, where our people could holiday, enjoy Christian fellowship and recreation, and be spiritually helped. This had been the prayer of many hearts for some time. Annual Conferences were growing in numbers, and needed a more suitable location than local churches could handle.

On April 6, 1955, the Board of Directors and Conference Trustees appointed the Revs. J. H. Weaver and H. Kielty to seek such a location. Several Real Estate agents were consulted, and their suggestions as to Otter Lake, Athens, Bancroft, and Silver Lake were investigated. One stipulation was a safe lake front for children. Silver Lake seemed to be commendable as the most suitable place.

When the Board of Directors and Conference Trustees went to Bancroft and viewed the property there, acreage was not large enough, and the small lake unsuitable. When returning, Silver Lake was suggested, as the committee appointed had viewed this property previously. It was a wet day to wade through the tall weeds, but observing the forty-four acres, all seemed unanimous that this was a most suitable place. The appointed committee was to find out all particulars, and call a regular meeting of the Board of Directors and Conference Trustees.

The owner of the property was a Mr. E. Wesley. Several agencies had made inquiries about this section of property. Being interested in having a church group own the property, we could have the forty-four acres for \$4,000.00, while others offered more.

On September 6, 1956, the Board of Directors and Conference Trustees met at Silver Lake, again inspected the lake front and the rolling surface of the

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA

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SILVER LAKE CAMP GROUND (Cont'd.)

grounds. There was a cold chilling wind blowing off the lake. In a wood shed on the east side of Mr. Wesley's house, it was moved and unanimously resolved to buy this property for \$4,000.00. Arrangements were made for a down payment and final payment on the property. Thus began a series of activities for definite planning to soon bring the camp ground into reality.

September 24, 1956 - Signed at the lawyer's office in Perth, Ontario, "Bill of Sale."

September 29, 1956 - Brothers Slater, Hutchinson, Weaver and Kielty marked off front lake lots, known as Plan "A".

October 8, 9, 1956 - The Conference Advisory Board met at Belleville, Ontario, to set up by-laws to govern Silver Lake property.

October 25, 1956 - Met with Mr. Wesley to mark off right-of-way to the property.

November 6, 1956 - Went to Perth, Ontario, to sign deed for the Silver Lake property.

November 11, 1956 - Application was made for License in Mortmain for the Silver Lake property.

January 24, 1957 - The Board of Directors and Conference Trustees considered plans and prices for the construction of buildings on Silver Lake - water supply, tabernacle, dining hall and toilet facilities. The Board authorized \$22,000.00 be borrowed for camp ground property.

May 1, 1957 - Mr. L. Francis, Inkerman, Ontario, to erect tabernacle and dining hall according to the architect's drawings. Tabernacle to cost \$2,600.00. Dining hall to cost \$9,100.00. Location to be according to Plan "A".

May 7, 1957 - Dr. L. W. Bow took the responsibility to erect the building of rest rooms, west side of dining hall.



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968SILVER LAKE CAMP GROUND (Cont'd.)

The late Mr. A. MacLean from Newington contracted to put in water system for dining hall and rest rooms. Would help in the cesspool system. It cost \$1,200.00.

July 20, 1958 - The late Mr. H. Vipond brought his machinery and men to lay water main and connections across the camp ground from east to west, and water main to dining hall and rest rooms. This work was priced at a very nominal fee.

It should be noted that a representative of the Ontario Health Division met with the Board of Directors and Conference Trustees at the camp ground and advised us to use the lake water. If we drilled a well for water, we would have to chlorinate just as the lake water. Why drill a well when there was an abundant supply in the lake.

The Wesleyan Youth built the Youth Hostel on the east side of the tabernacle at a cost of \$2,900.00. It was built according to health regulations.

Electricity to Silver Lake: There were two propositions to the Board of Directors and Conference Trustees regarding electric service to the camp ground. Ontario Hydro would locate the electricity on the east side of the camp ground. We would be responsible for the poles, and supply of electricity to all buildings. We would buy the electricity direct from them, and be responsible for costs. Power may have cost the camp users a lot less, but result would be a heavy burden of upkeep by the camp. Or Ontario Hydro would place the electric poles as required, and all buildings would come under Ontario Hydro for power supervision. The second proposition was adopted.

It was also arranged that cooking would be by gas. If an emergency occurred on the electric system due to a storm, services would be uninterrupted for those using the dining hall.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968SILVER LAKE CAMP GROUND (Cont'd.)

The dining room tables were made and presented by the Belleville youth. The large L-shaped steel sink was given by Mr. H. G. Francis of Ottawa, Ontario. The large plate glass windows in the dining hall were provided by the pastor of the Toronto Church, the Rev. T. L. Willingham, and he installed the same. There were many helpers of ministers and laity, who came at various times to assist in getting all the buildings and grounds in readiness for the opening day. Some came through deep snow to make choice of a lot for a cottage on Silver Lake. Lorne Elliott's was the first completed cottage; then Wes Presley, J. H. Weaver, Mr. Pinch, and others were in progress.

The Conference President in his annual statement stated: "we are privileged to meet on these grounds and in this attractive building to work and worship together as a Conference. This has been a vision of many long since gone to their eternal rest. We believe God in His kind providence has given this to us, and we earnestly pray and diligently plan for this place to be a spiritual oasis for pilgrims on their way to the City of God. To God the Father, Son, and holy Spirit be all the praise!" (Conference Minutes 1953 - page 9.)

Sunday, July 23, 1953 - The Denominational Representative, Dr. H. K. Sheets, dedicated Silver Lake grounds and buildings to the Glory of God and His service. It was a great moment of achievement for all the people of the Canada Conference, and a new era was begun.

The person, the Rev. J. H. Weaver, should be specially mentioned here. He worked diligently and made contacts to enable the Conference to proceed with loans to meet its financial obligations to the contractors.

The Silver Lake Camp Ground caught the imagination of the Canada Wesleyan Methodist Conference. The people rallied to acquire lots, erect cottages, and use it their summer vacationing spot, where the entire family could be together for recreation and Wesleyan Biblical instruction. Such an interest

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created many challenges in extra buildings, construction of roads, which involved the Conference in borrowing extra funds to meet the demands. Mr. R. Smith worked tirelessly with his machines to plough out and gravel roads, level off lots for leasees, and extend water lines. Mr. B. Jarswell surveyed the southern section of the camp ground on September 1, 1953, which is called Plan "B", and on April 25, 1964, the north section called Plan "C".

Mr. and Mrs. R. Hook bought some overnight cabins which were for sale in Ottawa, and reserved several for themselves. On May 25, 1960, the Camp Committee bought the remainder and placed them on the west side of the camp ground. One portion was reserved by them in creating a Bible display and library. These were called "Cedarholm Cabins".

Silverholm Dorm on the west side of the camp ground was erected in August, 1959. The local churches furnished each dorm with bedding, towels, and necessary furniture.

The "growing pains" in this adventure for the spiritual and physical benefit of the Conference brought many demands upon the Board of Directors and Conference Trustees. It was deemed necessary that a Camp Committee be appointed to plan all camp activities, management of the camp grounds, and future improvement necessary to meet the ongoing purposes of the camp. This took place on July 19, 1960. The Chairman and several laity are elected at the Annual Conference, and all conference auxiliary leaders are members. The Rev. W. W. Jewell, as chairman, has worked unceasingly to see the camp ground enlarged to accommodate the growing numbers each year.

It should be noted that this Camp Committee has played an important part in the spiritual and numerical growth of Silver Lake Camp. It has not been free from difficulties and criticism; but its object was to do its best for the continuation of a Wesleyan holiness camp that would bring spiritual enrichment

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1963SILVER LAKE CAMP GROUND (Cont'd.)

to all concerned. One is assured that this has been done and continues so to be.

When one recalls the engaged workers from year to year and notes the variety of Bible teachers, evangelists, and singers to address the congregation, our people have been well served. I believe every phase of human life has been clearly defined in all its relationships to serve our Lord in holiness and righteousness all the days of our lives.

It should be noted that Wesleyan Men have aided in many projects on the camp ground. There are at least two noted additions. (1) They built the "Memorial Workers' Cottage" west of the dining hall under the direction of Mr. F. Pinch. (2) A new entrance was necessary to the camp ground. A portion of land northwest was bought from Mr. L. Wesley, which greatly augmented the entrance to the camp, and this was provided by the Wesleyan Men. Purchase began on November 25, 1963.

Another interesting feature of the Silver Lake Camp which has grown in interest and numbers from year to year is the baptismal service by immersion on the last Sunday of camp meeting. The first service was on August 6, 1967. In the early planning of the camp there was reserved a large portion of lake front for children to swim in. This has been enlarged, well sanded and supervised, and is a great asset for the various camps.

At this time it is difficult to recall all those who laboured so diligently to see Silver Lake Camp succeed in its purposes. However, the late Dr. J. S. A. Spearman, Conference President, gave excellent leadership and hours of manual labour to meet the constant challenges of spiritual growth and numerical enlargement. There were the Presleys, the Mitts, the Wilsons, the Elliots, and so many others - too numerous to mention. Theirs was a labour of love to achieve, under the blessing and direction of the Holy Spirit, their prayerful longing for a place "where people meet God."

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1963SILVER LAKE CAMP GROUND (Cont'd.)

The auxiliaries of the Conference adopt yearly projects to supply important needs for the camp.

The Wesleyan Women's Missionary Society have centered their projects on dining hall and dormitory needs, such as - a building for storage supplies, hot water heater for laundry room, supplies for cabins, sheets, pillow cases, brooms, dust pans; items for dining hall - coffee urns, cutlery, tablecloths, floor covering, and a washing machine.

At the beginning of Silver Lake Camp they purchased a tent to hold their conference services. The ladies have in many ways supplied needs to make the care and comfort of workers and delegates a happy and restful period. The Annual Missionary Service on Conference Sunday has become one of chief interest to the Conference. The gathering is brought up-to-date on missionary needs, challenges, and victories by the many missionaries and leaders from the general headquarters. Their fellowship with Christ's servants is a bond that unites them in personal prayer and gifts for the furtherance of Christ's work in other lands. It is also an opportunity to present Conference projects.

The obtaining of Silver Lake Camp Ground brought great rejoicing to the Wesleyan Young People's Societies of the Conference. They provided the Youth Dorm. whenever they saw a need they were quick to respond. It might be stacking chairs, a P. A. system, picnic tables, painting pews, doors for vestibule, waste containers, bed springs, screen windows, crushed rock for roads, or providing athletic equipment.

Saturday became their day for Conference business, and the Youth Rally on Saturday night, where all waited in suspense to see who won the plaque for various activities.

THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968SILVER LAKE CAMP GROUND (Cont'd.)

In 1963 began their special Youth Labour Day Weekend, which still continues.

There are planned weekend retreats in the latter part of January.

One of the fastest growing camps at Silver Lake has been what was called

"The Crusaders' Camp". The first Crusader Camp was held in August, 1958.

The Rev. C. E. Brentlinger was its leader. For several years Mr. F. Cummings

was leader, and Mr. B. Smith has been leader from that period. The first

year there were forty campers, and in 1963 ninety campers. In July, 1965,

it was necessary to have two camps. Those who come to supervise do it

voluntarily, and the sole purpose is Bible teaching and leading these children

into a knowledge of saving grace.

The Gidcons began their annual picnic in August, 1964, and every second year since then have come to Silver Lake.

While this writing takes in the period from 1956 to 1963 - the time of merger with the Pilgrim Holiness Church - great strides have been accomplished when this is written. One hopes someone will take it from this date, and let future Wesleyans know what God has wrought and accomplished by the loyalty of their hearts to Christ their Lord, their response to the appeals for financial support, to enable it to be the place where families meet together to worship and rejoice in His Redemptive work.

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WINCHESTER CAMP

Winchester Wesleyan Methodist Church early in the 1900's began a yearly camp meeting on the Winchester Fair Grounds in the Exhibition Hall. These services were held early in the month of July and were well attended by the people of the district. There were mighty outpourings of the Holy Spirit, and many conversions and also seekers and finders of heart holiness, with well-known holiness evangelists and capable ministers of the Word of God. The people were given much to prayer, and many wonderful miracles of grace took place.

Some of these evangelists were: Revs. B. S. Taylor (named "Cyclone"), L. Milton Williams, Beverley Carrodine, and the noted gospel singer of this revival period, Mr. John Waddell, also local helpers.

The Winchester Wesleyan Church purchased the Camp Ground in the Winchester village in 1911. Services were held in a large tent, and wooden planks were used as seats. A smaller tent was used in preparing and serving meals. Later a frame building was built, and a wood range was installed for cooking, but meals were still served in the small tent.

The tabernacle was built in 1926. Lumber for this building was supplied by the Wilson Lumber Company of Ottawa, along with wooden benches. Mr. Wes Presley often related his escapades in the old Ford truck over the stone road from Ottawa with the lumber. During the pastorate of the Rev. D. W. Summers, when the Winchester Fair Grounds ceased to be, the Exhibition Hall, once used in the former camp meetings, was bought and rebuilt on the camp ground for a dormitory, also a combined dining hall and kitchen. The floors were cemented around 1930. Several years later another building was erected as a wash room with flush toilet facilities.

The Annual Camp Meeting was honoured to have many Spirit-filled evangelists, many of whom have long since gone to receive their heavenly reward, such as

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Revs. A. J. Chea, J. A. Bain, John Scobie, C. V. Fairbairn, W. B. Wood, Rolla B. Wise, Jesse Whitecotton, Howard Sweeten, Robb French, Harold Baker, Lon Woodrum, Sweeten Arnett, David Anderson, George Norman, Fred Suffield, Paul Hill, Edward Roberts, H. W. Speas, W. W. Moutoux, C. W. Carter, D. W. Fossit, Harold Waite, and others. Special singers: Mrs. A. Lawrence, Miss E. Whitney, Mrs. Kitty J. Suffield, Mr. W. Hotchkiss, Mrs. R. French, Mrs. H. Baker, Mrs. M. Roberts.

During the pastorate of the Rev. D. W. Summers, a camp membership was formed, and people from this membership appointed as a committee. There were some misgivings as to future control of the camp, and this activity was discontinued. The Winchester Wesleyan Camp became a yearly highlight along the Nation River region. Many came from across the conference for the entire camp or part of it. The gatherings of the people were large, sometimes overflowing across the grounds. There was much conviction on the hearts of all by the Holy Spirit. During altar calls people inside and outside the tabernacle made their way to the altar for salvation. There were many times when there were three or four rows of seekers for regeneration or heart holiness.

During the camp meeting here was also one week of Bible School for the children, which brought many from the village and surrounding community. Many of these children found Jesus as their Saviour.

Looking back on the spiritual success of this camp, one recalls the many periods of prayer sessions. People gathered to pray, burdened for God's Spirit to move in victory for the people, and God did not fail them. Eternity alone will fully make known the extent of what God wrought in the Nation Valley through the unceasing efforts of these loyal saints to make Christ known.



THE WESLEYAN METHODIST CHURCH OF AMERICA IN CANADA1894 - 1968WINCHESTER CAMP (Cont'd.)

During a weekend in August for several years the Canada Conference Wesleyan Youth, under the presidency of Mr. E. E. Wilson, held an annual convention. Each year the District Youth from every pastorate was well represented. It was a period of much spiritual blessing. The evangelists, Bible teachers, and singers greatly assisted and strengthened the youth in their service for Christ. This yearly convention became the forerunner of our present youth gathering at Silver Lake.

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