

Today

Other Days

by JEAN AUTUMN

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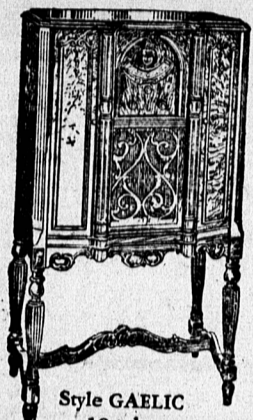
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ALL the VOICE

ALL the ARTIST

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Christopher Smith laid the foundations of Methodism in Crapaud. When he settled here at this time there was no church or building of any kind. Mr. Smith gave half an acre of land on the south corner of his farm on the Post road, for a public burying ground, and George Wigginton, a young Methodist man from England, wanted a chapel built on the ground. Mr. Smith was quite willing, and he gave 150 square feet to build the chapel on. The neighbors all helped to build it. They built a little log chapel, large enough to seat thirty people. Mr. Wigginton was their local preacher and class leader.

After a while the log chapel was too small, and the settlement built a larger one. And now they hired an ordained preacher, the Rev. Mr. Bulpitt, the first ordained preacher in Crapaud. I think he preached for one or two years. He didn't please them, and he left them and went to live with his son James in Crapaud. He turned over to the Church of England but never preached for them. He lived to be 84 years old, and was buried by Parson Reid in St. John's Churchyard in Crapaud.

Then Matthew Smith took up preaching and the Methodists ordained him for their preacher in Crapaud. He preached for them two years. They disagreed, and he left them and joined the Baptist Church, and went to New Brunswick and made his home there. He lived to the good old age of 90 years, preaching all the time. On his last visit to Crapaud he preached in the Corner Church.

I knew Robert Percival well in Town. He had a son William, a Methodist preacher, and his first church was Tryon and Crapaud. A good preacher, but Tryon did not like him. So he left them and joined the Presbyterians and left the Island.

The Methodist people believed in good works and helping and feeding the poor, and loving each other. They had good rules in their chapel. These rules forbade playing cards, drinking strong drinks, horse racing, dancing, raffles, betting and all kinds of gambling. They condemned plays and pleasuring on Sundays, and insisted on keeping the Sabbath Day holy.

Methodists had their good members all sit at the head of the chapel. They believed in prayer meetings and class meetings, and stood to sing and knelt down on their knees on the bare floor facing the door to pray. These good people, the first thing they did when entering the door, was to kneel on the bare floor in silent prayer. They had no organs or violins in their choir. They had good local singers. They carried Wesley's hymnbook in their hands going to meeting, with a picture on the first page. And when a good member died, on the first Sunday after, the Minister would preach his funeral sermon, about his good works done in the church; and the chapel would be crowded.

They believed in revival meetings, and had them every winter. They believed in conversion, got up through the church; and many a sinner was converted there. The sinners had to go up to the rail and kneel down on a bench in front of the Communion rail, night after night, seeking Salvation. O let him know that he that converts the sinner from the error of his ways shall save a soul alive and hide a multitude of sins!

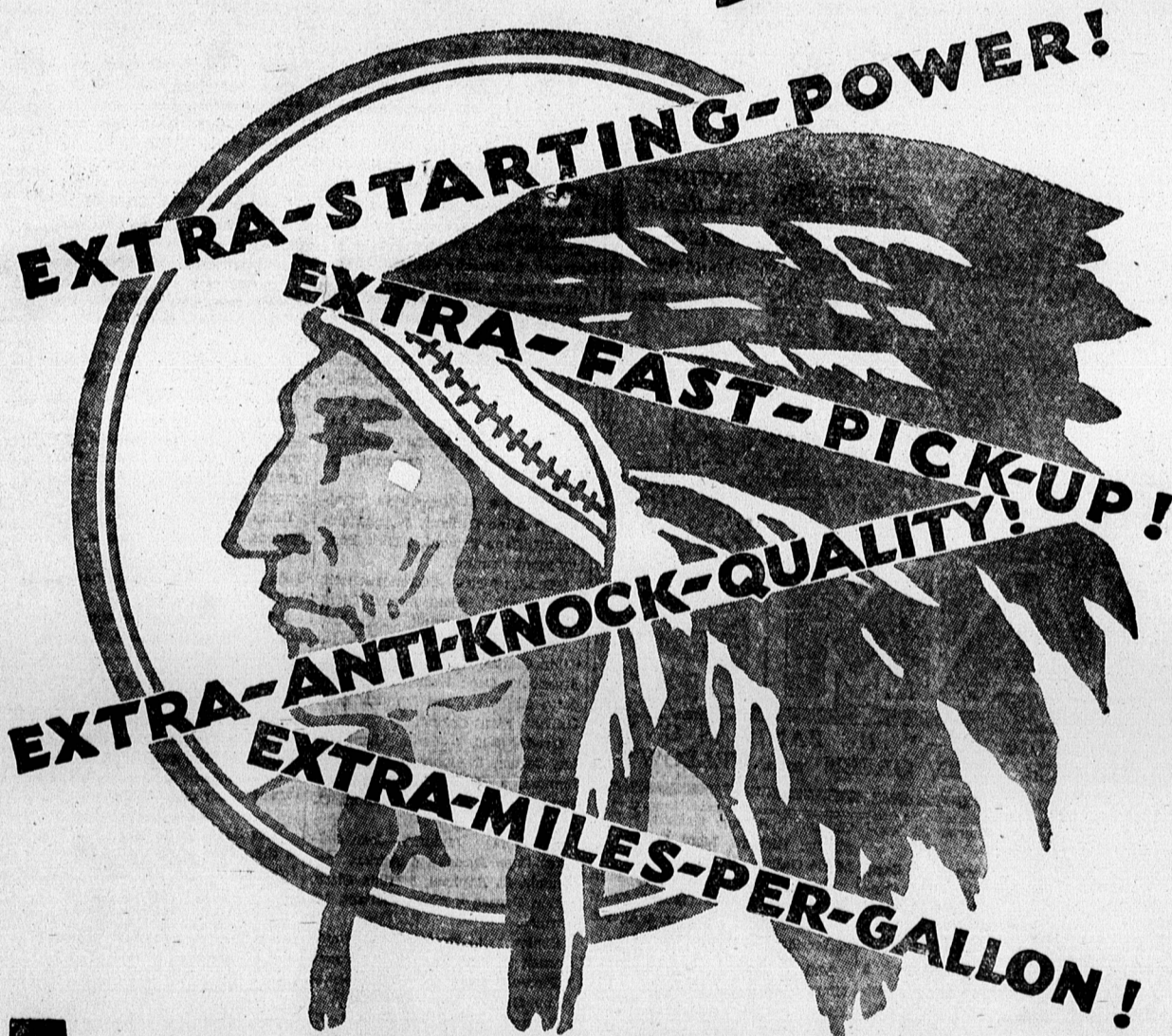
Now these good people wanted a change. So they gave their chapel away to DeSable for an Orange Hall, and then built a large new church in Victoria with a high steeple. This church would seat five hundred people. And now they united with the Bible Christians and called themselves the United Methodist Church of Canada. It was the leading church in Crapaud. Their pew rent was high—one pound ten for a square box pew close up to the pulpit. These pews got cheaper all the way down to the door. The box pews had doors and a fastening button on them, and the owner of the pew sat by his door; and if by chance a rich man came by he would open his door and take him in.

Now these good people fell away from Methodism, and got a longing for Presbyterianism. So they did away with their class meetings, and kneel-down meetings, and revivals, and love feasts, and gave their Methodist name away, and budged all the Methodists in Crapaud. And they have lost all their love for John Wesley. And we that know them once shall know them no more.

Next installment: "Old Time"



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