

WHO DOES IT DIRECTORY

Church Services

ACTON CLERGY ASSOCIATION

(Announcement for all non-Roman Churches)

WEDNESDAY NIGHT ECUMENICAL WORSHIP SERVICES
(primarily, though not exclusively, for those away from Acton on weekends)

Wed., August 25, 8 p.m. — Trinity United Church
Worship — Rev. Gordon Turner
Sermon — Rev. Frank Byrne

Wed., Sept. 1, 8 p.m. — Trinity United Church
Worship — Rev. Gordon Turner
Sermon — Rev. Peter Brouwer

Any persons desiring transportation, please contact
Mrs. Laura Diltrich 853-0805.

"Come with us, and we will deal generously with you" —
Numbers 10: 29.

BETH-EL CHRISTIAN REFORMED CHURCH
(Churchill Rd. and Hwy. 7)
Minister:
Rev. P. Brouwer, B.A., B.D.
(Next to Church)

SUNDAY, AUGUST 29th, 1971
Sunday Worship Services at 10.00 a.m. and 2.30 p.m.
Pre-School Sunday School during the morning service
Nursery during both services
This is the day which the Lord has made; let us rejoice and be glad in it. (Ps. 118: 24)
You Are Welcome!

ACTON BAPTIST CHURCH
80 Mill Street W.
Founded 1842
Pastor:
Rev. Frank M. Byrne, B.A., B.Th.
Parsonage:
Choltenham 416-838-2068
Church Office 853-0860

Wednesday — 7 p.m., Choir rehearsal; 8 p.m., Ecumenical Weekly Service.

SUNDAY, AUGUST 29th, 1971
10.00 a.m. — Union Service with Churchill Community Church in Baptist Church during August.

11.00 a.m.—Sunday School in Baptist Church. Open session.
Friday, 7.30 p.m. — Closing Exercises of the Daily Bible School.

A Cordial Invitation To All

THE CHURCH OF ST. ALBAN THE MARTYR ANGLICAN
Corner
Willow St. and St. Alban's Dr.
Rev. H. J. Dawson, B.A., B.Th.

SUNDAY, AUGUST 29th, 1971
Trinity XII
10.00 a.m.—Holy Eucharist.

PRESBYTERIAN CHURCH IN CANADA KNOX CHURCH, ACTON
Rev. Andrew H. McKenzie, B.A., B.D. — Minister
Mr. E. A. Hansen, B.A. Organist and Choir Master

NINTH SEASON — COMBINED SUMMER SERVICES IN TRINITY UNITED CHURCH
Preacher: Rev. Gordon Turner
SUNDAY, AUGUST 29th, 1971

CHURCHILL COMMUNITY CHURCH
Churchill Road North
Minister:
The Rev. A. Walter Fosbury, B.A., B.D.
124 Tildey Ave.
Phone 853-2386

SUNDAY, AUGUST 29th, 1971
During August
10.00 a.m. — Union Services with Baptist congregation at Baptist Church, Acton.
Visitors are Welcome at All Church Gatherings at the Church on the Hill

MAPLE AVENUE BAPTIST CHURCH
81 Maple Ave., Georgetown
Pastor:
Rev. Robert C. Lohnes

SUNDAY, AUGUST 29th, 1971
Here is our sincere invitation to the whole family to attend church.

9.45 a.m.—Sunday School. All ages.
11.00 a.m.—Morning Service.
7.00 p.m.—Evening Evangel.
Georgetown 877-6665

EVANGEL PENTECOSTAL TABERNACLE
P.A.O.C. 33 Churchill Rd.
Rev. S. M. Thoman, Pastor
853-0715

SUNDAY, AUGUST 29th, 1971
10.00 a.m.—Sunday School.
11.00 a.m.—Morning Worship.
7.00 p.m.—Evangelist Service.
Tuesday, 8.00 p.m. — Prayer Service and Bible Study.
Psalm 62: 2 — He is my rock and my salvation; He is my defense; I shall not be greatly moved.

Attend the church of your choice this Sunday.

UNITED CHURCH OF CANADA TRINITY CHURCH, ACTON
Minister:
The Rev. Gordon B. Turner, B.A., B.D.
Director of Music:
Dr. George Elliott, M.A., Ph.D.

Ben Case instalment

Esqueusing twp. history chapter

We have already seen that, under the "new survey" of 1819, the upper parts of Trafalgar and Nelson townships and the whole of Esqueusing and Nassagaweya townships were opened for settlement and shortly thereafter there was a great influx of settlers, both from the British Isles and also from the Niagara District. In the latter case, they were for the most part sons and daughters of U. E. Loyalists who each received a free grant of 200 acres. In the case of those direct from Britain, the Scots predominated as far as Esqueusing is concerned, and a whole section stretching from the base line to near No. 15 Side Road and from the 5th Line to the 2nd Line was known as the Scotch Block. A Presbyterian congregation was soon formed and in order to have a regular minister a request was sent to the "United Presbyterians" of the United States. They sent a man. When he came he found a minister in possession of the church and a difficulty at once arose.

A large and influential element resolved to leave and start another church. David Scott, the first settler in Nassagaweya was chosen to secure a site. Lot 6 Con. 3 was a Clergy Reserve lot for sale which he bought.

Both of these congregations have had a successful and continuous existence. The original frame church known as Boston Presbyterian church was replaced by a stone building in 1866. The first frame church known as the "Anti Burgher" church was replaced by a splendid brick structure.

"A commodious brick manse on either side of the road smile at each other. A traveller is surprised to find at an ordinary country cross road two large churches and mansees seeming to debate the old questions of theology across the road."

The Boston Church still thrives but the United Presbyterian church's congregation dwindled and the church finally closed its doors and was eventually torn down. A monument today marks its location. Any person who cares to take an hour on a summer Sunday afternoon and visit Boston churchyard will find it a rewarding experience. The inscriptions read: a native of Dumfries, a native of Inverness, a native of Skye; all the counties and most of the Islands of Scotland have their representatives sleeping there. The same story applies pretty much to all the other old cemeteries in the township and we find the old stones indicating the birth places of the pioneers as England, Scotland, Ireland, the Niagara District and various New England States.

The earliest record of a "town meeting" indicates that one was held at the home of Joseph Standish on New Year's Day 1821. It is stated in the minutes that the

population of the township at that time was 424. At that meeting James Fraser was chosen Town Clerk, Joseph Standish and Thomas Barbour, Assessors; Thomas Fyfe, Collector; and Charles Kennedy and John Stewart, Town Wardens. As soon as a tavern was opened, subsequent meetings were held at Thomas Thompson's establishment on the 7th Line, known for miles around as Long Tom's Tavern.

The Atlas reads, "The business consisted chiefly of defining the proportions of a lawful fence, determining what animals should be allowed to run at large, deciding on what road work was to be done and the registration of cattle marks, each settler requiring a distinctive mark. For these purposes fence-viewers, poundkeepers and pathmasters would be appointed. After the more serious business of the day was disposed of the custom was to spend a convivial time over the liquors of the host."

"The only other great day was 'Training Day' on the 4th of June when every male over the age of eighteen was required to present himself for drill. This day generally ended for many in a carousal, and frequently one or more fights, especially after the rebellion, when the population was divided into two distinct parties, as antagonistic to each other as could well be imagined. The reader, however, must not infer that the old pioneers were of a disorderly class. They were probably far superior to those in other parts of the Province, but it is only lately that people have in general discovered that to break a man's head is not one of the best ways to convert him from an erroneous opinion. In fact, there are some parts of the Province where the people are still in ignorance of this truth."

In later years two other big days in the year more or less superseded the above two as cause for celebration, namely Fall Fair day and "the Twelfth". Most of the population turned out for these occasions and, while a greater degree of sobriety was generally the order of the day, one could hardly say that they were entirely without libations of any kind.

Under the Municipal Act of 1849 the county form of government was set up and Halton and Wentworth Counties were separated in 1853. The first township council set up under the Act was composed of John McNaughton, Reeve; John Lindsay, Deputy Reeve; James Young, R. S. Hall and William Thompson, Councillors. Richard Tracy was appointed Clerk and after his death in 1855 John Murray was appointed. Municipal affairs continued along in the even tenor of their way with annual elections to the council which was largely concerned with the maintenance of the roads in the township apart from, at a later date, Provincial Highways and County Roads, Assessment of Property, Collection of Taxes, Welfare, etc. Then following World War Two with the greatly increased use of the automobile, many town

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workers found it to be to their advantage to cut living expenses by building a modest house in the township with its lower tax rate. With good roads, hydro power, electric appliances, pressure water system, radio and T.V. the country dweller can enjoy all the amenities of modern living and as a result the number of small holdings has increased enormously and the school population accordingly. In former times when the township was almost entirely rural, a few extra holdings with low assessment didn't matter, when teachers' salaries were comparatively low and schools not over-crowded. More recently salaries have risen to a high level, the old one room school has been over-crowded and it has been deemed advisable to change to a consolidated, graded school system. With only one or two teachers under his or her charge the opportunity to teach more effectively, and the number of pupils distributed more evenly.

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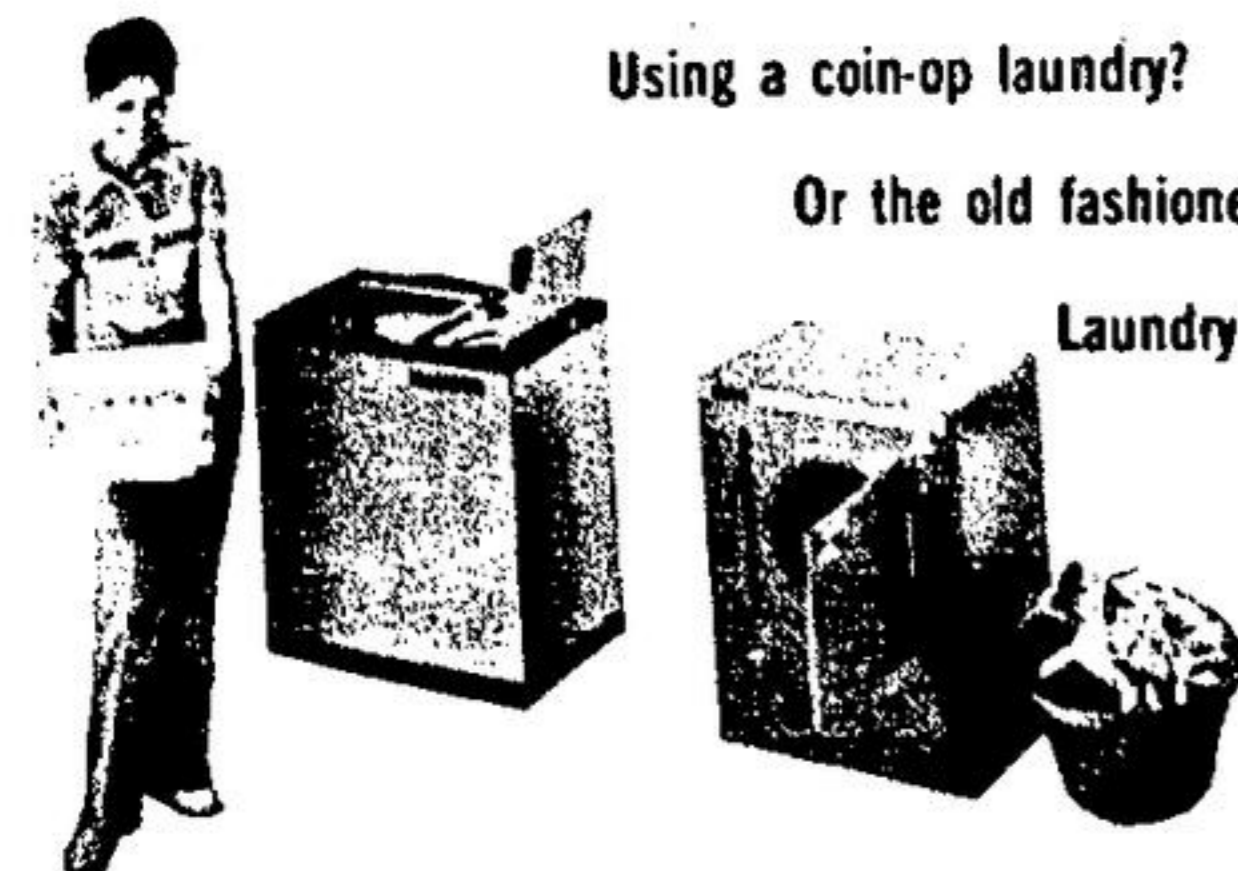
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