

New paint for pews never dried...

so parishioners at Limehouse Presbyterian spent two years sitting on newspapers 'til pews could be replaced

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that a church building was erected on the land by Myles McDonald, Limehouse's carpenter and tavern keeper.
Because funding for the new Presbyterian building came not only from Presbyterian families, but also from Methodist and Anglican families in the neighborhood, a document was drawn up by the church board giving the three faiths rights to hold services in the building Sundays.
Although not often accepted these days, the offer to the Methodists and Anglicans still stands today, ready to be honored by the Presbyterians of Limehouse. The original deed is filed in the Milton registry office.
"It was a community church in those days rather than a church of a particular denomination, although the trustees were Presbyterians," Rev.



Buried in the generous snowfall Halton Hills received this past week, Limehouse Presbyterian Church is the focus for The Herald's church series feature this week. The sturdy frame church was erected in 1841 by the village carpenter and tavern keeper, Myles McDonald. Opened debt free, it was financially supported by Presbyterian, Methodist and Anglican families in Limehouse. As a result, the deed to the church states that all three faiths can share the church Sundays. Anglicans and Methodists have rarely taken up their right to do so.

Peter Barrow, minister at the church for ten years, said.

What stands today at the crest of the hill is the same rectangular frame building of 1841, although renovations have been made through the years. Hydro was installed in 1931, thanks to the fund-raising of the church women. A vestibule and basement were added in 1961 and a vestry in 1973.

EARLY MOVE
One early move to enhance the property proved catastrophic back in 1902 when it was decided to paint the church walls and pews. A professional painter from Georgetown was hired for the job and he mixed up his personal recipe for paint.

Unfortunately, the paint he concocted never dried, and after two years of sitting on newspapers stuck to the seats and backs of pews in an effort to keep dresses, coats and

trousers from anchoring the wearer firmly to the pew, new seats and a new pulpit were purchased in 1904. Coating \$275, the purchases took nearly three years to pay off.

Members of the Limehouse church took their time about putting in a basement under the church. After talking about it in 1897, the suggestion was left on the back burner until 1961, 64 years later.

Since the beginning, Presbyterians in Limehouse have shared a minister with those in Georgetown.
"There's a friendly rivalry with Knox (Georgetown), which is a year older than Limehouse," Rev. Barrow said. "The union seems to have worked out very well over the years."

OVER YEARS
Although the Limehouse church had a larger congregation in the beginning, the posi-

tion has reversed over the years.

The first regular minister to preach at the two churches was Rev. Robert Ewing, who preached from 1862 to 1873.

When, in 1923, other Presbyterian, Methodist and Congregationalist parishes were uniting to form the United Church of Canada, Limehouse church didn't heed the call. Members decided to stay Presbyterian, as did their sister church in Georgetown.

"I've looked back at the minutes of that period and there's very, very little said about it. It was kept well under wraps," Rev. Barrow said.

"I was told that two families stormed out of the church when the vote to remain Presbyterian was taken. I don't know how true it is, but apparently they went down into the village and shortly thereafter built the Methodist church," he said.

EARLY 1940s
The Methodist church is now the Women's Institute Hall by the Credit River bridge. It was closed as a church in the early 1940s.

With a current membership of 62, the Limehouse church is a cozy one, where everybody knows everybody else. It continues to serve families which have been living in the area for decades.

"In Limehouse there's been a tremendous increase in building along the sideroads and lines, but they don't affect the church greatly," Rev. Barrow said. "Generally speaking, most of the newcomers go to churches in Georgetown or aren't church people."

He said life in Limehouse goes on pretty much as it always did, "and that's not necessarily a bad thing."

Lorraine Sanford, a lifelong resident of Limehouse, can remember being told that her grandmother played on the beams of the church while it was being built. "My grandmother was a Marvath. I guess I'm about the last one from the Marvath line around here now," she said.

WALKED MILE
Baptised and later married in the Limehouse church, Mrs. Sanford has many memories

of her youth tied in with the history of the church. She remembers walking a mile and a quarter each Sunday for Sunday School.

"It was the big day of the week," she said. "We used to get dressed up for it. People still get dressed up for church nowadays, but not to the same extent we used to be."

Ted Brown, 30, whose dad is a clerk of session for the Limehouse church, said he can trace his roots back to when the first Browns came to the area in 1828.

The house in which he now lives with his wife and three young daughters on Fifth Line was built in 1840, on land the first Browns farmed, which he and his father now farm.

Mr. Brown's great grandfather John Brown was a member of the Limehouse church in 1804. Supporting union in 1825, he left the Limehouse church to attend the Methodist church in the village until it closed in the 1940s. When it closed, the Brown family returned to Limehouse church, Mr. Brown said.

Women in the church: consider the Bible

In this column recently, I mentioned the role of women in the Church, though only briefly. Some folks remarked that I did not dwell on it enough, others said "too much". One felt it was none of my business.

It IS my business, as well as that of all church members. The Sheridan Sun, the in-house newspaper of the college by that name in Oakville, recently had a news item on women in the church. The words "sexist traditions" came out and this is the wrong attitude to women in general.

Dr. Louise Wilson, Moderator of the United Church of Canada, states "we should rewrite these accounts (church history and traditions) so they are valid to the concerns of today". According to Mrs. Wilson, "the women portrayed in the Bible are all whores or virgins for the most part".

What of Lydia? What of Mary and Martha, etc., etc.? Were these women whored when Christ walked and talked with them? And what is wrong with virginity? If the role of women in the church is such that we have to rewrite tradition or parts of the Bible to fit them, then we must consider it



IN THE CHURCHES

By Bob Ollivier

the downfall of the Christian church.

Sure, this column is controversial, but so is all of life itself. Even the mere suggestion that you believe in God-planned creation sets you up for an argument or at least a heated discussion. Evolutionary scientists are making a stronger thrust into our schools in order to support their "theory" of evolution. Communist teaching is based on the fact that if you can reach our kids young enough, you can make them believe anything.

One week today is the first of the series by James Dobson, Ph.D., at Holy Cross Church in Georgetown. This is part of the "Renew" program and the time 8 p.m. Feb. 17. The first film is titled "The Strong-

Willed Child" and is a must in this day and age for the family to see. When this series was held last year in and around the area, there were always full houses.

Next Tuesday, the Halton Hills Christian Women's Fellowship regular meeting will be held at St. George's Anglican Church hall from 1:15 to 3:15. Guest speaker will be Ruth McLean with a "light-hearted" approach to home-making. Jim Fishback of J. H. Fishback Photography will present a program for the amateur photographer in all of us. Music is by Glenda Roskoff, who sings and plays my favorite instrument, the auto-harp. Call 877-4158 for reservations and further details including nursery facilities.

Did you call or write your MP about the CRTS discussions on TV and radio?

Bible reading and the desire to own a Bible has become more pronounced around the world. Soviet labor camps are not free, as prisoners recently went on a hunger strike in order to obtain Bibles. Happiness reigns as Madeline Murray O'Hare loses again. This time against prayer in Texas.

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St. John's dance Sat.

The Young Group of St. John's United Church in Georgetown and Glen Williams invites all youth to attend a service and Valentine's Day Dance this Saturday (Feb. 13) at 7:30 p.m. Free admission and refreshments for all. RSVP's to the church office, 877-2531, or Janice Atherley at 877-5097.

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RULES: Each week the word "Provincial" will appear in several of the advertisements on this feature. Simply read through the advertisement and find the word "Provincial". Write down the names of the advertiser's share the word. Provincial appears and submit to Provincial Editor c/o The Herald. A weekly draw will be made and the winner notified.

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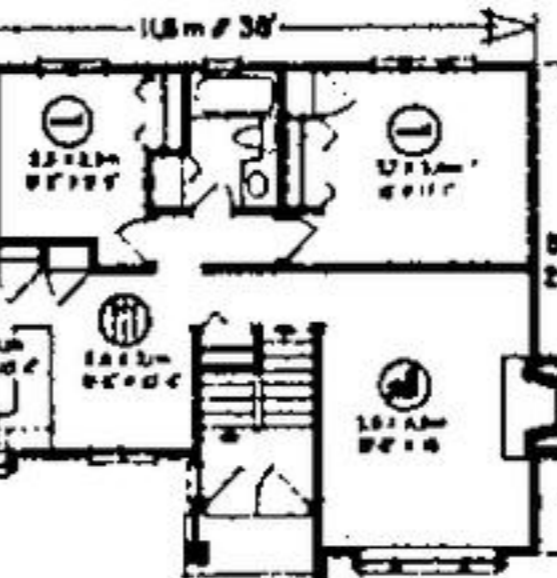
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The charmingly rustic-looking exterior is finished in mixed shingles and brick veneer, with projecting heavy-trimmed windows and brick chimneys. The roof could be alternately finished in shakes or shingles, according to regional availability and material costs.
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