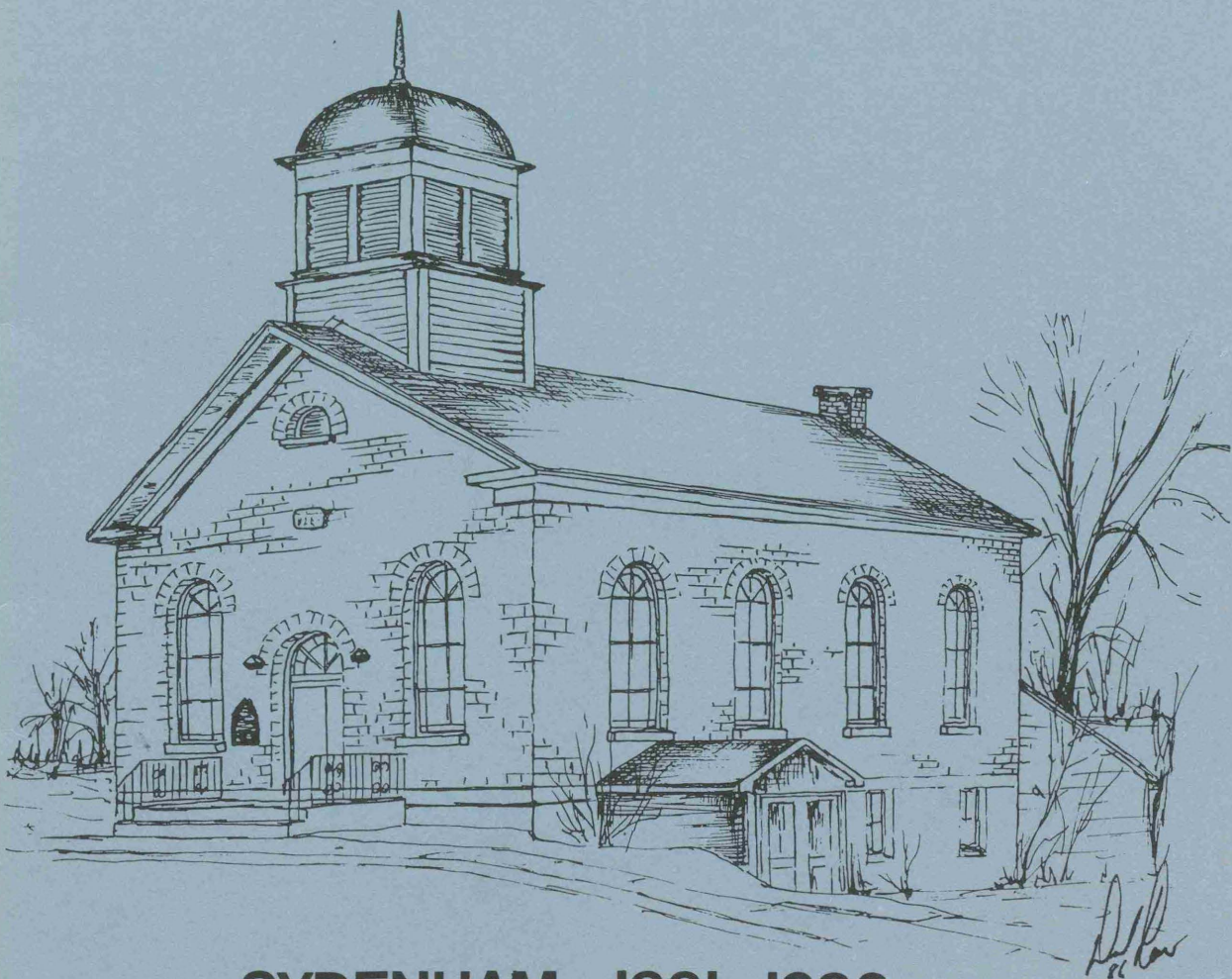


GRACE UNITED CHURCH -  
SIDNEYHAM, ONTARIO

1690,  
1700

READING ROOM

# GRACE UNITED CHURCH



SYDENHAM 1861 - 1986

In celebration of the  
125th Anniversary

of

# Grace United Church

Sydenham, Ontario

*In remembrance of the past and  
in celebration of the future.*

## Preface

The history of Grace Church is most interesting and very colourful dating back to the 1830's. It depicts the many struggles and heartaches from the early pioneer days through to 1986, each era with its joys, frustrations and many accomplishments.

We present this history in chronological order to show the development of our congregation over the years, and its outreach in the community, through all its various organizations.

In the following pages we have attempted to relate an accurate account of these events with the help of the records from the United Church archives, and bring to you a view of the many things accomplished through faith: for any errors or omissions we apologize.

I would like to thank my co-editors Elizabeth Foster and Elizabeth Roberts for their dedication, for without their help, looking into our past history along with writing the material, this booklet would not have been possible.

We would like to thank the many people for the items of historical data that you will find within these pages.

This booklet is about people whose faith was challenged to do great things for their church and for Christ; in spite of adversity their faith endured and we reap the benefits of their love and dedication.

**Keith Revelle**  
*Church Historian*

## 125th Anniversary: A time to evaluate ourselves

*Olga McKellar, Minister*



How do you evaluate the quality of a congregation?

If the mission of the church is the transformation of society through witnessing to a new order, surely the success of a congregation should be measured by looking at the community in which it is located. What difference does it make that this particular group of baptized Christians has gathered for worship at least once a week for 125 years and has then moved out to take up their roles as farmers, teachers, business people, housewives, students, laborers, doctors, lawyers, parents, and all the rest with power and authority — truly to represent Christ in Loughborough township?

To try to find out, I visited with the oldtimers and listened to their stories. They were stories of a caring community, a nurturing fellowship that has acknowledged each person's worth and encouraged their contributions and talents, a congregation that has conferred authority on its people, a creative, energetic family. Whenever I pushed my favorite question, "So what?" they answered, "We belong to each other; we depend on each other; we can touch the deep places in one another's hearts and minister to each other's brokenness. We can weep and laugh; we can be ourselves here, in this congregation."

To illustrate they all told me stories. One was about a couple I'll call Alice and Jim. Alice's first husband had committed suicide and she had raised her children alone. Then she met and married Jim who loved physical activity and his lakeside home. But Jim's health failed and he couldn't take care of his house anymore and he got depressed and talked of ending it all. Alice was terrified. But the people of the church sat with Jim and talked with Jim. They carried him down to the lakeside and suffered with Jim. Finally one day he was able to share with one of them his fear of dying and they were able to pray together. Jim now was ready; six weeks later he died. Alice says of her church family, "It took these people to get me through."

I heard about people who had been married 50 or more years and whose spiritual lives had been molded within Grace United. There they had been baptized and had attended Sunday School; there they had worked out all their struggles and doubts; and there they had grown in grace; now they are preparing for death and are appreciating the support which younger, newer members of their church family can provide as they continue to share their experience and their faith within the church and within the community.

I also heard about newcomers to the community who had found in Grace United an open, friendly acceptance which had encouraged them in their Christian walk and a program of study and action which had equipped them to go out to be the Church in their own particular arena of life.

It is easy for a village church to underestimate itself. Too much of the budget is tied up in maintenance; the program is limited because of both the building and the number of people. There are always church squabbles and crises. Perhaps this Anniversary is the time to forget the failures and the deficiencies and to remember the fact that for 125 years this congregation has been pushing out the walls that separate the sanctuary from the world. People have been empowered by the Holy Spirit to take their faith out into their community where they are still ministering unselfconsciously and powerfully. Let's stop to see this and to celebrate it.

**Grace United Church, Sydenham  
1861-1986**



*The Methodist Church, Sydenham, from a post card dated 1910*

Grace United Church, Sydenham, is the result of the combination of two streams of religious fervour in the nineteenth century, each of which was strong and virile, meeting at the time of the formation of the Methodist Church of Canada (1884) and later merging into the United Church of Canada (1925). These two streams were the Methodist Episcopal Church which built the stone building now used, and the Primitive Methodist Church, which built the frame building now known as the Royal Canadian Legion Hall. Both buildings were built in the same years, 1860-61.

## METHODIST EPISCOPAL 1827

The Methodist Episcopal denomination began a ministry here about 1800. As early as 1827 a circuit had been separated from the Bay of Quinte district, to serve Kingston, Cataraqui, Loughborough and Ernestown. It is assumed that William Loosee, the first itinerant Methodist circuit rider preached here. He was sent into Canada by Francis Asbury, the first American Bishop of the Methodist Church in America.

In the history of the Hay Bay Church, we read "The first settlers were not Methodists. Methodism thrived chiefly in this situation because the itinerant Methodist preachers wanted passionately to proclaim God's good news and renounced the comforts of a settled life to do so. They identified themselves with the settlers and were sufficiently like them, humble and untutored, to be able to deliver their message in a manner that was powerfully convincing, and in a spirit that made them respected and loved."

Characteristic of the pioneer Methodist institution was the circuit rider. Any young man who showed aptness for public speaking and a willingness to endure the hardship of travelling in the saddle for weeks over wild country might become a circuit rider. Circuit riders were a religious and a moral force along the frontier, and one of the formative factors in North American civilization.

The American Branch of Methodism supplied the first wave of preachers to Upper Canada, and the American Academies trained those who were formally trained at all.

It is not known where the first services of the Methodist Church were held in Loughborough. A local legend is that the first church building in Loughborough was a frame chapel, built about 1827 (Lot 5, Conc. 5). Known by times as the White Chapel or the Yellow Church on the Hill, this building was used by all denominations, Methodists, Anglicans and Mormons. Later this building was moved across the road, and became part of the farm home of the William Caldwells and succeeding families who have lived there.

## 1846

In 1846 a church was erected two miles south of Sydenham. In the minutes of the Quarterly Meeting of the Waterloo Circuit of the Methodist Church of Canada, which was held in the barn of Thomas Guess, July 11, 1846, the following excerpt appears, "Resolve that David Ash, David Irving, Francis Guess, and Edward Guess be trustees, and that they be the building committee of the same."

The Building Committee must have acted efficiently and speedily because four months later, Nov. 14, 1846, the Quarterly Meeting was held in the "Loughborough Chapel". (This building was on Lot 4, Con. 2 about two miles south of the village of Sydenham, later it was moved across the road where it was used as an implement shed until destroyed by fire in 1956.)

## 1851

Five years later the energetic congregation went still further, since the minutes of a meeting read, "resolved that we take into consideration the building of a chapel in the village of Sydenham, the committee to consist of James Wood, William Wood, F. Nicholas, Adam Davy, Edward Upham, William Jackson, and A. Phillips.

Eight months later there was this entry "Resolved that the committee . . . for building a chapel in Sydenham, are requested to prosecute their work as fast as possible." A year later, a committee member reported "the timber mostly got out, and will soon be on the ground."

August 13th of that year, "The following persons elected trustees for the Sydenham

Chapel: Peter Knapp, Daniel Wartman, Edward Guess, J. McMillan, Joseph Nichols and Lorenzo Switzer."

## 1854

On April 8th, 1854, another note is struck, "ordered that Bro. W. Caverley be appointed to solicit subscriptions to the amount of forty pounds to pay for a parsonage lot in Sydenham, and report to the next Quarterly Meeting Conference." "Ordered that the trustees for the Sydenham Chapel be trustees for the parsonage lot."

However all was not running smoothly, apparently, for two months later June 3rd, it is recorded, "Ordered that the Building Committee for the Sydenham Chapel be struck out, and a new one appointed." "Ordered that Joseph Nichols, Edward Upham, and James Wood be that Committee." "Resolved that the Building Committee for the Sydenham Chapel be recommended to borrow the money (£40) to secure the lot for a parsonage in connection with the lot designed for the Chapel." "Resolved that Wm. Caverley and P. Freeman act as a committee to collect the money to pay for the parsonage lot in Sydenham.

On November 24th of that year William Wartman was added to the list of trustees, and on November 25, 1855, it was "ordered that E. Pixley be appointed to raise money for the parsonage lot in Sydenham."

## 1856

From the minutes of May 10, 1856 — almost five years after the first committee was appointed and two years after it was replaced by the second . . . it reads "ordered that A. Davey, E. Pixley, J. McMillan, constitute a committee to look after a site for a chapel in the village of Sydenham."

At the next meeting, August 2nd, 1856, it was "Resolved that the money subscribed for the Sydenham Chapel be returned to the subscribers," and then, at a meeting after that, October 25th, it was "ordered that the White Chapel in Loughborough be enlarged, Building Committee, G. Buck, F. Guess, A. Phillips."

The inactivity and frustration is evident again in February 28th, 1857, "ordered that we build a parsonage, and that a committee be appointed to secure a site and build, George Dies, J. McMillan, A. Davy, L.D. Switzer and E. Pixley."

On record of October 25th, 1856, that it was ordered "that the parsonage cow be sold to George Dies for £4, to be paid next fall." Ordered that a committee be appointed to obtain the money that was deposited in Bro. Knapp's hands and pay over to those who subscribed the same, if they require it, and pay the balance to Bro. William Gardner, to discharge the debt of the Mill Creek Chapel . . . Committee, William Caverley, Rev. W.H. Graham and Asa Phillips. (This is the only mention in any of the records of a Mill Creek Chapel.)

## 1857

Evidently a parsonage had been purchased, and was destroyed in some way, for in the year 1857 a committee is appointed to sell the lot, "where the last parsonage stood." At the July meeting it was "Resolved J. McMillan, P. Knapp, and the preacher in charge, constitute a committee to wait upon W. Boyce and examine his house with respect to purchase and to the cost, and report." Evidently they had their report ready before the meeting was over, because after the transaction of other circuit business, it was "Resolved that we purchase a house from W. Boyce for a parsonage."

1859

There is very little reference in the circuit records, 1857-60, to the building in Sydenham, though the difficulties and frustrations seemed to continue, for instance June 4th, 1859 — "Resolved that this conference considers that every part of the circuit be equally interested, and obligated to raise the debt due on the parsonage residence."

It seems after these difficult times interest in the work revived. After the revealing entries in 1854 no mention of the building program in Sydenham appears until October 6, 1860 when it is recorded that "It was moved that E. Pixley and J. McMillan be added to the committee for the purpose of building a chapel in Sydenham. The committee now stands thus — D. McMillan, William Ruttan, Joel B. Guess, E. Pixley, J. McMillan."

In April, 1861, "The Building Committee for the Sydenham Chapel report progress, and Trustees are changed to Peter Knapp, Ed Pixley, J. McMillan, David McMillan, and Adam Davy."

1861

The Christian Advocate reported in November 27, 1861: **Dedication:** "The new church building in the village of Sydenham, Waterloo Circuit, will be dedicated on Sabbath, the twenty second of December, sermon at 11 a.m. by Bishop Richardson, Doctor of Divinity, and at 3:00 p.m. by Bishop Smith and at 7:00 p.m.

Collections will be taken at the close of each service to aid the building fund. A tea meeting will be held on Monday, the twenty third for the same purpose. Several speakers including the Bishops, may be expected. We hope to see that large church well filled at the opening service." This report was signed by J. Gardiner, J.A. Rogers and J.Q. Adams.

Then a further report from J.A. Rogers on Jan. 15, 1862, tells some of the details of building the church:

"We have long felt the want in this circuit of a church of sufficient size to accommodate our people . . . Initiatory steps were taken, a subscription circulated, and in March, contracts were entered into for the erection of a larger church on the parsonage lot, of stone 40' x 60' and a 20 foot wall over the base. The building was finished in good style in time for the Dedication. On the occasion we were favoured with the services of our beloved Bishops, and Brother Gardiner, who acquitted themselves in their usual successful manner."

"On Monday and Tuesday evenings our tea meetings were each successful. The church was crowded to excess, and on Monday evening numbers were obliged to leave, not being able to obtain standing room."

"Thus we have erected and opened one of the most spacious and best furnished churches in the county outside the city. And I trust it will soon be paid for, notwithstanding the opposition brought to bear against us; and it will be filled with devout worshippers. You will see it when the next conference is held in it." Signed J.A. Rogers.

The Stone Church was built by large numbers of people working together. There are many in this area whose grandfathers laboured on it. Harry and Samuel Saul, great uncles of Helen Sigsworth, a present member of the congregation, were the stone masons for the church.

In 1915 the congregation named their church Grace Methodist Church, and in 1925, at the time of Church Union it became Grace United Church. In the same year the bell from the Free Methodist Church in Harrowsmith, formerly the Presbyterian Church, was purchased for \$50.00 and installed in the belfry.

## THE PRIMITIVE METHODIST CHURCH

The Primitive Methodist Church came from the mainstream of British Methodism. Their work centered in the colliery districts of England where there was much ignorance and debasement. There began a religious revival, with open air preaching, accompanied by prayer and singing. The camp meeting idea was introduced from America but became incompatible with conservative Methodism in England. The leaders, having previously been expelled from the main body of Methodism, formed the Primitive Methodist Church. This was a time of rapid expansion. In Canada, in 1884, at the time of the union of the four streams of Methodism, there were 8,000 Primitive Methodist members.

There are few records of the Primitive Methodist Church in Sydenham, but from the Library at Victoria College, Toronto, the records of the Registry office, and the memories of local people, at least part of the story can be pieced together.

1851

In 1851 an application from several families in the Kingston area was sent to the English conference and as a result, the Rev. James Edgar was sent from the Toronto area to establish a mission at Kingston the following year. This became the Portland Mission and included Sydenham and the surrounding area. In 1853 he was given a helper, the Rev. R. Cade, and in one year they were able to report, "This mission has been very prosperous . . . having an accession of 90 members." The prospects were so encouraging that the conference stationed two additional preachers to open the Portland Mission in connection with Kingston.

## CAMP MEETING IN CANADA WEST PRIMITIVE METHODIST MAGAZINE 1857

"At our Canadian Conference in April 1857 a camp meeting was appointed to be held in that part of our work which included Kingston, Portland and Napanee Missions."

"This commenced July 3, 1857 at 2:00 in the afternoon in the village of Sydenham, where our old friend Brother Lacey is now Superintendent." This first person account by Thomas Crompton of that occasion gives much of the colour and religious experience of the time. It continues:

"After journeying more than two hundred miles, we, in company with Brothers Barass and Edgar, arrived at the place of our destination. Appearances to us who had not been at such a meeting before were unique to say the least, and not very impressive. When we arrived we beheld pitched tents, and other conveniences provided. Mother nature presented herself in her native form of wild rugged and yet beautiful grandeur, untouched by human artificiality . . . We must say a solemn awe filled our hearts and rested upon our spirits as we were led to entertain strong hope that by the blessing of God, all the trouble of such an arrangement would not be in vain.

Imagine yourself, entering by cart road into a thick bush of tall beech, maple, pine and other trees; and after proceeding into the forest you come to a considerable area, mainly cleared of brush wood, except here and there some large trees left standing, the bush tops of which joining the cut spread tops of other trees on the sides formed a leafy temple. The centre of this area is fitted up with tiers of seats made of boards placed upon logs. At one end and on the sides temporary tents are erected for the assembling people. At the other end stands the minister's tent, raised several feet from the ground to which is attached a platform. In addition from this at a proper distance from each other are several smaller platforms, elevated

eight or nine feet, constructed of tree boughs, covered with a thick layer of earth, upon which fires are to be kindled of dry pine wood, which will illuminate the encampment night by night after the sun goes down. . . . God was near in the power of His Spirit, and the opening meeting was considered a prelude of a good future. . . .

Between eight and ten a.m. on Saturday July 4, the second day of the encampment, the horn blew and our aged Brother Lacey to whom is entrusted the Generalship of the campaign, and whose voice is still good and clear, sent forth a stentorian call, 'From your tents Israel!'. A prayer meeting was held, and by the way, we mention a similar exercise began the services each day. . . .

Whether morning noon or night during the day Brothers Barrass, Edgar and Nattress along with Brother Gledhill preached. Several prayer meetings were held and God began to work. Short seasons were devoted to the relating of experience, especially by those who had recently obtained either the blessing of pardon or entire purity. Believers came forward to seek the blessings of clean hearts, and Penitents approached the anxious seat seeking pardon. . . .

Heavenly influence was mighty. Congregation, prayer, and praise lasted in the tents till about midnight. A blessed influence pervaded the meetings; but there was a true son of Belial, who came with whip in hand, and hearing his wife speaking in one of the tents, where experiences were being related, was filled with rage. Rushing through the crowd, he seized his wife and drove her away from the camp. Who could do such an act of violence to the conscience and feelings of an unoffending female being his own wife? We trust that the fervent prayers will be answered in that man's salvation. . . .

On the morning of the seventh day, the last day of the encampment, there was a love feast, after which the company dispersed, many in all probability to never meet again. . . . The Sacrament was administered by Brother Lacey. . . . Brother Barrass gave a farewell address. The procession they formed two abreast and went around the area singing, "Holy, Holy, Holy" and "Joyful, Joyful," after which the people shook hands with the ministers and then with each other. With such feelings the people bade adieu, leaving a warm place in each other's hearts."

T. Crompton

#### 1860

By 1860 a handsome and commodious frame chapel had been erected on Amelia Street in the village of Sydenham. It was well and strongly built, of excellent material as the 1954-5 alterations were to show. There must have been much stir and activity in the village with two church buildings being erected around the same time.

The lot on which the church was built was bought from Lewis Purdy for £35, Dec. 5, 1859. The trustees in whose name it was registered were Bailey Simpkins, Yeoman, Wm. Caldwell, Yeoman, James Wood, Esquire, Robert Creighton, Merchant, Wm. Cook, Minister, and Wesley Purdy, Yeoman. The deed was sworn out before Jonathan Mills, Minister and Aaron Lake, Yeoman. A mortgage of £500 was placed on the building June 2nd, 1862.

The Annual Conference of 1854, the first to be held in Canada, elected Rev. John Lacey its President. This is the Rev. John Lacey who served the Portland Mission in 1857-8, and who retired in Sydenham, being given the plot of ground on which the Acme Farmer's Dairy once stood. He lived there until his death in 1881. His son Walter P. Lacey became a merchant in the village, and was Sunday School Superintendent for many years. The first Mica mine in the area was known as the Lacey mine.

#### REPORTED IN THE CHRISTIAN JOURNAL JAN. 12, 1861

"A tea-meeting was held in the Primitive Methodist Church, Sydenham, on Tuesday last at which upwards of 300 were present. The meeting opened with praise and prayer when R. Rudstone, Esquire, of Kingston was unanimously called to the chair. Tea, coffee, cakes, etc., which were all the very best and in abundance were served up. The speeches were short and to the point, vocal music agreeably filling up the intervals. The "Star of Bethlehem" was sung by Mr. & Mrs. Purdy in a style which would have done credit to a professional concert.

Only nine weeks ago this church was opened for divine services, Sir Henry Smith being chairman; and on that occasion the proceeds from the soiree amounted to \$420.00. . . ."

#### 1866

Ladies Aid Society of Primitive Methodist Church as reported in the Christian Journal:

"The above mentioned church being encumbered with debt, it was found expedient to use some means to remove the burden. For this purpose the Ladies Aid Society was organized, through the indefatigable labours of Sisters Cheetham and Purdy, and others. It has continued to prosper ever since."

#### 1873

The Rev. A. Haywood, reporting in the Christian Journal, writes "On Sabbath Day Dec. 21st (1873), we held our Sabbath School Anniversary in Sydenham. Two sermons were preached by the writer to large and attentive congregations. About 125 children took their seats behind the pulpit and conducted the singing part of the services. On Christmas eve we held a Sunday School Concert, which consisted of recitations, dialogues and singing by the children. . . . "On Christmas Day we held a public social at the same place. There was a large attendance. . . . Twenty-seven dollars and seventy-nine cents was realized to pay the interest on the church debt."

The Rev. Elwood Lawson, then a boy in the congregation writes in a letter dated Dec. 1952 — "The Sunday School anniversaries on Christmas nights, were memorable events. The church was profusely decorated with evergreens; an elevated platform was erected for the school; a high Christmas tree stood at one side of the platform — I can still smell the odor. It used to take two weeks (evenings) to decorate. Tableaux, choruses, songs — the whole countryside thronged the place, and when the day was over I felt that the end of the world had come. . . . The old fashioned tea-meeting was a sweeping event; people came to these functions from nine and ten miles, by horse and buggy."

#### THE METHODIST CHURCH OF CANADA: SYDENHAM CONGREGATION

#### 1884

These two congregations worshipped in their respective churches until 1884; during which time the Wesleyan Methodists formed a society, and in 1884 were worshipping in a house on Amelia Street, opposite the Primitive Methodist Church. Although there are few records of the Wesleyans the following has been found in the diary of the Rev. Ezra Healy, Wesleyan Methodist, 1838-39. "Tues. 13th travelled to F. Guess' — my horse very lame — 16 miles. In East Loughborough, a time of sickness, many dying in the land."

From the records of the Christian Guardian of Feb. 24, 1858, "On Wednesday evening our Missionary meeting was held in the village of Sydenham. The wardens of the Episcopalian Church very kindly opened their church to us for the holding of the meeting in it. The large



edifice was well filled, when the hour for service came, and the deputation arrived, the bell rung us in with all the respect usually conferred on a minister of that communion." (This was the Anglican church that stood on the hill near the cemetery.)

The chair was taken by Elijah Joiser, Esq., one of the church wardens, and addresses were delivered by the Revs. Youmans, German, Pattyson and Dr. Trowedel. Thrilling appeals were made by the brethren to the audience in behalf of the world, and especially in our own beloved Canada, and in the Hudson's Bay Territory. . . ."

Signed — Burns  
Wesleyan Minister

#### 1884

In September 1884, four branches of Methodism — the Primitive, Episcopal, Wesleyan and Bible Christian denominations — united to form the Methodist Church of Canada.

The congregations continued to worship as before until the end of June 1884, then a service of Union was held. The only record we have of this service of union comes from the memories of those who participated in it, namely Mr. Herbert McRory and the Rev. Elwood Lawson, who were boys in the Sunday School and participated in that service.

The Primitive Methodist Sunday School with their superintendent, Mr. Walter Lacey, at their head stood in two open rows in front of their church, and the other School with Superintendent, Mr. Waters, of the Methodist Episcopal Church, at their head, came through the open rows, then they all closed in and joined in song, proceeding into the Primitive Methodist church for Sunday School."

From the first meeting to officially deal with the problem of union, quote "Minutes of meeting held in the Stone Church, Sydenham 13th August 1884, the Rev. Leroy Hooker in the chair; Present G.C. Poyser, the Rev. John McVety, James Johnson, Orvis Purdy, Fred Lawson, John Amey, Elijah Spafford, Adam Davy, Geo. Alton, L.W. Purdy, John Ivey, Edward Pixley, Sidney Davey, Hy McMillan, John Kibby, Geo. Clement, Lewis Chown, Chas W. Day, W.P. Lacey. . . ."

#### 1885

On May 11th, 1885, a decision was made to hold Sunday Services in the Stone Church (Grace Church) and mid-week prayer meetings and Sunday School in the Primitive Church (Wesley Hall). This arrangement continued until 1953.

The Rev. Elwood Lawson has written on the life of the church at this time, "I can surely speak of the fervent religious atmosphere that rested upon the services of those years. Dr. S.D. Chown (later General Superintendent of the Methodist Church of Canada and the second Moderator of the United Church of Canada) was the minister for a year, four years after the union. In a great religious awakening over one hundred were connected to God, and added strength to the union of the churches."

Mr. Frank Anglin, who bought the mill and generator at the outlet of Lake Sydenham in 1920, sent word home that "The road is black with people on Sundays, on their way to and fro from church."

#### 1895

In 1895, two young men from the congregation went into the Ministry, A.J. Lidstone, and Elwood Lawson, sons of the Rev. Lidstone and the Rev. Fred Lawson respectively.

#### 1900

About the turn of the century a new parsonage was built on the site of the old one. (In 1985 the parsonage was sold and the money put into a Trust Fund to build a new manse at a future date.)

#### 1930 to 1970

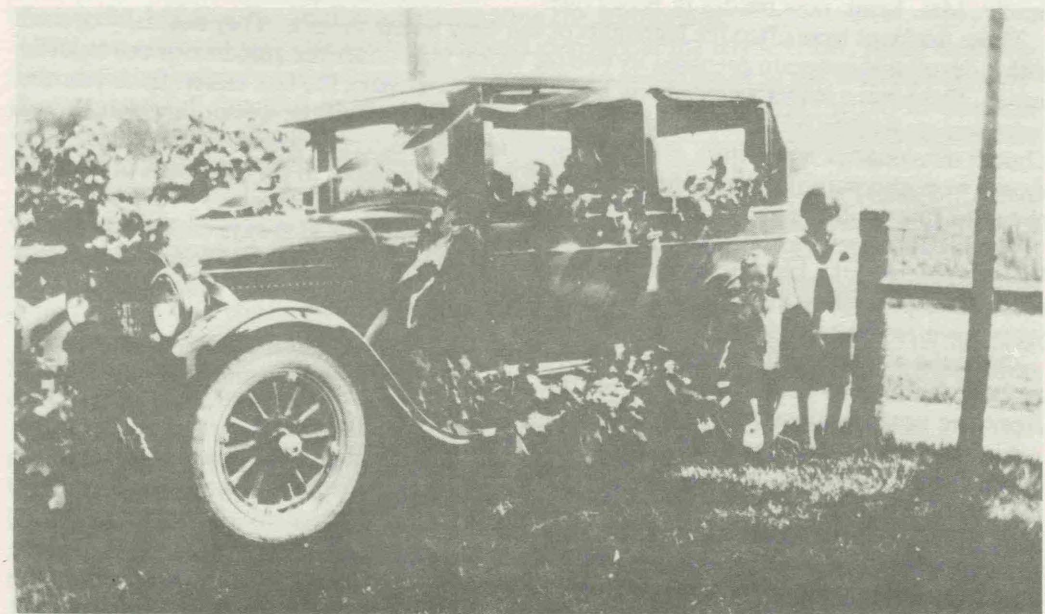
Through these forty years, bales and boxes of clean, mended clothing and quilts were sent to a central Depot for needy people in Canada and off shore.

The women met on a regular basis to prepare and pack these bundles, which were freighted free of charge to Toronto.

#### 1930

Evelyn (Rutledge) Cevet has said, "The school and church were the focal point of social life in the 1930's.

The United Church started a celebration (Water Carnival) usually in August. The Sydenham Band would lead a parade to The Point. Everyone decorated their cars and the best one would get a prize. Wonderful meals were served by the women as part of the celebration."



*John Rutledge's car decorated for the 1935 Water Carnival Parade*

#### 1938

Dr. Paton, the minister at the Annual Meeting, recalled the courageous attitude of our people in the face of the discouraging conditions at the Water Carnival as evidence of their unconquerable spirit. This was further emphasized in the fact that the ladies have cleared the debt on the Hall.

1940

Mrs. Pearl Jackson, President of the Women's Association, in making her report to the Annual Meeting commented:

"It is interesting to note that the Groups and other ladies of the Women's Association made nearly one quarter of the money raised to run the church, also donating \$50.00 towards a new roof on Wesley Hall and \$15.00 towards the funds of the Loughborough Branch of the Canadian Red Cross Society."

(The Women's Association membership was divided into five groups according to the area where they resided.)

### CANADIAN GIRLS IN TRAINING — OLIVE CRAWFORD

1940

This is a short resumé of the things I remember about Canadian Girls in Training (CGIT) under the guidance of Grace United Church in Sydenham.

Mrs. Glee Brink was the leader of this group of girls when my family moved to Sydenham village early in 1940. Her husband, Eric, was a popular and much respected principal of Sydenham High School at that time. She was the former Glee McRory, a member of a local family. Mrs. Brink now resides in Brockville.

Those meetings were often the highlights of our long winter months. They normally opened with a devotional program prepared by two (or more) girls under the guidance of our beloved leader. There was a leader's guide book and song sheets to make the task easier. Each year the focus was on a study of life of people, in the various countries of the world, in which United Church missionaries were active. Singing, poems and readings appropriate to the theme of the month were also part of the evening. Sometimes there were games to play, contests to try, new places to find on the world map or skits to present for other members.

The meetings were held in the homes of the various members and always ended with lunch. We gained a working knowledge of chairing a meeting and the procedure to follow as well as a sense of responsibility and shared the fellowship of our own age group which spanned the years from twelve to eighteen.

Often the winter meetings included sleigh riding, skating, tobogganing. Sometimes we spent an hour learning to knit, crochet, sew a fine seam or even to make candy. March or early April, we usually enjoyed a trip to a local sugar bush.

I left the village to take up teaching but Mrs. Brink remained the leader of this group as long as she lived in the village. My own mother, Mrs. Ila Shillington, was a leader of the CGIT during the 1950's. I cannot name the other leaders who followed her but in more recent years Mrs. Myrtle Potter did work with these girls. Some of the people who were involved during those early years of which I've written were Ruth Walker, Harriet Sills, Theda Benn, Doreen Lee, Evelyn Alton, Ruth Trousdale, Flora Pixley, Wanda Caldwell, Joan Maybee, Florence Clarke, Doris Revelle, Elizabeth Dietrich, Leah Hartman, Marg Trousdale. I'm sure there were others whose names I've omitted.

### THE RENOVATION OF 1952-53

1952-53

For a number of years the feeling had been growing that the activities of the church should be in one building and under one roof, but the feeling had never been unanimous, nor strong enough to crystallize into action. However, in 1952-53 it did become an accomplished fact. Its

beginning was insignificant. Three men, Arthur Morley, Frank Schaaf, Bryan Wood and the Minister were down in the furnace excavation under Grace Church on Tuesday, Feb. 5th, 1952, and the Minister said, "When are you men going to come here with your wheelbarrows and shovels and explore under there, and see if it can be excavated?"

"Just whenever you say!"

So the minister announced on the following Sunday, that some had been considering exploring under this church to see if excavation was possible. Those interested were asked to bring their shovels and wheelbarrows on Tuesday evening to do some exploring. Twelve men came and they agreed to come the next night and again on Friday. In two weeks they had dug a trench almost the full length of the church, and found no rock so on Feb. 17th the congregation was asked to remain after church for a matter of business, and at that time gave their consent to proceed to excavate a basement.

The following week the furnace fell apart on Saturday night so of necessity all services were transferred to Wesley Hall.

At a congregational meeting, promptly held, it was agreed to put in a basement, build a kitchen, install oil heating, and renovate and redecorate the church. A Building Committee was appointed, James Blakslee (convener), Joseph Barrett, Bryan Wood and Arthur Morley.

The work of excavating took until the middle of April; over 70 men donated 591 evenings and 37 work days. Following the excavation came the laying of the basement floor, erection of inner walls, building the kitchen and decorating the auditorium.

The committee of stewards made no canvass throughout the whole effort. Many contributions came in, but not enough to enable the work to go ahead freely so the Women's Association assumed full financial responsibility for the kitchen. The treasurer, Mr. Otto Gossage, showed outstanding administrative ability in managing the finances, in view of the lack of that financial appeal, for which the people were waiting expectantly.

Mr. Joseph Barrett was head carpenter in building the kitchen. Mr. Ole Jonassen, a new Canadian from Denmark, was the cabinet-maker and an artist who decorated the wall of the church. Many worked faithfully and well, in the whole 18-month period, but special praise must go to the convener who was tireless, foresighted, and efficient in carrying the whole program through to a conclusion that was truly worthy of the church.

The whole effort ended with a mortgage of \$5,000, then Wesley Hall was sold to the local branch of the Canadian Order of Foresters for \$2,500. Wesley Hall is now the Royal Canadian Legion Hall, Branch No. 496.

The re-opening services were held on May 2nd, 1953, with the Rev. R.H. Wylie, a former pastor, as guest for the day. Associated with him in the service was the minister of the church, the Rev. E. Snelgrove, the rector of St. Paul's Anglican church, the Rev. A.C. McCullum, and the minister of the Holiness Movement church, the Rev. Manley Pritchard.

1952

In 1952, The Women's Association assumed full financial responsibility for the kitchen. Mrs. C.H. Maybee was President of the W.A. in those years and when asked how they did it, she replied: "by catering for suppers, suppers and more suppers." This was done in Wesley Hall before the days of modern stacking tables, when the heavy plank tables had to be taken out of storage under the platform, for each event.

Quilting bees were also a source of revenue.

**THE CHI RHO GROUP — MARGARET TROUSDALE**  
1950

In the early 1950's the congregation decided to renovate the church. This included excavating the church basement and adding a new kitchen and bathroom. The men of the congregation did a great deal of the work, especially digging out underneath the church proper. The ladies took food to them. They called themselves the "Willing Workers". From this group the Chi Rho Group was formed in 1953.

The Chi Rho group had a large membership of young women from the congregation. They continually had projects. In 1954 they compiled and printed a cookbook with no advertising. The very popular cookbook was made by the members themselves.

For several years the ladies took the place of a caretaker. The members rotated the duties monthly on an organized basis.

One summer, each Saturday night they had a canteen set up in front of the Royal Bank in Sydenham selling refreshments and baked goods. The co-operation was excellent. The money from this project was used to buy new carpet for the chancel.

The group catered for many events including weddings, banquets, men's suppers and graduation dinners for Sydenham High School students. Dessert parties were also popular.

The proceeds from the various events were given to the Church in various forms including furniture and appliances for the parsonage. Dishes, stacking tables, coat racks, and coffee urns are a few of the items they purchased for the new hall in the basement.

The members were a very enthusiastic group of workers, thoroughly enjoying all the projects. Many of the members were ladies who had never helped at the church in the past. People would call the executive to find out what they could do to help.

The group continued until 1961.

**OLE JONASSEN**  
1952

Mr. Jonassen who planned, built and carved totally by hand the altar, pulpits, hymn boards and front panels of Grace United Church also did the two beautiful paintings, one above the altar, "Gethsemane", and one, "Flight into Egypt", on the rear wall.



The text on the altar he did in Gold Leaf — this in 1951-52. The wood he used was gleaned from discarded pine and church pews. For this favour the stewards awarded him an honorarium of \$500.00 above his wages.

Mr. Jonassen was born in Korsov, Denmark, Sept. 28, 1897, emigrating with his wife and four children to Canada March 13, 1949. He lived in Sydenham for a time, later moved to the Bath Road thence to Glenburnie, where Mrs. Jonassen and a daughter, Mrs. E. Howlett still reside.

He departed this life Oct. 24, 1978, and rests in the family plot in Memorial gardens.

**Christine Wood, 1984**

**1958**

In January of 1958, the highlight of the Annual Meeting was the burning of the mortgage for redecorating and building the Church Hall six years previously. This pleasant task was performed by Mr. Bryan Wood and Mr. C.H. Maybee, who had been very active in raising the funds.

**1961**

Sydenham was united with the Perth Road charge.

**1961**

The United Church Women was formed from a union of the Women's Missionary Society and the Women's Association. This caused local concern as roots were pulled up and replanted.

**1961**

The One Hundredth Anniversary of Grace United Church was celebrated on May 28, 1961, with two services, one at eleven a.m. and one at seven p.m.

Names of those taking part in the services:

The Right Reverend Hugh A. McLeod, M.A. B.D., D.D.,  
*Moderator of The General Council*

The Reverend D.M. Smith, B.A., B.D., D. Th.,  
*President of The Bay of Quinte Conference*

The Reverend H.J.W. McAvoy, B.A., B.D., S. T. M.,  
*Chairman of Kingston Presbytery*

The Reverend D.G. Kilpatrick, B.A., B.D.,  
*Minister of this Church*

Mrs. H. Pixley,  
*Organist*

Mr. C.H. Maybee • Mr. F. Fleming,  
*Choir Directors*

Miss M. Clow,  
*Organist and Leader of Junior Choir*

Mrs. Pat Arber,  
*Guest Soloist*

## WESLEY HALL

1972

In the Kingston Whig Standard Sept. 1972, when the former Wesley Hall was officially opened and dedicated by Branch 496, Royal Canadian Legion, Reg Whitty wrote, "During most of the time from 1884 to 1953 it was the only building here with an auditorium large enough to accommodate public banquets, social and entertainment activities — plays and amateur shows.

In the hey-day of political meetings when a hall could be filled to overflowing with followers of various parties, many political leaders spoke in Wesley Hall. These included Mitchell Hepburn and Harry Nixon, both later to become Ontario premiers. W. Earl Rowe, who climaxed his public service as Lt. Governor of Ontario and R.J. Manion who aspired to the prime ministership of Canada, as leader of the National Conservative party.

Canada's first woman member of Parliament, Agnes McPhail, also displayed her fiery oratory in the hall.

1975

To celebrate the Fiftieth Anniversary of the United Church of Canada, the U.C.W. of Grace Church held a fashion show, featuring fifty years of wedding fashions. This was highlighted by three dresses that were pre-1925, one being from 1850. Sixty-seven dresses were modelled. This was a large affair held in the Public School auditorium. It involved a cross-section of the community both in the modelling and in the graciousness of these precious dresses.

1978

In September, in time for David Logan's induction service, a major refurbishing of the church building had taken place. The walls were dry walled and painted, and the pews were repainted. The floor was carpeted, ceiling fans were installed, and the building insulated. Outside, the stone was pointed, the belfry repaired, the roof painted, and new steps put in place. A new furnace was also installed at that time.



David Logan prepares for Easter Sunday Sun Rise Morning Communion at "The Point"

1979

In the years 1978 and 1979 it is estimated two million people fled Vietnam and they were known as the Boat People. Fifty thousand (49,618 actual) arrived in Canada between January 1979 and July 1980. The church community of the Sydenham area responded to the need to support the Vietnamese refugees. The first meeting of concerned people was held in Grace United Church with representation from Grace United, St. Patrick's Roman Catholic, St. Paul's Anglican and the Sydenham Holiness Church. Bill Flynn of St. Patrick's was the chairman and representing Grace were Joan Fraser, Dave Borrowman, Ralph and Leona Marlow.

The objective of the meeting was to support a refugee family as a community; a Refugee Fund was started, application made to the Immigration Dept., and an apartment was found and prepared in Sydenham. November 8, 1979 — Binh Hoa Tran, his wife and two sons, four and six, his brother and his wife's mother, arrived in Sydenham. They lived here and were fully supported by the community until the following July, when they moved to Kingston. They now live in Toronto and are fully employed. There is a new baby in the family and they have been able to purchase a home there.

1982

Elizabeth Alexander, Christian Youth Worker, trained teacher, with talents for outdoor living and music, was hired by the I.V.C.F. (Inter Varsity Christian Fellowship) on behalf of the Central Frontenac Ministerial Association to which Sydenham belongs, to work in Sydenham High School on an experimental basis for a year. This was with the full support and funding of each congregation.

In September, Elizabeth began a pioneer type of ministry. She supported Christian students and staff, gave guidance to the I.S.C.F. group in the school, conducted group discussions and Bible studies. She counselled on an informal basis and just generally hung around with the kids. The results were startling. Many kids changed. The administration became enthusiastic about the counselling Elizabeth did because she was not a part of the system.

This project has provided an example which is being picked up and copied in other Ontario High Schools.

At the end of the school term in June 1986 Elizabeth had been at the Sydenham High School for four years.

## YOUTH GROUP PROJECT

1981

During the summer of 1981, members of Grace United Church's Youth Group worked in a day camp in the village of Sydenham for nine weeks from July 1 to August 31. They were, Peggy Pritchard, (leader) Dan Ambury, Cheryl Logan, Peggy Pawlick, Roly Young, Angelia Revelle and Michael Austen. Children from the Township participated in the programme of arts, crafts, and games emphasizing co-operation. The project was funded by a grant from the Employment Development Branch of the Canada Employment Centre.

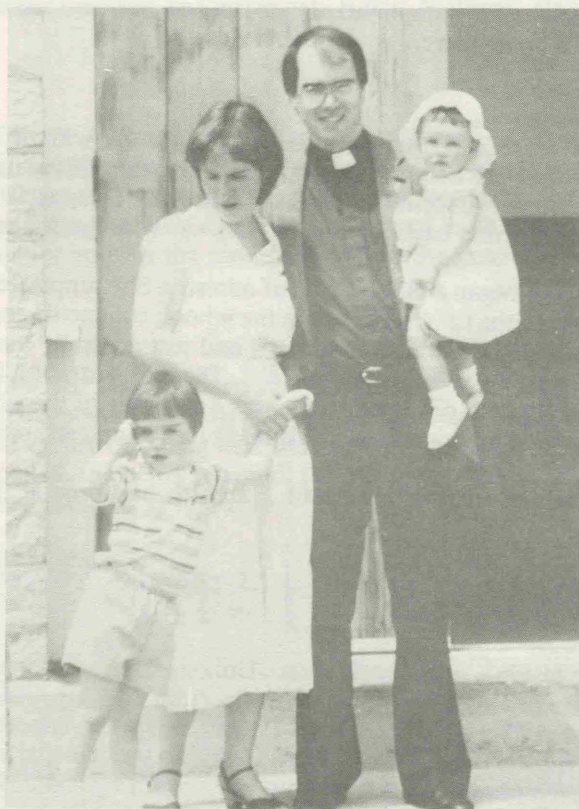
1982

James Potter, from this congregation was ordained, having graduated in Theology from Queen's University, 1977. He writes as follows:

My earliest memories of Grace United Church, Sydenham, were of the Sunday School. I was in grade nine at the time and spent a year or two in Sunday School before moving on to

worship in the regular church service. Every now and again I would take up the collection in church. I joined the church when the Rev. Darke was the minister and continued worshipping there when Mr. Gerald Danford came as a student minister. Mr. Ernie Wright followed Mr. Danford as another student minister, and I feel that my faith was nurtured under all of these gentlemen.

It was Ernie Wright who suggested I take theology after my B.A. Since I was not interested in becoming an ordained minister at the time, he said to take it for interest's sake. I did that, graduating from theology in 1977. It was two to three years following that, that I thought God might be leading me to the ordained ministry. Mr. David Logan was the minister at Grace then and during that time I met with the session to get approval to become an intended candidate for the ordained ministry from Grace. The session received me warmly and I much appreciated their support.



*Louise and Jim Potter with Geoffrey and Jennifer*

The next step was to go to St. Ann's Pastoral Charge in Cape Breton, Nova Scotia, as a trained lay supply. This was a great learning experience for me. I will always remember the financial support given to me by Grace members, the minister, Mrs. Olga McKellar herself, and Kingston Presbytery, during a course that I took in Halifax at that time. The support

came at a very opportune time and my wife Louise and I knew the concern of the church in a concrete way.

In 1982 I was ordained and settled in St. Ann's to continue our ministry there. In 1984 we moved with our two children, Geoffrey and Jennifer, to Rodney-West Lorne in Southwestern Ontario and we like it very much. Since then we have had another child, Elizabeth. I have certainly been touched by the kindness of those in Grace United Church. I remember the parallel new testament given to me at graduation, the communion set given me at my ordination and countless gifts and wishes given to me at both those times. I have also appreciated the kind attention given to me at both Grace and Perth Road when I have had the occasion to preach there. I look back with thanksgiving and fondness to Grace United Church and the support they have given me.

**Jim Potter**

#### **A MESSAGE FROM ANGELIA (REVELLE) HANSEN 1985**

In June of 1985 I had the opportunity to represent Kingston Presbytery as a youth delegate to the 61st Annual Meeting of the Bay of Quinte conference. I learned a lot about our church and I would like to pass on some aspects of Conference to those of you who have never attended and to those who have, but especially to those of you who are youth and may, some day, be the representative to Conference. At first, when they asked me to go, I was scared, but I knew I wasn't going to be the only one there who was scared. Once the initial fear was gone, I really looked forward to the experience.

The first thing I had to do was get myself acquainted with the issues to be discussed at the meetings. That was the easy part, they supplied everyone with a book of the issues. The hard part came when I had to decide how I felt about each issue. Then I remembered I was simply representing the youth of Kingston Presbytery. The decision could not, then, be my own. I was responsible to the youth. I needed to look at each issue from the viewpoint of others. After all of my careful thought and prayer, sticking with the decision was very important. Since I was the youth representative, I wanted to focus on the youth presentations. The opening service of Worship, the first session, introduced the court to the life youth can offer. The worship service held in Trinity United Church in Peterborough was entertained with a display of gymnastics in the aisles of the church by an enthusiastic group of students. The enthusiasm lasted the whole weekend.

Periodically throughout the weekend we met in sessional groups. The group I was in discussed the youth and their role in the church, I as usual, was not silent. The majority of the people in our group were aged between 35 and 60. They felt that youth should be taught before they went to conference, on the regulations and accepted practices of the members of the court at conference. Some of the other issues we discussed were Apartheid and Nuclear Waste.

Ordination Service is always a fantastic time. I have attended the past four Ordinations and have thoroughly enjoyed all of them. It's so wonderful to see people willing to work years for something and then achieve it. All of the Ordinands must just fly home.

When you think about going into a stranger's home, trying to keep your head straight and remember all of the manners and courtesies your parents have drilled into you as a youngster, it's wonderful to have been with such a wonderful family as I was. Jim and Shirley Brown and their daughter Tanya, opened their family and hearts to me. I felt like I was just one of their children coming home for a visit.

When I returned from Conference, I had to give a report to the executive of Kingston Presbytery. I was really scared — these were some of the important people in our region. I put myself at ease when I walked into a room with at least 10 people and I recognized 8. I didn't need to fear, I had a friend in my corner.

There is one thing I would like to stress to those of you willing to go to conference. There are people there who have only been experiencing the glory of faith for a very short time. They may not even be as aware of things as you are. It's not the years of your faith that are important, it's more on how you have used your faith and experience in your years. Everyone should go to conference, even just to spectate, it's something you will never forget. The experience of attending Conference as a voting delegate is one which I feel everyone should grab if they have the opportunity. There were a few times when it was very difficult to see the age differences at conference. I was moved by the oneness, I felt very close to complete strangers and really wondered if our world is as cruel as most people think, as people pulled together over the news of the destruction of the tornadoes in Barrie.

**Angelia (Revelle) Hansen**  
*Kingston Presbytery — Youth Representative*  
*61st Annual Conference, Peterborough, Ontario*

#### 1986

In 1984 during the Bazaar Workshop it was decided to make a quilt to be used as a wall hanging in the Church. This was to further fellowship begun in the Workshop. Three hundred dollars were set aside for this. It was designed and assembled in time to start quilting in February 1986, with the aim of having the wall hanging finished for the 125 Anniversary celebration.

#### 1986

Over the past 125 years there have been many organizations and groups in the Church such as: Women's Association, Women's Missionary Society, Men's Association, Canadian Girls in Training (CGIT), Young People's Unions, Trail Rangers, Chi Rho, Vacation School, Explorers, Hi-C, United Church Women, Bible study group, Mission Band. These organizations served the people and the church well, but times change and the congregation changes. Much of the responsibility formerly taken by the women's groups is now carried by the Board of Stewards and the whole church.

Bible Studies on a regular basis, one evening and one morning a week have become a vital part of our church life. Roy Warren comments, "What is Bible Study? It is an investigation to acquire knowledge of the Scriptures, but the words are often complicated. We find in the Good News Bible these words more understandable. He quotes from the foreword of this Bible.

'The Bible in Today's English Version is a new translation which seeks to state clearly and accurately, the meaning of the original text in words and forms that are widely accepted by people who use English as a means of communication. This translation does not follow the traditional vocabulary and style found in the historic English Bible versions. Rather it attempts in this century to set forth the Biblical content and message in standard everyday, natural, form of English.

The aim of this Bible is to give today's readers maximum understanding of the content of the original texts.'

I find Bible Study relaxing, the more people at Bible Study the more input into the discussion. You come away from the study with a rich feeling, and having some understanding of the Word of God."

#### MARCH 28 COMMENTS ON GOOD FRIDAY SERVICE 1986

Men, women and children of the three congregations in Sydenham carried a large roughly finished wooden cross through the village, stopping frequently to pray. Each stop, ten in all, represented a station of the cross, where a reader told the story of the Crucifixion. The cross, the central symbol of the Christian faith is historically an instrument of punishment and painful death. For Christians the cross is a sign of life and hope. This is the paradox of faith that in death there is life, and in suffering, hope.



*Carrying the Cross through Sydenham*

With the cross, the crowd moved up the hill to Grace Church where a worship service began. Part of that service was a chancel drama, "Eyes Upon the Cross", which told in a moving way the effect of the Crucifixion on Barrabas, The High Priest, a mother, Pilate and his wife, Judas, a young boy and a Centurion.

The clergy of each Church, The Rev. Robert Wright of St. Paul's Anglican Church, The Rev. John Heyer of the Holiness Church and Mrs. McKellar participated. Afterwards we all had lunch together.

**MARCH 30 EASTER SUNDAY  
1986**

On Sunday morning, 7:00 a.m., Grace United Church held its annual sunrise service at the point in Sydenham. This was followed by a breakfast in the Church basement.

At 11:00 a.m. the Church held its Easter service in the Church, at which the new piano and sound system was dedicated to the Lord.

**THE SUNDAY SCHOOL THROUGH THE YEARS  
1865**

Grace United Church has always had a Sunday School associated with it. Although the Sunday School changed in its locations, styles, times of meeting, and leadership throughout the years many children have learned about God's love for them through this organization.

As early as 1865 (two years after the formation of the Methodist Church of Canada) we hear news of the Sunday School in *The Christian Journal*.

\* \* \* \*

**SYDENHAM SABBATH SCHOOL,  
MARCH 1865**

On Sunday, the 5th inst., two sermons were preached on behalf of the above school, and on Monday the 6th, the delightful children assembled for the first time in public to sing and recite their beautiful pieces, which they accomplished to the satisfaction of a happy and delighted audience. Admission was by ticket, at 12-1/2 cents and the place was crowded. Mrs. Cheetham, Superintendent, had been diligently preparing the children for several weeks in reciting, etc., and Miss Cheetham in singing, and the effort on the occasion reflected great credit on all parties. Miss Purdy and Miss Cheetham presided at the melodeon. The school has risen from a very low state to 85 scholars, expect many of the scholars to be converted at our protracted meeting now going on in Sydenham."



*Flower Sunday, June 20, 1943*

"Every spring we'd have a Flower Sunday, when the Sunday School would combine with the Church. We would always go to a big fuss, with flowers and a big choir."

**Velma (Lindsay) Buck**

Miss Edith Truscott, a long-time worker in Grace United Church shared some of her early Sunday School memories with Joan Maybee for the 300th Anniversary of Sunday School in 1980. When Miss Truscott was a Sunday School student the meetings were held in what was then called Wesley Hall, (now the Legion Hall), at 2:30 in the afternoon. Joan reported, "Sunday school was for everyone! It was a busy time at home after church, to have dinner, clean up and get to Sunday School by 2:30 p.m. She (Miss Truscott) remembers that food for Sunday was always prepared the day before." Miss Truscott became a Sunday School teacher herself. "She remembers that when it was time for her students to move into another class they begged her to move with them, which she did several times." Joan Maybee reports Miss Truscott's memories of the annual Christmas concert. "The Sunday School concert was the big event of the year. Everyone looked forward to it. It was held on Christmas night. Every teacher and his or her class was responsible for a number on the programme. It wasn't a religious programme. Miss Truscott remembers drills, short plays and musical numbers. The whole neighbourhood came. The Hall was packed."

After 1953 the church had a basement and this space was used to hold the Sunday School classes. The classes were held before or after Church depending on whether the service was at 9:30 a.m. or 11:00 a.m.

The Sunday School went into a decline in numbers (8 pupils) and enthusiasm. The minister (The Rev. D. Kilpatrick) enlisted the help of Don Marchen, whose enthusiasm for Church athletic leagues built up the numbers of students attending. During the 1960's Freda Blakslee and Don Marchen worked together encouraging the students. The numbers increased to 110 pupils, with 9 teachers in 1959 to 160 pupils with 16 teachers in 1961. Also at this time young mothers shared in the care of the Church family babies, taking turns holding nurseries in their homes. By 1974 the Sunday school consisted of two groups. The before Church classes were attended by 36 children, the Church-time classes were attended by 25 children. During the 1980's the average attendance has hovered around 60 students and teachers. Classes are held during Church time.



*Fun for all ages at a Sunday School picnic*

From the minutes of the annual meeting we learn of the Sunday School's mission service. In 1962 Mrs. Doug Maybee reported plans were under way for the three Sunday Schools in the village to adopt a refugee at a cost of \$15.00 per month. In 1963 it was reported that the highlight of the Sunday School work was raising \$160.00 for the support of a Korean child, Jin Woo, through Foster Parents Plan of Canada. Of the \$160.00, \$145.00 was raised by the individual contributions of the children. In 1964 Mrs. Don Marchen reported that our Sunday School had adopted a boy entirely on its own. Jin Woo was self-supporting by 1973 and a new foster child was taken on, Wilbur Candello of Colombia. When Wilbur became self-supporting in 1985 a new mission project was begun. For \$180.00 per year the Sunday School is sponsoring a family in a mission village in the Dominican Republic through Pueblito Canada.

In recent years the Sunday School has participated in local mission through the collection and distribution of Christmas presents for needy families. The packages would be brought to Church on the Sunday of the special White Gift Service. The Sunday School takes charge of this service and the students participate in the telling of the Christmas story. During the service the presents are collected for later distribution to the local family.

For a century and a quarter many dedicated men and women have taught God's love to the Sunday School students through their lessons and their examples. Leah Hartman was one such teacher. She remembers her classes of 8-10 year-old boys as a time of learning through fun (1968-1973). Things these boys liked to do became lessons. Games, Bible contests, Scripture verses in balloons, special projects and special events were used. A trip to the Baseball Hall of Fame at Cooperstown and a Thousand Island boat cruise were highlights for the class. What fun for the boys to watch the sunrise at the lake and cook breakfast outside! What dedication on the part of the teacher!

Joan Maybee's prayer on the 300th Anniversary of Sunday School in 1980 speaks for the many faithful Leaders of Grace United Church's Sunday School:

"My earnest prayer for you girls and boys of the Sunday School and for all of us, is that from week to week we will learn more and more of God's great love for us — study His Word and learn of Jesus, who lived on this earth and died for us, and come to know Him as our personal friend."



1982 Vacation Bible School

## MUSIC MINISTRY

Doug Maybee — *Choir Director*

Barbara Sigsworth — *Church Organist*

### 1922-1986

In a small community it is usually difficult to find someone willing to play the church organ. But we at Grace United have been fortunate over the years to have some talented ladies serve as organists.

Since 1922 until the present day the organists have been:

Mrs. Damon Lake  
Miss Floy Guess  
Miss Lilly Guess  
Mrs. Ross McRory  
Mrs. James McCallum  
Mrs. Harry Pixley  
Mrs. S. Storms  
Mrs. Gordon Kerr  
Mrs. Fred Buck  
Mrs. Ken Sigsworth

During most of the years between 1922 and 1972, Carleton Maybee was choir leader and was assisted by Fred Fleming in the 60's.

In the early years choir practice was held in the homes of choir members, especially in the winter months when the church was not heated through the week.

From 1946 to 1956 the music at the evening service often consisted of instrumental numbers played on the cornet, trombone, clarinet, violin, etc., under the direction of Mr. Maybee.

About 1935 the first choir gowns were purchased; they were black and were made by Miss Clara Roberts, a local seamstress. In 1961 new grey gowns were bought. And in 1983 these gowns were replaced with our present-day red gowns.

We have been (and are) fortunate to have many dedicated people in the choir who are willing to set aside one night a week to prepare musical numbers to enhance our Sunday services.

D. Maybee

### FURTHER NOTES FROM BARBARA SIGSWORTH

#### 1970

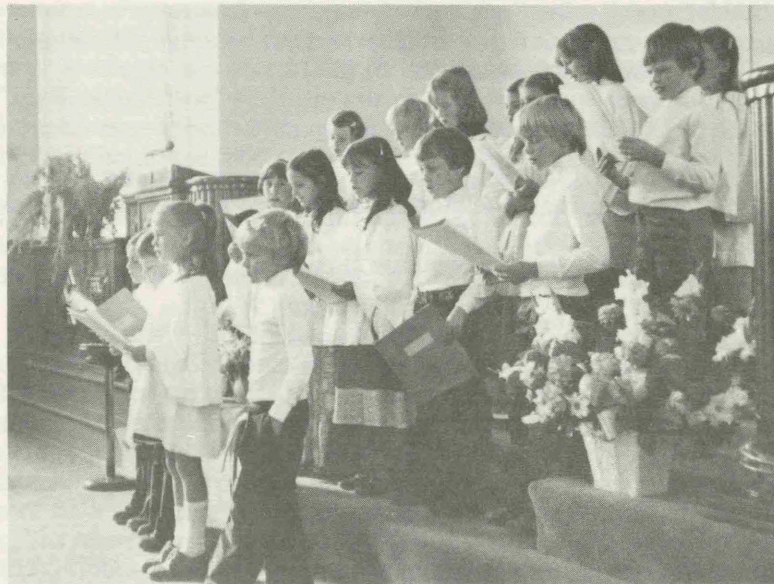
In 1970, Doug Maybee, who had succeeded his father, C.H. Maybee as Choir Director asked me if I would consider becoming organist at Grace United Church. I accepted his invitation.

At that time, Mr. Gerald Danford was the student minister.

In 1964 Miss Marion Clow had started a junior choir of about thirty children. Her favourite selections were, "Ring the Bells" and "The Holy City". Each of these was done exceptionally well by her choir. She and I had many wonderful musical times together. The senior choir averaged twelve to fifteen members and sang an anthem each week. (We still do!)

Some years ago, we started presenting a Cantata at Christmas and at Easter. The singers came from the choirs of Grace and Perth Road United Churches and called themselves "The Pastoral Singers". These cantatas were well received and those who participated learned much





*The Junior Choir 1978*

and received a blessing doing so.

Elsie and Don Struthers joined our numbers in 1976 and from that time have been wonderful workers in our church. Elsie has contributed so much musically. She is the junior choir director and has a very keen group of children. They practice after church service on Sunday and sing once a month in the morning service. They also contribute a musical in the spring. Last year they performed "The Runaway" very capably. Elsie also participates in the senior choir in duets and as a soloist.



*"The Runaway", a musical performed by the Junior Choir in 1985*

During the past year, the church purchased a new Roland electronic piano. This instrument has proven to be a great addition to our services. We still have our Hallman electric organ which was purchased in 1960 for \$2,813.00.

Before Christmas, Elsie and I organized an "Old Fashioned Christmas Concert". Everyone did his or her own thing with instrumental numbers, choir selections, solos, duets and readings as well as monologues. Other local churches withdrew their regular Sunday evening services and joined us in filling Grace United to capacity.



*Christmas 1984 — Nativity Pageant*

### TRIBUTE TO MISS MARION CLOW — SPENCER W. STORMS

Long ago John Donne wrote this oft quoted passage "No man is an island entire of itself . . . any man's death diminishes me because I am involved in mankind, and therefore never seem to know for whom the bell tolls, it tolls for thee."

Whether we realize it or not, we have all been diminished by the death of Miss Marion Clow, especially those whose lives have been closely touched by her. All who called on her for help, be it school studies, music, or wise advice were never turned away empty-handed. Her love of God and her Saviour led her to wholeheartedly support her church by Sunday School teaching, junior choir training and tithing.

To call on her was always to receive a smile as welcoming as a candle in a window on a dark night. To sit and visit, no matter how badly one's self esteem had been battered, was to discover that one must be not such a bad fellow after all, in fact quite a nice person to know. I quote a passage I recently read to illustrate: "Those upon whom her eyes rested immediately thought the world of themselves, for it was obvious that she saw with one glance all the good in them to which their own families seemed so strangely blind."

My wife Florence and I came to know her early, as we were neighbours of the Clow's in our pre-school years. She and her sister Kathleen (Mrs. Jock Perry) marched me off to my first day at the red brick school on the hill.

Her influence, help, guidance and encouragement has been supportive throughout my life. I suspect that my continued scribbling of this column, for better or worse, is largely due to her interest and encouragement.

She is sorely missed, but though her earthly remains have been laid away, her image will live in our minds as long as any who know her will last; and since a great many of those are young people, that should be a long, long time.

I would like to end with this little Haiku poem as a message that she could have left — "When they ask for me — Tell them I have some business — In another world."

REPRINTED FROM THE TRIANGLE  
July 1983

### METHODIST CHURCH: SYDENHAM CIRCUIT

1884	1885	George C. Poyser
1886		Samuel D. Chown, BA
1887	1888	Reuben Stilwell
1889	1891	Edmund S. Shorey
1892	1894	David Winter
1895	1896	Wm. S. Jamieson, MA
1897	1899	George Rogers
1900		Wm. Craig, Edmund S. Shorey, Sup.
1901		Thos. C. Brown
1902	1904	William T. Brown
1905	1908	Joseph Pinel, STL
1908	1911	William A. Hanna
1912	1914	Fred Tripp
1915	1918	Francis A. Read
1919	1922	George Stafford
1923	1924	Charles W. Hollingsworth
1925		Saw the Amalgamation of the United Church of Canada
1925	1931	C.W. Hollingsworth
1932	1935	R.H. Wylie
1936	1939	R.W. Patten
1940	1943	James Faulds
1944	1949	A.W. Seaton
1950	1956	E.D. Snelgrove
1957	1958	K.T. Smits
1959	1961	D.G. Kilpatrick

### SYDENHAM PERTH ROAD CHARGE

1962	1964	D.G. Kilpatrick
1964	1965	Malcolm D. Steinburg
1966	1969	Robert F. Darke
1970	1972	Gerald Danford (student supply)
1973	1975	Ernest Wright (student supply)
1976		Vacant
1977		E.A.C. Haley (ordained United supply)
1978	1980	David Logan
1981	1986	Olga McKellar (lay supply)

# Grace United Church Sydenham

## OFFICIALS 1986

MINISTER — Olga McKellar

STUDENT INTERNE MINISTER — Hazel Irvine

CHAIRMAN OF THE CONGREGATION — Ron Roberts  
SECRETARY OF THE CONGREGATION — Brock Laing

### MEMBERS OF THE SESSION

William Potter—Clerk of Session  
Stephen Ambury—Junior Elder  
Nancy Ambury  
Freda Cassidy  
Howard Fellows  
Wilma Kenny  
Barbara MacKenzie  
Sandra McDonald  
Doris Revelle  
Ron Roberts  
David Row  
Donald Struthers

### CHRISTIAN EDUCATION COMMITTEE

Elizabeth Foster—Chairperson  
Sandra Weston—Sunday School Co-ordinator

### WORSHIP COMMITTEE

Olga McKellar—Chairperson  
Barbara Sigsworth  
Elsie Struthers

### COMMITTEE OF STEWARDS

Elsie Struthers—Treasurer  
Deborah Lott—Mission & Service Treasurer  
Peggy Bell

David Borrowman  
Gary Campbell  
Berry Chumbly  
Brock Laing  
Tom Revette  
Barbara Sigsworth  
Leif Wilson

### TRUSTEES

Roy Warren—Chairman  
Neil Fraser  
Otto Gossage  
Gary Little  
Robert Weston  
Bryan Wood

### MINISTRY & PERSONNEL COMMITTEE

Neil Fraser—Chairman  
Joan Maybee  
Doris Revelle

### MISSION & SERVICE COMMITTEE

Deborah Lott—Chairperson  
Elizabeth Foster

### PRESBYTERY REPRESENTATIVE

Doris Revelle