

The First **25** Years...

1956-1981



David Low

St. David & St. Martin Presbyterian Church

OTTAWA, ONTARIO

PREFACE

This is not the first history of St. David and St. Martin Presbyterian Church. A history was written for the twentieth anniversary by Jack Macdonnell and other historical summaries have appeared from time to time. These have been very helpful in preparing the present work. However, on the occasion of the twenty-fifth anniversary it was felt that a more detailed history was in order and this involved digging a little deeper into church records and probing the minds and memories of parishoners and others for information that for one reason or another doesn't get into the official records. Having been a member of St. Martin's from 1958 to the union of the two churches in 1968, I was much more familiar with its happenings than with those of St. David's and am most grateful to Mrs. Sheila Spears, Mrs. Joan David and Mr. R. J. Whyte for the material and information they provided about their church on Donald Street.

When told that the history would probably run on to about fifty pages or so, some members expressed surprise that there was this much to write about. But the truth is, that much more would have to be written to tell the full story. After all, the history of a church is the history of the contributions of its members individually, and collectively, and the contributors are so many and the areas of activity so extensive that it is difficult to fit everything into a pattern. The main objective has been to explain how the church came into being, how it grew, what its problems were and what it has achieved in its first twenty-five years. Undoubtedly, some readers may find that events of importance have been left out while others of little significance have been included. For these errors of omission and commission I apologize.

Thanks are due to Dr. Wotherspoon, our Minister, Josh Furney, Clerk of the Session, and Don Purdy, Chairman of the Anniversary Committee for reading the preliminary draft of the manuscript, offering suggestions and making corrections to the inevitable errors that creep into a work of this kind. Any errors that remain are mine. A special "Thank you" must also be given to John Ball for designing the cover and to Bonnie Hastings for proofreading and typing the manuscript - a task she willingly undertook on rather short notice.



Fred Hatch.



ST. DAVID AND ST. MARTIN PRESBYTERIAN CHURCH

1956 - 1981

In 1956 four new congregations were formed in the Ottawa Presbytery, namely: St. David's in Overbrook, St. Martin's in Manor Park, St. Paul's in Woodroffe and St. Timothy's in Alta Vista.. Some twelve years later the first two agreed to join together as one congregation and rededicated themselves to the work of our Lord Jesus Christ as St. David and St. Martin Presbyterian Church.

As explained in an historical summary written in observance of the congregation's twentieth anniversary by Jack Macdonnell, a man who had an exceptional understanding of church history and church affairs, it all began in the Autumn of 1955. At that time, Ottawa was growing rapidly and in October a preliminary survey of the eastern suburbs was carried out by the Extension Committee of Presbytery to determine how many Presbyterian families there were who felt the need for local church services and Sunday School classes. The greatest response came from Overbrook Heights and Manor Park with more than fifty families in each community responding to the call. In view of this, arrangements were made to begin services in these two areas as soon as possible.

From that point on until they joined forces the histories of the two congregations run closely parallel. St. David's was the first to organize and the first to build. The first service was conducted on October 16 in the Overbrook Public School by the Reverend James Thompson of the Extension Committee under whose direction the survey had been carried out and who was to play a very important part in shepherding the two separate groups to congregational status. The service was attended by forty adults, and fifty-five children were enrolled in the Sunday School. According to an historical note in the Minute Book of St. David's Kirk Session much of the credit for the successful turnout was credited to Mrs. H. V. Yorke "whose services were invaluable. She found the majority of the children for the Sunday School and also persuaded five ladies to teach classes." Strangely enough, the name of this good woman about whom we would like to know more does not appear

again in the church records but some of the founding members remember her as a parishioner of one of the older churches, most likely Westminster, which in various ways helped the new congregations to get established.

After the service a meeting was held and a local management committee was formed with the Reverend Thompson as chairman and Mr. James V. Barton as treasurer. Other members included Mrs. F. Couturier, Miss Jean Hamilton, Mr. J. Harrison, Mr. H. Traill and Mr. R. J. Whyte. The primary objective of this group was to obtain formal recognition from Presbytery as a congregation. It was explained that this would require the solid support of at least fifty families which, if offerings were up to expectation, would provide an income of around \$10,000. Until the congregation was in a position to call a minister of its own, Presbytery would provide a minister as interim moderator and to assist him in looking after the spiritual needs of the congregation, an interim or assessor session would be set up by Presbytery with elders from some of the established churches. Although content for the time being to meet in the school the group naturally looked forward to having its own place of worship in order to develop a fuller spiritual life, gain a sense of unity and independence and enter more completely into the work of the Church as a whole.

During the winter months the management committee carried out an extensive house to house visitation of the Overbrook area. Hundreds of new homes were reached to ensure that everyone who was interested in joining the group and who might be in a position to help was given the opportunity to do so. By March a list of about 150 families had been compiled. Services were held every Sunday conducted by the Reverend Thompson, sometimes assisted by two students of the graduating class at Knox College, Edward McKinley and David Smith. A Women's Fellowship was organized in February with Mrs. Barton as honorary president, Mrs. D. J. Spears as president, and Mrs. John Brez as secretary, and about thirty-five other members.*

*Included among the others were: Mrs. R.H. Gamble, secretary, Mrs. D.G. Connerty, Mrs. D.G. Kyle, worship convener, Mrs. Lawrence Finnigen, Mrs. Percy Alderice, Mrs. David Smith and Mrs. J.R. Bell, program committee, Mrs. R.J. Whyte, sick committee and Mrs. W.D. Millar, welcome and welfare.

Ninety children were enrolled in the Sunday School. Mr. H. Snow served as the Sunday School superintendent and the other teachers, including those recruited by Mrs. Yorke, were Mrs. J. Dear, Miss J. Adair, Mrs. J. Jacobs, Mrs. Larabie, Mrs. V. Barrett and Miss Betty Couturier. Meetings were sometimes held in private homes and also in St. Lucy's Anglican Church Hall which was available for various community activities.

The average attendance at Sunday services was approximately forty adults which indicates that many of those who had expressed an interest in church activities were not firmly committed. However, it was felt that they were potential members who might become involved once the congregation was properly constituted.* Thus on Sunday April 8, 1956, at an afternoon meeting in St. Lucy's Hall, the group resolved that a petition requesting congregational status should be presented to Presbytery as soon as possible. Accordingly, a petition signed by one hundred and forty persons representing more than seventy families was delivered to Presbytery the following week by a special committee which included R.J. Whyte, J. Harrison, H. Snow, Jean Hamilton and Mrs. Finnegan. The prayer of the petition was formally granted at a meeting of Presbytery on April 19.

Reverend E.G.B. Foote, a former naval chaplain who was to become well-known to the people of St. Martin's as well as St. David's, was named interim moderator. Mr. E. B. Beckingham of St. Andrew's Presbyterian Church was appointed Clerk of the interim session whose other members were J. R. Lacherson of Knox, G. C. Giles of Erskine, Neil Mathies of St. Giles and R. Ferrier Burns of St. Andrew's. The first session meeting was held immediately after the granting of the petition. In addition to Reverend Foote and the five assessor elders the Reverend Ian Burnett of St. Andrew's, who at the time was chairman of the Ottawa Presbytery Extension Committee, and Reverend Thompson were also on hand to advise on matters pertaining to the welfare of the new congregation.

*At the time there were no other Protestant Churches in Overbrook although St. Lucy's Anglican Church Hall, which belonged to St. Margaret's on Montreal Road was sometimes used for Anglican services. Later on, Eastbrook United Church was built on Donald Street not far from St. David's and St. Paul's Anglican Church was built on Prince Albert Street.

One of the first tasks of the session was to arrange for the admission of members to St. David's Presbyterian Church. In this, much work fell to the Clerk of Session, Mr. Beckingham, which helps to illustrate something of the responsibilities pertaining to the incumbent of this particular office. As the custodian of church records he was required to procure the various record books such as the Session Minute Book; the Communion Roll and Register; Births, Marriages and Deaths Register and, of course, a good supply of Communion Cards. He was also responsible for sending out form letters to all the petitioners advising them to join at the earliest opportunity which would be at a preparatory service scheduled for the evening of May 24 in the Anglican Church Hall. Mr. Beckingham also had to obtain a set of Communion Service silver for a Communion Service to be held on Sunday May 27.* Although he had the support and assistance of other members of Session it was his responsibility to see that all was in order at the appointed time - and of course, it was.

At the preparatory service on May 24, a Wednesday, twenty-seven were accepted into the congregation by transference of certificate from their former church, five persons who apparently lost or mislaid their certificates, as even faithful Presbyterians sometimes do, became members by special resolution of the session and thirteen who were received by profession of faith "took upon themselves their membership vows". At a special meeting of the session before the Communion Service on the following Sunday two more members were received by profession of faith. Altogether sixty-one persons, fifty members and eleven visitors took Communion - St. David's Presbyterian Church was now well and truly formed.

The temporal affairs of the congregation were looked after by a board of managers which was elected soon after the petition was granted by Presbytery. The chairman was Mr. W. K. Bell, James Barton was treasurer and the other members included Mr. R. J. Whyte, Mr. Douglas Spears, Mr. Donald MacDonald and Miss Jean Hamilton.

*It is not certain where this Communion set was obtained but most likely it was borrowed from St. Andrew's. Later on, a Communion set was donated to St. David's by Knox Presbyterian Church at Woodstock.

COMMUNION ROLL OF ST. DAVID'S PRESBYTERIAN CHURCH 1956

Received by profession of faith May 24, 1956:

Miss Edna Findlay	Mr. D. MacDonald
Miss Laura Findlay	Mrs. D. MacDonald
Miss Marjorie Findlay	Miss E. Randall
Mrs. F. Finnegan	Mrs. Douglas Spears
Mrs. R. Flatt	Mrs. Edith Stevens
Mr. Norman Laurie	Mr. B. H. Traill
Mrs. J. McElroy	

Received by transfer of certificate May 24, 1956:

Mr. J. V. Barton	Mr. H. R. Horsley
Mrs. J. V. Barton	Mrs. H. R. Horsley
Mr. W. K. Bell	Mrs. J. Howlett
Mrs. W. K. Bell	Mr. D. G. Kyle
Mr. John Brez	Mrs. D. G. Kyle
Mrs. John Brez	Mrs. Angus Logan
Mr. P. A. Couturier	Mrs. W. R. Patterson
Mrs. P. A. Couturier	Miss B. Randall
Mr. Fred Dunbar	Mr. H. D. Russell
Mrs. R. H. Gamble	Mrs. H. D. Russell
Mr. Thomas Hamilton	Mr. James Whyte
Mrs. Thomas Hamilton	Mrs. James Whyte
Miss Jean Hamilton	
Mr. J. E. G. Harrison	
Mrs. J. E. G. Harrison	

By resolution of the Session May 24, 1956:

Mr. E. C. Jeffrey	Mr. J. McLaughlin
Mrs. E. C. Jeffrey	Mrs. J. McLaughlin
Mrs. W. L. Keith	

By profession of faith May 27, 1956:

Mr. D. L. Connerty	Mr. Douglas Spears
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By transfer of certificate October 26, 1956:

Mr. R. H. Gamble	Mr. K. Cavers
Mrs. Esther Miller	Mrs. K. Cavers
Mr. R. H. Snow	Mrs. J. E. Lavergne
Mrs. R. H. Snow	Miss Elizabeth Couturier

It was not long before the members of the Board were involved in discussions with the Extension Committee of Presbytery concerning the construction of a church building. The site chosen was a large field about 675 feet deep and 130 feet wide on Donald Street near* Telford which was purchased by Presbytery for \$14,500. Most of the parishoners lived in the area immediately south of Donald Street which at the time was only a dirt road and sometimes a very muddy one. There was still a lot of open space but many new homes were being built and the development was rapidly expanding.

Building a church was an expensive proposition. In the beginning St. David's and St. Martin's had little to contribute but their faith and while this is a most essential ingredient, money had to be found. This is where Presbytery had a most important role to play. Indeed, Presbytery had to assist all the four churches that were planning to build. The total amount of money required was in the neighbourhood of half a million dollars - far more than Presbytery had available for extension work. Although it had access to the Church Extension Fund of the Presbyterian Church in Canada this fund was badly run down because of its many outstanding loans and also because heavy demands were being made on it by the sudden increase in church building after the Second World War. Little help could be expected from this source but the Ottawa Presbytery was empowered to raise a building fund by assessing local churches: St. Andrew's, Knox, Westminster, St. Giles and Erskine. About \$50,000 was raised in this manner, most of it coming from St. Andrew's by no means a wealthy church but a very generous one. On the advice of Mr. Clarence Pitts, a member of St. Andrew's and financial adviser to Presbytery, this money was invested and used as security for obtaining loans and mortgages. The sites for the various churches were purchased outright by Presbytery, again on the advice of Mr. Pitts and also of Mr. Thomas Foulkes, a member of St. Stephen's congregation and a well-known engineer whose business experience and understanding of land values was invaluable to Presbytery at this particular time. The land acquired for the sites also became a form of collateral that Presbytery was able to use to obtain loans and mortgages for the new congregations at very reasonable rates. To do this, however,

*The address of the Church was 473 Donald Street.

it was required to form a new limited company known as The Corporation of the Presbytery of Ottawa through which the financial transactions were made. Even so, this does not fully explain how fifty thousand dollars received from the older churches and another fifty thousand in building sites was stretched to cover construction projects costing almost half a million. The answer seems to lie in the extensive influence and business ability of Mr. Pitts and possibly the use of his own personal assets as security.

In the summer of 1957 all was in readiness for the construction of St. David's Presbyterian Church to commence. The sod-turning ceremony, performed by Dr. Burnett, took place on Thursday, July 25, and was witnessed by about two hundred people. Dr. Burnett also read the prayers of dedication, Mr. Smith read the scripture lesson and the benedictions were said by the Reverend Horne Lemoine. Among the clergy present was the Reverend R. C. Motherspoon recently inducted as the pastor of St. Martin's Presbyterian Church in Manor Park. In reporting the ceremony, the Ottawa Citizen included a note on the structure that was to be raised on the site:

The new 225-seat church will be constructed by F. E. Cummings Construction Company Limited, and the edifice was designed by Burgess and McLean,* architects. Work will start immediately and occupancy is scheduled for the latter part of December.

On the main floor there will be an overflow gallery, choir seating in the chancel and a minister's vestry. Facilities for a church school and fellowship activities, complete with a large kitchen, will be provided downstairs.

When finished, the building is expected to cost approximately \$60,000.

Some four months later, on October 3, the corner stone was laid by Senator Norman K. Patterson.** Construction went on into the winter months and was completed at the end of January.

*Or McLean and Jacobhadyen. The name of the firm had recently been changed. St. David's and also St. Martin's, was designed by Mr. J. Malcolm McLean.

**Senator Patterson also donated \$500.00 to the church which was used to purchase a communion table and a cross for the chancel wall.

The building was dedicated on February 9 in a very impressive service which began with the presentation of the keys by Mr. Douglas Spears, chairman of the building committee, to the Reverend Lorne Lemoine, moderator of Presbytery. The guest speaker for the special occasion was the Reverend Ronald Rowat, Superintendent of Missions for the Synod of Montreal and Ottawa and a guest soloist, Miss Jean Lowey of Toronto, sang "Open the Gates of the Temple". Scripture lessons were read by the Reverend Robert Good of Erskine Church and the Reverend Peter Motherspoon.

At the time of the dedication St. David's did not yet have a minister of its own. One reason for this was that the Presbyterian Church in Canada was expanding fairly rapidly, as witnessed by the development of four new groups in Ottawa, and there was a critical shortage of ministers for the new pulpits. Graduates of Knox College were usually called to more remote mission fields and new congregations in urban centres, especially smaller ones like St. David's, sometimes found it difficult to find a permanent minister. Reverend Dr. Ernie Foote, the interim pastor was called away before the new church was completed and in October was replaced by the Reverend David Smith who had been associated with the congregation while he was still a student at Knox College.* Mr. Smith remained with St. David's for a little over a year being called to another charge early in 1959. He was followed by another interim moderator appointed by Presbytery, the Reverend William Duffy, who filled in until September 1959 when the congregation was fortunate in obtaining the full-time services of the Reverend W. H. Brown.

In spite of the difficulties in obtaining a permanent minister the congregation of St. David's proved itself to be a dedicated, resourceful and active group. Its members continued to make their presence felt in the community by house to house visitations and other activities and were rewarded by witnessing their numbers grow steadily, if slowly, to a point where attendance at Sunday services reached one hundred, though it was usually somewhat below this figure. St. David's had a Men's Association,

*Mr. Smith graduated from Knox College on May 1, 1956 and was ordained on June 23 in St. Andrew's, Ottawa. After graduation he was appointed to the Presbytery of Ottawa for extension work.

a Women's Fellowship, a C.F.I.T. and Explorers' group for girls and a Sigma "C" organization for boys. In Joan David the Church had a gifted organist and choir leader and the Sunday School under the guidance of Mr. D. Hayman, who was succeeded as superintendent by Stan Logan in 1965, remained vibrant.

The first elders to be inducted from among members of the congregation were Messrs. John Brez, Donald Kyle and Jim Whyte who were ordained in March 1957. Two more elders, D. McDonald and A. A. Couturier were elected in January 1958. Soon after the opening of the new building the interim elders, who had more or less fulfilled their purpose, were relieved of their duties with the exception of C. F. Beckingham who was persuaded to continue to serve as Clerk of the Session for a few months longer. He was replaced by D. McDonald in January 1959 and on the latter's resignation in September Jim Whyte agreed to accept the duties and responsibilities of this office and continued to do so until St. David's and St. Martin's were amalgamated in 1968.

GIFTS TO ST. DAVID'S PRESBYTERIAN CHURCH

Communion Table and Cross	from Senator Norman H. Patterson
Communion Linen	from Mrs. Barton and the McElroy Family (in memory of their Father and Mother, Mr. and Mrs. David McElroy)
Communion Silver	from Knox Presbyterian Church, Woodstock, Ontario.
Altar Desk	from Mr. and Mrs. Gordon Rombough
Choir Gowns	from Women's Guild, St. Andrew's Presbyterian Church, Ottawa.
Hymn Boards	from Mr. and Mrs. Jack Brez (in memory of their daughter, Sandra Susanne)
Lectern Bible	Family Bible from Miss Isobel Hill
Lectern Fall and Marker	from Mrs. F. Dunbar and Mrs. W. K. Bell, Sr.
Organ	from St. David's Congregation (in memory of relatives and friends who gave their lives in World War II)
Pulpit Bible, Marker and Hymn Book	from Mr. and Mrs. F. J. Fee (In memory of Mrs. Fee's Father, the Reverend David Findlay)
Pulpit Fall	from Miss Eleanor Carey (In memory of her Father, the Reverend S. Buchanan-Carey)
Choir Hymn Books	from Mary Lasson Club of Knox Presbyterian Church, Ottawa.

The early history of St. Martin's closely resembles that of St. David's. It followed the same step by step process in its development and received much the same spiritual and temporal guidance and support from Presbytery. The starting point, following the survey of the eastern suburbs, was a meeting held on October 25, 1955 in Manor Park Public School with Reverend Lorne Lemoine of the Extension Committee as chairman. The result of this meeting was a unanimous decision to begin religious services with the help of Messrs. Thompson, McKinley and Smith who were already working with St. David's. The first service was held on November 13 in the school auditorium. As had been done at St. David's, a local committee was then organized under the Reverend J. M. Thompson's leadership; the other members being David A. Reid, secretary, W. J. Grant, J. Stewart, D. G. Gooderham and Mrs. D. M. Campbell. The first meeting of the committee, held on November 23, was taken up with questions of church organization and plans to hold a Christmas party for the Sunday School.

The first major task of the committee was a house to house visitation and the compilation of a nominal role of potential members. This got under way early in the new year and was continued through to the end of April. The members of the committee, and also the group as a whole, were much concerned with the selection of a name for the congregation and their approach to this problem is recorded in interesting detail in the Minutes. The matter appears to have first been brought up by David Reid at a meeting of the whole group after the Sunday service on April 15 when it was decided to petition Presbytery for formal establishment as a congregatin. As for a name the Reverend Thompson explained that it was the wish of Presbytery to associate the names of the four new churches with Celtic pre-Reformation Saints. This met with mixed reception as some members felt that the name should have some local significance. After some discussion it was agreed to defer the choice of a name to the next group meeting. It was discussed again by the management committee on the following Saturday when five names were proposed by the Reverend Jim Thompson: St. Ninian, St. Kentigern, St. Aidan, St. Magnus and St. Martin.

According to the Minutes of the meeting "There was a very lively discussion and it appeared that some members considered the name should be chosen not for its religious significance but for its euphoniousness and appearance on a hockey jersey." Whether this was said with tongue in cheek or whether some thought was given to sponsoring a church hockey team it is difficult to say as the Minutes don't enlighten us further on that aspect of the matter. At any rate, the five names were then put to a vote and St. Martin was the only one selected by all six members of the committee. This was supported by another group meeting after church on May 6. Two days later the petition, which was signed by 130 individuals representing some seventy families, was presented to Presbytery by David Reid, E. E. Baxter, J. C. Grant and Mrs. Craig Campbell supported by a small delegation of founding members. The petition was granted and on May 8, 1956 the congregation established as St. Martin's Presbyterian Church.

The Reverend Lorne Lemoine was named interim moderator of St. Martin's though the Reverend Jim Thompson and the Reverend David Smith continued to assist in various ways as did Dr. Ian Burnett, Minister of St. Andrew's and Chairman of the Presbytery Extension Committee. The interim session consisted of Donald DiBlock, Clerk of Session, John A. Donald, J. E. MacKay, J. R. Menzies of St. Andrew's Church and Dr. J. D. Grant of Knox. They lived either in Manor Park or Rockcliffe Village and were thus familiar with the area in which the church was to be built.

The Management Committee, having fulfilled the purpose for which it was chosen, was now dissolved and replaced by a Board of Managers elected at a congregational meeting on Monday June 4, 1956. Al Copland, who had been a member of the committee, became Chairman of the Board, J. D. Duncan was secretary and George Baxter was treasurer. The other members included David Reid, Donald Doyle, J. H. Stewart, Craig Campbell, J. Leiper and Keith Walker. It is worth noting that of the ten board members, five were professional soldiers or airmen (Baxter, Reid, Doyle, Leiper and Duncan). Moreover, the Chairman,

Al Copland had only recently retired from the Air Force and still another founding member who wore an air force uniform on working days was Bill Grant who had organized the Sunday School and served both as secretary and treasurer. Their presence clearly reflects the contribution made by servicemen and their wives to the early history of St. Martin's which, of course, is not surprising considering that the military base at Rockcliffe was close-by and the Army and Air Force Chaplains gave morale support to the civilian group.

On 26 June a special joint meeting of the interim Session and the Board of Managers was called to discuss a proposal "that consideration be given to the calling of a minister for St. Martin's at this time." Finances, of course, were a major underlying consideration in this undertaking. The weekly offerings were averaging only about \$50.00 a Sunday, barely enough to meet the minimum stipend of \$3,000.00 a year. Even considering that gasoline was then selling for thirty-five cents a gallon and prime rib for fifty cents a pound this would not make a very attractive offer. However, it was expected that the congregation, and hopefully the offering as well, would increase in the Fall. Besides, the Women's Auxiliary, formed with Mrs. D. M. Campbell as president, was working on a target of \$1,000.00 for the current year and just in case it was needed a bank overdraft of \$3,000.00 had been arranged for by the Board.

At a congregational meeting on July 1 a vacancy committee consisting of two members of the Session, two members of the Board and two representatives of the congregation, Mrs. J. D. Magee and Mrs. W. D. Johnston, was chosen and charged with the responsibility of taking immediate steps to call a minister. This was becoming all the more urgent as the Reverend Lorne Lemoine, the interim minister, was also the pastor of Cushman Memorial Church in Hull and thus could not give his undivided attention to the needs of the young church in Manor Park.

When Fall came round and the various church groups returned to their labours the vacancy at St. Martin's had not been filled. In November, however, it came to the attention of the committee in some round-about way that a certain Dr. Peter Motherspoon who had recently returned to Canada from Scotland where he completed post-graduate studies in theology and who was currently serving in a church near Red Deer, Alberta, had heard of the vacancy at St. Martin's and expressed interest in it. Subsequently, the vacancy committee "received opinions of those who had heard Dr. Motherspoon preach and considered recommendations from other sources which were most flattering." Although it had other candidates in mind as well, the committee expressed its preference for Dr. Motherspoon and requested Mr. Lemoine to approach him and find out if he would accept a call to the Church "if duly presented to him". A telephone call to Willowdale, Alberta ascertained that Dr. Motherspoon would allow his name to stand for consideration. It then came about that "At a meeting of the congregation in Manor Park Public School on 26th November 1956, the name of Reverend P. C. Motherspoon ... was selected by ballot and the Session was to forward a call to the Presbytery. This call was accepted ... and it was agreed that he should begin his Ministry at St. Martin's on 1st February 1957."

Just before the arrival of the new Minister another noteworthy event occurred - the election and induction of three members of the congregation to the eldership of the Church. The ballots were counted on December 16 and the first elders of St. Martin's: David Reid, Al Copland and Bill Grant were inducted by the Reverend Lemoine on Sunday, January 20. At a meeting of the Session immediately after the service the three new members were voted into offices of responsibility by the interim elders, David Reid replacing Donald Diplock as Clerk, Al Copland replacing Dr. W. D. Grant as representative of the congregation at Presbytery and Bill Grant becoming session representative to the Board of Managers. It was perhaps a bit unusual to act with such haste in burdening new elders with positions of responsibility but it was done at the suggestion of the interim moderator and the

willing consent of the assessor members of Session who did the nominating and electing. However, the assessor elders, whose experience and guidance was a great asset, continued to serve until some time after Dr. Wotherspoon was inducted as Minister of St. Martin's.

Accompanied by his wife Carol, Dr. Wotherspoon arrived in Ottawa in the last week of January and on February 1 was inducted as Minister of St. Martin's Church. The event was recorded in the Session Record Book:

At a service at Knox Church, Ottawa on 1st February, 1957, The Reverend Peter C. Wotherspoon B.A., M.D. (Edinburgh) was inducted as Minister of this Church. The Service was conducted by the Reverend Lorne Lemoine. The Right Reverend Dr. Finlay G. Stewart, Moderator of the General Assembly preached the sermon and the Reverend James Thompson gave the charge to Dr. Wotherspoon. A reception was held after the service.

On 3 February 1957, in the auditorium of Manor Park Public School Dr. Wotherspoon preached his first sermon as pastor of St. Martin's. He conducted his first meeting as moderator of the session later in the same day at the home of David Reid on Eastbourne Avenue. A week later he conducted his first Communion Service and on February 18 met with the Board of Managers, again at the Reid residence. In between he had a meeting with the Women's Auxiliary, made his first get-acquainted visits to homes in Manor Park and generally followed a busy schedule which was to be characteristic of his ministry. Under his guidance the congregation continued to advance along the lines already mapped out. Attention was given to gaining new members and widening the scope of activities. Like St. David's, St. Martin's engaged in the Sector Project with other protestant churches for encouraging increased offerings and increased participation by its communicant members and adherents in church activities. In May 1957 three new elders, Bill Large, Jack Boan and Jack Macdonnell were inducted and the assessor elders withdrew. On leaving, they presented the congregation with a pulpit Bible.

At this time the interest of the congregation was centered on the construction of a church building. The selection of a suitable site had been under discussion since April 1956. Possible locations on Hemlock Road, which was then not built up as it is to-day, on the east side of St. Laurent Boulevard and on the west side opposite the shopping centre had been looked at and for one reason or another had been passed over. Property adjoining the south side of the power station was also examined and found to be much more suitable. Thus it was agreed at a congregational meeting on November 3, 1957 to negotiate the purchase of the piece of land "directly across from Brittany Drive." This was owned by Ottawa Hydro* and was subsequently bought by Presbytery for the sum of \$10,000.

Soon after Dr. Wotherspoon's arrival a building committee had been selected. In August, after several meetings during which it had the opportunity to examine and discuss preliminary plans drawn up by Mr. J. Malcolm McLean of McLean and Macphadyen, the building committee accepted these in principle and on its recommendation they were approved by the congregation. A call for tenders went out in the Spring and on May 22, 1958 a contract was signed with the Alex I. Garvock Construction Company which over the years had built several churches in the Ottawa Valley. John Osborne, chairman of the Board of Managers, and John Torrance, who had recently taken over from Keith Walker as head of the Building Committee, acted on behalf of the congregation. The work was to be completed "as soon as possible." The cost was estimated at \$108,000 subject, of course, "to additions and deductions as provided in the General Conditions of the Contract."

The first sod was turned on Monday, May 26 by Dr. Wotherspoon. The event was attended by about 150 people and was recorded on film by Joe Francis. Construction began about four weeks later and in spite of unexpected delays was sufficiently advanced for the laying of the corner stone on September 18.

*Before coming into the possession of Ottawa Hydro this property belonged to the Beechwood Cemetery. The present church driveway was a gateway leading into the cemetery. Just behind the area now used as a parking lot there once stood a house which was the home of Mrs. Hazel Fraser's grandfather.

This ceremony was performed by Dr. J. McNab, Moderator of the General Assembly. A service was conducted by the Reverend Peace Montgomery of Ottawa Presbytery and the presence of St. Martin's choir under the direction of George Silsby added to the occasion.

Even before it was completed, the new church building became a landmark in the community and attracted many favourable comments. The Building Committee, however, watched with a critical eye as the structure took shape, as did Dr. Motherspoon, who frequently visited the site. The work of this particular committee deserves more than passing mention. It consisted of nine members including representatives from the Session, the Board of Managers and the congregation, a number of whom were in one way or another connected with the building trade. John Torrance, who arrived from Scotland in the Spring of 1957 with his wife and two young sons to accept a position with the Canadian government as an architect and who joined the small group of worshippers in Manor Park School was understandably co-opted as chairman of the Building Committee. It was accepted from the start that during the construction of the church, John, and he alone, would maintain close liaison with the architectural firm and through it, with the contractors. This arrangement worked exceptionally well. While various members of the Committee visited the building site from time to time and came up with comments, questions and criticisms these were always passed along to the chairman who dealt with them in the customary manner. Questions raised by the congregation or by the Minister were handled in the same way. This mutually-accepted method of co-operation was appreciated by the contractors and was continued until the building was finished, the doors and windows installed, the furniture in place and all deficiencies corrected. Needless to say, John Torrance was a very busy man during this period. Even so he somehow found time to take on another job as chairman of the Men's Club and on November 23, in company with Lindsay Brown, Clifford Moore and John Aitken, was inducted as an elder of the Church.

About the time that St. Martin's was opened a property committee was formed under the chairmanship first of John Brown and then of Bert Walsh. Its most pressing tasks were the landscaping of the grounds and the construction of furniture for the Sunday School. Much of this work was done by Ross Munro who worked on night shift with the Department of Health and Welfare and in the day time was to be found in the church basement building cupboards, benches and space dividers. The Property Committee gradually took over from the Building Committee and though John Torrance was not a member he was closely associated with it until all the financial details of the contract were settled.

It had been anticipated that the building would be finished in time for the Easter service but a delay in the shipment of window frames and glass held up work on the interior of the Church and this was not to be. The date of completion was set back to June and on June 11 John Harrison, secretary of the Board of Managers, informed the Ottawa Public School Board that "our own church building will be opened on St. Laurent Boulevard on June 18 and therefore the last day on which we shall require to use the facilities of the School for our Sunday School and Church services will be Sunday, June 14." A service of dedication was held on the 18th, a Thursday, the guest preacher being the Reverend J. C. McLelland of Presbyterian College in Montreal. The first Sunday service was held on June 21 with the Reverend A. L. Farris of Knox College in the pulpit. In the evening a special community service was conducted by Dr. Motherspoon with Mr. Farris again delivering the sermon and the Reverend Frank Morgan of Mackay United Church assisting. On these occasions, particularly for the morning worship, the church was filled to overcrowding with extra chairs having to be placed in the aisle - but it was not always to be thus.

Even with the assistance they received from Presbytery the building of new churches was a bold venture for small and by no means wealthy congregations such as St. Martin's and St. David's. When the sanctuaries were dedicated, St. David's in February 1958

and St. Martin's about a year and a half later, each group could look back with a certain amount of satisfaction on a period of growth and achievement. Each now had its own place of worship whereits various activities could be centered and from where it could reach out to take a more responsible part in Christian service at home and abroad and also make its presence felt in its own community. On the other hand, they each had something which they didn't have before - a sizeable debt. How to balance their respective budgets in such a way as to meet their more immediate financial obligations and to contribute their fair share to the on-going work of the Church in the world was a problem that challenged both congregations for the next decade.

The cost of the church on St. Laurent Boulevard came to approximately \$139,000 not including the land which was bought and owned by Presbytery. This was covered by a loan at 5½ percent from the Bank of Nova Scotia taken out by the Extension Committee. The loan was reduced to about \$120,000 by a contribution from the church building fund of \$17,850* - the result of special donations and much hard work on the part of the women's and men's groups. In 1961 the Extension Committee, through its new corporation, was able to arrange for a mortgage of \$88,000 to be amortized over twenty years at 6½ percent. This left an outstanding loan of over \$30,000. The terms of repayment were not rigidly fixed but Presbytery was committed to paying it off in ten years while the congregation accepted the responsibility for the interest payments and felt morally obligated to help Presbytery with its extension fund by repaying as much of the loan as it could. It was also responsible for meeting mortgage payments as they fell due. On the whole, these arrangements were generous enough. At the annual meeting in January 1959 the Board of Managers, in explaining how the building was to be financed, included the following comment in its report:

*Depending on what sources are used some variation will be found in these figures..

The Congregation of St. Martin's should be aware that the programme for financing our Church is being made possible by the able administrative leadership of the Presbytery of Ottawa and by the sizeable giving of the established Churches in the Presbytery to Church extension.

These sentiments were later echoed by Lindsay Brown in an article entitled "Where the Money Came From" in the 1962 Easter edition of the Burning Bush:

We have paid our way in the past and we hope to do so in the future. But besides this, we should plan in due course to assume greater responsibility for our share of the greater work of the Church at large. We have not been able to do this as yet, but we must remember that if the established churches in Ottawa had not raised their sights above their own needs, St. Martin's Church would not have been built.

The history of the two churches over the next few years was well summed up by Jack Macdonnell in 1976:

Both congregations experienced continuing difficulties ... and tremendous efforts were made to raise additional funds. The ladies were indefatigable in their energetic work. Teas and bazaars, rummage sales and bake sales, fashion shows and even baby-sitting were among the many ventures tried - and repeated. The men did their stint as well, from selling holly and Christmas trees to selling ads for the Fashion Show programmes. And then there were dances and card parties.

The ladies of St. David's specialized in food catering and their services were much in demand by clubs and various other groups in the Overbrook area for banquets or dinners. The men also became involved in this work. Special mention should be made of the take-out dinners which were put on by both congregations, separately, and individually, on Grey Cup day. This, of course, was in those days when the Grey Cup was traditionally played on Saturday. In preparation for the event every family in the area was canvassed for orders and when the day came everybody pitched in. There was always a rush to get the dinners out on time and enable those who were delivering the "meals on wheels" to get back in time to see the last quarter of the game. However, it didn't work out this way all the time. On one occasion at St. Martin's there was a bit of a panic when the chickens, thought to be fresh, were delivered on Saturday morning frozen solid. Somehow they were thawed out but it was well after dark before

the last of the dinners was delivered. St. David's also had their moments of excitement. Some members of the congregation well remember the day when the boxes, each containing two or three pieces of chicken, home-baked apple pie and a few other goodies, were all ready to be delivered when one of the ladies who had been packing boxes suddenly realized that when packing the first box she had been chewing gum but when she finished her last box the gum had disappeared. A less conscientious person might not have given the matter another thought but supposing the gum had fallen into one of the boxes. It would be embarrassing to say the least, if a customer complained of getting a used wad of gum along with his chicken and apple pie. The lady, who shall remain nameless, confessed her worst fears to her fellow workers and they were none too pleased, they felt there was nothing to do but open every box. As might be imagined after the last of the boxes had been examined and no gum found the lady in question suddenly recalled that she had parked it on the back of her wrist and there it was. It was now safe to begin delivering the neatly packed boxes to the hungry football fans.

At St. Martin's, although the women of the church predominated at the take-out suppers, Mrs. Ruth Purdy for example, both in planning them and carrying them through, and Mrs. Margaret Aitken in looking after the publicity, two male members of the congregation merit some mention. One is Gordon Dawkins. A man of many talents, Gordon is perhaps best known for his work in beautifying the church grounds, but in the early years of St. Martin's he was the messing officer at the Rockcliffe Air Force Base and his experience and expertise were much appreciated. John Harrison also made a contribution to these affairs. Renowned as a project manager he carefully watched over the long assembly lines of cutters and packers and before any dinners were delivered, personally counted the fingers and thumbs of all those who had helped with the carving. Fortunately, no digits were ever reported missing. To quote Jack Macdonnell again:

In the 1960's the Church Halls of both congregations were busy, sometimes unable to handle all the activities. They had their Young People's Groups, which waxed and waned as such groups do, their cubs and scouts, guides and brownies, Explorers and C.G.I.T. St. David's developed a particularly successful Boys' Brigade, begun by Charlie Connacher.

As explained by Jack, some of these groups have disappeared over the years partly because of a general trend, partly because of a shortage of leaders and partly because of the very high turn-over in the areas served by both churches.

There were some years when St. Martin's lost almost a third of their membership because of people moving away ... A high percentage were in the Armed Forces or the Foreign Service and subject to frequent transfers. Fortunately, enough Presbyterians moved in to replace most of the losses.

Of course, this high turn-over affected the membership of the Session....(and) one finds that at St. Martin's the congregation was constantly inducting new Elders. Prior to the uniting of the two churches in September 1968 there were seven Elders inducted in St. David's and twenty-four in St. Martin's. And yet, when the two Sessions were combined ... six Elders came from St. David's and (only) twelve from St. Martin's.

Until September 1966 St. David's and St. Martin's were two separate and independent congregations in the Ottawa Presbytery. The two ministers were known to a few members of each other's church but there was no formal association between the two groups. However, Mr. Brown was due to retire in June 1966 and in the months preceding this the question of finding a replacement was discussed by the Session and Board of Managers. Owing to financial difficulties the prospects of obtaining a new minister were rather remote but in the Spring rumours were circulating about the possibility of combining St. David's and St. Martin's under one minister - a solution which it was generally felt would help St. Martin's as well as St. David's and take some of the burden from Presbytery.

On May 12, 1966 this proposal was discussed at some length at a special meeting of St. David's Session held at the home of Mr. and Mrs. D. Hayman. It was then moved by Mr. Hayman and seconded by Mr. Finlay that "we agree to explore the possibility of working with St. Martin's under a joint Ministry providing the complete autonomy of St. David's was assured and providing that certain other conditions were considered." One of the conditions, understandably enough, was that Sunday services at St. David's would not be held before 10:00 a.m. But there were, of course, more serious thoughts on the minds of the elders

and other members of the congregation as they contemplated the future of their church on Donald Street.

The problems involved in bringing St. David's and St. Martin's together as a two-point charge under Dr. Wotherspoon were discussed by the two ministers and then at a series of hastily organized meetings in June between representatives from the two congregations. At the third meeting, on June 16, a satisfactory working agreement, including the financial responsibilities of each group, was arrived at to cover a trial period extending from September 11, 1966 to January 31, 1967. On June 19, following morning worship, a congregational meeting at St. Martin's endorsed the proposal wholeheartedly and a similar meeting at St. David's did likewise. A letter from John Aitken, Chairman of the Board of Managers of St. Martin's to his counterpart at St. David's, Douglas Spears, reveals something of the spirit in which this new venture was approached:

I am delighted to write to you concerning the sharing of the services of a Minister between the Congregations of St. David's and St. Martin's.... Please be assured that we, at St. Martin's, welcome discussions at any time concerning our mutual interests, and we are indeed pleased to have the opportunity to work more closely with you. I am sure that both Congregations are mindful of the substantial personal contribution that Dr. Wotherspoon will make. Without that we could not embark on this endeavour which holds so much promise for both congregations in continuing to serve in our adjacent communities.

During July and August of 1966 St. David's joined in worship with Eastbrook United Church as had been the custom in previous years, and in September Dr. Wotherspoon became their minister. He preached at St. David's at 10:00 a.m. and at St. Martin's at 11:15. He attended session meetings at both churches and was present at as many board meetings as he had time for. He visited the sick and shut-ins of both his charges. He kept in close touch with the two separate women's organizations and was a willing and helpful counsellor both to his own parishoners and to others who felt the need to talk to a minister. As always there were weddings, funerals and baptisms. At St. Martin's, other leaders not being available, he accepted the responsibility of leading a newly-formed young people's group.

It was a fairly heavy burden for one man yet both congregations were well served and at their respective annual meetings in January 1967 they moved recommendations that the two-point charge, which was set up for a trial period only, be put on a permanent basis. Following the approval of Presbytery this became effective in February.

During the two years, from September 1966 to September 1968, when Dr. Wotherspoon served them as a two-point charge the congregations retained their separate identities but were drawn more closely together in a number of ways. On Good Friday in 1967, for instance, the people of St. David's worshipped at St. Martin's and on Good Friday in the following year St. Martin's congregation was invited to St. David's. In the summer months joint services were held at St. Martin's in July and at St. David's in August and in July 1968, when Dr. Wotherspoon was invited to preach in Bermuda, the services were conducted by the elders of the two groups on three occasions and by St. David's Boys' Brigade on the last Sunday in July. It was also agreed that the two congregations could be represented at Presbytery meetings by only one elder; Mr. D. Hayman of St. David's being the first to act in this capacity. Joint picnics at Gracefield Centre were another example of the friendly relationship between Dr. Wotherspoon's two separate parishes.

In the Spring of 1968, it was reported that the Ottawa Collegiate Board was planning to build a new technical school in Overbrook and favoured the site on Donald Street where St. David's was located. These rumours were soon confirmed and in June discussions were being held between the Collegiate Board on one hand, and Ottawa Presbytery and St. David's on the other, the church being represented by Mr. Peter Finlay and Mr. Robert Coleman. The end result was an offer by the Collegiate Board to purchase the church property for \$105,000 with occupancy by October 1, 1968. St. David's was under no obligation to accept this offer even though it was considered to be quite generous. Had they pressed the matter the Collegiate Board might have settled for half the lot, which was a rather large one, thus leaving the church intact.

However, given their financial difficulties, and those of St. Martin's, the friendly relationship between the two congregations and some quiet nudging by Presbytery, there was no doubt what the decision would be.

The various threads in the situation were quickly drawn together at a joint congregational meeting following a combined service at St. David's on Sunday, August 18. The situation was reviewed by Dr. Wotherspoon and after some discussion it was moved by Bob Coleman "That the Congregation of St. David's recommend to the Presbytery of Ottawa that they should conclude the proposed sale with the Collegiate Institute Board under the terms of offer of purchase made by them." The motion, seconded by Mr. Russell Wright, was carried. A formal invitation to St. David's to unite with St. Martin's as one congregation was then made by Jack Macdonnell and when this was favourably received it was agreed that a resolution be addressed to Presbytery asking for the amalgamation to be made. After some discussion as to preserving the name of St. David's, it was moved by George Fraser of St. Martin's and seconded by Russell Wright of St. David's that Presbytery be asked to name the new congregation "St. David and St. Martin Presbyterian Church."

At the last meeting of the Kirk Session of St. David's, held on September 3, 1968, Dr. Wotherspoon announced that the sale of the church had been completed, that Presbytery had approved the proposed amalgamation and that as requested the name would be St. David and St. Martin Presbyterian Church. It was then decided that the last service to be conducted in St. David's Church would be a communion service on Sunday September 15.

In the sale of the church the representatives of St. David's asked for two conditions from Presbytery. One was that part of the proceeds go towards liquidating their own loan and the other was that the money received from the sale of the land, which was sold separately from the building, should be applied to St. Martin's

The sum realized was \$16,498 which reduced St. Martin's loan from \$25,213.42 as at the end of 1968 to \$8,715.42. The saving in interest payments at six and one half percent was another bonus. The mortgage on the Manor Park church, which at that time stood at \$69,000 was not directly affected but the prospect of meeting the payments without incurring large deficits now looked more promising.

Another interesting aspect about the sale of the church property was that the furnishings were offered to Trinity Presbyterian Church in Amherstview at a price very much below cost. A delegation of six persons from St. David's attended the opening services at Trinity at which a special mention was made for this very welcome support. Later, in 1976, the communion set used by St. David's was donated to St. Andrew's Church in Spencerville.

On September 15 a special service was held in the church on St. Laurent Boulevard to unite the two congregations under the name of St. David and St. Martin Presbyterian Church. Within a short time the various groups from St. David's - the Sunday School, the choir, the Women's Guild, the Session and the Board of Managers had merged with those from St. Martin's. The result was a revitalized church. The presence of St. David's was felt in a number of ways. The choir, for instance was strengthened by new members and at the end of the year Mrs. Joan David became the organist and choir leader succeeding Mrs. Gertrude Holden of St. Martin's. The Boys' Brigade, which had been started by Charlie Connacher at St. David's and now under the leadership of George McGowan, took part in church services from time to time, which added considerable interest particularly since Boy Scout and Cub activities at St. Martin's had been discontinued owing to lack of leaders and scarcity of young boys. After the amalgamation there was a noticeable increase in the number of young adults attending church services which, of course, was very encouraging. The young people had their own organization, carried out a number of very worthwhile projects and from time to time conducted church services.

All in all the amalgamation has been very successful. This was mainly due to Dr. Wotherspoon's leadership but members from both congregations worked hard to make it a success. There are many names that could be mentioned but at the congregational meeting on February 11, 1969 it was noted that "The Chairman of the Board of Managers, Mr. Josh Furney, and the Property Committee Chairman, Mr. Roy Dobson, accepted additional workloads and duties to make our union so successful and for this we thank them." Later in the year the amalgamation was commemorated when the corner stones of the two churches were placed in the sanctuary in May, and again in September when a special service was held with the Reverend H. Brown as guest speaker.

After the merger the congregation continued to grow. True to form every year saw the inevitable exodus of some parishoners but new members were arriving to take their place. Between 1968 and 1980 approximately 150 new names were added to the Communion Role -- most of them by transfer of membership from another church. Others joined by confession of faith and the total number of new members exceeded the number of those leaving by a considerable margin. They were drawn from the length and breadth of the regional municipality -- from Kanata to Cumberland -- and in one way and another made their impact on the congregation. Writing in 1976, Jack Macdonnell gave a vivid account of the geographical distribution of the parishoners:

There are members living as far west as Bell's Corners, and as far east as Orleans and even Cumberland. They are found in Rockcliffe Park, River View, Sandy Hill, Alta Vista, the Cummings Avenue area, Beacon Hill and Blackburn Hamlet. There are enough members living in the last named, Blackburn Hamlet, that two elders are required to cover that area. Of course the areas mentioned are in addition to the immediate surroundings of the present church and the area in which St. David's was situated.

It might be added that among the new members who joined St. David and St. Martin Presbyterian Church during these years were some very capable leaders who became involved in the work of the Sunday School, the Board of Managers, the women's organizations and the Session -- may their numbers increase.

In December 1970 something new occurred in the temporal affairs of the church. The treasurer, Mr. George Fraser, forecast a balance of over \$1,000 at the end of the year with all 1970 obligations met. After more than ten years of deficit budgeting this was good news. It was made still better by the receipt of a cheque from the Nursery School for a similar amount." The turn of our financial situation triggered some lively discussion", Dave Willis, the Board secretary recorded in the minutes. This culminated in a motion by Ed Campbell, seconded by Len Van der Zwan, that \$1,500 of the balance be used to reduce the Extension Committee bank loan and the remainder be carried over to meet expenses coming up in the new year. As a result the loan, which then amounted to \$6,213.50 was reduced to \$4,713.50.

Although this seemed to mark a turning point in the financial problems of St. David and St. Martin, the trend continued to be one of up's and down's. The days of worrying whether there would be enough money in the bank to pay the minister's stipend were at an end, or so it appeared, but the financial committee was still concerned as to whether it would be able to meet the mortgage payments, still running at about \$8,000 a year and pay off a portion of the loan. There was also a commitment to Presbytery for extension work and minor contributions to Gracefield Camp, the Bible Society and charitable causes at home and abroad. The necessary funds were found through more generous giving augmented by money from the Nursery School, women's organizations and special donations from parishoners and others outside the congregation. The cost of maintaining the building in good repair, however, was beginning to mount up, a fact which weighed heavily with property managers, even if others were not so aware, and surplus funds could always be put to good use.

The financial position of the church was altered dramatically in the summer of 1974 when it was made known that St. David's and St. Martin's had each been named as a beneficiary in the estate of the late Mr. Hugh Graham who died in December 1973.

Mr. Graham, a member of Knox Presbyterian Church for almost sixty years, had been elected to the Board of Managers in 1915 when he was only twenty-six years of age. He served as its chairman for a number of years and also became an ordained elder. Employed in the construction industry he eventually became president and manager of the Alex I. Garvock Company which was involved in the construction of a number of Ottawa churches including the present Knox Church, St. Stephen's, Westminster and St. Martin's. Renowned for his philanthropy and his devotion to causes that he felt to be right, he left generous bequests to all Presbyterian churches in the city as well as to charitable organizations. The bequest to St. David and St. Martin amounted to over \$20,000.

What to do with this money presented the congregation with a problem in Christian stewardship quite different from that of wrestling with perennial deficits as it had done in the past. There were many suggestions as to how the bequest should be used but the general consensus seemed to favour the sound advice given in the parable of the five talents, Matthew 25:27 (RSV), "Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest." Thus the Graham bequest was invested and the proceeds used to support projects approved by the congregation. Sometimes the funds are voted directly and sometimes as a loan to be paid back from church receipts. The list of projects is now a fairly long one but a few examples will show what is being accomplished. In 1974 the Board of Managers were permitted to use \$1,789.00 from the fund to pay off the extension bank loan. In 1976 one thousand dollars was given to assist the congregation of St. Andrew's in Spencerville to rebuild after their church was destroyed by fire. One thousand dollars was also donated to world missions and five hundred dollars went towards mission work in Taiwan.

Distribution of the Interest from the Hugh Graham Bequest Fund
in 1978

Foreign Missions

1	Arlene Randall (Mission field in Nigeria)	\$250.00
2	Diane Petrie (Mission field in Taiwan)	250.00
3	Advance Training Fund in Nigeria	100.00
4	Motorcycles for ministers in Melowi	100.00

Home Missions

5	Flora House, Winnipeg	200.00
6	Native work, Prince Albert	200.00

Welfare Projects

7	Flood disaster in India	150.00
8	Assistance for widowed ministers' wives	150.00

Educational Projects

9	Literature for Taiwan tribal people	100.00
10	French outreach in Canada	100.00
11	Scholarships for theology students of the Hungarian Reformed Church	100.00

Community Projects

12	Repairs for Camp Bitobi	100.00
13	<u>Presbyterian Record</u> for penitentiary libraries in Ontario	67.00

In January 1971, in keeping with recommendations made by Presbytery, three new congregational committees, Mission and Outreach (replacing the Evangelism Committee), Nurture and Worship (replacing the Christian Education Committee) and Policy and Planning were formed by the Kirk Session. A fourth committee, which was also part of this group was that of Finance and Maintenance already in being as the Board of Managers. These committees corresponded to similar ones set up in Presbytery to which each of the new committees sent a representative. One of the main purposes of the re-organization was to provide a greater degree of co-ordination between the major activities of St. David and St. Martin and those of Presbytery and its other churches which had also adopted the committee system. From the viewpoint of the session and the congregation another important purpose of the new committees was to relieve the minister of at least some of his considerable burden in initiating and directing church projects.*

The names of the various committees suggest their function. Policy and Planning takes care of the regular on-going activities of the church making sure that none is neglected and, looking ahead, makes provision for special events. Worship and Nurture assists Dr. Wotherspoon in planning and conducting special services, supervises the church school and religious education generally. Mission and Outreach explores new opportunities for Christian service in the local community, the nation and the world and decides in which projects of this nature St. David and St. Martin could and should participate. Although each of the committees has its own special function they are all inter-related to a certain extent. None operates exclusively in a given area, the boundaries overlap and it is not unusual for one person to serve on two or more of these committees. Leadership comes from the Kirk Session, and so, too, do some of the members but it was realized early on that the system would not work effectively without representation from the congregation, the Women's Association.

*Not all of the church activities are conducted through these committees but a good percentage of them are.

the Sunday School, the choir, the Young People's Group and the Bible Study Group.

One of the problems with which Policy and Planning and Mission and Outreach had to contend was the large number of requests they received both from outside, mainly through Presbytery, and also from within the congregation. These had to be screened to determine their validity in terms of Christian service before being commended to the congregation. Policy and Planning makes recommendations in regard to special collections to such organizations as the Bible Society and the Salvation Army and requests for aid to disaster areas. Policy and Planning is also responsible for reporting to the session how the funds which the congregation contributes directly to Presbytery for home and overseas extension work (about \$10,000 in 1980) is spent. This committee is probably best known for its efforts in planning special events. In 1975, for example, it set up a special Centennial Committee under Don Purdy to work with other churches in commemorating the Hundredth Anniversary of the Presbyterian Church in Canada. The highlights of this occasion included a mass service at the Ottawa Civic Centre, a poster contest, the distribution of communion tokens to pupils of the church school and communicant members and also a small card which explained how they were used in by-gone days. The church school also contributed \$65.00 towards the cost of furnishing a room in the Children's Hospital, a project undertaken by all the children of Presbytery. In 1976 Bob Funston was chosen to head a committee to make plans and preparations for the observance of the twentieth anniversary of our church and in the fall of 1980 Don Purdy was asked to be chairman of a committee to celebrate the twenty-fifth anniversary in May 1981 when the mortgage will have been paid off.

The first efforts of the Mission and Outreach Committee, originally under the direction of Mr. W. H. Brown, were fellowship visits to parishoners. Another early undertaking, initiated by Josh Purney and Russ Wright, was the tape recording of church services which has been much appreciated by those who have been

shut-in by sickness or ill health and also by our missionaries overseas. Mission and Outreach was also instrumental in establishing a bursary at Ewart College to be known as "the St. David and St. Martin Presbyterian Memorial Bursary". It is financed through the Memorial Fund which was established by the session in September 1979 to provide an opportunity for bereaved families and friends to contribute to a memorial that will be a lasting testimony of the Church's witness to Jesus Christ. Still another responsibility of Mission and Outreach is to make recommendations regarding the distribution of the interest from the Hugh Graham Bequest Fund.

A working committee that grew out of Mission and Outreach was the Vietnam Refugee Committee. Although the congregation had contributed to refugee relief on a number of different occasions it was never with the same degree of feeling and generosity as in the case of Vietnam. As Lloyd Robertson commented in the Presbyterian Record in April 1979, the plight of the refugees in Indo-China presented Christians with "a clean-cut issue, a clear matter of conscience" and in response the Presbyterian Church in Canada took the lead in developing a sponsorship programme through and by individual churches. St. David and St. Martin was one of these.

In October 1979 it was agreed to sponsor a family of refugees, a committee was formed under the direction of John Osborne and over \$11,000 was pledged by individual members of the congregation plus donations of furniture, bedding and miscellaneous household items. Mr. Osborne and those who worked with him were tireless in their efforts, putting in many hours to ensure that everything, including an apartment equipped with all the essentials, would be in readiness for the family and after their arrival, kept in close touch with them, providing them with much needed morale and financial support in getting established in their new home. A most interesting summary of the committee's work, and the family's problems, was presented at the annual meeting in January 1981.

*Attached as an appendix.

In December 1980, St. David and St. Martin was invited by Presbytery to appoint an assessor elder to the interim session of Grace Presbyterian Church which was being formed in Orleans. That the congregation was singled out for this special duty may be taken as an indication that it had, as it were, come of age. It had weathered enough storms and proven itself in various ways and was now at a point where it was deemed capable of giving spiritual and temporal guidance to others. It was quite by coincidence, and also most appropriate, that this call should come on the eve of the twenty-fifth anniversary for it recalls those days in 1956 when assessor elders from older congregations had been appointed to help St. David's and St. Martin's get started in the right direction. The elder who was selected to work with Grace was Ron Welke and when his term of duty there was completed, St. David and St. Martin presented the new church with a pulpit Bible.

As the congregation looks back over its first twenty-five years it has much to be thankful for. Although not what might be called a well-established church, it is no longer a struggling church as it once was. It is able to meet its immediate financial obligations without a crisis in deficit financing and in the past few years has accepted and responded positively to new challenges of Christian service in the community and the world about us. Its various organizations - the Sunday School, the Women's Association, the choir, the Session, and the Board of Managers are carrying on splendid work. If this zeal and loyalty is carried forward there is little to fear as St. David and St. Martin Presbyterian Church enters a new quarter century in its history. In considering the position of the church at this time we should be especially grateful to the founding members who can be justifiably proud of what their initial efforts have wrought, to the Ottawa Presbytery for its guidance over the years and to the Minister who has led us through some difficult years into greener pastures.

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