

**The History of
Siloam United Church**

160th Anniversary Edition

July 1, 2017



<http://siloamunitedchurch.org/history/>

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Forward

Two thousand and seventeen will mark the 160th Anniversary of Siloam United Church in London, Ontario. On this occasion, it is fitting to explore our history in order to better understand the roots of our congregation, our present and our future.

The name Siloam is taken from the name given to a pool on the edge of Jerusalem which is mentioned several times in the Old Testament and which is the site of the present day Birket Silwan pool. It is mentioned in the incident in which Jesus told the man born blind to go and wash in the pool of Siloam. The word 'Siloam' means 'artificially fed' since the pool does not have its own source of water, but is fed by an underground conduit from the Virgin's Spring on the other side of the eastern hill in Jerusalem. The conduit was most likely built by King Hesekiah in the 8th Century B.C.

Introduction

The history of Siloam is much more than the history of three buildings which have stood in North London providing a house of worship for congregants. Siloam has long been a welcoming community committed to helping others within our own city and far beyond through worship and outreach.

The Roots of Siloam United Church: The Martyrs of Tolpuddle

With the coming about of the Industrial Revolution in the 19th Century and the accompanying Enclosure Acts in England, significant changes were brought about in the way farmland was managed. In Dorsetshire, England and in the town of Tolpuddle,

these factors contributed to an oversupply of farm labourers who were forced into a situation of servitude, dependant on wealthy landowners for essentials such as shelter and a subsistence wage.

With the Industrial Revolution workers also gained the right to organize themselves to bargain for better working conditions and wages, a right which was guaranteed in law in 1824.

In the town of Tolpuddle, a group of six farm labourers, led by George Loveless, came together in 1834 with hopes of organizing themselves to fight for better working and living conditions. The six men, George Loveless, his brother James Loveless, his brother-in-law Thomas Standfield, Thomas's son John Standfield, James Brine and James Hammett entitled their union 'A Friendly Society of Agricultural Workers' in Tolpuddle, and contacted the Grand National Consolidated Trades Union in hopes of gaining their support.

Regarded as troublemakers for these organizing efforts, the local aristocracy moved to put a stop to the Tolpuddle six. Although organization was legal in Britain, the aristocracy in collusion with the courts managed to convict the six men under the 1797 Mutiny Act. They were able to do this because during their initial meeting the six men swore an oath of secrecy with regards to their activities. The Mutiny Act forbade the administering of unlawful oaths, and the six men were sentenced to seven years of hard labour in the penal colony of New South Wales or Van Diemen's Land.

The fact that the six men were convicted on such a technicality, and with a seldom used law caused much public outrage, especially considering that aristocrats who were Masons or Lodge members routinely swore oaths. After two years of public outrage and constant attention in the newspapers the six Martyrs of Tolpuddle as they had become known were granted a pardon and free passage back to England.

It took over a year for the men to receive word of their pardon and return to England. Upon their return, the men had difficulty reintegrating into their communities. Money was raised which allowed the men to purchase two farms some distance from

Dorsetshire, but near the end of their leases five of the six men decided to immigrate to Canada.

It is believed that George and James Loveless along with James Brine arrived in Canada in 1844, followed by Thomas and John Standfield two years later.

Some of the martyrs and their families settled north of the town of London in Upper Canada near present day Bryanston. The London area was growing rapidly at this time and would have made an attractive area for new settlement. By 1840 the population of the village of London had reached 1,716, not counting the garrison for British Troops and their families located in the village at present day Victoria Park.

The fame and notoriety of the five men did not follow them to the New World. Upon their arrival the men agreed to keep their past a secret. As a result their notorious past was not revealed, not even to their own families, until 1912 well after their deaths.

Upon their arrival in the London area the martyrs became the backbone of the Methodist community in North London. Having been a lay Methodist preacher in Dorsetshire England, George Loveless was similarly active in London Township, traveling the countryside on horseback preaching to adherents before the formation of a formal church. Loveless performed services using a bible which he had purchased while in transport to the penal colony in Van Diemen's land.

Establishing a Church

** Information in this section from 125th anniversary history

As mentioned above, the Martyrs of Tolpuddle, most notably George Loveless, would become the backbone of the Methodist community in North London. On March 9, 1857 Joseph O'Brien deeded land on which a church was to be built. In the previous year, O'Brien had also deeded land for a cemetery lot. Names appearing on the deed representing the church were: Thomas Knapton, Ceasar McLeod, John Fitzgerald, John O'Brien, Anthony Metcalfe, Eli Barter, Richard Scandrett, Richard Hale, John D. Fitzgerald, and William

Bradshaw.

The original Siloam church erected on the O'Brien land was a wooden structure, and was considered to be one of the largest and finest churches in London Township at the time. Originally, Siloam was part of the London Circuit of churches. Rev. John B. Williams was the first minister in charge of the London Circuit.

In 1884, the four factions of Methodism were united to form the Methodist Church of Canada. In this same year, the London Circuit was divided into two circuits; St. John's (Arva) and Siloam. The Siloam Circuit consisted of three churches: The Grove, Zion and Siloam. Before the circuit was divided, the parsonage was in Arva, therefore when the circuit was divided Siloam was left without a residence for its minister. The Quarterly Board accepted a \$500 settlement from St. John's circuit, and in 1885 a residence for the minister was rented from Mr. J. Fitzgerald at a cost of \$85.00 per year.

At this time, congregants in the Methodist church were divided into various classes. Classes referred to the classes held for prospective church members. The church could have a large congregation in attendance on Sunday, but few of them would have been actual church members. To be a Methodist Church member, one had to have a religious experience and must have attended classes. If a class was missed, a prospective member would have to be reinstated. This led to terms such as 'removed', 'dropped', 'on trial', 'on probation' and in one case 'fallen from grace' being applied to church members.

In February 1888, a committee was formed to investigate the acquisition of land for the construction of a parsonage. Mr. S. B. Gorwill, a member of the official board, offered a half acre of land either on the north of his farm on the graded side road (Highbury Rd.) or on the fifth concession (Fanshawe Park Rd.). The conditions of the offer were that suitable buildings had to be erected and that finances had to be secured either in cash or by reliable subscription. The Board accepted the offer and approved \$1800 for the cost of the parsonage. A Mr. Kerr was awarded the construction contract for \$1785 which was to include the house, a barn, a well, a water closet

and the fencing. Construction was completed on July 18, 1888 and the key given to Rev. Kennedy on July 24, 1888.

Constructing a New Church 1890-1920

** Information in this section from 125th anniversary History

With a suitable parsonage established, the attention of the congregation focused on the church building. Documents indicate that the original wood frame church was partially destroyed by fire. The quarterly board gave permission to Siloam to either repair the damaged church or rebuild the church.

In the spring of 1891 it was decided a new church was to be built. Funds for the new church were to be raised by subscriptions consisting of three annual payments, the first payment being due by June 1892. Tenders for construction were as follows:

●	Carpentering - Jas. Wilkie -	\$1410.00
●	Plastering - Jas. Wilkie -	\$ 215.00
●	Painting & Glass - Ed Minder -	\$ 232.00
●	Brick & Stone Work - H. Hayman -	\$ 975.00
●	Cut Stonework - M. Powell -	\$ 175.00
●	TOTAL	\$3367.00

Church trustees George Mitchell and James Stanfield were appointed to oversee the construction of the new church. Before the old church was demolished, a farewell service was held on March 13, 1892. Addresses at the service were given by Rev. Herber Crews, and Bros. F. Lewis and J. Ralph. Rev. Jas. Phelps spoke in the afternoon at Rev. W. Godwin spoke. Evening activities included a tea meeting and phonograph entertainment.

On April 11, 1892 the trustees removed the seats and pulpit which were used in the downstairs Sunday School room of the new church until the 1950s.

The two cornerstones of the new church were laid by Mrs. Dr. Eccles representing the Ladies Aid Society and Mr. W. M. Spencer, the

Mayor of London. The laying of the cornerstones was celebrated with a day of activities which included music provided by the 7th Battalion Band and a picnic. Over 1000 people attended the festivities, which raised over \$500.

The official opening of the new Siloam Methodist Church took place on Sunday, October 9, 1892. The *Christian Guardian* described the church as:

A handsome brick structure with basement, alcove and porch and is capable of holding three hundred persons. The building stands upon the site of the old church which was built thirty six years ago by the late Rev. Dr. Williams. The old church had been pulled down amid some difference of opinion but with the successful consummation of the undertaking, everybody is satisfied and no one has left the church.

In June 1893, Rev. Herber Crews left the Siloam circuit and was replaced by Rev. Ferguson. At a November meeting of the board chaired by Rev. Ferguson, a Sabbath School committee was established. This was likely the beginning of a Sunday School in the churches of Siloam Circuit.

With the church established, church business took on the form familiar today with a focus on activities of worship, repairs and maintenance.

Guest choirs, tea meetings and a Dominion Day picnic held in Port Stanley were some of the most common church activities held in the 1890s. Outreach efforts also became increasingly important when in 1892 the congregation sent money to aid distressed people in Russia.

By 1895 women began to be appointed to church committees.

The early 1900s were a time of significant change at Siloam. In May 1903, the membership of the Siloam Circuit of churches was reported at 235. This figure reflects the fact that church membership seem to have dropped in the early 1900s. Despite declining numbers, the salary for the minister was increased twice

in the 1900s, in 1906 from \$700 to \$750 and in 1908 to \$800. In addition, efforts were also made to modernize. In 1908 a telephone was installed in the manse for a cost of \$5. The pastor paid \$2 and each of the three churches paid one dollar. Worship services were also changed in 1909 when a committee was formed to investigate forming a church choir.

In 1909 congregants were shocked when Rev. Thompson died during church services. His funeral expenses were paid for by the Quarterly Board.

1920 – 1960

** Information in this section from 125th anniversary History

On June 10, 1925 the United Church of Canada was formed when the Methodist Church, the Congregational Union of Canada and seventy percent of the Presbyterian Church of Canada entered into a union. It was the first union of churches in the world to cross denominational lines. The impetus for this union was concerns over servicing the vast Canadian North-West and over a desire for improved overseas mission. As early as 1912, the Quarterly board of the Siloam Circuit had voted in favour of church union, showing its support for the new United Church.

The stock market crash of October 1929 and the onset of the Great Depression had a great effect on Siloam. For example the costs of social events were cut in half and many events were cancelled altogether.

During this period the church took up the cause of prohibition when in 1929 the Ontario Prohibition Union was granted permission to conduct a Sunday service.

Members of the congregation were given more control over financial and committee dealings in the church in 1935, when the first congregational meetings were held in the 1930s to discuss financial reports and activities of various church organizations.

In 1935, the Siloam and Bryanston charges were amalgamated,

meaning that one minister was now responsible for six churches. This necessitated the use of a student minister with each minister preaching to three congregations on Sunday. At this time, the church official board met twice a year to discuss matters including minister's salaries, anniversary dates, presbytery delegates, annual financial statements, and other matters.

By 1938-39 the Missionary and Maintenance fund was "in dire straits" and a group of young men were recruited from the university to help increase the givings of the congregation to help maintain church activities though the financial crisis. In 1938 funds were available to replace the barn at the manse with a garage.

The onslaught of the Second World War brought forth new challenges for the church as many congregation members enlisted in the military and the congregation as a whole worked to support the war effort from home. In 1940 a petition was circulated in the congregation to prohibit alcoholic beverages as a war measure, and in 1941 each member of the congregation was encouraged to invest \$25 in war bonds to support the war. Among those from Siloam who joined the combat overseas was Blair Spencer, the student minister at Siloam, who enlisted in the R.C.A.F. and was subsequently killed in action.

Becoming a Modern Church 1960 – 1980

** Information in this section from 125th anniversary History

The 1960s were a time a great change at Siloam. In 1961 the Siloam - The Grove charge was formed. This arrangement would last until 1963 when The Grove and Emmanuel United Churches were amalgamated to form Gethsemane United Church, and in 1965 Siloam and Gethsemane became separate charges. Gethsemane was offered \$5000 for their equity in the parsonage and Rev. Mahoney as minister at Siloam.

Rev. Mahoney spearheaded many initiatives to reach out to the families of Siloam. In 1962 he spoke of the need for a couples group which lead to the creation of the Friendship Club. This year also saw

the formation of the Christian Education Committee. In addition to these initiatives, an annual Vacation Bible school began in 1965. Initially this was held at Northridge Public School and then moved to the Christian Education Centre.

In 1966 and 1967 several projects were undertaken in celebration of the Canadian Centennial. These projects included painting the church, landscaping and other repairs.

In 1968 some major infrastructure developments took place. An acre of land next to the church was leased in order to provide a parking lot. In a major development, the congregation purchased the "Red School" building on Fanshawe Park Road (Now Memorial Funeral Home) for use as a Christian Education Centre at a cost of \$5000. The new C.E. Centre became a focal point for many church activities including Sunday School, church social activities, meetings, and various mid-week functions. In 1969, the C.E. Centre was rented to the Board of Education providing rental income to the church.

The 1970s witnessed many new Sunday services and changes in worship at Siloam. In 1970 the congregation began holding an annual outdoor service at the C.E. Centre, and in December the white gift service became an annual event with active participation by the Sunday School students. In 1972, an Easter sunrise service was held with a breakfast provided by the Intermediate and Senior Sunday School classes. In 1973 new hymn books were purchased for use in worship. In 1975 the fiftieth anniversary of the United Church of Canada was celebrated at Siloam using the 1925 order of service. In 1977 lay readers began reading scripture during service. In 1978 the Executive Council decided that the minimum age for church membership would be Grade ten.

Several new initiatives and groups were also developed in the 1970s to serve the congregation. In 1973 a church photo directory was released to help congregation members get to know one another. In 1976 a bible study group was formed as was the Men's Breakfast Club.

Outreach efforts were also important in the 1970s. In 1972 Mission

festivals began to be held at Siloam, and in 1977 the congregation supported Linda Huehn's participation in the Crossroads Africa project during which she travelled to Zambia. In 1978 Siloam's minister Rev. Pocklington participated in an exchange, and as a result, Rev. John Kerr of New Zealand took over as minister of Siloam from July 1978 to July 1979.

Building a New Church 1980-1990

The 1980s would usher in another time of tremendous change at Siloam. In 1980 a visitation to every member and adherent was completed to provide an opportunity for suggestions and criticism. In 1981 Rev. Ron Pocklington left Siloam and an interim minister (Rev. Jack Thompson) took over until the Rev. Douglas Hallman arrived in July of that year.

In 1982 Siloam celebrated its 125th Anniversary with a number of special events.

In 1984 Siloam's congregation began thinking seriously about the future. With the church building over a century in age, the attention of the congregation focused on the future building needs of the congregation. A committee was formed to investigate funding sources and to make recommendations as to the pros and cons of keeping the old church or building a new facility.

In 1985 the future of the church building remained a key focus. In this year the Growth Fund and Church Development Committee were established to investigate the acquisition of land. At this same time the Official Board discussed the possibility of building a new church, Siloam requested Ventures-In-Mission funding and the manse was sold. At this same time Rev. Douglas Hallman left Siloam and an interim minister Rev. Bill McLeod took over until the arrival of the Rev. Kenneth Martin in 1986.

In 1986 the Board of Trustees took a key step towards the construction of a new church and acted on an offer of land from Mrs. Mabel Sproule, who offered to sell four acres of land to the church for \$1.00. For this act of generosity the Library Chapel in the new

church was named in honour of Mabel Sproule in 1990.

1987 would be a year of major change for the Siloam congregation. The old church and C.E. Centre properties were sold and authorization was given for the construction of a new church on the property donated by Mabel Sproule on Fanshawe Park Rd.

The construction contract for the new church was given to Frank Van Brussel & Sons. On October 4, 1987 a ground breaking service was held at the construction site and the cornerstones and stained glass window were removed for installation in the new church. In December of 1987 the final Christmas service in the old Siloam church was televised.

1988 would be a year of transition for Siloam. On June 26th 1988 the Sunday service began at the old Siloam, and then everyone walked down the road to the new church where the service continued. The old church would be sold and subsequently demolished on June 9, 1989.

In addition to the major undertaking of the construction of a new church, the congregation of Siloam remained committed to providing a welcoming environment for church adherents and reaching out to the community at large. In 1983 a Siloam representative was named to the East London United Church Outreach Cluster, a commitment which has involved considerable involvement in some of the most in need areas of London.

In 1988 the Youth Group celebrated the coming of the winter Olympics to Canada by traveling to see the torch pass through London. Also in this year the Siloam Friendship Club was formed as a social group for persons in their later years. In 1989 the death of Rose May Birrell, a long time and very active church member, prompted the renaming of the women's group and a garden in her honour.

In addition to this, several new staff members were hired in 1989 including Marie McClenny as Director of Music, Val Hodgins as a Staff Associate in Christian Education and Margaret Kennedy and Mae Blunt as Staff Associates in Pastoral Visitation. These additional

staff members helped the church meet the needs of the congregation.

Come Grow with Us 1990-1998

The 1990s were a time of expansion at Siloam. As the congregation drastically increased in numbers, the church looked for ways to cater to the various desires of church members.

The 1990s would begin with another search for a new minister. In May a committee was formed to find a replacement for the departing Rev. Ken Martin. In September the Rev. Gary Boratto was welcomed as a supply minister until a full time minister could be found. In January 1991 the Rev. Richard W. Hawley was invited to become minister of Siloam and was officially welcomed in April of that year.

Reports from this era indicate a rapidly growing congregation. The 1992 Annual Report noted that “Every Sunday this fall and winter we have had new people in church. Some are ‘shopping’ for a church home, some have already made the decision to become part of our family. How do we make sure that new people feel welcome and needed? Are there better ways to integrate new people into our church family?”

Recognizing the need to help the congregation grow, Rev. Hawley made several recommendations including that name tags be ordered to help church members get to know one another. He also recommended that a series of ‘cottage meetings’ be initiated. With 8-10 people attending each meeting the meetings were intended to provide an opportunity for people to meet one another and discuss their hopes for the church. A new photo directory of church members was also undertaken to aid with this process.

To meet the needs of a growing congregation Church Council decided that Siloam would begin to offer two services on Sunday mornings with one service on Sundays during the summer months. The Rev. Stan MacDonald was also hired as a salaried employee for New Church Development. His duties included greeting

congregants on Sunday mornings and visiting new attendees on Mondays and Tuesdays.

Youth programs were also growing rapidly at Siloam at this time. In 1991 Val Hodgins initiated the 'Religion and Life' program for the Cubs, Scouts, Brownies and Guides who meet weekly at Siloam, many of whom chose to attend church at Siloam. In 1994 a Beaver Colony was formed at Siloam. A Junior Youth Group for children in grades 5-8 and a Senior Youth Group were also created.

In 1995 Executive Council decided that a second full-time minister was needed at Siloam to meet the needs of the growing congregation. A vacancy was declared in February and in May the congregation met to arrange the settlement of Rev. John Lougheed at Siloam. John Lougheed began work at Siloam on July 1, 1995.

In October of 1995 Rev. Hawley was granted permission from council to approach the board of Gethsemane United Church about the possibility of amalgamating the two congregations. This meeting was unsuccessful.

Two important outreach efforts undertaken by Siloam and other local churches came to fruition in 1996, when two refugee families were aided in their efforts to immigrate to Canada.

The first was the family reunification of LemLem and her husband Kifle Mekuria with LemLem's brother Josef Teklesenbet from Ethiopia. Unfortunately while awaiting approval to come to Canada in Rome, Josef's refugee claim was denied as he was considered to be in a safe place. The second was the sponsorship of the Jozic family from Bosnia. The sponsorship provided the congregation with a unique opportunity to share in the financial, emotional, and settlement support of the family which arrived in Canada on August 27th.

Nineteen Ninety-Six also saw a change in the worship service when the hymn books *Voices United* were adopted by the congregation.

Nineteen Ninety-Six would once again begin with a change in ministry at Siloam. On January 15, 1997 Rev. John Lougheed announced that he would be leaving Siloam to accept a position as

a Resident in Pastoral Care at the Vancouver Hospital. He left Siloam in June of 1997 and a vacancy for a second minister was declared. At this same time Rev. Stan McDonald informed council that he would not be continuing with paid work at Siloam, he would, however, continue greeting congregants on Sunday mornings. Rev. Rick Hawley put forth a motion to present Stan with the title Minister Emeritus in recognition for his ministry work at Siloam.

Despite some changes in the ministry at Siloam the Congregation also kicked off a celebration marking the 140th Anniversary of the church. Events included a tea, a fashion show, a roast beef dinner, and a large garden party held at the Leach Family Home.

In 1997 Siloam welcomed a new second minister the Rev. Catherine Patterson to the church with a covenanting service held in October. At the end of 1997 a Bible was purchased in memory of Trudy Haworth to be placed on the lectern in the sanctuary.

1998-2000

Nineteen Ninety-Eight would once again be a year of significant changes at Siloam. In January the property committee informed council of the large donation made by the Kiwanis Club in memory of Catherine Newton for the construction of a Memorial Children's Garden at the front of the church. The beautiful garden was completed in June of 1998.

In February of 1998 a three octave set of hand bells were purchased with funds from the Catherine Newton memorial fund. The new hand bells prompted the creation of two hand bell choirs (an adult group and a junior group) which have become an important part of worship service and special events at Siloam.

Perhaps the most drastic change which occurred at Siloam in 1998 was the announcement that Rev. Richard W. Hawley would be leaving Siloam and a committee would be formed to seek a new lead minister for Siloam.

With the departure of Rev. Hawley a temporary supply minister was

appointed to Siloam. Rev. Bob Strachan arrived in June of 1998 and remained until January, 1999 when Rev. Thomas Davies took over.

Despite the upheaval in ministry the congregation attempted to remain committed to worship and outreach to the community at large. In June of 1998 the church council was informed of the need for each United Church congregation to contribute \$365.00 to the Healing Fund, a foundation set up by the United Church of Canada to compensate First Nations peoples harmed by residential schools. In September 1998 Siloam's commitment to E.L.U.C.O. was retained with a donation of \$1000.00. In March of 1999 Siloam pledged money to aid a refugee family in covering the cost of DNA testing required to allow a father and his children to stay together in Canada.

The effects of having no lead minister and a second minister on medical leave were felt deeply in 1998 and 1999. A number of groups including the Devereux Singers, Junior Singers, A Joyful Sound and the Men's Breakfast Club either did not meet during the year or folded up all together. In addition concerns were raised about the decline in Sunday School attendance. To help cope with the shortage of ministers at Siloam during this time, Rev. Dolly Dickens was hired on a contract basis to assist with visitations and other duties at Siloam. Her contract would be extended many times.

The long search for a new lead minister at Siloam ended in May of 1999 when Rev. Dr. David Williamson was welcomed. With the arrival of a new minister, Siloam worked to remain committed to its outreach efforts. In June of 1999 Siloam joined with six other local churches to sponsor a refugee family from Kosovo.

After several months on medical leave Rev. Catherine Patterson announced that she would be leaving Siloam in September of 1999. A collection was taken up to provide Rev. Patterson with a gift thanking her for her time at Siloam.

Upon the departure of Rev. Patterson church council began to reassess Siloam's position including the key question of whether or not Siloam could afford the cost of a second minister. It was decided

that the second minister was very important to the Siloam community particularly to the youth of the church. Therefore a search committee was formed to seek a new second minister.

The end of 1999 and the beginning of a new millennium brought many changes to Siloam. In October of 1999 Rev. Williamson led a modernization effort requesting improved internet service for the church as well as a church website to provide information to the congregation and community.

A number of millennium celebrations were undertaken at Siloam in the year 2000. A large 'Millennium Gift' fundraising campaign raised \$44,800 for the church and outreach projects and the congregation celebrated with a number of events including a large gala at the Leach Family home, and a new church photo directory.

In 2000 Siloam also marked the 75th Anniversary of the United Church of Canada. The anniversary was marked with decorations using special ribbons distributed by the United Church and a luncheon to mark both the anniversary and the contributions of the U.C.W. to Siloam. In May 2000, Siloam issued a call to Rev. Margaret Scott to take on the position of Siloam's Education and Development Minister beginning July 1, 2000.

Despite the settlement of two new ministers at Siloam in 2000, the church continued to struggle to retain members and youth. Church membership was reported as 873 resident and non-resident members and 489 families. Even with these numbers, several groups including the youth group, and ladies chorus were discontinued.

One of the major projects undertaken in 2000 was the discussion and work by Rev. Williamson and the congregation to revamp the church constitution and develop a new mission statement. Discussion centered around the fact that Siloam's previous mission statement; "To be witness to the gospel of Jesus Christ through worship, teaching and service" was considered too vague and difficult to relate to today's church. These discussions would begin several months of work towards the development of a new constitution and mission statement.

2001 – 2007

In April of 2002 Rev. Margaret Scott decided to leave Siloam. A farewell service was held on June 23, 2002.

Following the departure of Rev. Scott, and considering the shrinking numbers in the congregation, the need for a second minister at Siloam was re-evaluated. It was subsequently decided that Siloam would instead hire two Staff Associates on a part-time basis. The positions would be for youth ministry and a ministry of visitation.

In July 2002, three congregation members were selected to fill these Staff Associate positions on an interim basis. Lynn Mellon was selected for the position of children and visitation ministry, while Cynthia and Brian MacKinnon were selected to lead ministry to the teens and youth of Siloam. In July of 2003, church council decided to make the two staff associate positions permanent. Therefore two vacancies were declared at Siloam for Staff Associates.

In August and September of 2003, the staff associate positions were filled when Siloam welcomed Rev. Catherine Moore as the minister of visitation and retained Lynn Mellon in the capacity of Children and Youth Ministry. Cynthia and Brian MacKinnon decided not to seek the paid positions, but remain as leaders of the teen youth group on a volunteer basis.

In addition to changes in the ministry staff at Siloam, the church also experimented with changes to the worship service. At this time church membership was reported at 902 families with reduced numbers in attendance at Sunday services. Given these numbers church council began to reconsider the necessity of holding two services on Sunday mornings. It was eventually decided that two services would continue to be offered, but with a different format at each. The earlier 9:15am service would be revamped as a contemporary service with the hope that the service would attract new members looking for a more modern service, while the 10:30am service would retain its traditional format.

To accommodate the new contemporary format of worship at Siloam, the worship committee worked to research new ways of

integrating technology into the service. In addition to this, church council approved the installation of a new sound and multimedia system in the church sanctuary. Several members of the congregation lent their expertise to the installation of the new sound system in an effort to keep the cost of the new system affordable.

Despite changes in ministry and service, Siloam's commitment to outreach remained strong. In particular the congregation participated in a number of refugee sponsorships. In 2001 and 2002 Siloam supported the efforts of Yousef Sadiqui to aid the immigration of his mother to Canada from Pakistan. In 2003 Siloam aided a single mother of five children to immigrate to Canada from Afghanistan, and in 2005 Siloam, along with a number of area churches, sponsored the Khalil family of the Sudan who arrived in Canada in June of 2005.

Siloam also remained committed to its surrounding community through various outreach projects. In October of 2002 the City of London's Unity Project, a home for homeless youth, was relocated to Mabel Sproule's farmhouse on the edge of Siloam's property. Siloam assisted the unity project providing meals, and other assistance. In addition to this effort Siloam remained the largest supporter of ELUCO, and congregation members continued to volunteer as servers for the hospitality meals held at St. John the Evangelist Church.

Under the leadership of Rev. David Williamson, Siloam strove to better define its values and remain relevant to Canadian society. In 2004 and 2005 Siloam responded to changes in provincial and federal policy and defined a same-sex marriage policy. In 2005 a committee of church members also undertook the task of defining Siloam's core values in an effort to both attract newcomers to the church, and to ease the congregation through times of transition such as the departure of a minister. The result of this committee's work is the "Growing our Roots" core values. The five core values outlined were: Outreach, Inclusiveness, Fellowship, Spiritual Integrity, and Stewardship.

In February of 2006 at the annual meeting Rev. David Williamson

announced his intention to retire at the end of 2006. Therefore a search committee was formed to seek a new minister for Siloam. The career and ministry of David Williamson was marked with a farewell service during Siloam's annual advent potluck and carol sing.

In 2007, Siloam held celebrations marking its 150th Anniversary. Events included the return of former ministers Richard Hawley, John Loughheed, and Doug Hallman. Several congregational dinners were also held as well as a large gala at the Spinney.

On September 4, 2007 Rev. Sheila Macgregor began her call as Worship and Pastoral Care Minister at Siloam.

2007 to 2017

Following the successful 150th Anniversary Celebrations in 2007, in 2008 the Siloam congregation marked and celebrated twenty years in our current building. The congregation also witnessed many new initiatives and directions in ministry and life at Siloam. Members of the congregation undertook the United Church of Canada's *Emerging Spirit* initiatives, participated in an interfaith study with members of London's Muslim community, and explored their faith in several book studies led by Rev. Sheila Macgregor during her first full year of ministry at Siloam. A new social group 'the Sizzlers' was formed, and the congregation also purchased new hymn books *More Voices* as a more contemporary complement to the *Voices United* hymn books already in use.

In January 2008 a call was also extended to Cindy and Brian MacKinnon to formalize their Youth Ministry role at Siloam. Working in a shared part-time role Cindy and Brian brought forth many new opportunities for youth at Siloam including a new contemporary monthly evening worship service called 'Seeking Spirit', the hiring of an early childhood education teacher to oversee the church Nursery on Sunday Mornings, and the creation of new youth groups with a variety of activities.

This year also saw some changes to the Siloam building. A new retractable screen and projector were installed in sanctuary and a

number of improvements were made to make building more accessible.

Outreach to the community and the world beyond also remained an important part of the congregation's activities. In 2008 support was continued for ELUCO, hospitality meals, Welcome Wednesday meals, the LIRSA refugee support group which assisted a family from Baghdad Iraq, as well as significant support for initiatives such as Wells for Life in Mozambique, bicycle blessings, Brenda Done's AIDS work, Camp for Kids and Advent Angel gifts to Women's Community House.

Rev. Catherine Moore and Minister Emeritus Rev. Stan Macdonald worked to create a hospitality program to welcome newcomers to Siloam, connect with shut-ins and those in special need in the community. Through her work at Gethsemane United Church, Rev. Moore was also instrumental in encouraging members of Gethsemane to visit Siloam and consider it as a possible new church home following the closure of Gethsemane which was scheduled for the next year.

In 2009 and 2010, Siloam would indeed welcome and come to know many new congregation members from the former Gethsemane United Church. In addition, the new Rev. J. Ewart Clarke memorial music bursary program allowed for a few Western University music students to join our church choir and participate in Sunday worship. Siloam also took steps to be more inclusive when in April 2009 council approved a motion to allow Siloam to perform same sex marriages and welcome all people to Siloam.

Many faith study programs would continue and the interfaith study with the Muslim community would also continue with approximately 50 members of the local Mosque attending a service at Siloam to learn about Christianity and engage in open dialogue and fellowship.

Youth ministry programming would continue to be active and grow. Nine contemporary Seeking Spirit worship services would be held in 2009, the *More Voices* hymn books were dedicated, and a drum set was purchased to allow for more contemporary worship

experiences. A week-long Vacation Bible School summer camp led by the SALT team was held in August, and an intergenerational trip to view the Dead Sea Scrolls at the Royal Ontario Museum in Toronto was enjoyed by many congregation members. The Siloam youth and Sunday school also participated in outreach raising \$375.00 to purchase a bicycle ambulance for a community in Mozambique.

In March 2010 it was announced that Cindy and Brian MacKinnon would not renew their contract as youth ministers at Siloam effective December 31, 2010. Brian and Cindy would continue to provide leadership to Seeking Spirit services and the confirmation class through to the end of June 2011.

2011 would again be a year of transition for some aspects of Siloam's ministry. Following the resignation of Cindy and Brian MacKinnon, in March 2011 Marilyn Flannigan was hired on an interim basis to provide leadership for Sunday School, and some other youth events. This allowed for members of the congregation to form a Joint Needs Assessment Committee (JNAC) to study and make recommendations on the future of the Youth Ministry at Siloam. Accompanist Victoria Warwick also left Siloam in 2011, and Siloam welcomed David Parisi to the Ministry of Music. During this time Siloam also saw an increased need for visitation and pastoral care and the Ministry of Visitation position was increased from 15 to 25 hrs per week. There was also a change in the Siloam Nursery with the departure of Robyn Neal and hiring of Ally Scott as Nursery Supervisor.

In 2011, Rev. Sheila Macgregor began studies toward her Doctorate of Ministry Degree.

Changes were also made to the Siloam building in 2011 with the installation of wheelchair accessible automatic doors at the two main entrances and the public washrooms.

On June 29, 2011 the Joint Needs Assessment Committee recommended to council that Siloam create a new full-time ministry position with a focus on Children, Youth, Young Adults and Young Families and a goal of creating new worship experiences and an improved social media presence for Siloam. This

recommendation was subsequently approved by the Siloam congregation on July 4, 2011 and by Middlesex Presbytery in October 2011. At the end of December 2011 a Search Committee was formed to find a suitable candidate to fill this new Ministry position. Siloam had not had two-full time ministers since 2002, and this would be the first time that a full-time ministry position would be fully dedicated to youth ministry. The approval of this position represented the strong desire of the congregation to grow and thrive into the future.

Two thousand and twelve would once again be a year of significant changes at Siloam. In March 2012, Marilyn Flannigan, interim Children's minister, would complete her contract. Congregation member Tracey Brown and Rev. Sheila would take over managing Sunday School and some youth programming until the new Youth Ministry position was filled. In June 2012 Rev. Catherine Moore would retire from ministry and Rev. Camillia LaRouche would come to Siloam as Interim Minister of Visitation. Long time church secretary Janet Gibb and assistant secretary Shirley Gladwell both retired in 2012, after 25 and 17 years of service respectively. The congregation would hold retirement receptions for Janet, Shirley and Rev. Catherine during the year. In September 2012, Erin Salter was hired as administrative assistant to take over the church office.

Two additional fundraising events were also held in 2012. In addition to the two annual yard sales, the chicken BBQ, and Christmas Bazaar, a Great Hour of Sharing event was held which raised \$16,000 and a 155th Anniversary Dinner at the Spinney raised \$12,000 to support the efforts of the church.

Siloam also remained committed to its outreach efforts in 2012 with continued support to ELUCO, Welcome Wednesday meals, Hospitality meals, LIRSA refugee sponsorship and support for congregation members Christine & Mark Taleski's Habitat for Humanity trip to Kenya.

In a congregational meeting in September 2012, the Search Committee announced that Rev. Isaac Mundy was selected as Minister of Youth, Young Adults and Young Families and was to take up the post on March 18, 2013.

Rev. Isaac Mundy's arrival in March 2013 would see many new initiatives in youth Ministry at Siloam. In April a group of Siloam Volunteers of all ages participated in the annual Thames River Clean-Up followed by a pizza luncheon at Siloam. On Halloween a 'We-Scare-Hunger' food drive in support of ELUCO was held, where Siloam youth went out for trick-or-treats and also collected non-perishable food items from the community near Siloam for ELUCO. Rev. Isaac also worked to improve Siloam's presence on Facebook and launched a Siloam Twitter account. Rev. Isaac and a group of volunteers from the congregation would also begin the process of applying for grant funding for new ministry initiatives led by Siloam, and funding for a pilot project in 2014 was obtained.

In April 2013, Siloam held a celebration to mark Rev. Sheila Macgregor's 25th year in Ministry. A special service was held at Siloam which included special music, flowers, invited guests and the presentation of a new stole made by the Siloam quilters. The service was followed by a luncheon.

In June and July of 2013 Rev. Camilia Larouche would leave her interim Ministry of Visitation role at Siloam and Rev. Tom Hiscock would take over the role.

Late in 2013 Siloam Council would approve the recommendation to name Rev. Wib Dawson as a Minister Emeritus at Siloam for his many contributions to the life and work of the congregation. Rev. Stan MacDonald would also remain as a Minister Emeritus at Siloam however, due to poor health, Rev. Stan was not able to be as active at Siloam as he had been previously.

Siloam's many outreach efforts continued in 2013. Of special significance was the moving of the ELUCO food cupboard to its new permanent home at Gethsemane Gardens (formally Gethsemane United Church) from its temporary home at Rowntree United Church. The congregation also worked to support the mission trip of Sam and Marnie Kloppenburg to Peru.

Two thousand and fourteen would bring many new opportunities in the life and work of Siloam. In particular new youth ministry programming began, which was brought about by the successful

applications for grant funding completed the year before. In support of its new youth ministry program Siloam was able to secure a total of \$40,000 in funding from Middlesex Presbytery and the United Church of Canada's EDGE Ministry fund. This funding allowed for the launch of several new programs including a Children's Soul Groove Choir for school aged Children that performs regularly during church services and at special occasions in the local community, a Hops and Hope program for young adults which meets at pub in downtown London, a weekly podcast series, and an Open Mic Coffeehouse for young people held at a local community centre. The grant funding also allowed the church to employ Carla Lord to lead the children's choir and Jen Prince to assist in the running of the project and coordinating Sunday School on a part-time basis. The various parts of the new youth ministry programming would be brought together each month at a new intergenerational worship service led by Rev. Isaac.

In the spring and summer of 2014 lead Minister Rev. Sheila Macgregor would take a four month sabbatical leave from her normal ministry duties at Siloam. This time away not only allowed Rev. Shelia some much deserved time for rest and reflection, but also an opportunity for her to complete the written thesis component of her doctorate degree. During this time Rev. Sheila offered a study program based on and in support of her doctorate work for Baby Boomers called *Re-Composing a Life: Transitioning into the Second Half of Life* which was attended by members of the congregation and beyond. During her sabbatical, Rev. Tom Hiscock would expand his role at Siloam to take on some of Rev. Sheila's duties including leading Sunday worship.

In September 2014, Rev. Tom Hiscock would leave the role of Visitation Minister at Siloam and in November 2014 Kerry Stover would take over this ministry.

Two thousand and fifteen would begin with the congregation deciding to undertake a significant project. After several years of dealing with a leaking roof, the congregation voted overwhelmingly in favour of having a new steel roof installed at the congregational meeting held on February 8, 2015. The new roof would come at a

significant cost at nearly \$150,000, but was guaranteed to last approximately 55 years and would allow the property committee to undertake needed repairs and redecorating inside the church without having to worry about water damage from the leaking roof.

The congregation would take on new fundraising efforts to cover the cost of the new roof and the life and work of the church. This would be supported by a new stewardship program 'Called to be the Church' during which members of the congregation shared why they give their time, energy, talent and monetary gifts with Siloam and what the church has meant to them and the community.

In the Spring of 2015 Rev. Sheila Macgregor completed her Doctorate of Ministry degree, an accomplishment which was also celebrated by the congregation.

Youth ministry programming continued to be an area of growth for Siloam. In 2015, Siloam was granted an additional \$32,000 in grant funding to support its new initiatives. In addition, the regular Wilderness Road meditative podcast series with Rev. Isaac were recognized by the national church and funding was provided by the French Unit of the United Church to have to a French version of the podcast created as well, helping Siloam and the United Church to connect with Francophones around the globe. Youth programming was also expanded with the addition of the *Fairly Good Samaritan* band to provide music during the monthly intergenerational worship services. In October 2015, the Joyful Noise music program led by Chad Brown was launched offering free instrumental music lessons to children who want to learn guitar, drums, bass or keyboards.

During Lent and Advent, Siloam's commitment to helping others remained strong when the congregation supported the Sand Dams project in Mozambique. This was a Canada Food Grains project to help construct dams out of sand, which help to retain groundwater and support sustainable agriculture. Closer to home and through its continued support of the LIRSA refugee organization, Siloam helped to sponsor a family of Syrian refugees, part of the wider Canadian effort to respond to the Syrian refugee crisis which would see approximately 800 Syrians settle in London at the end of 2015.

Two Thousand and fifteen would also bring news of coming changes in the structure of the United Church. At the General Council held in Newfoundland in August 2015 it was decided that a new structure of Regions would replace the existing Presbytery and Conference structure of the United Church over the next few years to come, reducing the amount of administrative overhead for the church.

In December 2015, Siloam responded to growing poverty in the London area and hosted one of the Mayor's Advisory Panels of Poverty, an evening of learning and discussion attended by many people from Siloam and across North-East London, as well as the Mayor and city council members. The panel, which was put together by the City of London and organized by members of Siloam, gathered community feedback and ideas towards an understanding of the gaps, barriers and solutions for poverty in London which would guide future city policies.

Two thousand and sixteen would begin on a sad note with the passing of long time Minister Emeritus Rev. Stan Macdonald on February 8. Although Rev. Stan's failing health had prevented him from being as actively involved in recent years, he had served as minister for new church development and as Minister Emeritus at Siloam since the 1990s and welcomed many newcomers to Siloam. Rev. Stan was remembered with a memorial service held at Siloam with eulogies from Rev. Sheila Macgregor and former Siloam ministers Rev. John Loughheed and Rev. Richard Hawley.

In March of 2016, a new 'Messy Church' worship service was launched under the leadership of Jen Prince. This alternative form of worship offered a shared meal, various activities and games for all ages. This new activity based form of worship would continue to be offered a few more times during 2016 with plans to continue the services into 2017.

Youth ministry programming under Rev. Isaac also continued to grow. The open Mic coffee houses outgrew the space available at the Thames-Carling community centre and moved to a larger space at the Beacock Library. In the Spring of 2016 the Wilderness Road podcast created by Rev. Isaac took on a new discussion format when Rev. Isaac partnered with local ministers David Exley and Doug Peck

to launch the Illumin8faith podcast. During the summer of 2016 Siloam partnered with Y.O.L.O. (Youth Organizing Leadership Opportunities) to create a pilot summer student leadership project. Four students, all members of YOLO and recent immigrants to Canada, participated in a summer program at Siloam undertaking a social enterprise gardening project, learning new skills from congregations members and helping in the work of the church community.

In July 2016, Rev. Sheila Macgregor was awarded the McGeachy Senior Scholarship by the United Church of Canada Foundation to further pursue her work and research related to engaging Baby Boomers in church life. In support of this project, Rev. Sheila launched a Twitter account related to the project so that interested congregation and community members could follow her work.

Two thousand and sixteen would also see some significant changes to the Siloam building with the installation of the new steel roof and the expansion of Fanshawe Park Road in front of the church.

To help pay for the new roof and also the work of the church, some new fundraising initiatives were held including a ham dinner in support of the roof hosted by the Rose Birrell women's group, and a Toonie challenge, which challenged congregation members to save one two dollar coin a week for 50 weeks. This fundraiser raised approximately \$8000 for the church.

Renewed outreach efforts were also made in 2016. During lent the congregation continued with its contributions to the Sand Dams project in Mozambique. In March, the Healing and Wellness Committee offered an Anxiety and Depression workshop. During the Advent season the congregation supported two new projects. The first was a local project in support of the Oneida Language and Cultural Centre. This project resulted in the the purchase of sound recording equipment which would allow for the preservation of the Oneida language of which there were only 52 native speakers remaining. The second project was an international project in support of Palestinian farmers seeking economic justice and a just peace between Israel and Palestine. Bottles of Zatoun fair trade olive oil were sold to raise funds for this effort.

In late November and early December 2016, Siloam received notice from the board of Arva United Church expressing their interest in discussing amalgamation with Siloam. At a congregational meeting held on December 11, 2016 the congregation voted unanimously in favor of participating in negotiations with Arva United, which are to begin in 2017.

In April 2017 both Siloam United Church and Arva United Church agreed to amalgamate and become one congregation called Siloam United Church located in the Siloam building. The two congregations will celebrate their amalgamation on July 25, 2017 and will officially become joined on July 1, 2017.

The History of Arva United Church

As early as the 1820's a small group of Methodists worshipped in a log cabin near the village of St. John's (Arva) under the leadership of Rev. Robert Corson. In 1857 a church was built on the site of the present United Church. It was a frame structure 60 feet by 40 feet with a balcony. This building was used for 41 years for worship by many families who travelled over rough roads, on foot, by horseback, in ox-carts and in lumber wagons.

From 1857 to 1884 the ministers on the St. John's circuit served at seven appointments: St. John's (Arva) ,White Church, Ark, Hyde Park, Siloam, Zion and Gore. The last three churches were transferred to the Siloam circuit in 1884. White Church located at the intersection of Concession 6 and the Cameron Sideroad (Wonderland Rd.) had disbanded. A cairn was erected near the corner of Hwy. 22 and Cameron Sideroad but was later moved to St. John the Divine Anglican cemetery in Arva. Those remaining on this circuit in January 1899 were St. John's, Ark and Hyde Park. By May 1899, The Ark church situated at the corner of Concession 8 and the Cameron Sideroad (Wonderland Rd.) had become too weak to continue and joined St. John's (Arva). Melrose Church entered the circuit with St. John's (Arva) and Hyde Park, becoming a three-point charge until the Melrose United Church closed in 1961.

On Oct.22, 1898 a new brick church on the same site replaced the

old frame structure, at a total cost of approximately \$4,000. The new building had little external ornamentation and was described in the minutes as “square”. In actual fact, the corners are canted to form a polygonal core, with short extensions to the front and back. This has the unusual effect of not only creating the shape of a cross in the ceiling, but also provides esthetic impact with the varied angles of the walls, the gabled and hipped parts of the roof, and the prominent buttresses.

A Silver Jubilee was held in the newly renovated church on October 23, 1907. Rev. Herbert J. Uren was guest speaker in the afternoon and London Conference president, Rev. Millson spoke at the evening service. Special music was provided at both services by the Dorchester choir.

In 1908, ladies were allowed to serve on the official boards, one for each church on the circuit. At a meeting in March 1921, a lively discussion arose regarding “the question of granting women equal rights and privileges with men to become probationers and ministers of the church.”

In June 1925, the United Church of Canada was created from the union of Methodist, Presbyterian and Congregational Churches. For the Arva, Hyde Park and Melrose circuit, church union officially began on July 1, 1926 when Rev. J.R. Peters was called as minister of the three churches.

A memorial window was installed in the sanctuary in 1931 in memory of Jacob Hawkins, owner of the Arva Flour Mill. He was an acting official of Arva United Church for nearly 54 years and served as church treasurer for over 40 years.

In 1957 Arva United Church celebrated a century of service to the community. Rev. Robert Oliver was the guest speaker and a large crowd gathered for tea on the lawn following the service. A commemorative photo album was created as a keepsake.

The Arva-Hyde Park pastoral charge was dissolved in 1985, and the next year Arva became affiliated with Gethsemane United Church in London. This partnership continued until July 2004 when Arva

decided to call their own minister.

In January, 2005 Rev. Marilyn Carter became the minister of Arva United Church and served until her retirement in 2013. The role was then filled in November, 2013 by Rev. Janet Fradette.

The 150th anniversary in 2007 was a year long celebration filled with special music and activities. Activities included a Valentine's exchange, a Silent Auction, a Fashion Show and Christmas Caroling. A Blue Spruce was planted with an engraved rock, a photo directory was published and a quilted wall hanging was designed and sewn. A DVD slide show was created with over 100 photos from the past and present.

In February of 2014 a Strategic Task Group was formed to explore ideas for how to grow a healthy congregation in the future and how to overcome the accessibility barriers of the church building. After three years of research and discussion it was concluded that there were three options : amalgamate with a neighbouring congregation, build a new church or rent facilities in the area. On April 9, 2017 the congregation voted to amalgamate with Siloam United Church.

From January until June of 2017 Arva United Church's 160th Anniversary was celebrated with special services, many of which included guest speakers and musicians. There was a catered luncheon in February and a special Anniversary service in April with guest speaker Rev. Isaac Mundy.

The official amalgamation of Arva United Church with Siloam United Church took place on June 25, 2017. The Jacob Hawkins stained glass window now graces the sanctuary of Siloam United Church and the 150th anniversary Blue Spruce tree has been moved to the Siloam property. The Arva United Church name lives on in the Siloam narthex which has been re-named "The Arva Atrium".

Sources Consulted:

History of Three Churches, Jennie Raycraft Lewis & Marguerite Walls.
London Township History, A Rich Heritage, Volume One
Victorian Architecture in London and Southwestern Ontario, Nancy Z. Tausky and Lynne D. DiStefano

Appendix: Ministers of Siloam United Church

London Circuit - Siloam

1857 - John A. Williams; John S. Clarke

1858 - John A. Williams; Amos Russ

1859 - John G. Turver; Amos Russ

1860-1861 - James Laird; Samuel Tucker

1862-1863 - William English; Isaac Barber

** In 1864 the circuit was divided Siloam became part of the London South Circuit

London South Circuit

1865 - Noble F. English

1866-1868 - James Dyer

1869-1871 - Richard Forman

1872-1873 - Noble English (died in 1873)

1874-1876 - Benjamin Sherlock

1878 - Thomas Crews (Arva) and Albert Crews

1879 - Thomas Crews and George Lounds

1881-1882 - Joseph S. Calling (Arva)

1882-1883 - Francis Cassidy

** 1884 Two new circuits formed - St. John's and Siloam

St. John's and Siloam Circuit

1884-1887 - James E. Ford

1887-1890 - Rev. James Kennedy

1890-1893 - Rev. Heber Crews

1893-1896 - Rev. J.A. Ferguson

1896-1897 - Rev. J. Russell

1897-1900 - Rev. J. W. Robinson

1900-1902 - Rev. Quance

1902-1905 - Rev. Fair

1905-1909 - Rev. Thompson (Died in Service early 1909)

April 1909 - Rev. Mahan

1909-1913 - Rev. Shaw

1914-1916 - Rev. A.D. Whalley (married Louisa Loveless, 1921)

1917-1919 - Rev. G.C. Gifford

1919-1921 - Rev. Harold Williams

1922-1925 - Rev. A. J. Love

1925-1928 - Rev. S. R. Johnston

1928-1935 - Rev. D. D. Thomson

** Siloam - Bryanston Circuit of six churches formed

Siloam - Bryanston Circuit

1935-1943 - Rev. C. H. Quaife

1943-1944 - Rev. G. E. Morrow

1944-1950 - Rev. A. J. Elson

1950-1960 - Rev. G. T. Simpson

1960 - Rev. Duncan McTavish (interim supply minister)

1961-1971 - Rev. H. J. Mahoney (Siloam - The Grove till 1965)

** 1965 Siloam becomes self supporting

1971 - Feb. 1981 - Rev. R. Pocklington

1981 (Feb. - June) - Rev. Jack Thompson (Interim Supply Minister)

1981 - 1986 - Rev. Douglas Hallman

1986 - 1990 - Rev. Ken Maltin

1990 - 1991 - Gary Bratto (Supply Minister)

1989 - 1995 - Val Hodgins (Staff Associate)

1991 - 1998 - Rev. Richard Hawley

1995 - 1997 - John Loughheed (2nd Minister)

1997 - 1999 - Catherine Paterson (2nd Minister)

1998 - 1999 - Rev. Bob Strachan (Supply Minister)

1999 - Rev. Tom Davies (Supply Minister)

1999 - 2007 - Rev. Dr. David Williamson

1999 - 2000 - Rev. Dolly Dickens (2nd Minister - Supply)

2000 - 2002 - Rev. Marg Scott (2nd Minister)

2002 - 2003 - Cynthia & Brian MacKinnon (Youth Ministry)

2002 - 2008 - Lynn Mellon (Visitation / Youth Ministry)

2003 - 2012 - Rev. Catherine Moore (Ministry of Visitation)

2007 - 2007 - Rev. Barry Moore (Supply Minister)

2007 - Present - Rev. Dr. Sheila Macgregor

2008 - 2010 - Cynthia & Brian MacKinnon (Youth Ministry)

2011 - 2012 - Marilyn Flannigan (Interim Youth Ministry)

2012 - 2013 - Rev. Camillia LaRouche (Interim Visitation Ministry)

2013 - Present - Rev. Isaac Mundy (Minister of Youth, Young Adults and Young Families)

2013 - 2014 - Rev. Tom Hiscock (Ministry of Visitation)

2014 - Present - Kerry Stover (Ministry of Visitation)

2017 - Present - Rev. Janet Fradette (following amalgamation with Arva United Church)

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