

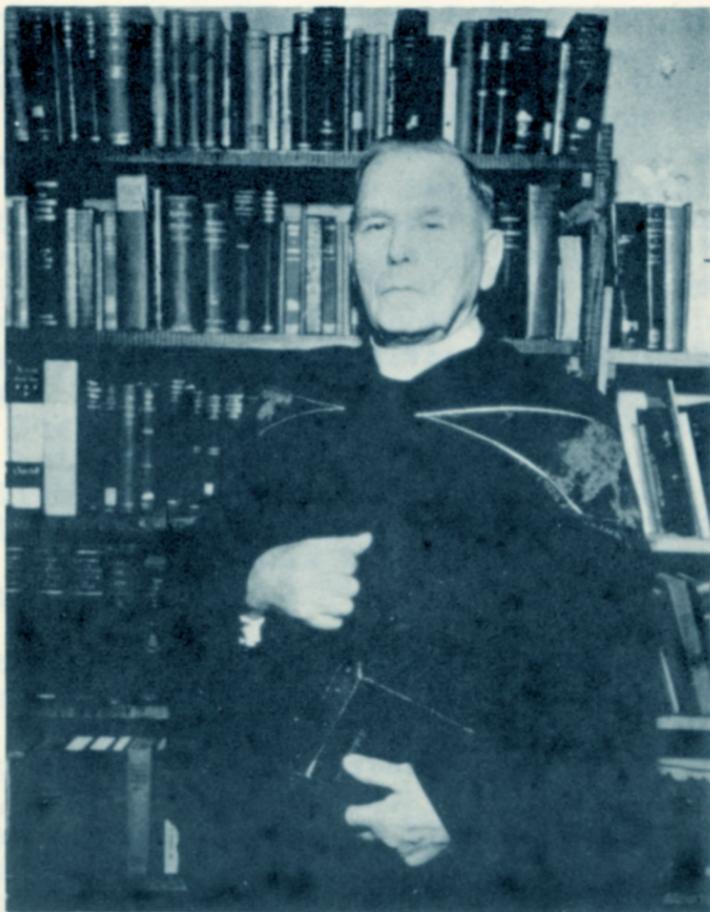
*From*  
**LOG SCHOOL**  
*to*  
**UNITED CHURCH**



**From Brewster to Grand Bend**  
*Reverend A. M. Grant, B. D.*

# Grand Bend United Church Presbyterian - Methodist Campers

*Organised by*  
**Rev. A. M. Grant, B.D.**



***"That they may serve the Lord"***

**Exodus 10:7**

## FOREWARD

Every community in Old Ontario has its story of effort in religious development. Now at this late date it is difficult to gather together the successive steps of that development. The memories of the oldtimers who remain are poor and inexact; records are hard to find.

In the following story the writer, a stranger to Ontario and especially to Stephen Township, became interested in Huron County by the frequent articles in the London Free Press which were often in conflict with known facts. Consequently, the task of gathering the details of the story and checking them has been a very slow process. Response to enquiries was slow or not at all. It was very gratifying to hear from correspondents promptly or after I had given up any hope of a reply. Any hope of securing the bare facts of the Corbett congregation history seemed remote but after a series of enquiries, I was delighted to hear from the Parkhill librarian, Mrs. Wasnidge, to whom I wrote as a last resort. It was a pleasure to write her my grateful thanks.

Others to whom I am indebted, besides friends and acquaintances, are the London Public Library staff, the University staff and especially the assistant librarian, Miss Benson, and her colleague, Miss Sexton, which involved access to scarce books; to my devoted wife, Blanche, for attending to the typing; and to my loyal daughter, Sybil, for seeing to the printing.

A. M. Grant

## THE GRAND BEND STORY OF THE UNITED CHURCH

Dr. Dunlop, on his various trips from Goderich to Detroit for supplies for the pioneer centre of the Huron Tract, scanned the shoreline, seeking a suitable site for a south harbour. He considered he had found it at the southern end of the sand hills in Stephen Township, and he thought this would serve the area as Goderich served the northern area. Accordingly he ordered a survey. The Canada Company in London, England, marked this on their maps issued for advertising purposes, as Port Frank.

Then, among the immigrants who trudged along the Proof Line from London, Ontario, there were some who turned off westward along an Indian trail which led to Lake Huron. One of these, a shrewd Scot by the name of Brewster, reached the banks of the Sauble River, and considered this to be a suitable site for a business venture. Here was convenient water power, first growth timber, and the neighbouring lake for shipping. Then, too, there was the survey which would call for much of his mill product; the nearest mill was at Goderich.

He lost no time in securing enough lots for his mill site and dam, promising to erect the requisite buildings as soon as possible, to help the settlers. Construction, however, was slower than he anticipated because the labour force was small and the settlers were busy attending to their own need for log cabins and clearings. Mill machinery, also, was hard to secure and have delivered.

But no sooner was the mill doing business than the political climate became cloudy, and Brewster, as it was being called locally, was adversely affected. There were legal claims between the Canada Company and the mill owner on account of flooding. A slackening of immigration was followed by depression.



Aux Sauble River

Among the few settlers who still came was a young, enthusiastic lad from England who had been inspired by the Canada Company advertising. Arriving in Port Sarnia, he asked for a ship to Port Frank, but was told there was no sailing to such a port. He was forced to foot it to his Eldorado. Walking the tedious, deserted trail he enjoyed the flight of migratory birds unknown to him, and the occasional tropical plants.

In the late afternoon he finally saw a cabin. He was not only invited to dine with the old army man who was its occupant, but was urged to spend a few days with the lonely officer. But he was anxious to reach the port so glowingly described by the Company and to get into business. He went on next morning and at noon reached the mill. When he asked where the city was, he was told there was no such place. "But," said the youth, "it is here on the map," producing the Company map. The mill hand replied, "It may be there on your map, but if you find it, I'll buy it." Sorrowfully the lad realized the search for his Eldorddo was in vain and accepted a job in the mill.

The case of Brewster's mill was tragic as compared with that of the young Englishman. The mill was being blamed for the flooding of the settlers' low-lying fields for miles around every spring. No solution for the problem could be found. Lawsuits between the Canada Company and the mill owner continued for nineteen years, with no immediate satisfaction to any of the parties concerned, least of all the settlers who lost much needed crops. Each spring the surplus water in the dam, instead of being carried away by the canal below the dam, overflowed into the fields, creating a beautiful lake behind the sand hills. It was a maddening experience for the settlers who waited patiently for a harvest while lawyers argued the case in session after session through successive years. With eternal hope they sowed their seed and awaited a harvest.

Through the troubled 1830's complaints grew throughout the land. There was a lack of serviceable roads and bridges. The govern-

ment was more concerned about their friends than about the best interests of the country. Protest meetings were held. Feelings were running high. Finally actual rebellion broke out in 1837, but it was soon quashed.

Nevertheless, some immigrants of the more aggressive type found their way into the Huron townships, including Hay, Stephen and McGillivray. Residents in the Dunlop survey slowly grew in number and took advantage of the apparent opportunity to go into business. Stores of all kinds were opened. Tradespeople began to set up their establishments. They felt encouraged by the prospect of better times resulting from the Durham Report of 1841 recommending a democratic government.

The effect of the improving political situation on population is evident from the figures for Stephen and Hay Townships.

#### Stephen Township

1844	-	213	520 acres cultivated
1850		493	1,495 acres cultivated

#### Hay Township

1844	-	113	377 acres cultivated
1850		764	1,073 acres cultivated

The large increase of population in Hay Township is likely due to the more than one hundred French families from Quebec who came by boat to Hamilton, then by wagons provided by the Canada Land Company to Exeter, then along the Port Frank road through Dashwood to the lake—and what a road! Much of it was swamp made passable by corduroy. Mrs. Moodie in her book, "Roughing It In the Bush" described what a ride was like:

Half a log, half a log,  
Half a log onward,  
Shaken and out of breath

Rode we and wondered,  
Ours not to reason why,  
Ours but to clutch and cry,  
While onward we thundered.

In recent years while the road gang prepared the road for paving, the writer saw the old logs lying at the roadside. They looked wonderfully preserved after all the years.

On Lot 8 there were two mills, one on each side of the road. Some wit called one Sodom, because of its reputation. Another wit said, "If this one is Sodom, the one opposite must be Gomorrah."

The settlers became more confident and bolder, feeling they had suffered long enough, and that now was the time for action. Accordingly they met secretly in the forest one night with what implements they could muster around home— axes, spades, canthooks, pickaxes, crowbars, and pine knots. On a signal from their leader they marched on the enemy. The buildings were soon aflame to light their work: then the river barriers were torn away. The captive waters, which would otherwise flood the fields of the townships of Stephen, McGillivray and Biddulph now rushed through the gaps in a straight, relentless dash, carrying everything in their path. Never hitherto had the Sauble flowed as straight. The men went home, well pleased with their work, believing that now they would have a crop and more satisfying meals for their families. This was in 1860.

But they had not bargained with nature, nor knew that 'nature wears one universal grin' and 'nature's laws lay hid in night', that each spring season differs from the others.

They discovered that, with heavy rains, the Sauble could overflow its banks and drown the crops again. After more than twenty years of patient waiting and destructive effort, they lost heart and one by one departed from the area. The acreage became scrub land.



Mill Site on the west side of the river

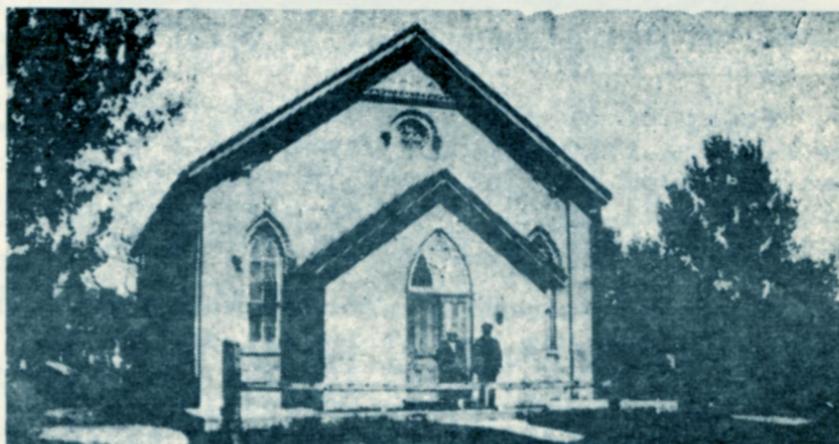
Today other settlers have arrived and are reaping successfully where their predecessors sowed and laboured in vain, because, with the mill gone, trenches have been cut to drain the Sauble overflow to the lake.

The next community problem was education. William Fulton was deputy reeve, and by his diligent action a lot was secured for a school site on Lot 1, Lake Shore Concession, near the front entrance for the cemetery at the north end of the village.



Artist's conception of the LOG SCHOOL in 1861 used  
as the first place of worship until the building  
of the Presbyterian Church in 1874.

Presbyterian Church built and opened in 1874



The immigrants, early and recent, felt the need of meetings for Bible reading and prayer, and planned such meetings in their log homes. Occasionally the Bayfield Methodist minister visited the homes, and some presbyterian men and women attended the Bayfield presbyterian Church services. After the school was secured, the worshipping group sought the use of it for their meetings. The trustees readily agreed. Then, discovering that the Maitland presbytery was meeting at Clinton on October 14, 1862, those concerned sent a signed petition asking for a baptismal service. Rev. John Logie of Rodgersville, south of Mensall, was appointed to visit the people and grant baptism to members in good standing in the church. Thereafter, Rev. Henry Gracie of Thames Road was appointed as supervising pastor over the two mission stations, Grand Bend and Drysdale, with twelve families and eleven members.

Because of the scarcity of ministers, the Presbytery communicated with the Knox College Missionary Society in 1867 to take over the field as a mission. However the field was found to be too large for one student in those days of foot travel along bad roads. Besides, a bilingual student was needed because of the French protestant families that had migrated from Quebec. It was decided to have two students, one from Knox College, the other from McGill, Montreal. The names of the McGill students, as given by Rev. Mr. Carriere, were Boudreau, Amaron, Morin, Cambone, Mousseau, Blouin, Crucnet, Rivard, and Carriere (1876). The names of the Knox students are missing.

The report given at the General Assembly of 1868 was one of good progress, showing an increase in families. In the following year the whole field was open for fifty-one Sundays with a catechist by the name of Robertson carrying on through the winter. The Protestant group at Drysdale met for worship at the large home of T. Mord Chalet. The French Bible used for the service was presented to Mr. Chalet by a missionary named Mr. Edward Richard for use in the service and now is preserved in the Eisenbach Museum in Grand Bend. The attendance at these meetings as reported by the students was Grand Bend 60 to 70; Johnston's Mills 45; Drysdale 60. For the summer of 1870 the students reported favorably of the field and represented it as one promising to repay the labour of the missionaries by becoming self-sustaining in a short time.

This was the year in which H. E. Huston was teaching in Grand Bend, still being called Brewster. He 'came by double wagon from near Centralia by way of Exeter' and along the Port Frank Road through Friedsburg (Dashwood), to the Lake Shore Road.

"During the last days of 1869... I turned south at the Brewster post office and was obliged to detour over to the base of the sand hills at Maple Grove and following that road I came to the (log, school house situated near that oak tree just outside the cemetery.

The site of the manse and (Presbyterian, church was a forest. A minister from Detroit of French origin heard of the work of Father Chiniquy at Grand Bend and in 1871 he came to the Bend and showed the French converts that it was all right to become protestants but that they must be immersed or be finally lost."

And several were immersed. A student from McGill held service in the schoolhouse in the interest of the Presbyterian Church, probably in an exchange with Drysdale. He boarded at the turn of the road with Grannie Armstrong who kept the post office at Brewster and a little store.

In 1871 the General Assembly of the Presbyterian Church quotes the students' report of their work in Stephen and May:

"During the past summer the attendance was fully up to the standard of previous years. There are three Sunday Schools of which one is French. The field has now been taken in charge by the Presbytery of Huron to which the Society desires to return thanks for the liberal grants to this mission continued for so long a time."

The amount raised during the season was \$66.

So, on a rainy Tuesday afternoon, July 6, 1872, Rev. Henry Gracie of Thames Road congregation came to the Grand Bend

schoolhouse, called the families together, and organized them into an established congregation. Though open for only twenty Sabbaths the first year, there was an average attendance of a hundred, including thirty communicants from thirty-five families. The contributions amounted to \$64.

For 1873 the membership increased to forty-five and although there were only twenty-six Sabbath services these families raised \$130, the highest amount raised.

This was due to the appointment by Presbytery of Mr. Robert Fowle, a student resident in the neighbourhood. His further work in the congregation in 1874 raised the attendance to 124, with a contribution of \$175 for salary, so stimulating that the congregation decided to build a church at a cost of \$1,445.

A letter to the author from Dr. Andrew Meldrum of The old Stone Church, Cleveland, dated September 1924, tells of his three years, 1874 - 1877.

"It is just fifty years ago this month since I, a lad of 17 years, arrived at Grand Bend to attend school of which my brother George was then a teacher. The new church was approaching completion. Services were still held in the old log building adjacent to the little graveyard on the hill. This building has been used as a schoolhouse, Temperance hall, and a place of worship. For

two summers Rev. Robert Fowlie, then a student of Knox College, had served the little congregation that met there. The new Presbyterian Church was dedicated about the end of the summer of 1874.

On Monday evening following the dedication service was held. In the following summer an effort was made to combine English and French in the service of the church but not with any great success."

Dr. Meldrum continues -

"As I boarded almost across the road from the church with old Mr. Sherritt, it fell to my lot to act as janitor. Can I ever forget dear old Daddy Armstrong who generally led the singing and his cheery hospitable wife? In those days the Methodists and Presbyterians dwelt together in unity.

In those old days the Bend was a somewhat rough and ready place. There were three taverns, each with a bar, and it was quite a common thing for men from other places to come hither for their periodical spree. While this was more or less damaging to the reputation of the community, it must be said that the residents themselves were, as a rule, sober, industrious, and God-fearing people."

While Dr. Andrew Meldrum was the Grand Bend teacher, the student missionary was J. B. Hamilton, who adds to the story. He writes:

"There was a French speaking student at Drysdale for three months that summer (1877). I went there at his request one Sabbath afternoon and conducted the service in English. A goodly number had turned out. The student told me the English service was more largely attended than the French."

As a result of Mr. Hamilton's advice, the congregation, with the consent of Presbytery, extended a call to Rev. Donald McRae as its first minister. He was inducted on January 29, 1878. However, his pastorate did not last long. The congregation had promised a salary of \$400.00, but could raise only \$200.00, and he left in October of the same year.

Within a few months, Rev. Andrew Glendinning from Glen Morris was called, and was inducted June 26, 1879. He began his pastorate with twenty-eight families and forty-six members. The average attendance was 130. There were 80 in Sunday School with 8 teachers, and two hundred books in the library. The salary promised Mr. Glendinning for the year 1880 was \$280.00. Contributions for missions were \$32.00. Mr. Glendinning left in September, 1881, a pastorate of slightly more than two years. The difficulty for those two ministers was their lack of French as well as the difficulty of raising the salary.

In that situation, the congregation turned to the student who had served the Drysdale appointment for six weeks in the summer of 1876. The Presbytery communicated with Mr. Samuel Anselm Carriere of Quebec, just graduated from McGill. He arrived at Grand Bend on July 7, 1882. He suggested that he serve for a few months on trial, and was ordained and inducted on October 26, 1882, as the minister of Grand Bend, Johnston's Mill and Drysdale.

Mr. Carriere began his ministry with fifty-seven families and sixty-six members. There were ninety-five in the Sunday School with a serviceable library. The salary promised him was the same as for his predecessors and it was paid in addition to a rented house.

Within about two years of his ministry it would appear there was a change of parish boundary. Assembly records make no mention of either Drysdale or Johnston's Mill but record Corbett as a part of the parish for the first time, indicating that the two appointments to the north had become weaker and Corbett more promising especially because the Corbett Methodist Church so near to Greenway (one mile) was closed and it was more promising for the Presbyterians there.

The beginning of the Corbett Church is not known but an old resident has left on record that the building of the brick church was begun in the autumn of 1887 and opened on March 28, 1888. Mr. Carriere as moderator of the charge brought two elders, William Fulton and William Turnbull, from Grand Bend for the occasion. On June 10 the three

members elected by the congregation, Alexander Laurie, Christopher Bortnick and John Grieves, were installed by Mr. Carriere assisted by Mr. Fulton and Mr. Turnbull from Grand Bend. On September 20 Mr. Carriere conducted a preparatory service followed by the first communion in the church on the 22nd. Mr. Laurie prepared the elements. Mr. John Grieves, Clerk of Session, reported that 150 partook of the Bread and Wine.

Through the following years the congregation made progress and held services at 11 o'clock Sunday morning followed by Sunday School. In June 1922 Mr. Carriere presided for the last time at the communion. Later he resigned the charge of Grand Bend and Corbett. He was followed by Rev. A. M. Grant, B. D., in the spring of 1923.

In the succeeding years, despite difficulties, there was progress. There were anxious days in the rented house when Mr. Carriere's tuning fork was about to be replaced by a reed organ. There was also hostility on the part of some Roman Catholic families. This was overcome by the presence of young people from such families in the newly organized Christian Endeavour Society which gave access to these homes.

In 1893 a Presbyterian congregation in Holyoke, Mass., sent Mr. Carriere a call. However, he refused it because he recognized that his work was still at Grand Bend which ought not to be left.



**THE REVEREND SAMUEL A. CARRIERE**  
- - - made the Scotch elders chuckle



Presbyterian Manse built in 1900, now a  
part of the Eisenbach Museum in Grand Bend.

In 1900 the house across the river on the way to the Pinery gave way to a manse. This new residence, erected beside the church and school was a well equipped home of nine rooms, built at a cost of \$2,200.00, including a barn and a buggy shed. Thus the congregation continued to hold its ground in spite of changing conditions and as the only congregation in the community until the close of Mr. Carriere's ministry.

During the years of early religious effort, the Methodists were handicapped by change of District boundaries. Sometimes they were on the edge of the Sarnia District which covered a large area with Parkhill or Sylvan as the nearest appointment. They were best served by the Bayfield minister in The Exeter District. Sylvan was not a circuit until 1866. But at all times the Methodists mingled happily in worship with their Scottish Presbyterian neighbours in services conducted by either group.

In the period 1875 to 1878, the Methodists were discussing the erection of a church building either in the village or outside. As so often happens, their number was not agreed on a site. Some favoured a lot at the west end of the B-Line, others one at the end of the Mollard Line about one mile outside the village. The story is that the lumber was unloaded at the B-Line since this would be more convenient for most of the families. But next morning it was a mystery now the lumber was found lying at the end of the Mollard Line, about half way to the village. There finally the white painted church was built — not later than 1877 for in that year the Minutes of the London Methodist Church Conference record that the total value of the three churches on the three point charge of





Eisenbach Museum Chapel, replica of the old Presbyterian Manse.

"Grand Bend circuit" was \$2,500.00. And the deed for the Mollard Line site given by William Fallis to the Wesleyan Methodist Church is dated January 14, 1875. The building of the church must be dated somewhere in between.

In 1877-79 the circuit membership was 102, having two Sunday Schools with a registration of 83. The address of the minister,

Rev. J. G. Kerr, was changed from Parkhill to Greenway, to form an independent circuit of three appointments, Greenway, Shipka, and White Church.

In 1885 the circuit minister was Rev. Joseph Deacon, assisted by Selborn Anderson, with the parsonage at Corbett. This would seem to indicate that a new parsonage had recently been erected and that the circuit had been enlarged to eight points — Bethel, Calvary, Corbett, Greenway, Mt. Pleasant, Salem, Shipka and White Church.

During the pastorate of Rev. J. H. Chant, 1893-95, Bethel, Calvary and Corbett Methodist were closed, probably due to the opening of Corbett Presbyterian.

On the appointment of Rev. T. A. Steadman in 1907 Mt. Pleasant and Salem were closed, leaving three appointments until 1926.

A third religious group in the area was organized with an increasing number of campers spending their summers at the Bend about the turn of the century. This group originated with the Muston family of Exeter and their friends. They met on the beach on Sundays for Bible study. Their numbers grew from summer to summer, and when a visiting minister was invited to preach, Mr. Charles Gibbs, a Parkhill merchant, offered the group the use of his shady grove just east of the beach. His offer was readily accepted and the spot continued to be used for about a quarter of a century. On the beautiful slopes of the grove, the services, morning and evening, conducted by some prominent minister, became very popular.

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Some months after the resignation of Rev. S. A. Carriere, minister of the Presbyterian Church, in November 1922, the congregation called Rev. A. M. Grant as minister of Grand Bend and Corbett in March 1923.

The morning service was at Corbett, Presbyterian Sunday School met at 1:30 followed by the afternoon service at 2:30 at Grand Bend. The Methodist minister, Rev. W. J. Maines, was appointed to the Greenway circuit.

In June, Mr. Grant invited all the young people to meet on a Sunday evening to organize a Young People's Society. Imagine his surprise when he discovered a church full of both old and young! He decided to conduct a regular service followed by a discussion and election of officers of the Society. Within the next few days, adult members of the congregation expressed their appreciation of the Sunday evening service and stated they would appreciate this every week. Mr. Grant agreed to this except for the camping services in July and August.

It soon became known that both Presbyterian and Methodist families were favourable to a local union in a new church on the Presbyterian church site at the north end of the village. However, as the new minister became familiar with the situation, he realized there should be a larger union to include the campers on a central site, which might be near the old ball ground. On the part of the Presbyterians, there was some hesitation about leaving their old site. When the proposal was placed before the campers by the minister, they agreed because their meeting place was used from season to season on the basis of goodwill; to adopt the proposal

would make them partners and shareholders in the new site. Some Presbyterians feared the proposal involved building a large enough church to accommodate summer audiences but too large for the other months of the year until the minister pointed out that the campers preferred an open air service, and, if necessary, a canvas roof. The plan gave the campers a site near the old one and equally central. It gave the village congregation a wider interest and greater support. The campers left the carrying out of the plan and the future service arrangements to the local congregation.

At the meeting of the Union Committee of the two local congregations, the two ministers, Mr. Grant of the Presbyterian Church and Mr. Maines of the White Church (Methodist), had agreed they would not be candidates for the new charge.

After the suggested lots were purchased, including a roadway giving a rear entrance to the cemetery, the treasurer for the campers sent a cheque for the balance in their treasury, amounting to \$500.00, to the Presbyterian Church treasurer. Then Mr. H. E. Huston canvassed the campers and handed the results to the congregation in payment of the lots costing \$1,750.00.

The committee decided on a list of candidates for the vacant new charge. After hearing the first two candidates, the congregation extended a call to the Rev. J. M. Colling of the Malanide circuit, to take effect July 1, 1926.

On the Sunday previous, June 27, the formal services of union were held. At the

Grand Bend service in the Presbyterian Church, with Mr. Grant in charge, the roll, first of the Presbyterian congregation, then of the White Church Methodist congregation, were received on behalf of the union. Prayers of thanksgiving and consecration were offered. The campers had no roll. Mr. Grant's sermon was based on Deuteronomy 1:6, "You have dwelt long enough in this place." At Greenway Methodist Church, with Rev. W. J. Maines in charge, the Greenway congregation roll and the Corbett Presbyterian roll were presented. Prayers of thanksgiving and consecration were offered. Mr. Maines' sermon was based on Exodus 20:2-13, 14-17, the Ten Commandments.

On the following Sunday, July 4, the united congregation, campers, Methodists and Presbyterians met for worship in the open air on the new site with the new minister in charge. It had been a long period in which the congregations grew up together and the wedding had taken place but the new home was not yet ready. A drive shed was built for use in case of rain and for the winter months the old Presbyterian Church was still available.

On May 24, 1927, the cornerstone was laid by the London Conference representatives. In the autumn the church was to be ready for the official opening, but the brick of the old church was needed for inside brick of the new. This cemented and would complete the union. It was decided to have an official service for the closing of the old church. Accordingly on the Sunday following the laying of the cornerstone, this last service was to be conducted by the new minister, Mr. Colling. But the best laid schemes went awry. He became ill with flu. In the emergency, Rev. S. A. Carriere, who was visiting in the village, was asked to conduct the morning

service. For the evening service Mr. Grant was called from Thedford. He preached to the crowded church on the text, "...ye shall serve God" — Exodus 10:7.

Next morning the workmen began with enthusiasm to dismantle the old building to secure the well made brick, talking, meanwhile of the future. The use of the old church brick with the new surely cements the union.

It is interesting to note the old church sheltered the Anglican congregation when the picnic building at the beach became impossible for worship. Bishop Seager wrote Mr. Grant asking whether the Anglican congregation might have a spare hour for the summer in the Presbyterian church. The Session readily granted the hour of ten o'clock in the morning while the minister was at Corbett. The Anglican preacher for the weekend usually arrived at the manse and sought directions about the store of hymn books, etc., as though Mr. Grant were rural dean.

On November 12, 1927, the new church was duly dedicated. It was the climax of over sixty years of religious effort on the part of the Presbyterian and Methodist people of the community.

Some want to ignore this past as though it were something apart. The presentation of the church rolls at the service consummating union in June, 1926, the use of brick from the old church in building the new, and the presence in the united church of heirs of the Stephen Township pioneers, surely indicates the continuity of the congregation.

In the intervening years since union, a new manse was built near the church. The progress made is indicated by the following few figures of 1963 as compared with 1927:

- the number of families has increased from 150 to 340;
- members from 373 to 557;
- Sunday School roll and Young People's Society from 472 to 538;
- missionary giving from \$2,022.00 to \$2,370.00;
- church property value from \$13,600.00 to \$292,500.00 without debt.

This year (1964) the old church property was sold to Peter Eisenbach, a Huron-born contractor and church member who loved the church. On the site he built his new home. He retained the old manse and made it part of a set of museum buildings containing antiques of all kinds worthy of being seen. He also built a replica of the old church with memorial windows, one for his wife, one for his mother and mother-in-law, and one for Rev. S. A. Carriere. These were dedicated on October 12, 1964.

MINISTERS OF THE GRAND BEND CHURCH

- 1862 - Presbyterian congregation organized White Church connected with varied circuits
- Student supply Greenway circuit
- 1874 - Church building
- 1876 - Presbytery supply White Church built
- 1878 - Rev. Donald McRae Rev. T. R. Earle
- 1879 - Rev. Andrew Glendinning Rev. H. E. Hall
- 1882 - Rev. S. A. Carriere Rev. G. W. Dean
- Rev. G. J. Kerr
- Rev. Jas. Shelton
- Rev. Jas. Musser
- Rev. J. E. Jones
- Rev. T. H. Dixon
- Rev. J. H. Chant
- Rev. G. H. Thomson
- Rev. J. W. Baird
- Rev. A. Thibodeau
- Rev. T. A. Steadman
- Rev. D. D. Thomson
- Rev. J. E. Clark
- Rev. H. Willans
- Rev. D. W. Williams
- 1923 - Rev. A. M. Grant Rev. W. J. Maines

1926 -

UNION

- 1927-- Rev. J. M. Colling
- 1930 - Rev. S. J. Mathers
- 1934 - Rev. J. B. Moore
- 1937 - Rev. C. E. Beacom
- 1942 - Rev. W. T. Cleave
- 1947 - Rev. K. M. Wood
- 1951 - Rev. W. C. Smith
- 1956 - Rev. A. E. Holley
- 1962 - Rev. C. A. Brittain

**Cover: Grand Bend United Church, built in 1927.**

BD-103 Grand Bend  
United Church. 003