

THREE GENERATIONS OF
STANDARD BEARERS

BEING A

Historical Sketch of
The Presbyterian Church
Ashfield, Ont.

FROM 1848 TO 1918



Prepared for the
70th Anniversary

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To Donald
from Finlay

The first Communion in Ashfield was held on the farm of Alexander MacKenzie about half way between the Lake and Kintail and the next communion services were held in the bush on Red Duncan MacRae's farm near the Lochalsh school and was held there for about five years then at the bush at Hemlock city school to be more central then in the bush behind the manse then in bush on Donald MacIntyre's near the church then in the cedar grove shown in the picture in this book when the congregation being all able to understand the English held the services in the church



REV. J. S. HARDIE
PRESENT MINISTER OF ASHFIELD

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STANDARD BEARERS

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HISTORICAL SKETCH
OF
THE PRESBYTERIAN CHURCH
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THE CHURCH



J. W. ROBERTSON

BUILDERS



ANGUS MATHESON



THE MANSE



"With a spiritual ancestry drawn from men and women of heroic blood, with a Church history associated with many of the most interesting eras and incidents in the annals of the human race, we should be unworthy of our high descent were we to let the records of the past die away from our memories."

This historical sketch has been written with the sole purpose of preserving in some permanent form the religious zeal, temperament and peculiar characteristics of those worthy men and women to whom we owe lasting gratitude for the material and spiritual blessings that to-day we enjoy.

To the eye of the descendants of such a race who see to-day the unfolding of the vision splendid, we humbly dedicate the following pages.

Sketch of Presbyterianism



First General Assembly in Scotland in 1560.

Presbytery of Wandsworth formed in England in 1572.

First Presbytery in Ireland in 1642.

The first Presbyterian minister to Canada was the Rev. James Lyon, a graduate of Princeton College, New Jersey, who came from the United States to Nova Scotia in 1764.

The first Presbytery to meet in Canada was convened in Halifax on the 3rd of July, 1770. At this meeting Mr. B. R. Comingoe was ordained to the office of the ministry, this being the first ordination of a Presbyterian minister in the Dominion of Canada.

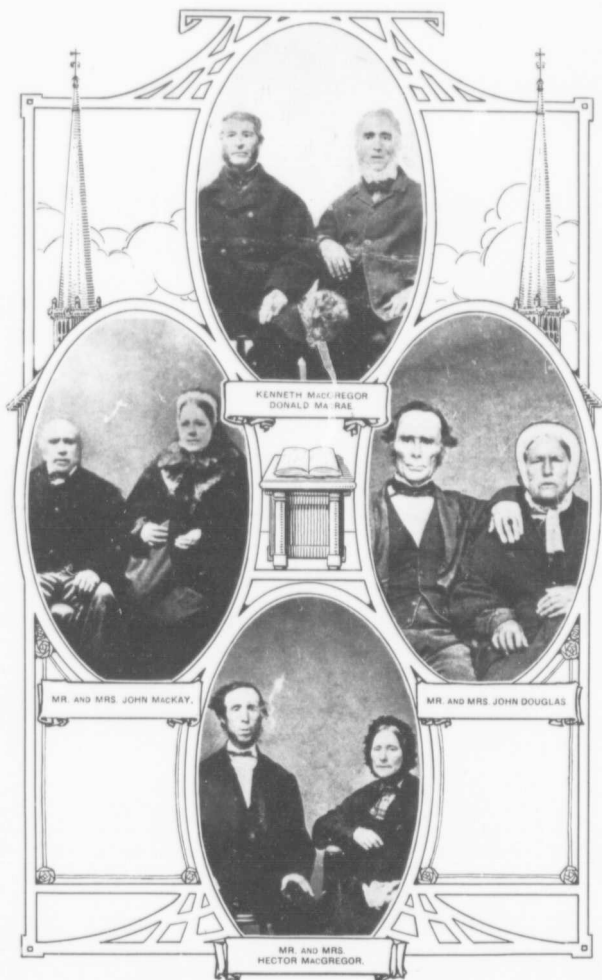
Historical Sketch of the Presbyterian Church Ashfield, Ontario

The preparation of even a brief history of the congregation of Ashfield Presbyterian Church at once suggests the natural and necessary setting—the arrival and settling of the pioneers. These pioneers came from the Highlands of Scotland, generally bringing with them only the bare essentials for transportation. More they could not bring as honest men. But with the necessities for beginning a new life in Canada, they carried unseen more precious treasures—the essentials of material and spiritual stability and success, namely, sound bodies, well stored minds, unbending wills, faith in the future of Canada, love for the house of God, The Book, Baxter's Saint's Rest, Boston's Fourfold State, The Confession of Faith, and a high sense of the Divine Mission of the Presbyterian Church in Canada. With such a physical, mental and spiritual equipment, they braved the wild, unbroken woods; conquered the hardships peculiar to first settlers; blazed a path through the thick forest, and ever following the gleam, they were led to hope, courage and the things unseen, but to the Highland mind, very real.

We gather from the memory of the passing and present generation that in 1838 Kenneth MacGregor and Donald MacRae came first to the mouth of what was then known as the Baroness Creek, and now Kerry Creek, which empties into Lake Huron directly west of Kintail. The following year they took up land on the lake shore, for they were fishermen and loved to be near the water where fish were plentiful and a very necessary part of the staff of life in these early days. Donald MacRae took up the lot on the Lake Range west of Kintail and now owned by Rodrick MacKenzie, while his companion, Kenneth MacGregor, settled on the farm now possessed by John MacKay.

The same year Alexander Johnston secured the farm now owned by M. Dalton, and perhaps the following year Donald MacGregor took up the town lot, now a part of the property of Dan MacDonald of Kintail. In 1842 the MacKenzie brothers arrived, Colin, Alexander, and Roderick, and with them John MacKay. These settled on the farms now owned by Roderick and Murdoch MacKenzie and Duncan and Alexander MacKay. Then followed Roderick MacDonald; Duncan MacLennan with his sons Malcolm and John; Finlay (Piper) MacLennan with his family; John MacLean with his sons Donald, Alexander and Charlie; Kenneth MacKenzie; Hector MacGregor; John Douglas with his family, who settled on the farm now owned by his son John; and David Stewart, the father of D. M. and Charles Stewart. These all settled on the Lake Range to the north and east of the MacKenzie's. Then, in 1844, John MacGregor arrived, the father of James on the old homestead. During the same year Murdoch MacDonald with his family settled at Kintail on the farm now owned by John and Murdoch MacLeod.

In 1847 there arrived Kenneth, Finlay, straight Donald and lame Donald MacDonald, who settled on the lands now owned by their sons.



Two years afterwards, in 1849, another accession to the settlement took up land on the north boundary of Ashfield and the south of Huron, among whom were Finlay MacLennan with his sons John, Donald and Alexander; Andrew MacRae with his sons Duncan and Donald; Malcolm MacRae with his family, his son Duncan with his family, and with the family his grandson Duncan Finlayson, who is still with us; also Kenneth Mackenzie, Big Donald MacKenzie, Alexander Black, Sandy Mackenzie, Big Dougald Matheson with his son Donald, the Finlayson brothers, Rodrick, Alexander and Angus; Rodrick (Burnoch) Mackenzie with his son John; the Mackenzie brothers, Kenneth, John, Allen and Rodrick.

Then, in 1850, we recall the following additions: Donald Bain MacKenzie with his sons Rodrick and Alexander; Peter, John and Alexander Murray, and William Murray the wheelwright, with his sons Peter, Donald and John.

The following dates are only approximate, as they are largely from memory:—

In 1852, Kenneth (Sohnan) MacKenzie with his sons Rodrick and Dougal; Donald MacLellan, shepherd, with his sons Alexander, William, John and Murdoch; Donald MacIntyre; George and Donald Ross with his wife; John MacRae with his sons Donald, Duncan and Alexander, who settled on the farm now owned by John MacRae; Donald and Rodrick MacKenzie; Peter MacKenzie with his son Dan. R.; Kenneth Gillis; Donald Matheson with his son Angus; Duncan Campbell with his sons Alexander and Rodrick; John MacKenzie with his sons Donald, Murdoch and Rodrick; Kenneth MacKay with his sons Angus, Donald, John and Duncan.

In 1854, John Cameron with his sons John, Duncan and Rodrick, took up the homestead now the home of his grandsons Duncan and James; the brothers John, Donald and William Potcher; Laughlin MacDougal with his brothers Archie and John; and Archie Fletcher and family with his sons Duncan, John (senior), John (junior), Andrew and Peter.

In 1855, Donald Stewart, Donald MacCharles with his sons Farquhar, Angus, John, Frank and Rodrick. Then, in 1857, Kenneth Ross settled on the farm now owned by his son John A. Ross, on the Second Concession of Huron; Duncan MacRae with his sons John, Alexander and John Alexander. All these took up land now held by their heirs surrounding what is now Lochalsh. How these hardy sons from the Highlands were welcomed by the earlier pioneers as family after family tramped through swamp and slashing and climbed over fallen trees, ever grasping tighter the precious bundle committed to their care, even folk-lore does not tell us, but the imagination pictures scenes of joy and rejoicing true to the custom of the age and the occasion of their meeting in the New World.

But how these early-comers reached this new land of plenty, may be strange reading to the dwellers of this age of steamships, railroads, palace cars, motor cars and airplanes. They came from Scotland by sailing vessel, often taking ten or twelve weeks for the ocean voyage, all the while enduring the discomforts and necessarily coarse fare of the now forgotten steerage passage of seventy years ago. They first landed at Quebec, thence again by boat to Montreal, Toronto and Hamilton, and from Hamilton by waggon — not over smooth macadamized roads — to Goderich, and from Goderich along the waters of Lake Huron in a *row boat* owned and manned by the two first settlers, Donald MacRae and Kenneth MacGregor, and after safe passage they rested for a time in one or other of the shanties owned by Duncan MacLennan, Finlay MacLennan or Donald MacLean north of Kintail. But to the weary emigrant the end was not yet; he must find a



permanent resting place. Having found such a piece of land, he must carry his old-country chest, which was made of heavy material, solid and enduring, sometimes weighing 200 pounds, for many miles through the unbroken bush, guided only by the blaze on the trees.

Thus our fathers and mothers were born to a new life, a new labor, and a new hope. The solid bush challenged the metal of which they were made. The handling of an axe, the pioneer's necessary companion, had to be laboriously learned. The clearing for the first log cabin was an obvious, as well as an arduous task, but the consciousness of the fact that every tree felled improved the hope of a house built and a farm cleared, lightened the labor of the undaunted first settler. The building of a log cabin, for endurance as well as for reasonable comfort, taxed their mechanical skill and ingenuity. But all these things were as nothing when the home was finished, for when with pardonable pride they looked upon the evidence of their first forest handiwork they said within themselves, "It is good," and even allowed their Highland reserve to be broken when they further said, "This home and land is all my own," for truly they were not only religious, but very human as well.

During the year 1849 and the succeeding years to 1854, the settlement was augmented by other worthy men and women with their families, some of whom remain to this day. Many of their descendants are occupying positions of honor and truth in the Church and community, such as John MacLean and his son Alexander; Norman Morrison; Angus Morrison with his sons Angus, Kenneth and Robert; Dougal Matheson and his son John; Mrs. Charles MacLean with her son Donald; James MacDonald (Lothian), Sandy Laidlaw MacKenzie, (Big) Donald MacKenzie, Donald Sutherland, Archie MacDonald, Angus and Colin Nicholson, who owned the property now possessed by Bri. Buckingham, Joseph Bell, Farquhar Mathieson with his sons Rodrick, Kenneth and Dougald, Neil Bahm MacKenzie, who is still in the flesh, Archie and Murdoch MacInnis, Kenneth Campbell with his sons Norman, Alexander and Rodrick, and Robert MacIntosh, father of Hugh and the Rev. W. R., of London, Ont. These all settled on the twelfth concession of Ashfield (The Isle of Skye).

The pioneer of the Uist settlement was Hugh (Little) MacDonald, who came in 1853, then the following year, 1854, Angus MacLean, with his sons Donald, Ewan, Allen and Hector, took up lot 43 Lake Range, near Amberly and near the home of his eldest son Donald. The Boyd brothers, Donald senior, John, Alexander, and Donald junior, with their mother and sister Mary, settled at the mouth of the Eighteen Mile River in 1855. Donald Ferguson and his son Hugh took up the corner lot at Amberly between the gravel road and the boundary; also James MacDonald, father of James and Neil.

In 1854 dates the coming of Edmund Ross (the singing teacher), and Allen MacDonald, Angus and Donald McDonald, and, last but not least, Angus MacLellan, the Gaelic precentor. The foregoing pioneers of the north-west part of Ashfield spoke their mother tongue, which was as dear to them as the apple of their eye, but to be separated by the Gaelic from their English-speaking fellow citizens was far from the purpose of such loyal and progressive Canadians. Thus we find, beginning in 1853, such stalwart men as David Cowan, John Johnston, William Pagan, Henry Hill, Andrew Carrick, Francis Scott, Daniel MacNain, Robert Bullen and Peter Edwards as the pioneers of such as did not come from the Highlands of Scotland and therefore did not speak the Gaelic, but who cast in their

lot with a people with whom they labored, bought and sold and learned to love so well, that to the third generation they still remain on the old homesteads and in the community where their ancestors settled.

These are but a few of the names of the heads of families who have made the north-west part of Ashfield and the south-west part of Huron Township one of the finest agricultural districts in Ontario.

The fathers have gone, but the fertile fields, well-stocked barns and comfortable homes remain as an evidence of all but universal prosperity, and an enduring monument to the character, thrift and manly independence of the men and women who blazed the way for the present prosperous generation. But the monuments of the fathers in this district go far afield. Their descendents of necessity, and of the inherited and acquired bent of their mind, left the crowded environment of their Godly homes to seek an opportunity to better their material condition and serve the new land according to their natural and acquired abilities. We find them occupying honorable positions in commerce and expert tradesmen in many of the cities in the United States, in the leading cities in Canada the same is also true, but in the great North West the prairie is rich and blessed with the splendid men and women who have gone from the Christian hearths of Ashfield. So we trace the sturdy character, the clean life, the business capacity, the intelligent and progressive farmer and the faithful friend and supporter of the Church of their fathers in the sons and daughters which Ashfield Church and community has given in good measure for the development of commercial, professional and Church life in Canada and in the United States.

We have, at the expense of much time and reasonable inquiry, endeavoured to obtain a complete list of the names of those who settled in the parish of Ashfield before the first church was built, and still we may have omitted names equally worthy with those already mentioned. But fault, if fault it be, is an unconscious one, and must be laid to the fact that the information was not given to us, and that no documentary information was obtainable.

THE FOUNDING OF THE CONGREGATION.

The fathers and founders of Ashfield Church were the descendents of a God-fearing race, who brought to Canada the religious aroma of their Highland hills, so that naturally at the beginning of the settlement they determined to erect an altar to the God of their fathers, who in His kind providence had brought them safe over the Atlantic Ocean and had given them a home in the New Land. True, all who started from Scotland did not reach Canada. Some were buried at sea, others died soon after reaching land, and very many suffered from loathsome diseases peculiar to emigrants in those early days. But even distress, disease and death did not discourage the dauntless pioneers of Ashfield, for they were confident that the God who had guided, sustained and led them thus far would establish them in the things for their highest good. By the same token, they believed that their mission to Canada was not for mere material accumulative but, true to the bent of their being, spiritual ideals were ever before their vision under the standard of the Cross. They came from a land rich in public ordinances, and blessed with the priesthood of family religion. The influence of both still fresh in their memory and the fruit of which now claimed visible expression in the laying of religious foundation that would sustain the character of the race from which they had sprung.

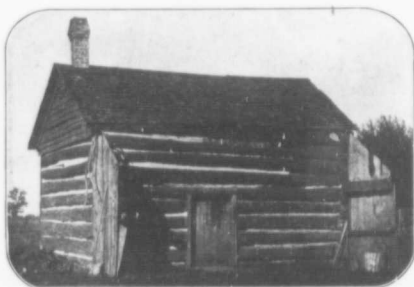
They felt deeply that the shaping and making of the future of at least the north-west part of Ashfield was under God largely in their hands. Impressed with this thought they were persuaded that the things which made for the splendid manhood and womanhood in Scotland must be put to the test in the New World. Thus we are prepared to learn that the first real public meetings that were held were gatherings for the public worship of God. These meetings were convened wherever central accommodation could be found. Of course, every log cabin was free to be used for Divine Service. Most of the first houses were small, and the necessity of accommodation for large and growing families was urgent, but a place for the public worship of God was never wanting from the earliest days of settlement.

The fathers of Ashfield came not from the east but from the south, generally coming from Goderich by boat. They selected their farms on or near the lake shore, and from the shore they worked eastward. Their voluntary isolation deprived them from meeting and mingling with the more inland settlers, which may in some measure account for the free propagation and retention of strong traditional ideas held by many down to the present day. But they were bound together by a stronger bond than mere traditionalism. They were united by the fear of God and a common delight for public worship. "They loved the gates of Zion more than all the dwellings of Jacob." Their isolation prevented the missionaries of the Presbyterian Church from reaching them for a few years after settlement, but it created among the leaders a necessity for personal religious endeavour among themselves, so that gatherings for public worship were held regularly and were conducted by such worthy men as John Douglas, David Stewart, Donald MacLean, Murdoch MacDonald, John MacLean, Donald MacDonald, Malcolm MacRae, Duncan Roy MacRae, Big Donald MacKenzie, Don. Rod. MacKenzie and Donald Matheson. The work of these fathers in Israel is bearing fruit in the present generation. On the arrival of Kenneth Campbell in 1853, who had been set apart as a catechist by the Presbytery of Edinburgh, and had labored for some years on the Islands of Rum, Eigg and Cannias in Argyllshire, the religious work in the community became more regular and definite, for he was at once recognized and continued to be the spiritual leader of the people for many years. His valuable pioneer work for Christ and the Church, his consistent life, his untiring public and private ministrations are fresh in mind of the older people who are still with us.

Mr. Orr, a student missionary appointed by the Presbytery of London, was much beloved by the people. With his family he lived for six months at Carrick's Tannery, Kintail. By his exceptional service during his residence in Ashfield his name is held in loving memory. It is told of him that on one Sabbath morning, through personal sickness during the week, he had no message for the people. A good elder, after much entreaty, persuaded him to go to Ripley in the strength of the Lord. His word that day is remembered by the Lewis people as "*The Sermon*." Such men as Kenneth and Hector MacGregor and Alexander MacKenzie, being the only owners of horses in those days, and in consideration of the frailty of Mr. Orr's frame, gave him their horse and saddle by turns to keep his Huron appointment, on which days the owner of the horse thus used would walk from Ashfield to Huron Church. The messenger and the message were precious in those days. Before he finished his course at Knox College the Master called him home. Rev. Mr. MacLean, from Winsall, Que., who also with his family lived at Carrick's Tannery for six months, is remembered for his faithful and helpful service in those early days.



FIVE OF THE TRUSTEES IN THE BUILDING OF THE FIRST CHURCH



THE DONALD MACINTYRE HOME,
WHERE MANY OF THE
FIRST MEETINGS WERE HELD

ALL THAT REMAINS OF THE BUSH
WHERE THE LAST GAELIC
COMMUNION SERVICES
WERE HELD



The first Presbyterian recognition of Ashfield as being a mission station and therefore under the care of the Home Mission Committee of the Church is in 1848, when Ashfield appears with Stratford, Woodstock, Ingersoll, East Zorra and Fingal, etc., as under the jurisdiction of the Presbytery of London. From this year we date the formal organization of the Ashfield congregation.

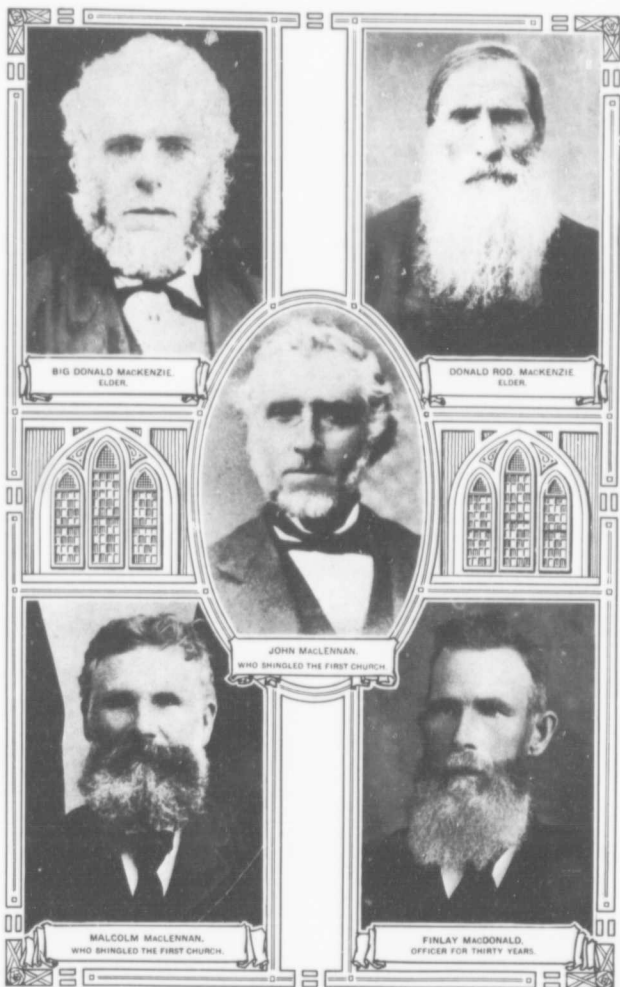
From the time that the district was organized by the Presbytery of London as a mission field and the settlement of a regular minister, the people enjoyed the services for a few Sabbaths now and again, but especially on communion occasions of such ministers of the Word as Rev. John Ross of Brucefield, Rev. Mr. MacKenzie of Zora, Rev. Mr. MacDougal, Rev. Mr. MacMillan of Dunwich, Rev. Mr. Meldrum of Embro, Rev. Mr. Ferguson of Knox College, Rev. Mr. MacKay of Culross, now Teeswater, Rev. D. MacColl, Rev. John Fraser of Thamesford, later of Kincardine, Rev. John Stewart of Kincardine, Rev. Mr. MacPherson of Williamstown, Rev. Mr. MacTavish of Woodstock, and Rev. John Scott of London. There is in the mind of the older generation associated with the services of these brethren some characteristic or incident peculiar to the man or the occasion of his visit, a few of which we have been able to gather: "The man whose solemn warning from the pulpit was soon followed by the death of the parties rebuked," "The minister of the great baptism, when some thirty children were baptized," "The man who lifted the log," "The man at the first communion," "The man who preached in the first church building without siding and flooring," "The man who could not speak the language." The people remember deeds, not names.

In absence of session records before the year 1881, save for a few detached sheets of paper, we quote from the memory of the second generation.

That all things be done decently and in order, a meeting of Presbyterians was held in the old log school house near Kintail about 1850, presided over by Rev. John Fraser of Thamesford, at which John Douglass and Donald MacLean were elected and ordained to the office of the eldership. There was associated with them Elder Malcolm MacRae. Fifteen years before the people felt able to call a settled minister these men rendered splendid service for the spiritual needs of the district. In addition to the responsibility of providing for regular services on Sabbath under their guidance, some of the memorable communion and baptismal services took place.

We herewith produce a copy of the only authentic session record that we could find before 1881, and this is on a single sheet of note paper written on both sides of the paper.

At Ashfield and within the school house there, the 12th August, 1860, which day the kirk session met, and was constituted by prayer. Sederunt: Rev. John Stewart, moderator pro-tempore, with Messrs. Malcolm MacRae and John Douglass, elders. The session agreed that Kenneth Campbell, Donald Matheson, Donald McKenzie, junior, Donald MacKenzie, senior, and David Stewart, who were duly elected by the congregation of Presbyterians in Ashfield, and examined by the session with a view to the office of the eldership should be ordained to the holy office of the eldership in the Church at 12 o'clock, noon, on the 31st instant. The session accordingly order their edict to be read on Monday the 20th instant, by Mr. Orr, the missionary officiating in the Church, and they do hereby issue their edict giving an opportunity to any person or persons who have anything against the life or doctrine of the said Kenneth Campbell, Donald Matheson, Donald



McKenzie, junior,⁷ Donald MacKenzie, senior, and David Stewart, that they shall have an opportunity granted to them before the session on Friday the 31st instant, within the church at the hour of 11 o'clock, a.m., to prove anything detrimental to the Christian character of the said above mentioned elect elders, with certification, that should none appear, that the session shall proceed forthwith to ordain the said individuals to the office of the eldership.

JOHN STEWART, *Clerk*.

From the date of this edict, 1860, until February 1st, 1865, when Rev. Alexander Grant as the fourth minister of Ashfield preached his first sermon, apart from the well kept record of the first board of managers and church building committee, we are without records of session activity. But in the absence of session records we are abundantly assured that the good work was being carried on with commendable zeal, with wisdom and spiritual discernment, as seen in the finishing and furnishing of the church building as well as in the work and tact necessary to the successful call and settlement of the first minister of the congregation.

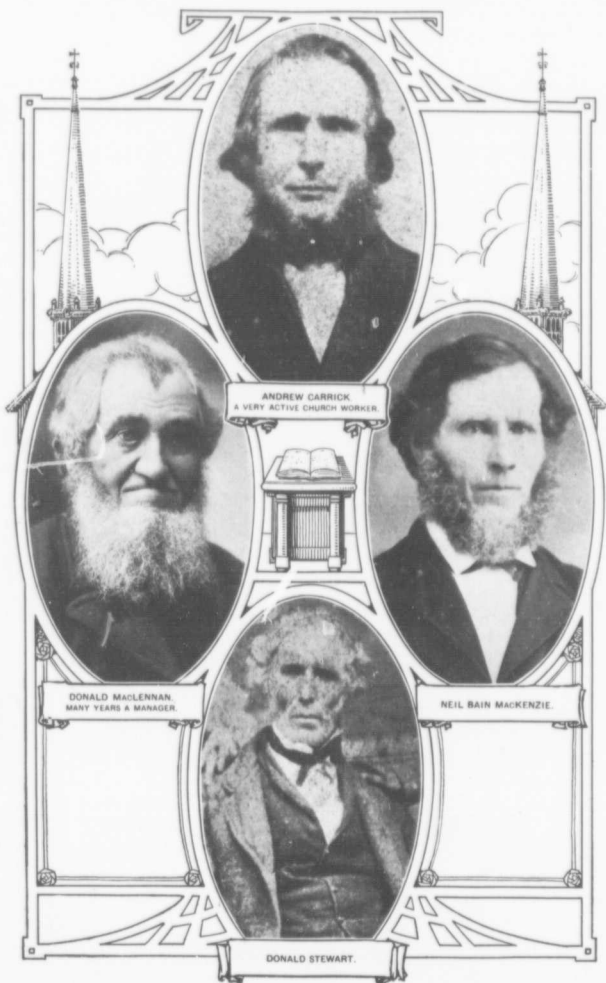
THE FIRST CHURCH.

After years of strenuous struggle clearing the forest, building houses, cultivating the soil around the stumps, making roads, fighting fires and providing the necessities of life for the family, when oatmeal, flour, meat and all other foodstuffs had to be carried on the back of father or mother a distance of fifteen, twenty and twenty-five miles from the nearest market town, which was then either Goderich, Kincardine or Wingham—following the blaze through thick timber and footless roads set with trickish snags and treacherous moss covered pools. All the while the lonely burden bearer would cheer his heart with the hope that by and by he would be the owner of an ox or horse, and perchance in vision he pictured a railroad running near his Ashfield home, but after three-quarters of a century has come and gone the railroad is still but a vision hopeless.

When the problem of bread and butter was well in hand, the leaders believed that the time had arrived when permanent visibility should be given to the conscious presence of God in the community by the erection of a House of Worship. Let us rise and build, was the message that fired the hearts of the chosen few who soon gave tangible evidence that they understood and obeyed the call.

Without any previous experience in church building, with limited means at their disposal, but possessed by a strong and determined purpose to build a suitable place for the worship of God, we learn from the proceedings of the trustees of the Free Church of Ashfield as follows:

In Lochalsh school house August 3rd, 1857, on which day the congregation of Lochalsh being met and presided over by the Rev. J. McMillen, after much discussion it was agreed to erect the church on the 13th concession of Ashfield. Second, it was also proposed and unanimously agreed that the Church should be a frame building and should be in dimensions 50 by 36 feet. The following individuals were appointed trustees to carry on the work: Donald McIntyre, Alexander McKenzie, Donald McDonald, Alexander McKenzie, senior, Archibald McLeod, Dougald Matheson, Donald Boyd, senior, and Alexander McLennan. Donald McIntyre, Convener and Secretary.



Then on August the 14th, 1857, at the house of Donald McIntyre the trustees met and passed the following resolutions:—

1st. Having met to-day pursuant to a former agreement. It was agreed and decided that Donald McIntyre should act as Secretary and Treasurer for the trustees of the Church in this congregation being the Free Presbyterian Church in Ashfield in connection with the Free Church of Scotland.

2nd. The limits of the sections was considered and agreed upon for each trustee, and to go round with the subscription list on or before the first of October.

3rd. Having an interview with Donald McKay. We have much pleasure to say that he has granted one acre of land gratuitously for the Free Presbyterian Church on the former appointed place, on Lot 9, concession 13 in the Western Division of Ashfield, on the side line between lots 9 and 10 on said concession. The agreement of the above mentioned acre of land for said site for church, etc., is to continue good so long as the principles and doctrines of the aforesaid Church is adhered to in the said church, and should the said congregation employ or hire a man of any other denomination as their pastor, that the aforesaid agreement shall become null and void and the land cleared and returned to the lawful heirs of Donald McKay.

As a matter of interest to the present generation of how rigid the past age held to the doctrine and polity of the Presbyterian Church, in addition to the above agreement we produce a copy of the conditions of transfer of the site on which the old church stood and on which the present church stands. Alexander McLennan and Duncan McIntyre were appointed to go with Donald McKay to Pine River to prepare the transfer of the acre of land. The following is a copy of the transfer:—

Know all men by these presents that I, Donald McKay of the Township of Ashfield in the county of Huron and of the united counties of Huron and Bruce, in consideration of the sum of one York shilling or twelve and a half cents to me in hand paid by Alexander McLennan, Donald McIntyre, etc., trustees of the Free Presbyterian Church in immediate connection with the Free Church of Scotland, the receipt whereof I hereby acknowledge, do by these presents sell, assign and set over for use to the said trustees and their successors in office, as long as the said trustees shall hold to the present faith and belief of the said Free Church of Scotland, as aforesaid one acre of land by admeasurement of Lot No. 9 on the thirteenth concession in the Western Division of the Township of Ashfield in the most suitable spot adjoining the side line between Lots No. 9 and 10 in said concession.

In witness thereof I herewith set my hand and seal this the seventeenth day of the month of August in the year of our Lord A.D. 1857.

“DONALD MCKAY.

“EDWARD SHAW,
JOHN CAMPBELL.”

Edward Shaw, as witness, was sworn before me at Pine River, in the Township of Huron in the County of Bruce, this the seventeenth day of August in the year A.D. 1857. John Campbell, Commissioner in Branch Regena for taking affidavits in and for the united counties of Huron and Bruce in the Province of Canada.

The site secured, at the price and conditions named above, the trustees reveal their business ability in the following resolutions passed on January 18th, 1858:

1st. In default of receiving no money from the subscribers as yet, it was resolved to defer till the 15th March, when all the trustees are to assemble at the house of Murdock McDonald with their subscriptions.

2nd. It was unanimously agreed that good shingles will be taken at \$2.00 per thousand, delivered at Donald McIntyre's place, and square-edged hemlock lumber of good quality at \$10.50 per thousand from subscribers.

3rd. It was resolved that Alexander McKenzie, senior, should apply to Mr. Carrick for a plan of the church. It was further proposed that we should take the \$1.50 plan.

4th. It was agreed that Alexander McLennan should go to Kincardine for instructions and receive \$2 for his trouble.

At a subsequent meeting held at Murdock McDonald's, April 19th, 1858, subscriptions were received and returned amounting in cash to \$192.00. At the same meeting a letter was sent to Mr. Clark, of London, to obtain a plan and specifications for the church building. It was also agreed that after getting a bill, that D. McIntyre should superintend men for getting out the frame timber, and that the men should receive at the rate of 87½ cents per day, to stand for their subscriptions. That D. McIntyre should receive \$1.00 per day, and a man and a yoke of oxen to draw the frame will be paid \$1.50 per day,—also that the Secretary shall advertise for putting up the frame when the plan and specifications come to hand. The next meeting will be held at Alexander McKenzie's, Dougald Matheson being absent to-day.

A glance through the book in which Donald McIntyre kept the record of the men working under him, gives one a good idea of the system, thoroughness and impartiality of the man—e.g., the men who had promised the Trustees assistance to clear the lot and dig the foundation for the building were divided into parties, so many each day. With Mr. McIntyre time was money, to be reckoned in work for the church just as conscientiously as on his own farm, so that time and quality of work done are both recorded—e.g., "All these men arrived at half-past nine o'clock. This man three-quarters of a day," another half a day, another half a day with oxen. "This day finished the timber. There has been sixty-two days' work put on the acre now. These worked with axes and those with oxen. This day finished the chopping. One purline plate spoiled by —, worth \$3 to \$3.50." In keeping his minutes the Secretary did not record the Trustees who were present, that was taken as a matter of course, but those who were absent were noted as being absent.

The Trustees were determined, as far as they were concerned, that the lumber put into the church building should be first-class, so that with characteristic clearness they state the price and quality of the stuff needed—e.g., "good square-edged hemlock lumber, without splits, checks, cracks or knots shall be taken from subscribers, for their subscription, at \$10.00 per thousand feet delivered on the spot, also good basswood siding at \$11.00 per thousand, to be delivered on or before the 28th March, 1859. \$16.00 will be given for good pine lumber."

On February 1st, 1860, the Trustees postponed advertising for tenders because "subscriptions were slow in coming in." But in the meantime the Secretary was instructed to write *handbills*, and D. McDonald was to put them up at Port Albert, Dunganon, Lucknow, Goderich, Kincardine and other places for 50 cents.

The business principles of the Building Committee were so sane and in harmony with the material condition of the people that the response to their appeal was creditable alike to the wisdom of the Trustees and the liberality of the Presbyterians. Of silver and gold they had little in those days, but such as they had to give of labor, lumber and money, they offered cheerfully, fully believing that in each doing his and her bit towards erecting of a trysting-place for God and His people and that generations yet unborn would rise and call them blessed. So to-day we witness the fact that the third generation of pioneers of Ashfield bears abundant testimony to the faith and foresight of the founders of the congregation.

At a meeting of the Trustees on February 28th, 1860, the tender for inclosing, flooring, and putting in the windows and doors was given to Joseph up the grove for \$132.50. Andrew Carrick was afterwards given the contract for carpenter work, plastering, building two brick vents, making two ladders, and putting on the ridge boards for \$181.50. The frame of the church was raised on August 18th, 1858, the day when Alexander MacIntyre, the son of the chairman of the building committee, was born.

In the absence of any data as to when the church was finished or when it was formally opened or that the fathers even thought of a formal opening, for strict formality was not a matter of consequence with them, we may safely infer that, after years of patient perseverance and anxiety, they were glad that at last a permanent place was found for the worship of God. The fathers believed and put their faith into practice, that the church was erected for a definite purpose, namely, for the worship of God. This truth was so firmly believed and practically taught that down to the present day the sacredness of the House of God is a marked feature in the spiritual life of the congregation.

It is worthy of special note that Ashfield congregation is the oldest Presbyterian Church north from Goderich to Kincardine and east of Lake Huron to Wingham. The old building in which the early settlers took so much pardonable pride, served well its day and generation, and has now been replaced by a fine commodious, solid white brick building with shed accommodation of which no rural church need be ashamed.

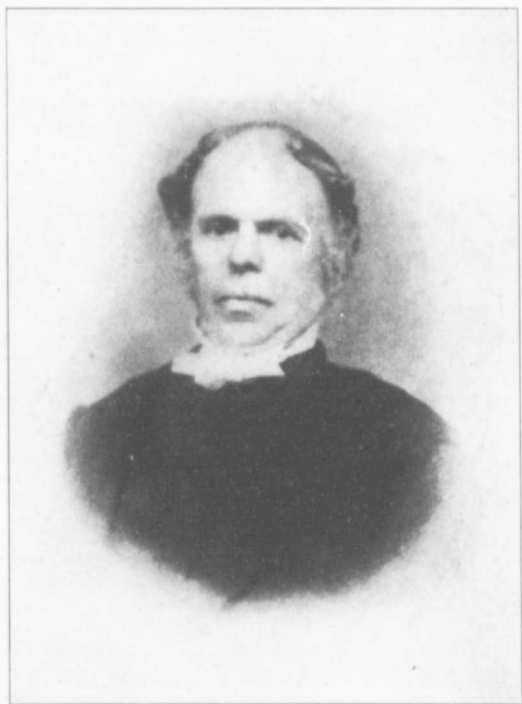
The first church was built before the people felt able to call a regular settled minister.

The first manse was built during the pastorate of the Rev. Alexander Grant.

The second and present manse was built during the pastorate of Rev. Kenneth MacDonald, and during the later years of Rev. Alexander Millar's ministry, the present church and sheds were erected.

THE MINISTERS OF ASHFIELD.

The work of a Christian minister in any community must necessarily reflect the life and teaching of the leader in moral and spiritual things. The reflex influence of pulpit and pastoral work will be seen in the bent of mind, the moral viewpoint and the spiritual tendency of the souls in the parish, not to mention a well-balanced diligence in material things. Thus, in Ashfield we can trace back for nearly eighty years down to the present day the good effect of the teaching, preaching and social life of the leaders of the people in the government of the home, loyalty to family worship and love for the sacred things of the Church of Christ. Not all those who had the privilege of past Church leadership have been equally influenced for their highest good, but those who may be called the *dependables*



REV. ALEXANDER GRANT
FIRST MINISTER OF ASHFIELD

in church and civic life for the past three generations are the men and women who received and cultivated "precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little; and although the truth may have come through the stammering lips and faltering footsteps of earthly vessels, it became the engrafted word which was able to save and sanctify their souls.

Rev. Alexander Grant came from Owen Sound in 1865 and became the first minister of Ashfield congregation, which was then in connection with Huron Church, now at Ripley. He was a good type of the old Highland Presbyterian minister—stern, dignified, magnifying his office in all things, yet withal he had a winning personality which gave him a hearty welcome to the homes of his people. In the pulpit he was a powerful and persuasive expounder of the Word of God. When, because of infirmity and old age, he retired from the congregation of Ashfield and the active ministry, he was presented with a thousand dollars as an expression of good will and appreciation of past services in the parish. In 1873, when Ashfield and Huron were separated, Mr. Grant became sole minister of Ashfield.

Rev. Kenneth MacDonald succeeded Mr. Grant in 1886, and continued in the pastorate till 1891. He was blessed with a vigorous body and an active and aggressive mind, which he used well for the benefit of his people. He often conducted four prayer meetings a week without any apparent weakening of the force in his pulpit work. His social qualities were of a high order, and often became a benediction, when, in those early days, a word of cheer was as medicine to both soul and body.

Rev. John Rose accepted a call to the congregation in 1892. He is kindly remembered as an earnest and consecrated minister of the Gospel of Christ, who in his own quiet way was a real living force in the congregation. His love for and work with the young people developed latent qualities of head and heart which to-day are a blessing to the Presbyterian Church in Canada. His short pastorate of four years is marked as a season of real spiritual growth.

Rev. Alexander Millar became minister of Ashfield in 1896, the same year that Mr. Rose left for his new pastorate in the Lower Provinces. During Mr. Millar's thirteen years' ministry his splendid musical talents, which were used freely, lifted the service of praise to a high place in rural congregational singing. His fine ability as student, teacher, and forceful preacher were not only recognized by his own people, but throughout the Presbyteries and Synods in which he labored. He is the author of "Soul-Science, the Human Psychine or Soul and Spirit," "The Disembodied Soul, or Between Death and the Resurrection," and several other volumes. The matter of his sermons was like the man—strong, solid and enduring.

Rev. J. S. Hardie, the present minister of Ashfield, was inducted on March 2nd, 1910.

This mother Church of Presbyterianism in Ashfield and Huron is just beginning to recover her numerical strength from the loss of so many of her sons and daughters who responded to the call of the great North West, and while we still suffer from absentee landlordship, the congregation holds an honored and essential place in the community, as well as a recognized position in the Presbyterian Church in Canada. We reported to the Assembly of 1917, ninety families and one hundred and thirty-seven members, four district Sabbath Schools, an active and aggressive Woman's Missionary Society, and a Young People's Guild which flourished for six years. In addition to the minister's salary of one thousand dollars, we gave



REV. KENNETH MACDONALD

to the budget four hundred and thirty-six dollars, five hundred and eighty dollars to Red Cross and other benevolences, and the Woman's Missionary Society gave two hundred and sixty dollars. These facts are creditable to the active interest which the congregation takes in the work of the Church at large.

Changed conditions suggested, and the work has already warranted, the organization of four Sabbath Schools in the parish. These are under the superintendence of the following elders: The Church School, John Cowan; Kintail, Murdoch C. MacKenzie; Laurier, Donald N. MacGregor; and Lochalsh, Finlay D. MacLennan.

The congregation is represented in the Gospel ministry by:—Rev. Donald MacKenzie, B.A., Vancouver, B.C.; Rev. W. R. MacIntosh, B.D., London, Ont.; Rev. S. E. Beckett, B.D., Moose Jaw, Sask., and Rev. F. S. MacKenzie, B.D., Montreal, Que.

The present commodious white brick church and large and substantial sheds for horses are in keeping with the present need and prosperity of the community. These, together with the manse and glebe, are free from debt.

We may learn from the photos bound with this Historical Sketch, the position, activity and loyalty of many of the early settlers to the cause of Christ and His Church. We regret that a number of the men and women of fine and heroic Christian spirit whose photos we would have been glad to have accompanied these notes, but for reasons of conscience, and in some cases for want of opportunity, their photos were never taken. But their spirit is still a living power in the parish.

PRE-COMMUNION AND COMMUNION SERVICES.

Presbyterians the world over have been taught and firmly believe that there centers around the Lord's Table and Pre-Communion services a special sanctity and nearness to the Saviour that imparts to the devout soul a joy and richness of spiritual experience peculiar to that blessed feast of love. But to the Highland Presbyterians it has been given to continue with the feast of love a season of social fellowship which to the Gaelic mind was quite in keeping with the sacramental season. These annual gatherings of God's people were always held for five days in succession, beginning with service on Thursday and continuing through Friday, Saturday, Sabbath and Thanksgiving on Monday. During this sacred period all work save that which was absolutely necessary for man and beast was at a standstill. The materialism of to-day had not yet caught up to our fathers. The clans would gather from far and near within a radius of thirty or forty miles, and on rare occasions they would come to Ashfield from Warton to Woodstock, to be present at the great feast of Christian love and comradeship. The domestic preparations for these annual meetings, where on occasions one could count sixty waggons following each other, each waggon loaded with pilgrims bound for the place of sacred meeting, so that when the assembly was called together for worship on the Fast Day, Thursday forenoon, from one to three thousand souls responded. To provide for such a large congregation of people became a severe test to the physical endurance and nervous tension of the good housekeepers and their daughters; but with the fine spirit of Highland womanhood, they bore the burden bravely, counting it a privilege and a labor of love for the Church of their fathers.

The visited congregations, needless to say, kept open home during such times, and great was the pride of the hosts of such homes to give true Highland hospitality to their guests. It was no strange experience to find the homes near to



REV. JOHN ROSE

the church or the grove where the sacrament was to be held so overcrowded with visitors that the gallants of the clans had to seek sleeping accommodation wherever they could find it, many of the homes entertaining from ten to twenty-five guests during the entire communion season. Of course, the preference of home comforts was always given to the ministers, the aged and the women of the company. A little crowding on the part of the guests and some extra work on the part of the hostess were part of the expected programme and therefore counted as nothing. If only it would please God to give fine weather for the meetings in the Grove and that the entire consecrated season would prove to be a time of refreshing from the presence of the Lord. As the mind of the passing generation, to whom such convocations were a great joy, revert to these all but vanished Church festivals, which certainly served a splendid purpose for a past age, the tendency of the old Highland Presbyterian is to lament the decline of the spirit of the Covenanters and the passing of the language so expressive to the Gaelic mind. But dear as the memory of such devotional times are to the heart of the few who remain with us, and who then joyed as they went up to the place of holy ordinances, the fine Christian spirit of adjustment to present day conditions which they manifest is worthy of souls tempered by close communion with the Master.

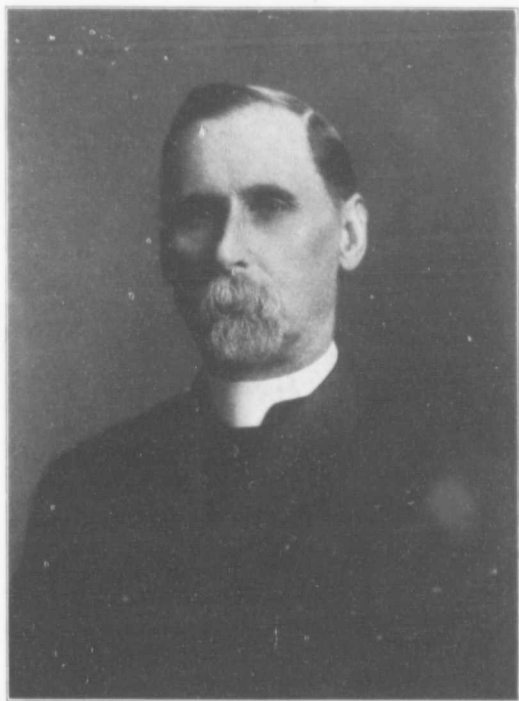
"Change and decay in all around I see;
O Thou who changest not, abide with me."

The form and spirit of the Gaelic communion were of so unique and expressive a character that they cannot be described in cold type. These conventicles created and sustained in the soul of the worshipper such a spirit of the upward look, that only the spirit of God in man could see the Divine likeness in the heart of his fellow believer.

We offer in conscious humility, a brief and somewhat suggestive outline of a Gaelic communion service, which we trust will not offend the most sensitive soul, to whom the memory of such blessed seasons of communion with God "they will carry beyond the river."

Let it be remembered that we have in our mind, not the Ashfield congregation alone, but also the spirit of those splendid men and women who came long distances to joy and rejoice with the communicants of the local congregation.

The congregation assembled, prepared by private devotion and family worship, reverently expecting great things from God. The minister gives out a Psalm in Gaelic. The Precantor chants each verse line by line, and line by line generally to some minor tune such as Coleshill, Dundee, Walsal and Bangor. He led the congregation in solemn praise, the melody of which seemed to touch the Highland heart. As the volume of melody rose from the lips of devout souls, the countenance of the leader beamed with real joy, not so much because of the response to his leadership, but because the words were from Psalms of David and the language his very own. Then, with a voice trembling with reverential fear, the minister led the congregation to the altar of God in prayer; with deep confession, humiliation and thanksgiving he led the worshippers to the very presence chamber of Almighty God, but never forgetting earnest soul entreaty for abiding and abounding grace. The handling of the Book and the reading of the Word were a constant reminder that God, through the minister, was speaking directly and personally to each worshipper. If running comments were offered, they were such as would awaken the conscience and fasten the thought deep in the heart of the hearer.



REV. ALEXANDER MILLAR

The sermons of sixty years ago were largely expounding the Word. The fathers knew how to expound; their age did not tempt them to topical preaching. To-day the quality of the sword is just the same. The shape may have changed, but it is still the two-edged sword of the spirit of God. It is more than likely that the fathers were right in magnifying expository preaching as the best method of presenting the glorious Gospel to the indifferent as well as to the souls thirsting for righteousness. At any rate, such was the spiritual food on which the Highland congregations were fed, and without question such preaching made them strong in the Lord and in the power of His might.

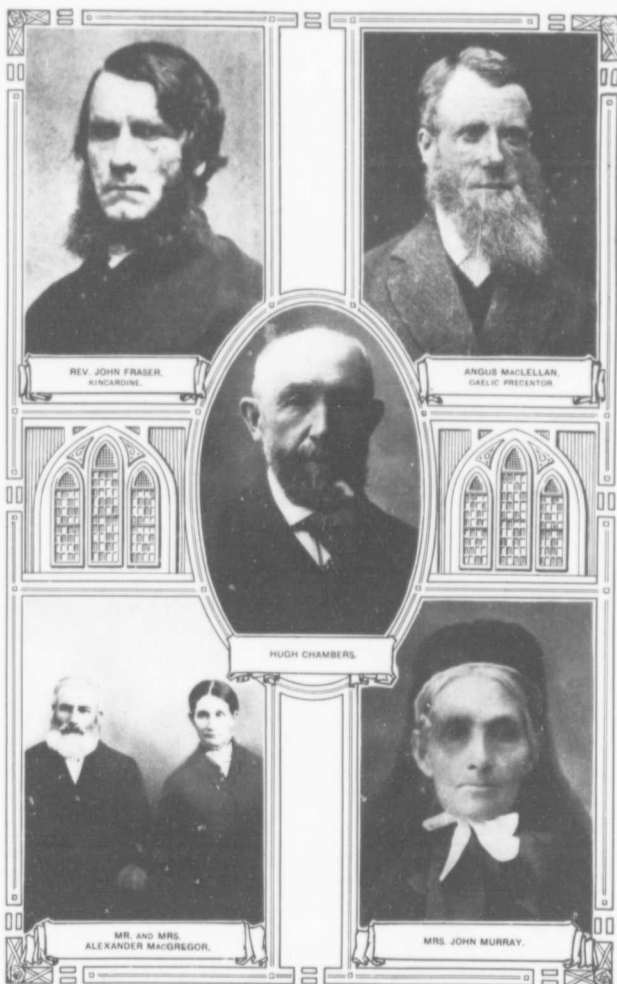
The Friday question-day was a great testing time for all persons attending the pre-communion services. Women in those days were taught to keep silence in the worship of God in public—and they obeyed St. Paul's injunction; nevertheless they enjoyed the discussion of the question with a zest equal in intelligence and spiritual power to the men. Their opportunity to compare notes was found in the home.

One of the *men* gave the question to the meeting. The more gifted spoke to the question, which was largely a test of their readiness of expression, their knowledge of the Book, their grasp of the doctrines accepted by the Presbyterian Church, and, perhaps most important of all, their personal spiritual experience, for the *signs* of a godly life were always emphasized. Such of the men as felt the call of the Holy Spirit to advise and exhort their fellow worshippers, did so with an earnestness and tenderness becoming to a soul saved by the grace of God.

The great purpose of pre-communion services was to keep clear before the mind of intending communicants the divine purpose of Christ's death as a sacrifice for sin; personal soul examination in the light of Christ's sufficiency for sin; the awakening of the conscience from the security of a moral life; to break the fetters of legalism; to point the soul to the abounding love and mercy of God in Christ Jesus. Surely the purpose was noble and worthy of the best efforts of the ambassadors of Christ!

The method and matter used in fencing the table would fall strange upon the ears of a twentieth century congregation. To fence the table the presiding minister must set positive restrictions upon those who intended to commemorate the Saviour's dying love, and thus protect the table against the unworthy in life and doctrine. Such were positively shut out from the communion. The decision of course being left to the conscience of the individual as before God. This somewhat severe method was intended to protect not only the table, but the individual from incurring the displeasure of God. The heart of the past age was right and loyal to the great trust committed to it, but at times it put stress upon the slavish fear of God rather than on the Love of God in Christ. May it not be that the severity of the restrictions on such occasions, which often made sensitive souls tremble at the thought of taking their place at the Lord's table so as to forget that Christ is worthy if they themselves are not, that this very severity may in large measure account for the fear that good men and women entertain, even against their better self, to personally commemorate at the table their Saviour's dying love?

To say that the founders of Ashfield Church did not appreciate the regular pre-communion services with full and fervent spiritual delight, would be to express ignorance of the known character of the people and their zeal for the divine simplicity of the form of worship common to the Presbyterians. But the pre-communion services although conducted by ministers who were recognized as able expounders of the Word of God, and who provided a feast of fat things



at each diet of worship, yet the spirit of the devout followers of Christ were not satisfied. They still hungered for a freer fellowship meeting, which they conducted among themselves. They were held in the evenings of Thursday, Friday, Saturday and Sabbath, and generally in a school-house or in the home of some aged or infirm family in the neighborhood. They were a soul uplifting season of singing the Psalms, reading the Word, and very specially pleading with God in prayer for fitness of mind and spirit to, in the name of Jesus Christ, worthily surround the table of His redeeming love.

But to these were added sunrise prayer meetings, held in the school-house every pre-communion morning. It is said that from such inspiring gatherings the worshippers would return to breakfast with their faces beaming as with a divine radiance. Great were the preparations of the soul for the sacred feast, and thrice blessed was the satisfaction of the Divine Presence when the fulness of the blessing descended from on high.

It requires no vivid stretch of imagination to infer that the regular church building could not accommodate such large numbers of people as came to these annual communions. Thus it became necessary to meet in some nearby cedar grove, such as Cowan's near the manse grounds or McIntyre's immediately northwest from the church. At length McIntyre's grove, part of which remains to this day, became and continued to be the sacred trysting place as long as the great Gaelic communions continued in connection with Ashfield congregation. A temporary covered platform and pulpit was built for the use of the ministers, which, with the communion table, was made out of rough lumber, all of which served the purpose just as well as if it had been quarter-cut oak polished by an expert workman. The table was about one hundred feet long, and for the great occasion covered with the best table linen that the community could furnish. The seats were planks resting on logs and fallen timber. The entire surroundings symbolic of the rugged character of the men and women who lived near to nature and whose hearts God had touched by the power of His love so that their Puritan spirits thought not of the adornment of material things. They were satisfied with the inward adorning of their soul with the ornaments of divine grace.

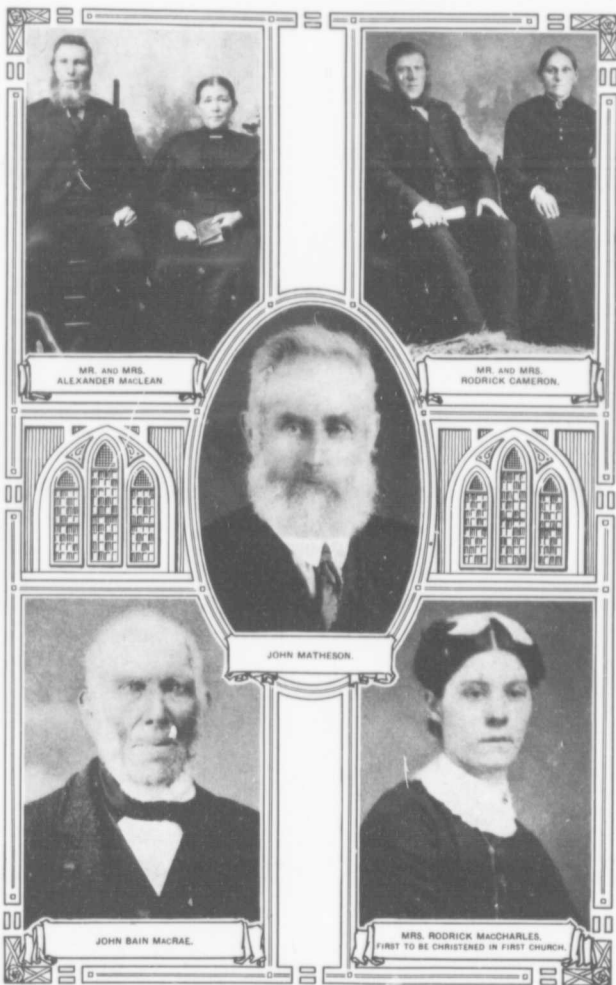
Needless to say, the sacred table was approached with a reverence and gravity becoming the spirit and purpose of worthy communicants. The fear of God rested upon the entire congregation as with bated breath they witnessed the uncovering of the elements—the symbols of the Saviour's dying love.

The bread and wine served by the chosen few with a dignity worthy of double honor, while only heard by God, anew from each worshipful soul a silent prayer was breathed, of love, of gratitude and a pledge of new obedience to the Master of the feast. As these believing children of God approached the table singing an appropriate Psalm to a minor tune, so they left the table lifting their voices in gracious thanksgiving to God for His unspeakable gift, which made this sitting in spirit with Jesus a real joy to their soul.

Thus each table was served, one after another, until all intending communicants present had partaken of the emblems of the Saviour's broken body and shed blood.

"Feast after feast thus comes and passes by;
Yet passing, points to the glad feast above;
Giving sweet foretastes of the festal joy,
The Lamb's great bridal feast of bliss and love."

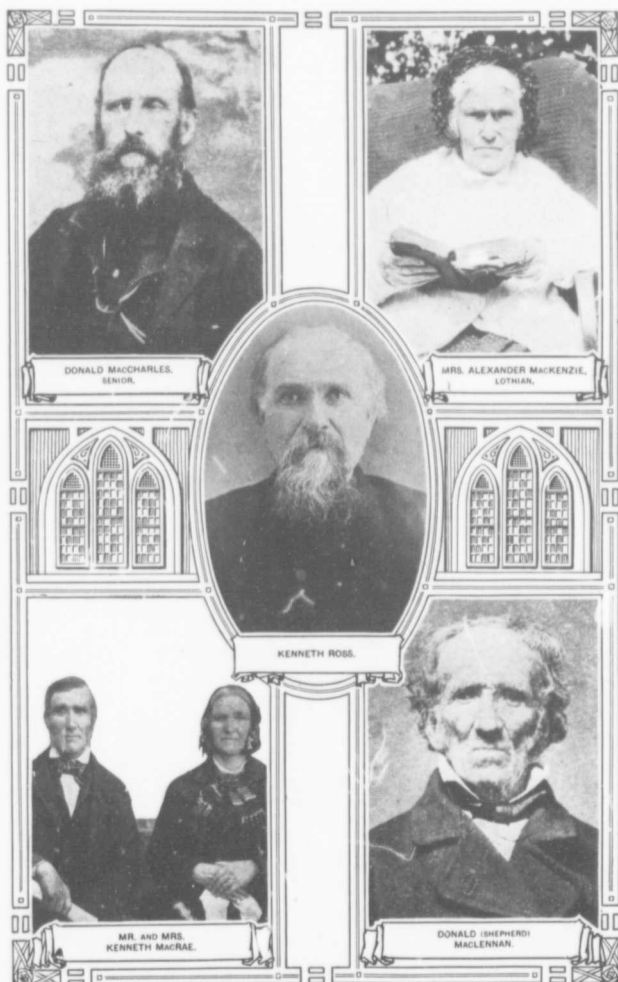
(Hy. 437 : 7.)



We have purposely enlarged upon the unique character of the Gaelic communion services, because in this community at least they have become a thing of the past. To the younger generation they are but a memory that will soon fade away. We were the more anxious therefore to transmit to the future, in some permanent form, something that would indicate the spirit of the devout souls to whom such religious seasons was a great spiritual delight. But we must not forget that communion services for the English-speaking part of the congregation were conducted concurrently with those of the Gaelic-speaking communicants. The English services were held in the church, which afforded sufficient accommodation for them, as they were then largely in the minority.

The English communion service to-day is practically in form and spirit what it was sixty years ago, "a feast of fat things."





ELDERS WHO SERVED THE CONGREGATION FROM ITS FOUNDING.

1849.	1888.
Malcolm MacRae.	Charles MacKenzie.
	Donald Boyd.
1850.	Rodrick Mathieson.
John Douglass.	Arch. MacIntyre.
Donald MacLean.	Hugh Chambers.
	John Armstrong.
1860.	1890.
Kenneth Campbell, the Catechist.	Francis Scott.
Donald Matheson.	
Big Donald MacKenzie.	1905.
Donald Roderick MacKenzie.	D. N. MacGregor.
David Stewart.	M. C. MacKenzie.
Duncan Roy MacRae.	Alexander MacLean.
Finlay MacLennan.	John Cowan.
John Johnston.	D. A. MacDonald.
Andrew Carrick.	F. D. MacLennan.

MEMBERS OF THE CHURCH AND HEADS OF FAMILIES.

The names marked with a * are heads of families.

*Barnby, James.	*Douglass, John.
Beckett, Albert.	*Drennan, Robert.
Beckett, Mrs. Albert.	Farrish, Kenneth.
*Benjamin, Mrs.	Farrish, Mrs. Kenneth.
Boyd, Charles.	*Ferguson, Mrs. Hugh, Senior.
Boyd, Mrs. Charles.	*Ferguson, Dan.
*Bradley, James.	Ferguson, Hugh.
*Brown, Richard.	Ferguson, Mrs. Hugh.
*Buckingham, Bryn.	*Fletcher, Joseph.
*Bueglass, Thomas.	Grant, Mrs. J. L.
Bullen, Robert J.	*Grant, R. A.
*Caird, Halleday.	*Hamilton, Joe.
*Cameron, John.	Hamilton, Mrs. Robert.
*Cameron, Duncan.	Hardie, Margaret G.
Cameron, Sara.	Hardie, Mrs. J. S.
Cameron, James.	Henderson, Mrs. T. E.
*Campbell, Rodrick.	*Henderson, Margaret.
Campbell, Mrs. Rodrick.	*Hibbins, Robert G.
Campbell, Rebekah.	Jamieson, John.
Cathcart, Mrs. Alexander.	Jamieson, Mrs. John.
Cathcart, Jennie.	Jamieson, Mrs. William.
Cathcart, John D.	Jamieson, Ewart G.
*Collison, George.	Jamieson, Margaret Rae.
Cowan, John, Senior.	Jamieson, Gordon S.
Cowan, Mrs. John.	Jamieson, Blanch.
Cowan, Annie.	*Johnston, William A.
Cowan, John, Junior.	*Johnston, William N.
Cowan, Mrs. John, Junior.	*Kempton, Thomas.
Dempster, Mrs. Alexander.	Kirk, Helen.



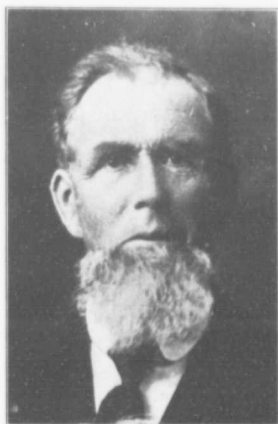
THE SESSION

Members of the Church and Heads of Families—(Continued)

- Kirk, Bell.
- Long, Millie.
- MacAuley, John.
- MacAuley, Mrs. John.
- *MacBeth, Mrs. D. G.
- *MacCharles, Mrs. John, Senior.
- *MacCharles, Donald.
- *MacCharles, John.
- MacCharles, Farquhar.
- MacCharles, Mrs. Farquhar.
- *MacDonald, (Dick) Duncan.
- *MacDonald, Dan.
- *MacDonald, John D.
- MacDonald, Robert.
- MacDonald, Mrs. Robert.
- MacDonald, Neil.
- MacDonald, Mrs. Neil.
- MacDonald, D. A.
- MacDonald, Mrs. D. A.
- MacDonald, Alexander (Lochalsh).
- MacDonald, Mrs. Alexander "
- MacDonald, Thomas
- MacDonald, Mrs. Thomas.
- *MacDonald, James (Lochalsh).
- MacDonald, Alexander (Amberley).
- MacDonald, Mrs. James.
- *MacDonald, John (Lothian).
- MacDonald, Mrs. James.
- MacDonald, Mary.
- *MacDonald, John K.
- *MacDonald, Finlay.
- MacDonald, Jane.
- MacDonald, Flora.
- MacDonald, Mrs. Finlay.
- MacDonald, Annie May.
- *MacGregor, James.
- MacGregor, Alexander.
- MacGregor, Mrs. Alexander.
- MacGregor, Anna.
- MacGregor, D. N.
- MacIntosh, Hugh.
- MacIntosh, Mrs. Hugh.
- MacIntosh, Gladis.
- *MacInnis, Dan.
- *MacIntyre, John.
- MacIntyre, Arch.
- *MacIver, Kenneth.
- *MacKay, Duncan.
- MacKay, Lillie.
- *MacKay, John.
- *MacKendrick, James.
- *MacKenzie, Donald B.
- *MacKenzie, Alexander C.
- MacKenzie, Mrs. Alexander C.
- *MacKenzie, Dan. R.
- MacKenzie, Mrs. D. R.
- *MacKenzie, R. J.
- MacKenzie, Mrs. R. J.
- MacKenzie, Ada R.
- *MacKenzie, Neil G.
- MacKenzie, Mrs. N. G.
- MacKenzie, John Neil.
- MacKenzie, Mrs. J. N.
- MacKenzie, Neil.
- MacKenzie, Mary H.
- MacKenzie, Kenneth J.
- MacKenzie, Mrs. K. J.
- *MacKenzie, Rodrick.
- MacKenzie, Mrs. Rodrick
- MacKenzie, John C.
- MacKenzie, Murdoch C.
- MacKenzie, Mrs. M. C.
- MacKenzie, Anna.
- *MacKenzie, John D.
- *MacKenzie, Duncan C.
- MacKenzie, Mrs. Duncan C.
- MacLean, Alexander, Senior.
- MacLean, Mrs. Alexander.
- MacLean, Donald.
- MacLean, Mary.
- MacLean, Donald E.
- MacLean, A. H.
- MacLean, Dan. A.
- MacLean, Mrs. D. A.
- MacLean, Kenneth, Senior.
- MacLean, Mrs. Kenneth.
- MacLennan, Mrs. Donald.
- MacLennan, F. D.
- MacLennan, Mrs. F. D.
- MacLennan, Mary C.
- MacLennan, Ann Bell.
- MacLennan, Margaret J.
- MacLennan, Donald A.
- *MacLennan, Alexander.
- MacLennan, Rodrick.
- MacLennan, Duncan.



JOHN NEIL MACKENZIE



DONALD MACLEAN



KENNETH MACLEAN

THE TRUSTEES OF THE CHURCH PROPERTY NOW

Members of the Church and Heads of Families—(Continued)

MacLennan, Mrs. Duncan.	Robb, Wesley C.
MacLennan, Mrs. Mary.	*Robb, Charles.
MacLennan, Kenneth D.	Robb, Mrs. Charles.
MacLennan, Annie.	*Robb, Mrs. John.
MacLennan, Kenneth F.	*Rose, Dan.
MacLennan, Mrs. K. F.	*Ross, Alexander.
MacLennan, Isabella M.	Ross, Mrs. Kenneth.
MacLennan, Marguerite.	Ross, Flora.
*MacLennan, Charles.	Ross, Mrs. Flora.
*MacLeod, Norman.	Ross, Rodrick.
*MacLeod, Duncan.	Ross, Mrs. Rodrick.
*MacLeod, John.	Ross, John A.,
*MacLeod, Mary.	*Sandy, George.
McLeod, John William.	Sandy, Thomas.
*MacRae, John.	Sandy, Mrs. Thomas.
MacRae, Mrs. John.	Simpson, Doctor.
MacRae, Margaret.	Simpson, Mrs. Doctor.
MacRae, Annie.	*Stewart, David M.
*McMurchy, Armour.	Stewart, Mrs. D. M.
McMurchy, Mary.	Stewart, Lizzie.
McMurchy, Olive.	*Stewart, Charles.
McMurchy, Annie.	Stewart, Mary.
*McNain, Samuel.	*Taylor, Charles.
McNain, Mrs. S.	Taylor, Mrs. Charles.
Mathieson, Mrs. C.	Taylor, Ethel.
Murray, Mrs. John.	Taylor, Isabella.
*Murray, James.	*West, James.
*Murray, Dan.	*Wiley, William.



BOARD OF MANAGEMENT, ASHFIELD PRESBYTERIAN CHURCH, 1918

TOP ROW (LEFT TO RIGHT)—D. CAMERON, J. McLEOD, J. COWAN. SECOND ROW—D. McLENNAN, T. McDONALD, H. McINTOSH, T. SANDY
 BOTTOM ROW—J. BARNBY, J. McRAE, C. BOYD

Notes by the Way

An example of the sterling trustworthiness of the pioneers. The following has reference to the father of Rodrick and Murdoch MacKenzie.

BELLE VUE, May 26th, 1838.

The bearer, Alexander MacKenzie, served me on the farm for three years and conducted himself during that time to my entire satisfaction.

DUNCAN SIMPSON.

Bell-Vue, Ross-shire, Scotland.

TEMPERANCE SENTIMENT HONORED.

During one of the early harvests when help was scarce the minister volunteered to help reap a field of barley. After working for some hours he stopped work suddenly and asked the owner of the field what he intended doing with the barley. The good Presbyterian would not tell a lie, and to tell the truth he was ashamed. The minister took the non-committal attitude of his parishioner as a good omen. The owner, when the day's work was done, resolved that none of the good man's work would go into whiskey that year, and in the future none of his barley would go into spirits.

THEN MARRIAGES WERE NEITHER SECRET OR SOLEMN.

It was not uncommon in the early days for a young couple to walk to Goderich to be married, and not fall out by the way. Afterwards, when the roads became less difficult to travel over, the minister would meet the marriage party half way. On such occasions the bride and groom would be accompanied by many of the neighbors, making the journey by easy stages, to and from the place of marriage; all the while the sound of music and dancing made the woods ring and log cabins groan with the overflow of the spirit of good fellowship and merry-making. Water was not thought much of in those days.

JUST A LITTLE PARDONABLE PRIDE.

Before a wedding or some great social gathering, the gallants of Ashfield have been known to walk to Goderich for hair-oil.

THE SABBATH DAY.

Bicycles had just been introduced into the community. One bold youth dared to ride his wheel to church on the Sabbath Day. When attempting to pass by a stern Calvinistic standard-bearer, without a word of warning he thrust his walking staff into the spokes of the wheel and sent the bicycle rider somewhere to remember the Sabbath Day to keep it holy.

RADICAL STILL.

When the rural mail delivery was first introduced a Conservative daily published in a near city sent two canvassers to introduce their literature to the good and true men of Lochalsh. Needless to say, they met with poor success. They, apparently, thought that the name Lochalsh was a bad omen for them at least, for they could neither spell nor pronounce the baffling name. On their way home from the fruitless canvass they met one of the yeomen of the burg. Stopping him, they asked him to spell the name of his post office. With a twinkle in his eye the gallant answered slowly, G-l-o-b-e. Needless to say they have not returned.



THE CHOIR, 1917

THE SNUFF BOX.

The snuff box played an important part in church and social life in the early days. In church, and frequently in the middle of the sermon, a worthy worshipper would take a snuff and pass it on to his immediate fellow worshipper, but just to the immediate ones, when it was at once called back. A look from the owner of the box was the sign when it must be returned. The minister could never see any inconsistency in such a diversion. But if a boy or girl smiled during the sermon, the eagle eye of the minister saw it and an open rebuke followed. It was essential that all should keep awake, and just as necessary that none should smile.

GOOD ADVICE IF CONSISTENT.

A well-known worthy who had just been having his glass of the "water of life," when leaving the hotel met a young man going into the bar-room. With solemn voice and an affectionate hand on the shoulder of the young friend, and with a persuasive gleam in his eye, he said, "Laddie! Laddie! Laddie! Bad habit! Bad habit!"

THE MINISTER'S DILEMMA.

Rev. Mr. Grant was on his way to Huron to marry two young couples, but when he reached the creek on the 20th side road, the only road then open from Lochalsh to Ripley, he found the creek flooded many feet deep. Three young men saw his difficulty and went to his assistance. They persuaded him that it was most dangerous to attempt to cross the swollen stream on horseback, and also tried to convince him that he should give up the journey. The minister fixed his piercing black eyes on the young men, and in a voice ringing with determination he said: "Turn back! Turn back, No! Think of it, if I turn back to-day they may never get married!" The minister's horse was put in the stable; a raft was made to carry him over the treacherous stream, but they could not make it touch the opposite bank. Impatient at the loss of time, he jumped into the icy water up to the waist. When he reached the top of the bank he thanked the young friends, and waving good-bye he cried, "I'll marry them yet!"

THE FIRST TREE FELLED ON THE 12TH CONCESSION OF ASHFIELD, EAST OF THE MANSE.

Dougald Matheson and John MacLean, with his young son Alexander, left Alexander Johnston's cabin on the lake shore to look for land on which to settle. They came to what is now the 12th Concession. Dougald Matheson said, when they came to the farm now owned by William Buckingham, "John, those trees look nice and even, and the ground is high and dry. You can go where you like, John, 'but I'll go no farther.'" John MacLean took up the next lot east of Dougald's choice. Leaving young Alexander behind while they went to find water, the full-blooded, restless lad could not stand idle. He took the axe and cut down a tree before his father and friend returned, and thus it was that Elder Alexander MacLean cut down the first tree on the 12th of Ashfield.



THE WOMAN'S MISSIONARY SOCIETY

