

1905



Residence of Hm. Brown (Mrs Brown  
and son Robert, Mrs. Geo. Thompson  
shown in picture)

1908



Ed. Carson E. M. Legge.

1908



## A PIONEER SETTLEMENT

# Eversley Dates To Early 19th Century

Eversley is at the intersection of the third concession line of King township, two and a half miles north of the King and Vaughan townline. It is the centre of a fine agricultural district, dotted with lakes and bathed in the warmth of sunlit fields.

It slopes to the south of the Humber River and to the ridges of King on the north. The name

Eversley is believed to have been taken from a small village in England, where Charles Kingsley, author of *Westward Ho*, was curate.

In her descriptive story of the history of Eversley, Miss Alice Ferguson, 83, born in that community, and an ex-school teacher, took members of King City W. I. up and down the third concession, when she presented a

graphic word picture of the early settlers, the industries, church and school. Her research work will be recorded in the Institute Tweedsmuir History Book.

The beginning of Eversley was a store on the northeast corner of the sideroad where Mr. James Tinline was store-keeper and an early school teacher. On the southwest corner was a blacksmith and on the northwest corner stood a wheelwright shop. It is difficult to picture so much stir and activity in the community which has comparative quiet today. The school and the church are centres of interest but small industry has gone. The social gathering at Eaton Hall and the scene of hunting horses with their riders and dogs at Eaton Hall Farm, give a different picture than the popular July 1st picnics that the countryside enjoyed in the horse and buggy days, in a woods on the southwest corner of Eversley sideroad. The young people would dance there all night on the wooden platform.

Many of the fine old farm dwellings made of home-burnt brick still stand, improved by landscaped surroundings. The mill pond on the Dinnick farm, harks back to a thriving industry when the farmers brought logs to be cut by the "up-to-day and down tomorrow" saw that was operated as the water from the millrace turned over the big wheel. The pond was dammed by the Ferguson family, and served the countryside for miles around.

Ferguson's pond, not Lady Eaton's Lake, was a favorite fishing spot on the 24th of May. Eversley cheese factory, built by Job Wells, was famous for its product and was used for dances in the wintertime.

The tavern at Raffarty's Corners, (Dr. J. T. Phair's place now) at King sideroad and the third concession, has long since disappeared as has the old blacksmith shop at the corner (Harry McBride's place).

St. Andrew's Presbyterian church still stands, taken off James Wells' farm, a memorial to the God-fearing pioneers who built their church and school before they aspired to better homes and farm buildings. The old hewn log building was both church and school until the stone church was built in 1848. Rev. John Tawse was the preacher from 1837 until 1877. He was also the first school teacher and guided many a young man into fields of higher learning. The new and present school house has served

EYERSLEY CORNER



1908

EVERSLEY



1907

ST. ANDREWS  
EVERSLEY



*Dr. Carmichael.*

three generations or more.

The names of the first settlers include the Wells family which has a long list of descendants. They originated in England, coming to Canada in the 1820's. They owned much property and Lyle Wells on one of the homesteads is one of the few descendants bearing the family name. There was Pearson Wells, who became a member of the federal parliament, Dr. John Wells, an early dentist, and his wife, Josephine Erwin, who was the first woman dentist in Canada. Their son, Dalton C. Wells, became a judge of the Supreme Court of Canada.

There were the Lloyd's of U. E. L. stock, the Tawse family, the wide connection of the Ferguson and Scott clans, the Bovairs, Tinline, Fishers, Wades, and the Gellatly family. There was the Rodger family who owned 200 acres on the Eversley sideroad (Dixon's) and Dr. David Rodger who became a prominent dentist at Newmarket. There were Wades, Frasers, Hutchinsons and the Ness family.

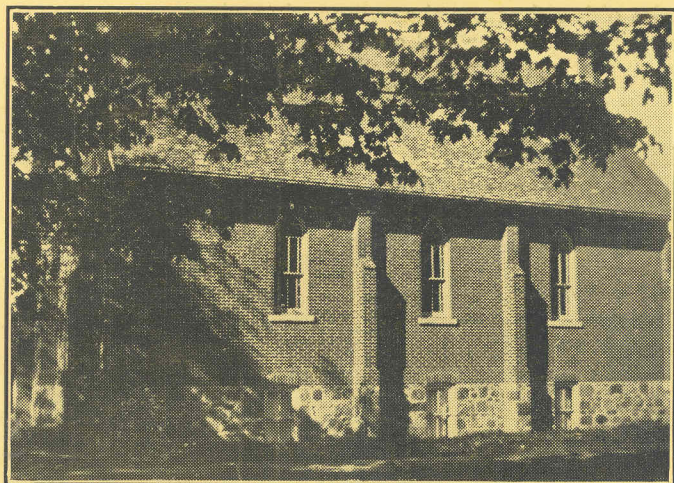
Not forgotten is the memory of Henry Frost, the Eversley musician and school teacher who taught his pupils to 'read music', a great achievement in any generation. He is buried in the churchyard cemetery and his tombstone bears a "score of music" across the bottom. Rev. Tawse is buried in this cemetery with its hallowed memories.

Thomas Ferguson bought 400 acres in 1826 which extended from the 3rd to the 2nd concession. He was an expert weaver from Scotland and applied his skills weaving for his neighbors

*Newmarket Era and  
Express  
Nov. 6, 1952.*

# TEMPERANCEVILLE UNITED CHURCH

*Commemorating a Century and a Quarter  
of Christian Activity*



The Building of the present Church, 1897—37 years ago.

The Building of the First Brick Church in 1854—80 years ago

The First Sunday School Service in 1832—102 years ago.

The Building of the First Log Church about 125 years ago.

*Pastor: Rev. Garnet W. Lynd*

Price Thirty-five cents

## THE CHURCH BY THE SIDE OF THE ROAD

“Thro’ the mist of years I can seem to see  
The church of my childhood days;  
And it’s mem’ries sweet, so with joy replete,  
Shall live in my heart always.

Chorus—

Then on memory’s page I can see again,  
The church by the side of the road;  
And wherever I roam, it is guiding me home,  
The church by the side of the road.

And the old, o’ld songs that we used to sing,  
I’m singing them o’er and o’er;  
They give strength and cheer, when the clouds are near  
And lead to the other shore.

At the place of prayer, in that little church,  
I knelt at my mother’s side;  
There the Lord I found, it is holy ground,  
The One who for sinners died.

There’s a hallowed spot near the old pine tree,  
Where mother was laid to rest;  
What a joy ’twill be her dear face to see,  
With Him that I love the best.

—Rev. W. C. Poole.



This booklet was compiled and written by  
Rev. Garnet Watson Lynd,  
October, 1934.

## A CENTURY AND A QUARTER AGO

The history of Temperanceville United Church takes us back to the days of the coming of the "Pioneer Settlers" in the last of the 1790's and the early days of the nineteenth century. With the opening of Yonge Street, and the surveying of King Township in 1800 the settler began to trek into this, what was then, the hinterland. Following close on the trail of the settler was the "Saddle Bag" preacher of the Methodist Church. Wm. Carroll, who wrote quite extensively of the early days of Methodism, tells us that in 1805 Yonge Street was peopled as far north as the "Quaker Settlement." In this year "Yonge Street" was named as one of the seven Circuits of the Methodist Church in Upper Canada, and was described as including all the Townships on both sides of the "street" from the Bay of Toronto to Lake Simcoe, such as Scarboro, York, Etobicoke, Vaughan, King, Whitchurch, and East and West Gwillimbury. In 1819 this Circuit is described as a four weeks circuit with two preachers. This meant that it would take each minister four weeks to make the rounds of the circuit, preaching almost every night. Revs. Wright and Corson, the ministers on the Circuit in 1832-3 report the circuit as being fifty miles long and twenty-five miles in width, with thirty-two regular appointments. They had three Missionary Societies, nine or ten Temperance Societies and a number of Sunday Schools. Two parsonages were built this year. They had an increase of 376 members for the year, making a total membership of 951, as we have the minute book of the Sunday School of the year 1832, our Sunday School would be one of those included in the report given above.

Thus we have definite record from this year 1832 on, of services being held at what is now Temperanceville. However, we are of the opinion that Methodism had established herself at this point at a much earlier date than this.

James and Mary Love with their three children came to Lot 67 in the Township of King in the year, 1804. The Registry offices contains the record of their purchase of this lot at this time. This is the family who were destined to give the name to the community, for the community was known as LOVE'S CORNERS for almost three quarters of a century. The Church was known in official church circles as LOVE'S MEETING HOUSE, or LOVE'S APPOINTMENT, retaining this name as late as 1877. From an obituary of Mary Love written at the time of her death and published in the "Christian Guardian," the official paper of the Methodist Church, May 18, 1854, we learn that "The Word was preached, and the Class met" in her house long before a church was erected. Thus, no doubt, services were held in the Love home soon after their arrival in the community, which would be well over one hundred and twenty-five years ago.

## THE FIRST CHURCH ABOUT 1809

The Crown Deed of Lot 66, Con. 1, of the Township of King, Temperanceville corner,—was granted to one Charles Shellock in January 1803. This was purchased by John Love on February 13th, 1833, who in turn, sold one acre to the Trustees of the Wesleyan Methodist Church for a church and cemetery, on December 12th, 1835. The trustees named in the deed, are Barnes Beynon, Wm. Ghent, James Love, Jonathan Beynon, Jacob Rawn, Thomas Beynon, Matthew Love, all yeomen of the Township of King.

As the Sunday School of 1832 was a three class school it would appear as though the church had been in existence at the time of its organization, for few farm homes would be large enough to accommodate a school of this proportion at such an early date. The writer has found in connection with several churches that the buildings were up for years sometimes before the property was actually deeded to the trustees. From the appearance of the old log church as he remembers it before it was taken down in 1854, Mr. Alfred Love says that he believes that this church must have been up at least forty or forty-five years. The possibility is that this log church,—the first church to be erected in the Temperanceville district,—was erected about a century and a quarter ago. This building was of log construction and about 20 by 30 feet in size.

## THE SECOND CHURCH EIGHTY YEARS AGO—1854

Under date of March 15th, 1854, the "Christian Guardian" carries the following news item, sent in by Rev. W. Willoughby, the minister on the Newmarket Circuit: "The work of the Lord is progressing delightfully on this circuit. We have just closed an interesting protracted meeting at Love's Church. Eighteen have professed a clear evidence of pardon, and have joined the church. Several others have received special blessing, some of whom may yet unite with us. Also several of the brethren and sisters have obtained the blessing of perfect love. Two protracted meetings are going on at present, one at Peterman's, the other at Elliott's; they are both doing well. To God be all the praise." On June 24th, of the same year a camp meeting was held in the rear of Petch's Church, there had been one the year before at the same place.

No doubt, as a result of this "Quickening" at Love's a new church was erected that summer, for the following announcement appears in the Guardian of December 13th, 1854:—

"The new Brick Church, recently erected in Love's neighbourhood, in the Newmarket Circuit, will be opened for Divine Worship on Sabbath, Dec. 24th. Preaching at 10 a.m.

by Rev. Enoch Wood, President of Conference, 2½ by Rev. J. Douse, Chairman of Barrie District, 6.00 p.m. by Rev. J. Spenser. Collections will be taken up in aid of the building fund of the church. A Tea-Meeting will be held in the same place on Monday evening, (Christmas) at 6.00 o'clock.

Signed;—Aurora, Dec. 9, 1854, W. Willoughby, Superintendent.

In the issue of Dec 27th, of this paper, the report of the opening is given and from which we get a description of both of the old and the new church..

### CHURCH OPENING—NEWMARKET CIRCUIT

“The new Brick Church recently erected in what is known by Love’s Neighborhood, in the Township of King, affords another illustration that these are days of progress in the right direction. The new building is 30 by 40 feet, and very neatly finished, while close beside it stands the old log church, about half the size, and its unpretending exterior is rendered the more conspicuous by the contrast with the new and more comely edifice. This was opened for Divine worship last Sabbath. The services were conducted by the President of the Conference in the morning at 10 o’clock, by Rev. J. Douse, Chairman of Barrie District at 2½, and in the evening at 6 by ..... The house was crowded at the morning and afternoon services, and just comfortably filled in the evening, and the services throughout the day were highly interesting and profitable. The collections amounted to nearly £15.

From a record of the Love family we learn that Robert Love made brick and tile on his own farm and built a brick house about the year 1854. In all probability the brick for the church were made at the same time on the Love farm, which is the second farm north of the corner. This church did service until the year 1897. It was situated about thirty feet to the East of the present building. Part of the old foundation could be plainly seen until removed this spring when the levelling of the cemetery took place.

At the Trustee Board of Aug. 7th, 1884, it was decided to buy an organ for the use of the church, on motion of Wm. Norman and Benjamin Stephenson. On December 22nd of the same year they agreed to purchase Miss Love’s organ for \$50.00, the Trustees voting this sum for the purpose at a later meeting.

Rev. R. B. Beynon thinks there was another organ for a few years before this, but that it could not have been over ten years before when the first organ was used in the church, for he distinctly recalls Mr. Joseph Hartney and later Mr. Norman Doan leading the singing with the aid of a “Tuning fork.”

### THE THIRD CHURCH THIRTY-SEVEN YEARS AGO —1897 THE BUILDING OF THE PRESENT CHURCH

Toward the end of the Century the church erected in 1854 began to show signs of decay. The foundations weakened, and cracks appeared in the walls. Rev. Herbert Lee tells us that even though a new stove was installed near the front of the church, it was still so cold and uncomfortable that the congregation received little benefit from the service. In the early part of the year 1897 a meeting was held to see what could be done to improve matters. After some discussion a motion was made to build a new church, and upon the vote being taken it was revealed that it was the mind of the congregation. Matters moved quickly, committees were formed, the contractor engaged, and the work of wrecking the old church was commenced. The brick of the old church went into the inside walls of the new. The building of the new church became a community affair, labour was freely given, and materials hauled gratis, the preacher himself hauling bricks with a farmer’s team from the kiln at King City. Mr. Alfred Jarson of King was the mason, and John Innis the carpenter contractor. The cost outside of the labour and material supplied gratis by the members of the congregation was in the neighbourhood of \$2400. The corner stones were laid in June, 1897, one being laid by Mrs. E. J. Davis and the other by Rev. Dr. John Potts, Secretary of Education of the Methodist Church, who also gave an inspiring address. Silver trowels were used in the laying of the stones, inside of which were placed copies of the newspapers of the day, the names of the church officials, some pieces of money, etc. A very unfortunate incident must be recorded in connection with the laying of the corner stones. Loose boards had been placed on the joists for the occasion, but such an unexpected crowd of people gathered that the supports holding up the joist gave way precipitating about one half of the audience into the basement. Mrs. John Glass had her arm broken, and Mr. John Beynon had a bad leg wound, while several others suffered slight injuries. We are glad to report that this was the only accident in connection with the erection of the building.

The church was opened on November 21st, and dedicated by Rev. Dr. A. C. Courtice, the then Editor of the Christian Guardian. A supper and a concert being held on Monday evening, the programme being given by Aurora people. A notation in the minute book of the Trustee Board of that time reveals the different mode of transportation of that day, for “Mr. Johnston consented to bring down the performers from Aurora, and Mr. Walter Bovair was to take them home.”

During the time of building, the Presbyterians across the corner had kindly placed their building at the services of

the Methodist for their evening service, also allowing them to take their organ into the Presbyterian Church. It will be remembered that many were opposed in those days to the use of an instrument of music in the church of God.

The first wedding to be solemnized in the church was that of Miss Lily Carscadden to Mr. Wm. Neal. Miss Carscadden was the organist of the church and was presented with a large Bible by the Trustees on the occasion. The second marriage in the church was that of the Pastor himself, the Rev. Herbert Lee to Miss Maud B. Beynon on December 28, 1898. The only other couple that we know of to be married in the church were May Elizabeth Wise and Leonard Wellington Speers, on June 30, 1931, by the present pastor, Rev. G. W. Lynd.

The church when opened carried a small debt, but the mortgage was burned in 1902, Rev. Mr. Lee returning for the occasion and having the honour of burning the same. We are glad to report that the church has been free from encumbrance from that day to the present.

The building is of red brick, forty-five feet in length and 37 feet wide, with a choir chancel at the north end, and a small gallery at the south. It has stained glass gothic windows and a comfortable seating accommodation for two hundred. There is a substantial basement under the whole building, with a kitchen at one end, and is used for suppers, Y.P.S., Sunday School and other meetings. Under the leadership of Mr. Umehara the church was painted throughout in 1931 and a new furnace installed the same year, by the Ladies' Association.

### THOMPSON'S PRIMITIVE METHODIST CHURCH 1850 to 1887.

The members of the various branches of Methodism were known for the zeal they had for their own particular denomination. Toward the latter half of the Nineteenth Century Primitive Methodism began to make its influence known in the young country. About this time a cause was established on the Second Line five lots south of Temperanceville, Mr. Samuel Thompson donating the property. About 1850 a log church was erected on the North East corner of Mr. Thompson's farm, at the junction of the Town Line between King and Vaughan Townships and the Second Line. The first Canadian Conference of the Primitive Methodists was held in 1854, at which time Laskay circuit appears for the first time, Carville, Victoria Square and Aurora were strongholds of Primitive Methodism. The Conference of 1859 was held at Victoria Square, while those of 1877 and 1882 were held in Aurora. On a "plan" of Laskay Circuit of 1868 Thompson's is one of the nine appoint-

ments of that Circuit. The officials given are Richard Thomas, Samuel Thompson, Matthew Mortson and a Mr. Robinson. Besides Rev. John Garner and Rev. W. Johnston, there were no less than eighteen Local Preachers and exhorters. William Denton, who was one of these Local Preachers, lived on Yonge Street and was a member of Thompson's church. He was the father of the late Judge Denton, who died a little over a year ago. To show the zeal of the members of Thompson's church we quote from Mrs. Hopper's book on Primitive Methodism, about one of them. "Daddy" Sandwich was the class-leader. He lived on Richmond Hill, and a skeptic there said he was the only Christian that he knew who lived up to his profession. Every Sunday morning, rain, snow, sunshine, or blizzard, Daddy Sandwich would start out to walk to Thompson's church. An appointment was started half way near the toll-gate, where Robert Brunskill worshipped, and they tried to get him to join there, but Daddy positively refused, saying he had feathered his nest at Thompson's and must go there."

The log church constructed in 1850 was burned the first Sunday in May 1870. It is said that when the children of Mr. Wm. Denton, (referred to above) came home from Sunday School and told of the fire that he remarked, "Thank God there will be a better one go up in its place." The week following the fire the Minister, Rev. Geo. Wood gathered his congregation together and planked the shed and fitted it up so that they could hold services in it while the new church was being built. Thomas Mortson, one of the members, had a saw mill on Yonge Street; logs were supplied by the farmers in the community and cut free of charge by Mr. Mortson, and the building put up that summer. Mr. William Clifford of Markham was the contractor, and had the frame and rafters up when a terrific wind storm one Saturday night beat down upon the structure with such force that it was twisted so badly out of shape that it had to be all torn down and rebuilt. So heartily did the people enter into the erection of the new building, giving so much of their time and material gratis, that when the building was completed and opened in October the cash outlay, to the Contractor, was only \$250.00. After the Union of the Methodist bodies in 1884, and the formation of the Temperanceville circuit in 1887 it was decided to discontinue services at the Thompson's appointment. At the first meeting of the newly formed Quarterly Board, held on August 1st, 1887, a committee was appointed to arrange the services for the Quarter and to consult with the friends at Thompson's appointment in regard to their joining up with Temperanceville. At the next Board meeting it was decided to close Thompson's and confine the work to the three appointments namely Wesley, Mt. Pisgah and Temperanceville. Sometime later this historic

church building was taken down in sections and moved to Snowball, where it was re-erected and is still the church there. Different stories are in circulation as to how this church came to be called Snowball. Some say, simply because of it being painted white at the time of its erection. Others as the result of a snowballing escapade at the time of its erection. We think the following story given to us by Mr. Richard Thomas, of Maple, who is now in his 76th year to be the nearest to what actually took place. Mr. Thomas says that his mother told him the story, namely, that when the first church was being built in 1850 of hewn logs, and bees were held for its erection, that it was about the First of December when it was completed. And that some young men—not members of the congregation—brought liquor to the bee. (Liquor could be bought at this time for thirty cents a gallon), and that under the influence of the liquor they threw snowballs at one end of the building, much to the disgust of the members, until the gable end was practically white. Someone suggested then that it should be called Snowball, but Mr. Thomas affirms that the members of the congregation never called it that, and in all the records which we have consulted it is called Thompson's. It would appear that it was not called Snowball until its removal and erection on its present site, where it has also given this name to the community as well as to the church.

When the second Thompson's church was erected, Mr. Richard Thomas' mother presented a large print Oxford Bible to the church for use on the pulpit. Last Sunday, Oct. 7th, Mr. Thomas presented this Bible to the Temperanceville church. It is a lovely book, well bound in leather, of extra large type and in excellent condition. Thus is the union of these two congregations solidified by the use of this historic Bible. It is surely a carrying over into the future the rich inheritance of the past. The present Mrs. Richard Thomas was a Miss Agar, whose parents were members of Thompson's church for a number of years, and who is a cousin of the Mrs. Hopper, who wrote a noted book on "Old Time Primitive Methodism."

We have not been able to get a complete list of the ministers of Thompson's church, but the following were some of those who served the field: Rev. T. Foster was the minister when the Laskay Circuit was first formed in 1854. In 1864 John Garner and Wm. Johnston were the ministers, George Wood and Robert McKee in 1869, in 1872 Rev. Walter Reid was the minister. From a report of the Laskay Circuit published in the Christian Journal of April 5th, 1872, we quote:—"This circuit is enjoying considerable prosperity. At Thompson's about 40 have sought the Lord—and several more are seeking." Walter Reid and George Jacob Reeve in 1875, Rev.

J. Thompson was there in 1878, R. Pattison in 1882 and L. Hall in 1883. John Lacey and Wm. Lyle were two noted preachers in the primitive connection, each serving a term at Thompson's. T. B. Copeland and Chas. O. Johnston were two young men from the church to enter the ministry. The latter was ordained in 1876 and became widely known as a preacher and lecturer. Wm. Nixon from Hope church on the Laskay Circuit was also ordained at the same time as Mr. Johnston, making two from that circuit to be ordained the same year.

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### THE PRESBYTERIAN CHURCH 1853 to 1912

The building on the South West corner, opposite Temperanceville Church, and now occupied as a residence by Mr. Bovair, was formerly the Presbyterian Church. From the Registry office in Newmarket we learn that this lot, Lot 5, 2nd Concession of King, was deeded by the Crown to one James McCauley, Nov. 25th, 1802. Later it became the property of Henry Stewart, who deeded the North East corner of the said Lot to the Trustees of the United Presbyterian Church, on February 8th, 1853. The Trustees mentioned in the deed are: James Stewart, Alexander McKechnie, David Johnston, (Carpenter), Wm. Ellis and Donald McDonald. The witnesses signing the document were Thomas Wood and Thomas Folliott. Although the property was secured in 1853, according to the records of the congregation in the possession of Mr. J. L. Jenkins of King City, the church was not built until 1858, the first service being held in the church on Sept. 24th, 1859, when the regular officials were appointed. Rev. Jas. Dick of Richmond Hill was the minister at this time. In 1861, the church severed its connections with Richmond Hill, and uniting with East King and Laskay, extended a call to the Rev. James Milligan, who in turn was followed by Rev. S. R. Warren and Rev. George Haigh. In 1879 the union with East King and Laskay was dissolved the congregation now uniting with Aurora, Rev. Walter Amos being the minister at Aurora now became the minister of the church at Temperanceville, continuing in this relationship until his resignation on May 7th, 1912, after a continuous service to this congregation of thirty-three years. In July of the same year services were discontinued, and the cause ceased to exist. Several stones marking the resting place of the pioneer Presbyterians of the community, are still to be seen in the little cemetery to the rear of the building, which was once the church.

## THE NAME, TEMPERANCEVILLE

It is rather difficult for the young people of to-day to visualize just how common the custom of social drinking was in the days of their great-grand-parents. A man had to have a great deal of courage in those early days to declare himself a teetotaler from the use of beverage alcohol. It was a daring thing to attempt a barn raising or even a church raising, or a bee of any description without the use of liquor. Mrs. R. P. Hopper in her book on Primitive Methodism, tells us that while they never had anything stronger than tea in her father's home, yet there were some communities in which the Temperance spirit was so lax that "Toddy" was provided for all who wished it on cold winter evenings at the close of the cottage prayer meetings. Mr. Thomas Legge tells us that when he started teaming to Toronto in 1875 that there were 18 hotels between his father's gate, (a little south of Bond Lake) on Yonge street and the City limits, a distance of about fifteen miles, and each hotel possessing its gilded bar-room. Yet in the face of such a general custom the Methodist and other churches, realizing the demoralizing effect of drinking, began to take a firm stand against the evil, and to pledge her members against its use in the early days of the Nineteenth century. Brave and courageous men arose who, defying the social custom of the hour held bees and raisings without the use of liquor, and Temperance societies sprang into being throughout the length and breadth of the land.

To one community alone in the whole of the country goes the honour of bearing the name of what, at that time, was far from being a popular movement. What a courageous and sturdy group of pioneers these people around Temperanceville must have been to adopt this name for their community.

Almost every country corner of any size or importance boasted of one or more hotels, but at no time in its history did ever a hotel exist in Temperanceville. Mr. Alfred Love commenting on the fact that there never was a hotel at Temperanceville says, "THAT METHODISM HAD A FOOTHOLD THERE."

The nearest hotels to the community were at Oak Ridges, Rafferty's Corners, (Third Line) and King City.

Within the fifty years, 1840 to 1890 there were at least five different Temperance Societies, at one time or another, at this historic spot, no wonder that in time it came to be known as Temperanceville.

## THE FIRST TEMPERANCE SOCIETY.

We copy from the Christian Guardian of August 26th, 1840:—

### PROTRACTED MEETING, NEWMARKET CIRCUIT

Dear Bro:—

As I know you are always rejoiced to hear of the prosperity of Zion, I here send you an interesting communication of a Protracted Meeting, which has been holding for some weeks, (and is still in progress), at Love's Meeting House in the Township of King. The congregations have been large, and, with little exception, attentive. It has pleased the gracious, long suffering, and forgiving God to remember this people in mercy, by pouring out His Spirit upon them; the result of which has been the awakening and conversion of many souls, some prodigals have also been reclaimed, and the church has partaken largely of the showers of Divine Grace which have descended. Thirty-seven have joined as probationers, and the prospects are very encouraging. To God be all the Glory.

As the meeting progressed, some pointed remarks were made regarding the Total Abstinence System. A Tee-Total Society was commenced and afterwards organized; appropriate addresses were delivered, and officers appointed; it already numbers eighty six, and is denominated Love's Meeting-House Total Abstinence Society. Might I beg of you, sir, to try what more can be done for this good cause? O try, try.

John Long.

This is the earliest record we have of a Temperance Society at this place. And what a society it must have been with 86 members for a beginning?

## THE SECOND TEMPERANCE SOCIETY.

The QUEEN VICTORIA TEMPLE, No. 35 of the Independent Order of Good Templars was organized in 1858, and thus would be the second Temperance Society at Temperanceville. We have the Treasurer's books containing the individual membership accounts from 1858 to 1873. There are 36 names under date of 1858, with 19 added the next year and goodly additions each succeeding year. The Initiation fee was fifty cents, and twenty-five cents dues per quarter for men and five cents for ladies. Each year there were a number who withdrew, some who were expelled for not paying their dues, and a few instance of being expelled for violation of Article Two. We understand that Article 2 refers to the pledge, and we are told that there were those in the community who delighted in getting the young people out to raisings, bees, etc., and getting them to take a drink, "With the boys," and then reporting to the Society.

### THE THIRD TEMPERANCE SOCIETY

This Temple was in turn followed by a lodge of the Sons of Temperance. A number of the older residents can recall this Lodge. Mr. J. M. Walton tells us that the first address which he gave under the auspices of the Sons of Temperance was at Temperanceville. Just when the Lodge was organized, or as to its success we are without information. However, it could not have been of long duration, for the Grand Council of 1893 rescinded its charter, and the following will reveal that it must have been inactive for some little time before this.

### THE FOURTH TEMPERANCE SOCIETY

In an old Sunday School book we find this on a page by itself:—

TEMPERANCE SOCIETY, TEMPERANCEVILLE, March 12th, 1885

PLEDGE:—We agree to abstain from all intoxicating drinks as a beverage and to discountenance their use by all reasonable efforts.

These names are under the pledge:—W. T. Beynon, D. Norman, Ida Gregory, Annie Gregory, Nellie Stephenson, Lexie Beynon, Thomas S. Rank, A. H. Dafoe, Maggie Beynon, Harry Gregory, Frank Tinkler, Benjamin Stephenson, D. Gregory, Annie Riseborough, John H. Riseborough, Walter A. Dafoe, Annie M. Tinkler, William Norman.

### THE FIFTH TEMPERANCE SOCIETY.

From the same Sunday School Book we glean the information about the fifth Temperance Society.

On January 9th, 1888 The Royal Templars of Temperance, No. 249 at Temperanceville was organized, with the following charter members:—Danie Norman, J. A. Riseborough, Alfred Warren, Harry Gregory, Frank Flatt, Lexy Beynon, P. Norman, L. Norman, Mrs. Riseborough, Mrs. Gregory, Ida Gregory, John C. Burr, N. C. Flatt, T. W. Beynon, John Folliott, Thos. Legg, Henry Legg, John Fleury, Louis Clankin, Mrs. Flatt.

After a very extensive election for a great number of nominations were made, the following officers were named:—

- Select Councillor.....Bro. T. W. Beynon.
- Vice Councillor.....Sister Mrs. Gregory.
- Pass.....Bro. Dan Norman
- Chaplain.....Bro. A. Warren.
- Secretary.....Bro. J. A. Riseborough
- Financial Secretary.....Bro. N. C. Flatt
- Treasurer.....Sister Riseborough
- Herald.....Bro. J. C. Burr.

- Guard.....Sister Ida Gregory.
  - Sentinel.....Bro. T. H. Legg.
  - Deputy Herald.....Sister L. Clankin.
- Fifteen dollars was paid for the charter.

In all the Methodist Church records the place is known as Love's Meeting House or Love's Appointment, at Love's Corners, with one or two exception when in a Missionary Report or two it is called Beynon's Appointment.

That some of the Presbyterians were inclined to call it Stewartfield is evidenced from the fact that some of their Library books were marked with this address. According to the minutes of the Presbyterian Church the "Annual Meeting" in the year 1868 was held in the Canada Presbyterian Church, Stewartfield.

The Post Office was established in 1871 and from the first was named TEMPERANCEVILLE. All who can recall the changing of the name to Temperanceville tell us that it was because of the Temperance Hall being built there about the year 1869. The Temperance background of the community as stated above would give ample warrant for giving the name it still continues to bear. Mr. T. H. Legge tells us that when Mr. D. Johnston was Post Master that a petition was circulated with the idea of having the name changed, but not being able to agree on any substitute name the proposal was dropped.

The following have been the Post Masters at Temperanceville:—Wm. Bruce 1871-4, David Johnston 1874-85, Wm. Butler 1885-7, John Butler 1887-9, Chas. Norman 1890-1901, J. M. Nelson 1901-2, Harry Teasdale 1903-5, T. H. Legge 1905-1930, with the following Deputy Post Masters:—Parker Smith 1920-21, J. F. Cunningham 1921-2, and T. Hare 1923-30. The office was closed in 1930, the mail being now delivered by Rural Mail Delivery.

The Temperance Hall when erected stood on the West side of the road, about opposite to the present shed. In 1885 it was purchased by the Trustees of the Methodist Church and moved over and placed adjoining the church, where it was used for Sunday School, tea-meetings and other week night activities, as well as Temperance meetings when there were such. A tea-party was held annually, page after page of records are taken up with the arrangements for these annual events. When the old church was torn down to give place to the new in 1897, the Hall was purchased by Mr. T. H. Legge and moved to its present site. For some years it continued to be used as a Temperance Hall, later the Chosen Friends and other organizations using it as their meeting place. For some years back it has been doing service as a dwelling house.

## THE SUNDAY SCHOOL 1832.

Possibly one of the most remarkable documents that has been preserved relating to the early history of our church is the Sunday School record book, which tells us on the front page in clear legible hand writing that the School was organized on April 23rd, 1832. As James Love was the secretary, no doubt, the writing is of his hand. The records in this book date from 1832 to 1869. On the first page we read:—"April 23rd, 1832, Sunday School commenced in the Township of King 1st Concession, No. 76, in the County of York, Home District. Names of officers chosen by a majority of a committee present." No. 76 is evidently a mistake, as the church lot is No. 66.

The list of names given, which we take to be the committee referred to are:—Thomas Coates, George Beynon, Augustus Woodard, Jos. Fleaurie, Matthew Love, J. Jones, Peeter Dygert and Barnes Beynon. (Spelling as it is in this book)

The officers appointed were:—

Thomas Coates.....	President
George Beynon.....	Superintendent
Matthew Love.....	Teacher
J. Beynon.....	Teacher
Emma Coates.....	Teacher
Barnes Beynon.....	Treasurer
James Love.....	Secretary

Under "Names of attendants" are the following:—Robert Love, Thos. Coates, Jr., John Hughey, M. A. Fleurie, J. Davison, Alex Fleurie, Wm. Coates, Jane Coates, Jane Hughey, Ann Fleurie, S. Donald, M. J. McDonald, Jn. Davison, and Mary Allen. On page six of the book is given a list of names of 21 members of the School, with a notation at the bottom, "Carried over to page 7," but as page seven is missing we are at a loss to know the exact membership of the School at its commencement in 1832. The fact that there were three teachers reveals that the School must have been of fair size. And when it is remembered that the first Sunday School in the world had come into existence in England under Robert Raikes in 1780—only fifty years previous to this—one is able to realize the importance of the commencement of this Sunday School, and the real greatness of these men of faith and vision who were responsible for its being in this far Western wilderness.

In 1849 Matthew Love was President, James Love was still Secretary, Thos. Beynon, Treasurer, and Robert Love Librarian, with a committee composed of Thomas Follliott (withdrawn), John Love, Jacob Rawn, Rainy Saigeon and John Beynon. The names of 42 scholars are given, of whom 11 are Beynons, 8 Loves, and 3 Follliotts. The verses that each

scholar recited are also given. In April 1852 John Beynon is Superintendent with Robert Love Assistant, Thos. Beynon Treasurer, and M. Love, Secretary and Librarian. In August of the same year Robert Love was made Superintendent and Jonathan Beynon Assistant. In September 1854, the year the first brick church was built, Jonathan Beynon was Superintendent, and M. Love still Secretary and Librarian and also Treasurer.

April 11th, 1861, the S.S. was reorganized and a constitution of 9 articles drawn up. It is described in Article I, as a Sunday School of the Wesleyan Methodist Church, Love's Corners, and connected with the Quarterly Board of the Aurora Circuit. No one was permitted to be an Officer or Teacher "whose moral character or religious opinions shall render him in the opinion of the Committee, the Leaders Meeting, or the Quarterly Official Meeting of the Circuit unfit for such situation.

Jonathan Beynon was elected Superintendent and James Beynon, Assistant, G. Graham, Sec.-Treas. and Librarian. Teachers, R. Love, J. Newlove, Alex Fleury, Margaret Beynon, Mrs. Newlove, Lavina Beynon, Jane Love; Visitors, Thos. Beynon, John Beynon, John Love, David Saigeon, Rennie Saigeon. School was to meet at 1.00 o'clock.

Among other superintendents were John Beynon in 1883, Wm. Norman in 1887, H. S. Beynon in 1892, J. H. Beynon in 1902, who continued to be superintendent until his death in 1920. In 1888 the school was kept open 43 Sundays with an average attendance of 50. For a number of years the Presbyterians joined with the Methodists in having a union Sunday School at which time the Rev. W. Amos taught the Bible Class. Dr. Daniel Norman and his brother Charles were also efficient teachers of the School. Rev. R. B. Beynon told us on Tuesday evening last of the influence of the Sunday School on his life and that Charles Norman was his first Sunday School teacher. Mr. Beynon also became a teacher of a boys class, and for years his father led the singing in the school with his flute.

Since Mr. Jonathan Beynon's death in 1920, the school has had the distinction of being superintended by ladies, Mrs. Thos. Mortson was Superintendent in 1920, Mrs. Frank Wilkins in 1921-5, Mrs. F. Oram 1926-7, Mrs. A. Follliott 1928-9, Mrs. Wm. J. Ford 1929-32, and Mrs. Albert Follliott for the past two years. The present officers of the school are Superintendent, Mrs. A. Follliott; Ass. Supt., Mary Barker and Aubrey Lloyd; Secretary, Norman Payne; Ass. Sec., May Harman; Treasurer,

Geo. Umehara; Pianist, Mrs. Wilbert Jennings, with Mildred Follitt and Florence Payne as Assistants; Missionary Superintendent, Mrs. Nelson Thompson; Temperance Superintendent, Ruth Jennings; Teachers, Eliza Barker, Nora Rumble, Ruth Jennings, Patricia Brown; Miss Mary Barker, Mrs. Roy Follitt, Aubrey Lloyd, Leonard Harman, John Brown, and Mrs. A. Follitt.

Last year there were 48 on the roll besides a Cradle Roll of 10. The School was kept open 51 Sundays and had an average attendance of 43. About eighty dollars was raised in collections, and besides buying their own supplies the School was able to give \$10.00 for missions. Our School is manned by a faithful and energetic group of officers.



The Sunday School 1934

In the earlier history of the School the Annual Tea-Meeting seems to have loomed rather large in their activities. Whole pages of minute books are taken up with planning the details. The children usually gave the programmes, some of the workers being detailed to select dialogues and recitations and train the children, and others to train them in singing. Once, on Sept. 11th, 1873, the Tea-Meeting was held at 12 o'clock noon, but usually it was at six in the evening. In 1831 committees were sent out to see what would be donated for the Tea-Meeting, and this is the report of what was promised:—\$8.75 in cash, 25 jelly cakes, 450 tea cakes, 560 tarts, 14 fruit cakes, 500 ginger snaps, 75 pies, 13 sponge cakes, 3 baskets of sandwiches, 1 ham, some bread, 59 pounds of flour, 7¼ pounds of butter, 4 pounds of lard and 33 eggs. What a Tea-Meeting that must have been! The Sunday School seems to have been the organization within the church which supplied the social life for the community, and that the whole community heartily supported the School.

## THE WOMEN'S ASSOCIATION AND THE WOMEN'S MISSIONARY SOCIETY.

It was not until near the end of the last century that the Ladies' Aid came into being. When the present church was built in 1897, a successful organization was carrying on under the Presidency of Mrs. H. Gregory, but for some unknown reason the "Aid" weakened and became extinct. Under the leadership of Mrs. (Rev.) W. H. Madden in 1907 the Society was re-organized with Mrs. Walter Bovair in the chair. Mrs. Bovair occupied the presidency for upwards of 13 years, and was succeeded by Mrs. Frank Wilkins, Mrs. Lewis Elliott, Mrs. Albert Follitt, Mrs. Ray Jennings, Mrs. Clayton Beynon and the present President, Mrs. John Jennings. Three of the charter members of the Aid are still active worker in the organization, namely Mrs. Walter Bovair, Mrs. Henry Caseley and Mrs. Arwood Harman.

At the time of church union in 1925 the name was changed to WOMEN'S ASSOCIATION to conform with the general term used throughout the United Church. The Society has been and continues to be a very active one, and though under a new name is as ever a real AID to the Pastor and congregation. When the new parsonage was secured the Ladies assumed Temperanceville's share of the same and just finished paying off the last of this obligation four years ago. Two years ago a new furnace was installed in the church with the ladies paying the bill, they also assisted in the decorating of the church and other general repairs. Twelve meetings were held last year with an average attendance of 18, and the amount raised was \$335.00. The present officers are:—Hon. President, Mrs. W. Bovair; Pres., Mrs. John Jennings; Vive-Pres., Mrs. A. Harman; Sec., Mrs. Robert Brown; Treas., Mrs. Wesley Lloyd; Pianists, Mrs. A. Follitt and Miss Mary Barker. Flower and Visiting Com., Mrs. J. Jennings, Mrs. R. Brown and Mrs. J. Paxton, with the following committee to assist the President, Mrs. W. Hare, Mrs. A. Follitt, Mrs. F. Wilkins, Mrs. Ray Jennings.

The Women's Missionary Society came into being in 1907 with Mrs. (Rev.) W. H. Madden as its first President. From the very first it has been linked up with the Ladies' Aid, meeting on the same day, the Missionary Society taking the first hour and the Association the second hour. The afternoon of the third Thursday of each month is the day of meeting. The organization started out with a membership of 16, but was only able to report 8 fully paid up members last year, and one life member. The amount raised was in the neighbourhood of \$25.00. Mrs. (Rev.) W. H. Learoyd became President in 1911, and was followed by Mrs. Thos. Mortson, Mrs. Frank Wilkins,

Mrs. (Rev.) T. R. White, and the present President, Mrs. J. Paxton. The other officers are:—Hon. Pres., Mrs. (Rev.) G. W. Lynd; Vice-Pres., Mrs. A. Harman; Rec.-Sec., Mrs. Ray Jennings; Cor.-Sec., Mrs. Roy Folliott; Treas., Mrs. J. Umehara; Sec. of Missionary Monthly, Mrs. A. Harman; Literature Sec., Miss Ruth Jennings; Superintendents of Mission Band, Mrs. Nelson Thompson, and Miss Mary Barker; Strangers Sec., Mrs. Wilbert Jennings; Baby Band Sec., Mrs. C. Beynon; Pianists, Mrs. A. Folliott and Mrs. W. Jennings.

### THE MISSION BAND

For a number of years Miss Alice Ferguson carried on an undenominational children's Mission Group in the Public School at the close of school hours, and thus paved the way for the Mission Band, but to Mrs. Thos. Morton goes the honour of organizing the present Mission Band, in the fall of 1918, during the pastorate of the Rev. Thomas Scott. The meetings were held in Mrs. Morton's home, and Mabel Jennings was the first President. The Band is a real live young organization meeting monthly in the homes, and holding a bazaar and open night each year as well as a lawn meeting at the home of the Misses Barker, each June. Twice have the Band won the Presbyterian Banner, and this past year were awarded a certificate of distinction. Other presidents have been Miss Alice Wilkins, Dorothy Paxton, Hester Beynon and Ruth Jennings.

The allocation for the Band is \$50.00, and each year they have succeeded in reaching this objective. For a number of years Mrs. Umehara was the Superintendent of the Band, Mrs. N. Thompson filling this office most effectively this last two years. At present Mildred Folliott is President, with Eliza Barker as Secretary, and Mary Barker, Treasurer.

### CHURCH OFFICERS.

For the past four years an annual Congregational meeting has been held, when the reports for the year of each organization has been received and reviewed, and the Church officers for the year appointed. On two occasions this meeting has taken the form of a banquet with toasts to each of the organizations. Here are the officers appointed at the last Congregational meeting held on January 15th, 1934:—Stewards, Robert Brown, Walter Bovvair and John Umehara; Elders,

John Jennings, Leonard Harman, Mrs. Albert Folliott and Mrs. John Umehara; Missionary and Maintenance Com., Aubrey Lloyd, John Brown, Wilbert Jennings and Harry Rumble; Choir leaders, Mrs. Wesley Lloyd, Mary Barker, Assistant; Organists Mrs. A. Folliott and Mrs. N. Thompson. Church Treasurer, Mr. Aubrey Lloyd.

We have already given the names of the Church Trustees when the Property was secured in 1835. In 1883, Wm. Butler, Mr. Wm. Clubine, Wm. Norman, James Todd, and a Mr. Bromson were on the Board. At a meeting held on January 20th, 1887, there were present: Wm. Norman, B. Stephenson, John Beynon, James Todd, J. Isaiah Beynon, and Wm. Butler, and the following were added:—J. H. Riseborough, Joseph Fisher, Thos. Beynon, and on January 5th, the next year there were also added J. Carr, E. Beynon, J. Butler, D. Gregory and J. Hickson. In 1901, new names appearing are:—J. H. Beynon, Ben Beynon, Walter Bovair, and Chas. Norman, Jas. Kerswell was appointed in place of John W. Beynon, deceased, and Ernest Gregory in place of his father, deceased, Harry Smith was also appointed.

The present Trustee Board is composed of Walter Bovair, John Jennings, John Umehara, and Robert Brown. Their last official act has been the work of putting the cemetery in a more respectable condition. This was undertaken in July of this year, when members of the congregation held a "Bee" for two or three days, and after building a mound in the South East corner of the grounds gather up all the marking stones and placed them on this mound. The plan is to place them in cement here where they shall for all time to come contain the record of many of the pioneer settlers. The grounds are being levelled so that they can be kept in a respectable condition more readily. A "Plan" was made of the cemetery, with the location of each stone noted before the work of renovation was commenced.

### THE YOUNG PEOPLE'S SOCIETY

In the Methodist Church days the Young People's Society went under the name of Epworth League, Epworth being the birthplace of John Wesley. We have the Epworth League book of 1898, at which time Mr. Benj. Stephenson was President, Ernest W. Gregory, Vice-Pres.; Miss Lillie Beynon, 2nd Vice-Pres.; Miss Thirza V. Carscadden, Secretary, and Sarah Benfield, Treasurer. The Christian Endeavour Committee was composed of the Misses Brown, Benfield, and J. Beynon. The possibility is that this was not the first Epworth League. Little

information can be found about the League in the succeeding years, save that it had periods of fluctuation. The present Young People's Society was organized by the Rev. G. W. Lynd in the fall of 1930, with Miss Mabel Jennings as President, and Nora Rumble as Secretary. Miss Jennings was president for two years and followed by Miss V. McColeman for a like period and by her sister, Miss Ruth Jennings this year. The other officers are:—Vice-Pres, Mrs. W. Jennings; Sec., Aubrey Lloyd; Ass.-Sec., May Harman; Treas., John Brown; Pianists, Mildred Folliott and Mrs. Nelson Thompson. Conveners:—Christian Fellowship, Mabel Jennings; Christian Missions, Mrs. N. Thompson and Eliza Barker; Christian Citizenship, Harry Rumble and Wallace Jennings; Literary and Social, Mary Barker and Nora Rumble; Recreation, Aubrey Lloyd and Clifford Rumble; Leadership Training, Leonard Harman; Librarian, May Harman. The Young People's Society is one of the bright spots in our church activity. Very interesting meetings are held each week of quite a varied nature. The discussions on the important matters concerning young people and the life of to-day are entered into whole heartedly, and with profit to all. Last year there were 37 names on the roll and the average attendance including visitors was 37. Eighty-five dollars was raised, twenty of this going to Missions and twenty-five to the church officials. Some of our officers are serving on the Presbytery Union Executive. Our Society has heartily entered into the activities carried on by the Presbytery Union Executive, and have had their ball team play in the semi-finals and the finals at the Annual Picnic the last two years. While we have not succeeded in coming out on top in the soft ball arena, our debaters were successful in winning the Presbytery Union George Wark Silver Shield in the debating series this last season. The Shield adorns the walls of our Society room.

### THE MINISTRY.

As we have noted Yonge Street Circuit was formed in 1805. The Conference of 1828 divided the Circuit, forming a new one in the North with Newmarket as the centre and called after this town. The Newmarket Circuit was in turn divided in 1868 with the Aurora Circuit coming into being. The Union of the Methodist bodies took place in 1884, and three years later the Aurora Circuit was split up leaving Aurora a station and putting the other five churches into a circuit to be known as Temperanceville. Like all other Methodist churches in Canada, Temperanceville entered the United Church of Canada with the Union of 1925.

We give a list of the Ministers who have served the Charge since the year of the building of the first brick church in 1854:—

- |   |                            |
|---|----------------------------|
| 1854—William Willoughby and William McDonagh          |                            |
| 1855—William Willoughby and John S. Clarke            |                            |
| 1856—J. W. McCallum, Wm. Hill and W. J. Hunter        |                            |
| 1857—William McFadden and A. R. Campbell              |                            |
| 1858—William McFadden and A. R. Campbell              |                            |
| 1858—William McFadden and John Potts                  |                            |
| 1859—William McFadden and John Scott                  |                            |
| 1860-61—Kennedy Creighton and George M. Meachman      |                            |
| 1862—Kennedy Creighton and Thomas Feather             |                            |
| 1863-64—Joseph Shepley and Thomas Bell.               |                            |
| 1865—Joseph Shepley and P. D. Will                    |                            |
| 1866—John Shaw and Joseph Colling                     |                            |
| 1867—John Shaw, Andrew B. Chambers, and A. Cunnington |                            |
| 1868—John Shaw and Richard W. Woodsworth              |                            |
| 1869—John Hunt and Daniel Cattnach                    |                            |
| 1870—John Hunt and William Mills                      |                            |
| 1871—John Hunt and John E. Lancelly                   |                            |
| 1872—Edward Barrass, Geo. McIntyre and John Pickering |                            |
| 1873—Edward Barrass and John C. Stephenson            |                            |
| 1874—Edward Barrass and G. H. Bishop                  |                            |
| 1875-76—Jas. Shuttleworth and G. H. Bishop            |                            |
| 1877—Daniel E. Gee and Wm. H. Madden                  |                            |
| 1878—Daniel E. Gee and Jabez Wass                     |                            |
| 1879—Daniel E. Gee and Chas. Langford                 |                            |
| 1880—Jacob E. Howell and Frank Keam                   |                            |
| 1881—Jacob E. Howell and Frank Keam                   |                            |
| 1882—Jacob E. Howell and Wm. Bacon                    |                            |
| 1883—Joseph E. Sanderson and Jas. W. Wilkinson        |                            |
| 1884—Joseph E. Sanderson J. W. Savage, Leonard Phelps |                            |
| 1885—J. W. Savage and J. A. Chapman                   |                            |
| 1886—J. W. Savage and J. A. Rankin                    |                            |
| 1887—D. Idle  | 1888-1890—Henry McDowell   |
| 1891-93—W. R. Roach                                   | 1894-95—Thos. G. Scott     |
| 1896-98—Herbert Lee                                   | 1899-1900—Richard Strachan |
| 1901-02—Wm. P. Brown                                  | 1903-06—Jas. H. Stonehouse |
| 1907-10—Wm. H. Madden                                 | 1911-14—Wm. H. Learoyd     |
| 1915-18—Thomas Scott                                  | 1919-22—J. Wesley Fox      |
| 1923-29—Thomas R. White                               | 1930—Garnet W. Lynd        |

## IN SERVICE

The Temperanceville Churches have done their fair share in supplying workers for the church both at home and abroad. Few communities can boast of a better record in the number of young men and women to enter the service of the church.

### REV. GEORGE BEYNON, B.A.

George Beynon was born in Ireland in 1813 and brought to King Township by his parents six years later. He was converted in his 17th year, and was ordained to the Wesleyan Methodist Ministry in 1840. Wm. Carroll has this to say about George Beynon: "He had been a very active and useful Local Preacher on the Newmarket Circuit, but not expecting, or aspiring to anything higher than a humble lay-preacher, he had married and settled upon a farm. Having, however, been called on to preach at a camp-meeting, he displayed such marked ability in sermonizing, that several ministers who had heard him, urged the propriety of his being recommended for the itinerant work. Being comparatively young, and having an improvable mind, with a great fondness for study, the application prevailed; and the progress he made, and the success which followed his ministry, justified the decision in the case. He was tall in person, but not very strong in body or voice, yet his distinct utterance, his methodical sermonizing, and his short services, made him very acceptable to his congregations. "His first circuit was at Elizabethtown. Owing to ill health he was compelled to superannuate in 1865. He resided in Brampton, where he died in 1891.

REV. THOMAS BEYNON was a son of the above, after entering the ministry he went to Manitoba.

REV. GEORGE BARNES BEYNON, grandson of the pioneer John Beynon and nephew of Rev. George Beynon, was born at Temperanceville in 1864, and was dedicated at birth by his mother to the ministry. After being active in his Church and Sunday School, he was given a Local Preacher's license by Aurora Quarterly Board in 1884, and received as a probationer for the ministry in 1886. After spending two years on a circuit and four at Victoria College he graduated from the latter in Arts in 1891, and was ordained in 1887. After serving thirteen fields he superannuated because of ill health in 1925, and has resided at Thornton since. He preached a powerful sermon on Sunday morning last on the occasion of our centennial and gave an address on Tuesday evening.

REV. ERDMAN D. BEYNON, B.A., M.A., Ph.D., is the only son of the above and the fourth of the Beynon family

to enter the ministry. He was born 1892. Graduated from Victoria University in 1914, and received his M.A. the following year, and his Ph.D. from Michigan University, Ann Arbor, 1933. He served overseas in the Great War, and in 1919 joined the Methodist Episcopal Church in the U.S. He is at present stationed at Centuary Methodist Church, Detroit.

MISS ANN BEYNON went to Africa as a missionary about 60 years ago. We have no details.

DR. DANIEL NORMAN was born on the Norman farm on Yonge Street in 1864. He attended public school at Oak Ridges and High School in Aurora. He was brought up in Temperanceville Church, taught in the Sunday School and took a very active part in the Temperance Lodge. After spending two years on the Beeton and Tottenham circuits he spent three years at Victoria College and was ordained in 1897, going the same year to Japan as a Missionary, where he has continued to labour up to the present. Dr. Norman was home on furlough three years ago, and on the eve of his return to Japan, on August 31st, 1931, an oil portrait of himself, the work of Mr. J. W. L. Forster, was unveiled in Temperanceville Church, where it hangs to-day. On that occasion addresses were delivered by Dr. S. D. Chown, chairman of the Presbytery, Dr. W. A. McTaggart, President of Toronto Conferneec, Mr. J. W. L. Forster, Mr. John Umehara, Mr. Joseph Stephenson, and the Pastor, all speaking in the most glowing terms of Dr. Norman's work. Dr. Norman having reached his seventieth birthday this year was compelled by the law of the church to superannuate in June, but instead of coming home, as he might have done, he chose to continue his beloved work in the land of his adoption. Few missionaries have had such an enviable record as Dr. Dan Norman.

REV. WILLIAM THOMAS NORMAN, a brother of the above became a probationer for the ministry of the Methodist church. After spending two years at Victoria College he was continuing his studies on a circuit when death overtook him at the early age of 27 years in the year 1889.

MISS LUCY NORMAN, sister of the above went to Japan as a teacher in 1900, was home 1906 to 1910 then out to China as a teacher in The Presbyterian and Methodist Mission Schools. Again in 1913 Miss Norman went to Japan and continued to labour in our Mission until 1930. She is now residing in Maple.

REV. WM. HOWARD NORAMAN, B.A., son of Dr. Dan Norman was born in Japan, and after graduating from Victoria College in 1931 and Cambridge, England, in 1932, has gone back to Japan as a Missionary of our church and to follow

in the footsteps of his illustrious father. He took back to Japan as his bride a daughter of Rev. Dr. Roberts, the new Moderator of the United Church of Canada.

MISS GRACE NORMAN, daughter of Dr. Daniel Norman is now the wife of Rev. R. C. Wright, one of our Japanese missionaries. They are at present home on furlough. Herbert E., the third child of Dr. Norman is at present in Cambridge University enjoying a scholarship which he won while attending Victoria University.

REV. M. C. FLATT, B.A., United Church Minister at Victoria Harbour, Ont., attended Temperanceville Church as a boy for a number of years.

REV. T. B. COPELAND, and REV. C. O. JOHNSTON, were boys from Thompson's church to enter the ministry.

From the Presbyterian Church went out REV. HENRY FERGUSON to China, where he was cruelly murdered two years ago. REV. WALTER FERGUSON, brother of the above served the Presbyterian Church in Canada.

REV. J. STEWART FERGUSON, B.A., is also a son of the Presbyterian Church at Temperanceville. He entered the United Church at time of the Union in 1925, and is at present stationed at Keene, Ont.

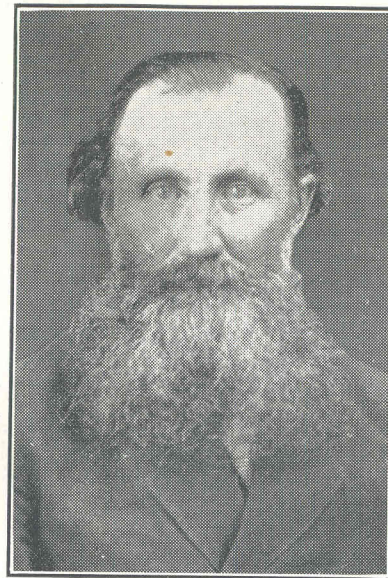
REV. EDWIN MILNE, D.D., a retired Presbyterian minister of Ottawa, paid a visit to Temperanceville this past summer, and told of having been born in the house now occupied by Robert Brown 73 years ago. His father kept store in the house occupied by Mr. Wesley Lloyd, some 68 years ago.

No doubt there are many others who have rendered valuable service for the Church of Christ, but of whom we have no record, Time and eternity alone will be able to give an adequate estimate of the influences set in motion and conveyed to all parts of the world from these three little churches in this community.

## THE PIONEER FAMILIES

The history of this little wayside church would be very incomplete without some reference to the Pioneer Families in the community. However, space will permit but a brief reference to each.

### LOVES



ROBERT LOVE

youngest son of James and Mary Love who made the bricks for the church of 1854.

As we have already noted the community was known for three-quarters of a century by the name of Love's Corners. From the Love family record we are told that James and Mary (Mitchell) Love came with their two children from Pennsylvania to Yonge Street near Richmond Hill in 1803. Here on January 11th, 1804, another child was born, and in the same year they moved to Lot 67 in the 1st Concession of King, where five more children were born. James and Mary Love resided here—the second lot above Temperanceville corner—until their death. The stone erected to their memory in Temperanceville cemetery reads: In Memory of James Love, Sr., who died June 30th, 1851, aged 80 years, also his wife, Mary, who died October 15th, 1853, aged 74 years. It is reported that in coming from the United States the mother rode on horseback carrying her babe in her arms or on her back. Another very interesting story of the coming of the Loves to this country tells us

that three Love Brothers came over first in 1799, and that a very tragic accident attended this visit to Canada. The three brothers were on their way to York, (Toronto) from their cabin up Yonge Street, sleeping enroute over night in a tent or tepee when the accident occurred. One of the brothers awakening thought he heard something outside and went out to investigate, the other brothers not hearing him go out but hearing sticks cracking as he was returning. The brothers thinking the noise to be caused by a bear, one reaching for his rifle fired and was horrified to find that he had shot his own brother. The brother died shortly after, leaving a young widow and little baby girl. The widow, Nancy Love took up residence in York, later becoming house-keeper for two bachelor brothers, Senaca and Jesse Ketchum. Both brothers fell in love with the young widow and her little girl, each wanting to marry her. The matter was settled by casting a lot, Jesse the younger brother being the fortunate one. In the marriage register of St. James Church, York, a few months after the opening of the church, is to be found this entry:

"On the 24th day of January, 1804, were married, after publication of the Banns, Jesse Ketchum, Jr., and Nancy Love, by me, George O'Kill Stewart."

This is the Jesse Ketchum who became so prominent in educational circles in Toronto and who gave "Temperance" Street to the City.

Besides being a farmer, James Love was shoe maker, burnt charcoal and did the family weaving. An obituary of Mary Love appearing in the Christian Guardian of May 31st, 1854, gives us an insight into the relationship of the Love family with the church which could not be secured elsewhere. It was written by Rev. W. Willoughby, the Minister on the Aurora Circuit at the time.

"Mary Love departed this life, October 22, 1853. She gave her heart to God fully, and served her Divine Master devoutly to the close of her earthly pilgrimage, which terminated when about 80 years of age. She was among the first who united with the Methodist Church in the neighbourhood where she resided, and had the happiness to see all her children and many of her grandchildren converted and gathered into the church militant, ere she was called to join the church triumphant. Also of seeing some of her sons usefully engaged in important official stations in the house of the Lord. Her Christian course was consistent, upright and steady. In her house the Word was preached and the "Class" met for years. Afterwards when a place was erected for the public worship of Almighty God, she was generally among those who went to claim the blessing of Him, who said, "Where two or three are gathered together in my name, there am I in the midst of them." Her end was peace, a calm and certain triumph over death. She

left a bright testimony that she went to Him."

John Love, the second son of the above married Violet Hughey in 1833 and the same year purchased the farm on which Temperanceville Church was built, he donating the property for the church and cemetery in 1835. He was class-leader and an officer in the church for many years. His tomb stone tells us that he died in 1874, aged 73, and his wife in 1884, aged 70 years. This stone also bears the record of the birth and death of five of their 13 children. The children were all born at Love's Corners.

Robert Love, youngest son of James and Mary Love lived on the old homestead after the parents death until 1866, when he moved with his family to Wellington County. Mr. Lambert Love, now 80, and who is the proprietor of Elgin House, Muskoka, is the fifth son of Robert Love. Mr. Lambert Love was with us last Sunday and also on Tuesday and Wednesday evenings of our Centennial, speaking for a few minutes each evening.

Mr. Alfred Love, who was the oldest member at our Centennial service on Sunday morning, who is now in his 88th year, is the son of Matthew Love, fifth child of James and Mary Love.

Lydia Love and Mary Love, Jr., the only two daughters of James and Mary Love married James Barnes Beynon, and Jonathan Beynon, respectively, Matthew Love also married Eliza Beynon, thus linking up these two historic Methodist families in the community. In Matthew Love's family there were 9 children, three of them being "Triplets" and were religiously named, Miriam, Aaron and Moses.

We regret that none of the descendents of the Love family reside in the community to worship with us at present.

## BEYNONS

John and Jane (Whitton) Beynon were married in Ireland, emigrating to Canada in 1819. The Beynons were as numerous or even more so than the Loves, and at one time owned a great deal of land on the Second line South. They took a very active part in the church and its activities, as well as in the Temperance Societies. This family gave four sons to the Christian Ministry. It would take a book alone to tell of the activities of this noted family. An obituary of James Barnes Beynon, second son of John and Jane Beynon, published in the Christian Guardian of April 17th, 1844, tells us,—“Firmness and perseverance and kindness, were prominent in his character, which were manifested in his untiring efforts to render his dear parents and younger children comfortable and happy in the land of their adoption. In 1829 he united with Miss Lydia Love, with whom he shared the toils and sweets of domestic life for the space of about 14 years. Soon after this happy union, under

a sense of dependence on, and of gratitude to the great Dispenser of every good, a family altar was set up, and which was not suffered to go out till death suddenly fixed an extinguisher upon the brilliant lamp of our deceased brother's useful life."

Mr. George Beynon, with his family, and his sister, Mrs. Ben. Beynon and her family are all who are left of the Beynon family, to continue in worship with us. The children of Clayton Beynon are of the fifth generation of Beynons to reside in the community.

### SAIGEONS

Another stone in the cemetery tells of the death of Mitchell Rene Saigeon in 1847, at the age of 83 years, and his wife Sarah, who died 1864, aged 70 years. The story of this family takes us back to Yonge Street in 1799, when at the junction of King, Vaughan, Markham and Whitchurch Townships, when Yonge Street was but a muddy wagon trail an attempt was made to establish a French colony. About twenty crude log cabins were erected close together, and the village was called Windham or sometimes Puisaijes Corners. The colony was composed of Loyalist Nobility of France who fled from the country after the revolution, and under Count De Puisaijes an attempt was made to have them settle here. But the colony was of short duration, breaking up within a year. By 1840, few remembered that the colony had ever existed. Chevalier Mitchell Rene Saigeon was one of those who succeeded in establishing himself in the community, and his fifth child, of his large family of 15, and his namesake, Michael Rene Saigeon married Rachel Love and located on Lot 7, in the 2nd Concession, on what is now known as the Wells farm. He had 12 children and resided here until 1882, when he moved to Wellington County. John Thomas Saigeon, auctioneer and insurance agent of Maple is a son. The Saigeon name appears quite frequently in the church records and is among the names of the Sunday School scholars of 1832. The Saigeons being of French extraction were originally of the Roman Catholic faith, but in this new country intermarried with Protestants and became ardent workers in the Methodist Church, and are so to the present time.

### FLEURY

Fleaurie, as it is spelled, is another name which appears in the Sunday School committee of 1832. Mr. Joseph Fleury was born in the province of Quebec about 1800, and quite early in life became connected with the North West Trading Co. Somewhere in the 1820's Mr. Fleury settled on the Second Line north of Temperanceville, and thus early in life became associated with the Methodist Church. His daughter, Mary Ann, became the wife of Robert Love, youngest son of James

and Mary Love. A son, Joseph, Jr., went to Aurora in 1859 and established the Foundry and Implement business so well known throughout the country, and so successfully conducted to-day by Mr. H. W. Fleury. Another family of Fleurys lived in later years in a house, since destroyed, just east of the church.

### NORMANS

The Norman family at one time were very active workers in Temperanceville Methodist Church. Mr. Wm. Norman, a native of Somerseshire, England, married Jane Coates, of Oak Ridges in 1849, so that he must have come to this section at a fairly early period. He was superintendent of the Sunday School, class leader and a member of the Board for a number of years. His son, Charles, kept store for a number of years and followed in his father's footsteps in the church. A daughter, Lucy, who now resides at Maple, spent a number of years in China and Japan. Another son, Thomas, entered the ministry, but died before completing his course, while the youngest son, Dr. Daniel, has spent his whole life in Japan in Missionary work. Mrs. Norman, Jane Coates, was a daughter of Thomas Coates, the first President of the Sunday School when it was organized in 1832.

### FOLLIOTTS.

Gilbert Folllott, a native of England, purchased the farm where his grandson, Albert, now resides, in 1832. Thomas Folllott settling on the adjoining farm, where Roy Folllott now lives. The Folliotts were of the Presbyterian persuasion but later became associated with the Methodist Church. The Folliotts, it will be seen by this history, are quite active workers in the church to-day.

### HARMANS.

Wm. Harman came to Yonge Street, near Aurora, in 1799. His son William, is reported to have been the first white child born in King Township. Wm. Harman of the third generation came to the farm now occupied by Mr. Milton Payne in 1840. When Mr. Richard Harman sold this farm to Mr. Payne the old deeds revealed that the farm had been owned by seven different Harmans. Leonard and May Harman, who are active workers with us to-day, are Harmans of the sixth generation.

### FERGUSONS

Thomas Ferguson came from Scotland, and in 1820 took up 400 acres of bush land, being Lots 4 and 5 in the 2nd of King. Later Henry Stewart bought the East part of Lot 5, and Barnes Beynon the East part of Lot 4. Lincoln Ferguson is a great grandson, and Rev. J. Stewart Ferguson, B.A., minister of Keene, Ont. United Church, is another great grandson.

## OTHER FAMILIES

James Todd came from Ireland to Canada about 1830, and to the 2nd of King about 1840. His son, James, Jr., was a Trustee and active worker in the Church. His granddaughter, Mrs. Walter Bovair, and great granddaughter, Mrs. Ray Jennings, continue as very active workers with us. Mr. Walter Bovair was raised farther west in King Township, coming to his present farm at the time of his marriage, and soon after becoming a Trustee of the Church, and a member of the Official Board, which offices he continues to hold.

Wm. Clubine was another staunch Methodist, although living on the Third Line opposite the Eversley Presbyterian Church, he never failed to attend Temperanceville Methodist Church. His granddaughter, Mrs. Roy Foliott, carries on the tradition of her grandparents to-day.

The Legge family came from Dorsetshire, England, to Yonge Street, about 1842. Thomas H. Legge purchased the farm now occupied by John Jennings in 1883, and became an active worker in the church. His son Milton kept store at the corner for a number of years. Mr. Legge moved to Aurora in 1920. James Wm. Legge and his bride, nee Mary Dibb, came to the farm opposite the church, and now occupied by Mrs. Legge and her sons, in 1880.

A great deal could and should be said about Mr. and Mrs. John Umehara, for Temperanceville Church occupies a unique distinction in having such an ardent and zealous Christian Japanese family numbered among its members and workers. No one could be more devoted and earnest in their zeal for the Church and the cause of Christ than are the Umeharas. Mr. Umehara has been a Trustee and member of the Official Board for 10 years and was treasurer of the church for seven years. Mrs. Umehara has been treasurer of the W.M.S. since 1926, was Superintendent of the Mission Band for a number of years and this year was made an Elder of the church. Some little time ago "The New Outlook," our Church paper commented on this, and said that we as a church occupied a unique position in that no other church east of the Great Lakes could boast of having a Japanese Lady as an Elder. George is treasurer of the Sunday School, and Millie has held an office in the Mission Band. Mr. and Mrs. Umehara came to Canada in 1906, shortly after their marriage, being converts in Japan of our own Dr. Dan Norman. They came to Mr. Jonathan Beynon in 1907, and after five years there took up farming for themselves on the Second Line. In 1917 they built the home in which they now reside, and carry on a successful market gardening business, specializing in pickling onions.

The Stephensons were another family who played an important part in the history of Temperanceville Church. They came to Oak Ridges about the middle of the 19th century; later, however, Benjamin and Joseph lived at Temperanceville and with their families were intimately associated with all branches of the church's activities. They later moved to Aurora.

The name of Brown has been quite familiar in the community for a century past, for Wm. Brown came from Ireland by way of New York to Markham and later to King Township in 1844. He settled on the Third Line where he carried on a weaving business, made coffins and was Justice of the Peace. His grandson Robert, is one of our efficient officers, sang in the choir for 20 years, taught in the Sunday School, and is at present a Trustee and Steward, while his wife is Secretary of the Women's Association.

The Hughey name was a familiar name in the community dating back one hundred years or more, when the family first came to Yonge Street. CFRB broadcasting station is on the old Hughey farm.

The McDonalds were residents of the community fifty years ago, Mrs. Geo. Phillips, Mrs. A. Harmon, and Miss McDonald are daughters who still worship with us.

A number of our most helpful workers of to-day came at a quite recent date: Wm. Barker came in 1904, Norman Rumb'e in 1911, James Paxton in 1907, Victor Bond in 1912, John Jennings, the Lloyds, and Frank Wilkins, all in 1919, W. Hare in 1922, and W. Pugsley and Jos. Levison about five years ago.

Others have come and gone, but have left their imprint on the community.

What shall we say more? A great deal could and should be said about the devotion, zeal and earnestness of past and present members and adherents, but space will not permit. We realize that what has been written has been done in a very inadequate manner, and we offer our humble apology for all that has been left unsaid. The spirit has been willing, but time has not permitted of a more extensive research. We trust, however, that what has been written will give some little insight into the heroic days of the past and that the mantle of zeal, devotion and earnestness of these faithful people of God shall fall on the youth of to-day, that they may be inspired to "Take up the torch, and hold it high."

John 20, 31—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

## THE CENTENNIAL

To few people in this young country has come the opportunity, to date, of being associated with the 125th anniversary of the establishment of the Church in their community. To the people of Temperanceville came this distinctive privilege when the hands of the clock of time were turned back into the far distant past during the week of October 7th—14th.

Sunday morning, October 7th, was a lovely autumn morning, and the church was tastefully decorated with baskets and bouquets of garden flowers to greet the worshippers who gathered for the first service in connection with the commemoration of the Centennial of Methodism at Temperanceville. Rev. R. B. Beynon, B.A., grandson of the Beynon Pioneers was the guest preacher, the music being supplied by the choir from Laskay United Church. Among those who were present at this service from a distance were: Mr. Alfred Love, and Miss L. Love from Aurora, Mr. Lambert Love from Elgin House, Muskoka, Mr. and Mrs. Ben Stephenson, and Mr. and Mrs. S. Linton of Aurora. In the evening, Rev. Herbert Lee, pastor when the present church was built in 1897 and, who shortly after, married Miss Maud Beynon in the church, gave the sermon while the choir of Wesley United Church led in the worship of song.

On Tuesday evening the Women's Association served an excellent supper, which was followed by a concert in the body of the church. Numbers were given by a quartette composed of Misses Mary Barker, Nora Rumble, Mr. Aubrey Lloyd and Mr. Clifford Rumble, the latter two also being heard in duets. Little Irene Dibb sang several solos, and Miss Helen Evans, of White Rose, delighted all with several readings; Mr. Frank Dale of Oak Ridges, played wonderfully on the concertina; Mrs. F. Wilkins read a short history of the Women's Association; Rev. R. B. Beynon recalled some reminiscences of the past, of the great influence the church had had on his young plastic life, of how everybody, save a small minority went to church. He said the people felt like pagans if they did not attend. They had service in the morning, Sunday School in the afternoon and prayer-meeting in the evening. There were four organized "classes" in his day meeting in the homes during the week, and in the church on Sunday. Once a month they came together for a "Fellowship" meeting at which time three and four would be standing waiting their turn to speak. He recalled the protracted meeting—almost annually—and of one conducted by the late Rev. Chas. Langford, it being carried on on Saturday night, when Mr. Langford could not be present, by

the people themselves, and at which service he prayed for the first time in public. He mentioned the names of several of the ministers of his day and told of several amusing incidents in connection with their preaching. Edward Barass had demonstrated so forcefully his desire to kick some wicked people out of society that he kicked himself off his balance falling on the floor. Rev. Frank Keam had been expounding on the Scriptural warrant for standing while in prayer, using So'omon at the Dedication of the Temple, as an example, when Mr. Beynon's uncle, who ardently believed in kneeling as the correct posture for prayer, shouted out, "that Solomon stood upon his knees." Rev. G. W. Lynd occupied the chair.

On Wednesday evening a Missionary meeting was held under the auspices of the W.M.S. and the Mission Band. Mrs. Frank Wilkins occupied the chair and told of the organizing of the W.M.S. Several readings and musical numbers were given by the members of the Mission Band. Mrs. J. Spraklin, of Toronto, Secretary of the Baby Bands of Toronto Centre Presbytery told a very interesting story to the girls. Mrs. J. A. Snell, Presbyterian President brought greetings from that organization and spoke about the work of the W.M.S. during the past 100 years. Mrs. E. R. Young, President of Toronto Conference Branch of the W.M.S., was also present and told of her trip up to New Ontario this year and the work the W.M.S. was doing there and in other places throughout the Conference. Mrs. J. Paxton expressed the thanks of the Temperanceville Society to the visiting ladies. Mr. Lambert Love gave some reminiscences of the past, telling how he had become interested in Missions and the little part he was permitted to have to-day in supporting a mission in Africa and another in South America. He made an earnest plea for the people of Temperanceville to not become discouraged but to carry on.

Thursday evening was a Temperance night, with Mr. J. M. Walton in the chair, who gave a stirring address on the value of the Temperance lodges of fifty and more years ago. Mr. Walton has been for many years a leading worker in the Sons of Temperance, his first address for this organization being given when a very young man, at Temperanceville. Being rather nervous he went outside to collect his thoughts and wandering about the yard he fell into an old grave. The sudden shock brought him together and he went back inside and delivered a very effective address. Dr. A. P. Brace, Past Most Worthy Patriarch of the Sons of Temperance, was the visiting speaker of the evening. He told of his visit to England this summer, and made a stirring appeal for the carrying on still of Temperance education.

The Sunday School and the Y.P.A. had charge of the Friday evening meeting. After a worship service put on by the Y.P.S., with Mrs. W. Jennings in the chair, the Rev. Dr. Geo. Little, Editor of Sunday School Publications of the United Church was called on for an address. Mr. Little paid a glowing tribute to the worth of the Sunday School, speaking in most encouraging terms to those engaged in the religious education of our children and youth.

Sunday, Oct. 14th, Rev. W. H. Learoyd, pastor in 1911-14, preached at 11.00 a.m., and Rev. W. H. Madden in the evening at 7.30 p.m. The Pastor being in charge of the evening service. Mr. Madden has the distinction of having been twice pastor at Temperanceville, the junior Minister in 1877 in the double circuit days, and again in 1907-10. He is the son and the grandson of a Methodist Minister, his grandfather having presided at Quarterly Meetings on the Circuit, as Elder of the District, many years before. Mr. Madden is in his eighty-third year and retains all his faculties to a wonderful degree. Our own choir led in the singing at both services.

These Centennial services will be long remembered by all who had the opportunity of attending the same. The Pastor and officials are deeply grateful for all who assisted and to all who came from a distance to attend.



### THE LITTLE CHURCH

The little church of Long Ago, where as a boy I sat  
With mother in the family pew, and fumbled with my hat—  
How I would like to see it now the way I saw it then,  
The straight-backed pews, the pulpit high, the women and the  
men  
Dressed stiffly in their Sunday clothes and solemnly devout,  
Who closed their eyes when prayers were said and never looked  
about—  
That little church of Long Ago, it wasn't grand to see,  
But even as a little boy it meant a lot to me.

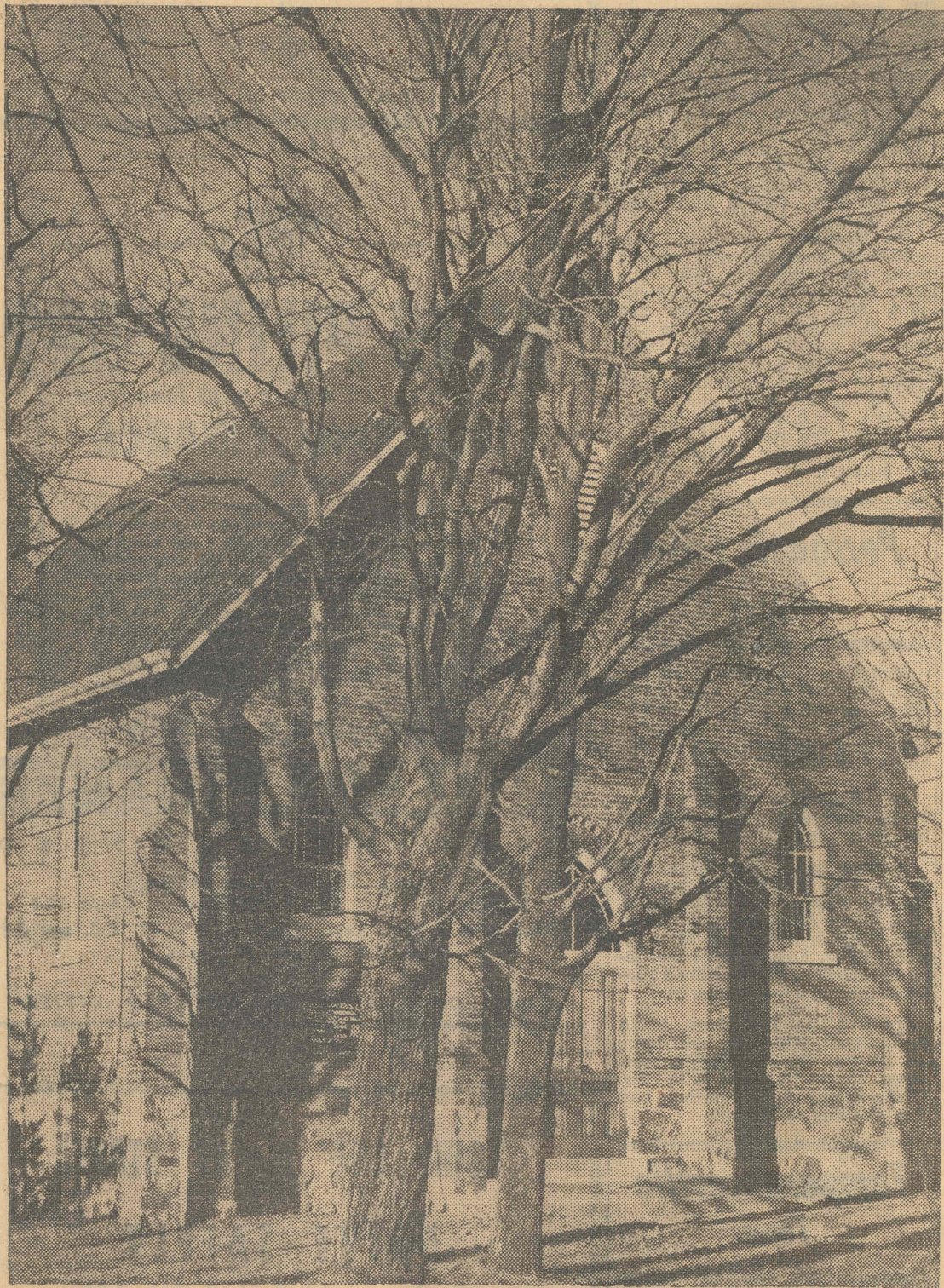
The choir loft where father sang comes back to me again;  
I hear his tenor voice once more the way I heard it when  
The deacons used to pass the plate, and once again I see  
The people fumbling for their coins, as glad as they could be  
To drop their quarters on the plate, and I'm a boy once more  
With my two pennies in my fist that mother gave before  
We left the house, and once again I'm reaching out to try  
To drop them on the plate before the deacon passes by.

—Edgar A. Guest.



Rev. Garnet Watson Lynd, D.  
Present Pastor.

## The Churches of York



The brick structure of Temperanceville Church as it now stands was built in 1897. There are definite records of church and Sunday School services being held at what is now Temperanceville as far back as 1832.

The first church to be erected in Temperanceville, known at that time as "Love's Corners" was of log construction and built approximately in 1809. The first brick building was erected in 1854 and was 30 by 40 feet while the former log church was about 20 by 30 feet. In the earlier years, singing was led by the aid of a tuning fork, but in December, 1884, an organ was purchased.

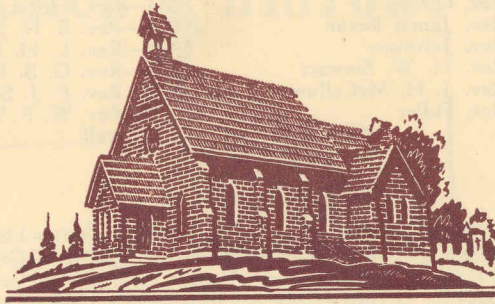
Like all Methodist churches in Canada, Temperanceville entered the United Church of Canada with the Union of 1925. James and Mary Love, who moved to this area in 1904 were destined to give the name to the com-

munity and the church originally was known as "Love's Meeting House." It retained this name until 1877.

Temperanceville Church has done much in supplying workers for the Church among them the Rev. George Beynon, B.A., the Rev. Thomas Beynon, the Rev. George Barnes Beynon, the Rev. Erdmon D. Beynon, B.A., M.A., Ph.D., and Miss Ann Beynon a missionary. The oil painting of Dr. Daniel Norman hanging in the present church was unveiled on August 31, 1931, on the eve of his return as a missionary to Japan following a furlough. The late Mr. and Mrs. Walter Bovair and late Mr. and Mrs. John Jennings as well as Mr. and Mrs. John Umehara, have all played an important part in the life of the church. The first brick building had as its first minister the Rev. William Willoughby and the Rev. Wm. McDough. Present in-

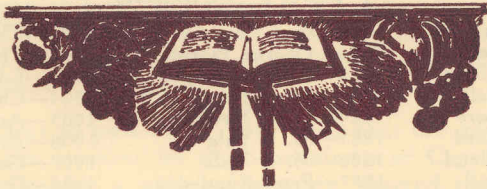
cumbent is the Rev. Victor Wood. Photo by Sir Ellsworth Flavelle.

*Temperanceville W. I.  
Tweedsmuir Book.*



**ONE HUNDREDTH  
ANNIVERSARY**

*1848 ~ 1948*



**Church of St. John the Baptist**  
Oak Ridges, Ontario

1848

1948

## Form of Service

100th Birthday

Church of St. John the Baptist

Oak Ridges, Ontario

June 24th, 1948, 8 p.m. D.S.T.



Rector: Rev. E. W. G. Morrall

Wardens: S. C. Snively, John Chatterly

*The United Church of Canada*



*Let Thy blessing be upon this Church, O Lord.  
Out from the byroads, out of carefilled days  
We come, an earnest throng to hear Thy word.  
To offer Thee our sincere, heartfelt praise.*

*We come to lay our burdens at Thy feet.  
We seek the calming quiet of this hour.  
Away from the clamoring throng, the crowded street.  
Let Thy blessing be upon this Church, O Lord we pray.*

# Temperanceville Church Marks 60th Year Serving Community

The Sixtieth Anniversary services of the present building of Temperanceville United Church will long be remembered. History relates that church services have been held for at least a period bordering on 150 years in this community. First in homes, then a log church, next one of the firmer construction and then the present brick structure. To-day members of the community are proud of their lovely little church. Its interior is a clean, prettily decorated, well kept house of God. The new electric organ recently installed, is a welcome and inspiring addition.

On Sunday morning, September 15th, the Rev. J.W. Johnson, D.D. formerly of Eglinton United Ch-

urch; was guest speaker. He chose as his message "Good Deeds Never Die." Mr. Johnson was one who held the interest of all with his pleasing Irish peronality and sincere message.

Temperanceville choir chose as its number the beautiful hymn "I was glad when they said Let us go into the house of the Lord." The dedication service of the new electric organ was conducted by Rev. I. Kennedy. Rev. Lynd was present and took part in the service by leading in prayer. The junior choir leader, David McClure, acted as soloist singing beautifully "The Lord's Prayer."

The evening service at 7.30 p.m. was conducted by Rev. I. Kennedy. His message was "Call of New Day." Although Rev. Kennedy has been in this charge for but a short time, his outstanding sermons and kind personality is quickly endearing him to his people.

At the evening service a male quartet from Melville sang. Due to a flu epedemic, Miss Anne Dumbleton's choir was unable to attend. These four men and their accompanist, on very short notice travelled from Melville to add inspiration through their musical selections to the service. They chose to sing the following selections "I want my life to tell for Jesus," — "There's a beautiful place called Heaven" and "Children of the Heavenly King."



SEP • 57 •

Mrs. Jean Russell, Miss Ruth Beynon  
Miss Alida Beynon

Three members of the Beynon family who have served as organist at Temperanceville.

King City, R.R. 3, Ontario.

August 20, 1957.

Dear Friend:

You are cordially invited to attend the 50th Anniversary Meeting of Temperanceville United Church Woman's Association and Woman's Missionary Society, to be held in the church on **Saturday, September 14th, 1957**, at 2.00 p.m.

We are inviting all former members and friends, planning a program and inviting our former minister to take part.

We hope you will be able to come and meet old friends and new, and make our celebration one to remember.

On Sunday, September 15th, we are celebrating the 60th Anniversary of the opening of our Church, at 11 a.m. and 7.30 p.m. A new electric organ will be dedicated at the morning service.

Will you kindly let us know if you will be able to attend our meeting by writing or 'phoning Mrs. Wilbert G. Jennings, King R.R. 3, Ontario. Phone PRospect 3-5892.

Yours sincerely,

*Elsie Beynon*