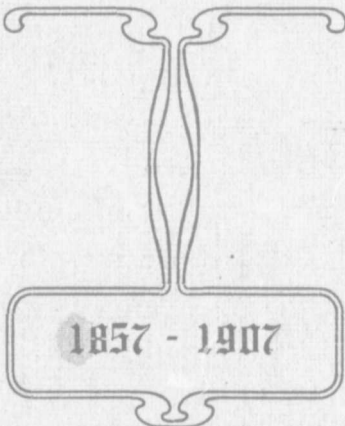


J. Home Cameron
Dec. 29, 1932 from the Rev. J. R. Greig

**Latona
Presbyterian
Church**

Dornoch, Ontario



1857 - 1907

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An Historical Sketch

..of..

Latona
Presbyterian Church

Dornoch, Ontario

1857 - 1907

Toronto
The Armar Press
1908

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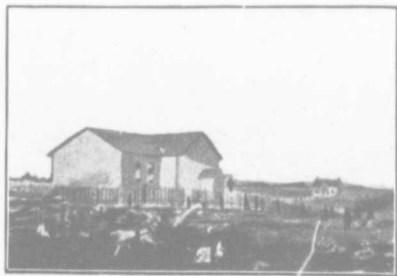
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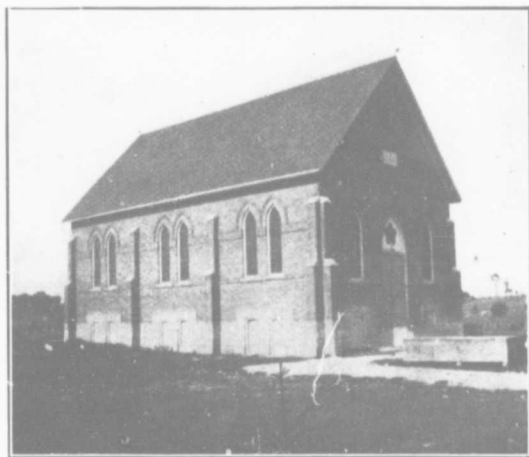
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ORIGINAL LATONA PRESBYTERIAN CHURCH



PRESENT LATONA PRESBYTERIAN CHURCH



Late Elders and Pioneer Members

ELDERS : 13. DUNCAN SMITH 14. D. HASTIE 15. J. BYRES 16. F. BOYLE
 17. G. SKENE 18. WM. CRANSTON 19. R. MILLS 20. WM. DUNCAN
PIONEERS : 21. JOHN CORLETT 22. ROBT. CORLETT 23. MRS. WM. SMITH
 24. WM. SMITH 25. MRS. J. HALLIDAY 26. MRS. G. LEDINGHAM

Iatona Presbyterian Church

Barnoch, Ont.

1857-1907

It is not our purpose in this little sketch to give a detailed history of Iatona Presbyterian Church, but rather an outline of the leading events connected with its development from the early days up to the present time. There are consequently many interesting incidents and reminiscences as well as personalities that have to be passed over in silence. Our sources of information are the Church records, which, unfortunately, are not always complete in early days, and the personal recollections of a few of the older members.

The history of the congregation dates back almost as far as that of the community itself. It was only in its infancy when public worship, which shortly after led to the organization of the congregation, was begun. The first settlers began to come in about 1840 or 1841. Among the very earliest of these was John Jessman, who settled here in '41; John McIntosh, John Smith and Joseph Byres, in '42; George and John Skene, in '43. After these came the following families: Corlett, Campbell, Morrison, Ledingham, Duncan, McClung, Riddell, Robertson, McDonald, Murray, Blue, Boyle, Henderson. Other families moved in also who were not connected with the congregation or who are not now within its bounds. The above mentioned were all in the settlement, and took part in the organization of the congregation and the building of the first Church, in 1857.

The country between Fergus on the south and Owen Sound on the north was at that time an almost unbroken wilderness, and prior to the opening of the Garafraxa Road, in 1846, the pioneers found themselves almost isolated from the older settlements in the province. They consequently endured the

many privations and hardships incidental to early pioneer life. Not the least of these was the want of religious ordinances. Though for a number of years they had neither pastor nor house of worship the religious life was not altogether neglected. Family worship was observed in most of the homes. Occasional services, too, were held in private houses whenever a missionary chanced to come to the district. These served to increase the longing for the more regular service of the sanctuary. Accordingly, in 1848, meetings began to be held on Sabbath under the leadership of James Ledingham, who, with his family, had come into the settlement the year before. He had been an elder in St. Andrew's Church, Seymour, prior to his coming to Glenelg. In this he was ably assisted by James Smith, at whose home the meetings for a time were held. Mr. Smith had come with his family from Glengarry some four or five years prior to this time. These meetings, which were attended by old and young, were conducted much on the same lines as the ordinary Sabbath School. Classes were organized and Alexander Smith and George Ledingham, sons of the above named, were appointed to assist in teaching. At these meetings Mr. Ledingham frequently read a sermon, and for the sake of those who appreciated the Gaelic language, Mr. Smith was accustomed to engage in Gaelic prayer. These meetings were productive of the highest good. They kept alive the spirit of worship and quickened the spiritual life. To the young they were invaluable, as to them was imparted a practical knowledge of the word of God, and a spirit of reverence for and fidelity to the claims of the Gospel which characterizes many in the congregation to the present day.

In the year 1850 Mr. McPherson, a young man from Antrim, north of Ireland, conducted services at the home of Mr. William Buchanan, north of Williamsford, but Mr. McMillan may be regarded as the pioneer missionary to the Latona Church. He remained throughout the summer of '51 and conducted his first services at the home of Mr. James Smith. After this services were held more or less regularly at the homes of William Buchanan, Williamsford; John Cameron, Latona; John Boyd, Tobermorey; Latona Schoolhouse and other places.

Following Mr. McMillan we find the names of Ferguson, McMullan, Stewart and others. The Rev. Mr. McKinnon also,

who had been sent by the Presbytery of Hamilton as a missionary to Owen Sound, occasionally visited the field. The possibility of working these two stations together was at one time considered by the Presbytery, but never attempted. At length in 1856, feeling that a growing cause needed better organization, and as the extreme ends of the field had by this time assumed somewhat the character of distinct stations, an attempt was made to form a congregation by the union of the South Sullivan and the Rocky Saugeen stations, as these were now called. This attempt failed, however, owing to inability to agree on a central site for the proposed church. The Rocky Saugeen station then built their first church on the site now utilized as a cemetery, and on the following year, 1857, the South Sullivan station erected their first church on the site occupied by the present church. This site was donated to the congregation by John McIntosh for this purpose.

The erection of the first church marks an important epoch in the history of the congregation. It served to unite the various parts of the congregation more firmly together and was a stimulant to further effort. It is hard for us, with our modern conveniences and appliances to realize the difficulties of those early days. The work was entrusted to the following committee: John Skene, Donald McIntosh, Alexander Smith, Donald Smith, William Murray, John Corlett and George Ledingham.

The latter two were spared to tell the interesting story of the building of the first church at the recent Jubilee celebration, the rest had passed away. Of building material there was abundance in those days, but little means and few appliances made the work difficult. However, the enthusiasm of the people, and the inspiring thought of having at length a place of worship overcame all obstacles, and the church was completed and dedicated to the worship of God that year.

At the same time steps were being taken to secure a settled pastor. Not being able, at this time, to support a pastor themselves, a union was proposed with Johnston (now Chatsworth) the nearest Free Church station, to the north of them. A petition to this effect was laid before the Presbytery of Hamilton, meeting in Elora on July 14th, 1857. In response the Presbytery appointed the Rev. D. Inglis, of Hamilton, and the Rev.

Johnston

James Cameron, a committee to visit these stations and fulfil the prayer of the petition. This committee visited the field on August 12th following, and faithfully carried out the instructions of the Presbytery. Mr. Inglis, in making report to the Presbytery on September 28th, presented a communication from the congregation asking that a deputation be sent to ordain elders and to moderate in a call to a minister. The Presbytery appointed the Revs. A. McLean, of East Puslinch, and Gillespie, for that work. However, it happened that about that time the Rev. Mr. Inglis came to Durham to dispense the communion there. Advantage was taken of this to have elders ordained then. Duncan McDonald and Duncan Smith were selected by the congregation for this office. They went to Durham, where they were duly ordained as elders of the Latona congregation. Messrs. McLean and Gillespie visited the field on the 17th of the following November and made all necessary arrangements for calling a minister. James Cameron, a young Scotch student, had labored as a missionary in Johnston some two or three years prior to this time. His work was spoken of in the highest terms. He was to graduate from Knox College in the following spring. The unanimous choice fell on him. Mr. Cameron immediately after graduation went to Scotland on a visit. The call was forwarded to him there. He accepted on condition that the congregation would wait till such time as he could conveniently appear for settlement. The congregation agreed to do this. Mr. Cameron was ordained and inducted in the Johnston Church on February 16th, 1859.

Mr. Cameron was a native of Invernesshire Scotland. He came to Canada in 1855, studied in Knox College, and graduated in 1858. The first summer of his arrival in Canada he spent as a missionary in Johnston and vicinity, where he afterwards labored so successfully. He was a man of many sterling qualities. As a preacher he had few peers in the Canadian Church. Many of his sermons are still remembered by those who were privileged to hear them. As a pastor he was greatly beloved and was held in the highest esteem by those outside of his own communion. He was a frequent contributor to the religious press, and for five years edited "The Christian Monthly" and also the "Presbyterian Year-Book." At the time of his

in the district from Annisdale to Stayner, Bowmore (now Inverton) Nottawa, Collingwood, town-line bet. Osprey & Malton, Sunnington, &c. - all for Eng. & Gaelic services. In summer of 1856 he was sent to the County of Grey, Durham, Rocky Mountain, Latona, Chateaux, &c.

In Johnston

Inverton

1855

Johnston



Pastors in order of service.

1. REV. JAMES CAMERON

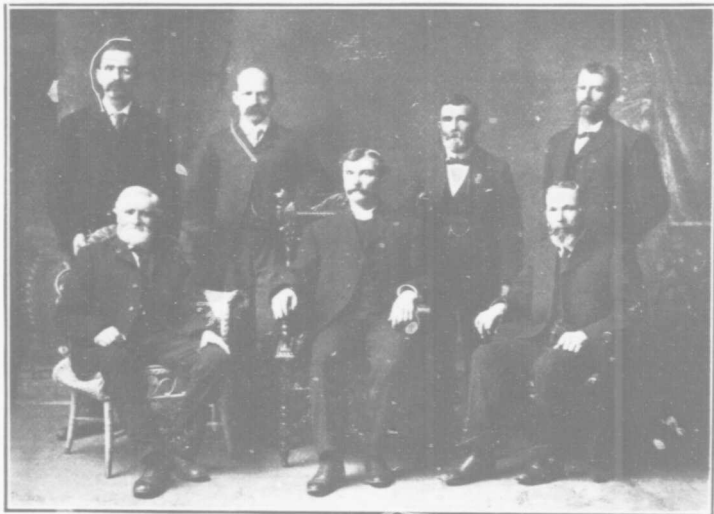
2. REV. ARCH. McDIARMID

3. REV. JOHN LITTLE

4. REV. WILLIAM GRAHAM

5. REV. W. W. AITCHESON

6. REV. N. A. McDONALD, B.A.



The Present Session

D MORRISON
G. LEDINGHAM

D. A. SMITH
REV. N. A. McDONALD

J. L. SMITH, M.D.

J. LEDINGHAM
CHARLES BOYLE

death in August, 1883, he was Moderator of the Synod of Toronto and Kingston.

It is worthy of note here that the first communion service held in this congregation was dispensed by the Rev. Mr. McLean, of Puslinch, in 1858, the year before Mr. Cameron's induction. The following communicants still living were present at this communion: George Ledingham, John Corlett, Robert Corlett, Mrs. William Smith, Mrs. John Halliday, John Riddell and Archibald Hastie. The first named five were present again at the communion on the occasion of the recent Jubilee. Mr. Riddell, owing to the infirmities of age, was unable to be present and Mr. Hastie is now an elder in the neighboring congregation of Crawford.

Johnston
Under Mr. Cameron's ministration each of the stations in his charge became a strong congregation. It was found necessary, in 1867, to enlarge the South Sullivan Church. The ~~Johnston~~, or, at this time, Chatsworth, congregation, now able to support their minister unaided, repeatedly urged upon their minister the desirability of severing his connection with the South Sullivan congregation. This Mr. Cameron found it hard to do. Finally, on petition from the Chatsworth congregation, the Presbytery of Owen Sound, in September, 1871, disjoined the two stations and formed each into a separate charge. Mr. Cameron had been living in Chatsworth, and on being given his choice of these two congregations, chose to remain in Chatsworth. The esteem in which he was held by the Latona people, and their deep sense of loss when he ceased to be their pastor, was suitably expressed in a resolution carried unanimously at a congregational meeting held in February, 1872, and forwarded to Mr. Cameron.

At the time of disjunction the Presbytery recommended that the South Sullivan Church be henceforth known as Latona Presbyterian Church. This name, on motion of David Dunn, seconded by Francis Boyle, was adopted by the congregation at the meeting above mentioned.

The first meeting of session of which there is any record was held at Rev. Mr. Cameron's residence, on July 27th, 1859. It was then decided to ask the south congregation to elect additional elders. This was done on November 21st following, when David Hastie and John Duncan were added to the session.

The next addition to the session was in 1870, when Joseph Byres, George Skene, and George Ledingham were elected to the eldership.

After the separation from Chatsworth a union was proposed between Latona and Williamsford station. The Williamsford station had up to this time existed in connection with another branch of the Presbyterian Church. Accordingly at a meeting held in December, 1873, this union was consummated. It was maintained till January, 1880, at which time it was dissolved, and at the same time, at a congregational meeting, on motion of J. Fraser, seconded by John Riddell, Latona and Buras Church, Rocky Saugeen, were united into a pastoral charge on the basis of union there proposed. This union has happily existed since that time.

At the time of Mr. Cameron's withdrawal the congregation suffered another loss in the removal by death of Mr. John Duncan, after twelve years' faithful service as an elder. He was the first member of the session to be called away.

The congregation remained vacant, being supplied by probationers, till the induction of the Rev. Archibald McDiarmid in February, 1874. Mr. McDiarmid came from Western Ontario, where he had already served in two pastorates. He was a man of many fine traits and excelled as a preacher. The Latona congregation now for the first time enjoyed the benefits of a resident pastor. Regular prayer-meetings were begun in the church and the cottage prayer-meetings, which had been conducted by the elders and occasionally by Mr. Cameron, were still continued. The present manse was erected in the year 1874.

Death again visited the session, and all the original members were removed. Duncan McDonald was called away in November, 1877; David Hastie, in April, 1878, and Duncan Smith, in April, 1879. These were all men of sterling worth and loyal supporters of the church. For twenty years they had by word and work faithfully served as elders. To fill the vacancies caused by the death of these members Francis Boyle was elected to the eldership in September, 1878, and William Cranston, in June, 1884.

Some time after Mr. McDiarmid's settlement he organized a preaching station at Crawford. Services were conducted

there, however, only on alternate Sabbaths, as the services in Williamsford were still continued. After the union with Burns' Church, Rocky Saugeen, the Crawford station was organized into a congregation in connection with another charge.

After a pastorate of nearly eighteen years Mr. McDiarmid resigned, in 1891. He was for a short time settled in Napier, after which he retired to Windsor, where he was called suddenly to his rest in January, 1906.

The congregation remained without a pastor till the summer of 1893, when a call was given to Mr. John Little, who had just graduated from Knox College. The ordination and induction of Mr. Little in June of that year marks the beginning of an era of great prosperity in the congregation. The session was, in 1894, strengthened by the addition of Robert Mills, William Duncan and Charles Boyle. The W. F. M. Society was organized the same year. The Y. P. Society became the centre of a new religious interest, the membership was largely increased and every department of the church felt the impulse of a new life. After a fruitful ministry of a little more than five years Mr. Little accepted a call to the adjoining congregation of Chatsworth, and his ministry closed in Latona in September, 1898, much to the regret of the people. The session during Mr. Little's ministry was called to mourn the loss of another valued member in the death of Mr. Francis Boyle, in June, 1896. Mr. Boyle had faithfully served the church as an elder for eighteen years.

After a vacancy of about nine months the Rev. William Graham was called from Bayfield. He was inducted in June, 1899. In the following year, owing to the death of Mr. Boyle three years before, and the removal of Mr. Robert Mills to Tilbury East, where he now serves as an elder in Velatta, and of Mr. William Duncan, to Toronto, it was found necessary to add to the session. Accordingly Dr. J. L. Smith, Donald Smith, Duncan Morrison and James Ledingham were elected to the eldership.

Mr. Graham's ministry was marked by the erection of the present church. Though increased emigration to the west was by this time making inroads on the numerical strength of the congregation, the people, under the enthusiastic leadership of Mr. Graham, hopefully began the work. The building was

entrusted to the following committee: James Ledingham, Hugh Riddell, Duncan McArthur, George Lamb, William Robertson, Robert H. Ledingham, John Sweiger, John Mills and J. L. Smith, M.D., treasurer. The Ladies' Aid, organized in 1900, gave valuable aid. The corner-stone was laid on July 30th, 1901. This was made the occasion for general rejoicing. A large gathering of the congregation and friends from neighboring congregations as well as members of the Owen Sound Presbytery, were present. After a short appropriate service, led by the pastor, and the reading of a brief history of the congregation by Dr. J. L. Smith, the corner-stone was laid by the Rev. Dr. Somerville, of Owen Sound, who had been presented with a handsome silver trowel for the occasion. Enclosed in the stone were the coins of Canada, the history of the congregation, by Dr. Smith, the last annual report of the congregation, the "Record," "Westminster," "Globe," "Durham Review" and "Chatsworth Banner." The committee had arranged that a companion stone should be laid by Mr. George Ledingham, Sr., in appreciation of his long and faithful services in connection with the congregation, and especially in connection with the Sabbath School. This was accordingly done. In the evening, after refreshments, addresses were given by Mr. George Binnie, the Revs. James Skene, Dr. Somerville, John Little, P. McNabb, Mr. Campbell and others. The addresses were interspersed by musical selections from members of the congregation and other singers.

The church was completed and dedicated to the service of God on Sabbath, January 5th, 1902. The dedicatory services were conducted by the Rev. (now Dr.) R. P. MacKay, of Toronto. The total cost was about \$4,500, which was nearly all provided for at the dedication.

Mr. Graham resigned in March, 1903, and was shortly afterwards settled in Franklin, Man. He was succeeded in July by Mr. W. W. Aitcheson, who had recently graduated from Knox College. After a brief but successful ministry of about two years Mr. Aitcheson, owing to considerations of health and the call of the west, gave up the charge, and the pulpit was again declared vacant in September, 1905.

In July, 1900, Joseph Byres passed away. Then in close succession, in January and February, 1904, George Skene and

William Cranston, were called to their rest. These men had faithfully served the church for many years in the session, in cottage prayer-meetings, and in visitation of sick in their own districts. Mr. Cranston also superintended and taught in the Sabbath School conducted in Latona Schoolhouse. Latona ever had a faithful session—may it long continue so to have. How much the church and the ministry, too, owe to the influence and the prayers of its faithful elders is but seldom appreciated.

The present pastorate began in December, 1905. The church is now entirely free of debt, and the congregation is in a position to respond more liberally to the claims of the church at large. The givings last year for missions and other charitable purposes showed a satisfactory increase totalling \$357.00. Every department of church work is in a healthy condition, and the utmost harmony and good-will prevail throughout. It is cause for thankfulness that during a pastorate extending now over two years but one member was removed by death. William Smith died in May, 1906, at the advanced age of 77 years. He, like many others whose names do not once appear in this sketch, but whose names are in the Book of Life, served the church faithfully. For years he served on the Managing Board and gave one son to the ministry and the foreign field.

The Jubilee Celebration

Services, commemorative of the fiftieth anniversary of the founding of the Latona Presbyterian Church, were held on August 4th, 1907. The day was favorable and there was present at both morning and evening services a large assemblage of people, taxing the capacity of the church. The morning service was conducted by the Rev. J. Fraser Smith, M.D., a son of the congregation. He spoke impressively from Micah 4: 1-4. A brief synopsis of the discourse is appended to this sketch. After the sermon the Communion of the Lord's Supper was dispensed to a large number of communicants, many of them being from neighboring congregations. As before stated, five of those who sat at this communion were present at the first

communion dispensed in this congregation nearly fifty years ago. Their names have already been given.

The evening service was conducted by the Rev. John Little, of Holstein, formerly pastor of the congregation. He chose for his text, Rev. 4. 1, but confined his remarks to the last word, "Hereafter." The discourse was prospective and very practical. A brief synopsis of it also is appended. Apology must be made for the brevity of these synopses, as they convey but faintly the impressiveness of the discourses.

On the following evening a social reunion of the congregation and friends was held. Threatening rain did not prevent the church from being completely filled. An excellent tea was provided by the ladies, after which a short time was given to social converse. Then the programme of the evening was begun. The pioneers were given the place of honor. Messrs. John Corlett and George Ledingham, the only surviving members of the committee who built the first church fifty years ago, told the interesting story of the difficulties and triumphs in connection with the first church and the first Sabbath School respectively. Mr. Robert Corlett, with pleasing felicity of speech, spoke of the early missionaries and the first minister of the congregation and their work. Mr. Robert Hay and Alexander McClung, though not pioneers, were, through long connection with the congregation, able to relate many interesting reminiscences. Mr. John Riddell, unable to be present, sent his greetings and benediction by letter. Excellent addresses were also given by Messrs. C. Ramage, of the "Durham Review"; Thomas C. Smith, B.A., of the teaching staff of Napanee Collegiate Institute, and Cameron McIntosh, principal of Perth Public School. Master John Smith, representing the young generation, gave an excellent and appropriate recitation. At this stage a brief history of the congregation was read by the pastor. Revs. Donald Currie, Keady; Alexander Shepherd, Markdale, and Peter McNabb, Kilsyth, representing the Presbytery of Owen Sound, as well as the speakers of the previous day, gave brief addresses. Mr. Joseph Boyle very acceptably sang a solo, accompanied by Miss Annie Alexander. The musical part of the programme was provided by the choir of the Durham Presbyterian Church. Their selections were appropriate and very acceptably rendered.

Synopsis of Sermon by Rev. J. Fraser Smith, M.D.

Micah 4: 1-4—'But in the latter days it shall come to pass that the mountain of the Lord shall be established in the top of the mountains . . . for the mouth of the Lord of hosts hath spoken it.'

The great tendency among people in every age of the world's history has been to look back to a golden age which existed some time in the dim past, and so deeply rooted is this idea in many minds that it is stoutly affirmed that the good old days will never come again. When we come to the Word of God, however, we find that it always looks towards the latter days, and speaks emphatically of the golden age yet to come. Happy are they who are thus able to feast their souls on the vision given in God's Word and are thereby strengthened for the trials and struggles of the present.

How few realize the power of such a forward vision on daily life. As our visions are so is the quality of our work likely to be. The true parent should ask himself, What sort of a man do I wish this boy God has committed to my charge to become? What type of a woman do I wish to see produced in the life of this daughter God has sent into my house? and that vision or ideal is the pattern we should walk by. The same is true of the teacher and the minister. What have the latter days in store for these precious souls God has committed to my charge? We are builders of character, and building not for time only but for eternity. It is only the vision of the future that enables us to work on amidst trials, difficulties and discouragements. All the heroes and martyrs down through the ages had this larger vision, this forward look and were thus able to accomplish what they did.

We should watch and work and pray for the coming of such a time in the world as is here outlined by the prophet in his vision. There are several features which shall characterize this blessed time yet to come, and in so far as we all place full emphasis upon these we are hastening on that day.

1. More prominence will be given to the spiritual. First things will be placed first. "Seek ye first the kingdom of God and his righteousness." To-day pleasure, money, position and many other things take the first place.

2. Spiritual communion, the common worship of one Lord the real foundation of the brotherhood of man. Here we have the vision which indicates the "federation of the world."

3. When that day comes all destructive forces shall be transformed into that which shall build up and not destroy.

If the amount at present expended by the nations of the world on the various necessities of warfare could be used to evangelize the world the work would speedily be accomplished. This is the one great work for the church of Christ throughout the world, and it will only be done when we are willing to pay the price God demands.

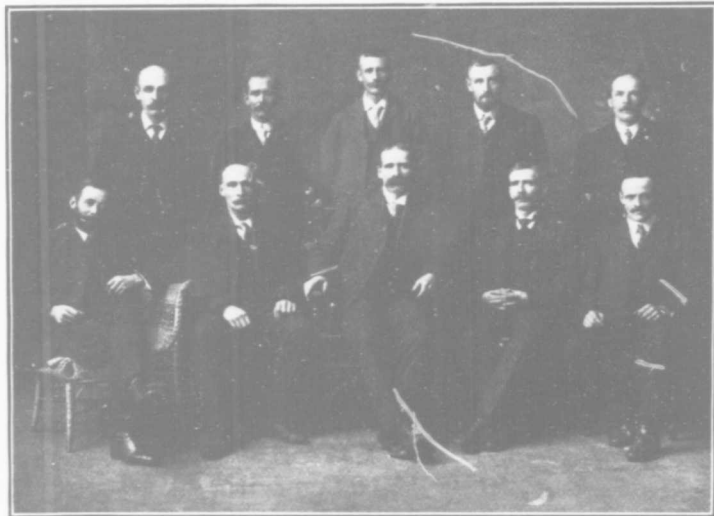
We are naturally looking back to-day and thinking of the noble men and women who came into the forests and carved out homes for themselves. They were men and women of large outlook for the future. They were able to build as they did because they were men and women with strong faith in God. At a very early date a church was built, and amid many hardships and privations gospel ordinances were maintained. God grant that we may prove worthy of the heritage handed down to us and build only for the "latter days."

Synopsis of Sermon by Rev. John Little.

Revelation 4: 1—"After this I looked and behold a door was opened in heaven: And the first voice . . . Come up hither and I will show thee things which must be hereafter."

The full meaning of this word "hereafter" can better be realized by transposing the parts of the compound and thinking if it as "after here." Some there are, it is true, who have enough of the "here," and are ready for the "after"; some unfortunates have too much, and, heedless of the "after," rush to end their life in cowardly suicide; but too many worship the idol "here"—for it is a species of idolatry—and ignore or forget the "after."

The word naturally takes us forward to the dying hour—but that is not the hereafter. When cycles of eternity have gone the hereafter is still to come. The word is of transcendent importance. All earthly gains and pleasures, even the life-long prosperity of the wicked, when tested with the weight "hereafter" are nothing.



Board of Management

H. ALEXANDER	J. SWEIGER	H. RIDDELL	J. MILLS	WM. LEDINGHAM
J. BOYLE	G. LEDINGHAM	WM. SMITH	S. BYRES	J. MORRISON

The word may be used as a red-light of danger. The great mogul engines are useful, but if for the want of the red light they leave the rails they become death-dealing agencies. The spendthrift, the miser, the weak and the wayward, will do well to watch this danger signal.

To the weary and the sorrowing the word is a restorative. David in his distress was comforted by the thought that he would go to his child. Ministers, as they face their flocks, find the word a stimulant, and the true Sabbath School teacher goes to his class with the awful import of the word full before him. Its possession of the heart also acts as a disinfectant in the prevention of spiritual disease or decay. Finally, the word should be taken as a flashlight, made to shine into the dance-hall, the bar-room, and every gilded haunt of sin, to force their devotees to think of the hereafter—the “after here.”

The Sabbath School

As already noted, the Sabbath School was organized in 1848. There are now eleven office-bearers and teachers in connection with it, namely: Superintendent, George Ledingham, Sr.; Secretary, Donald Smith; Treasurer, William Smith; Teachers, Mrs. J. L. Smith, Mrs. R. Dargavel, Miss May Skene, Miss Helen Cranston, Miss Maggie McIntosh and Miss K. McDonald; Librarian, William Robertson. The Bible-class is taught by the pastor.

It is worthy of note that Mr. Ledingham's connection with the school began at its inception in 1848. He has faithfully and devotedly served it for nearly sixty years. For the last twenty-seven years he has been its most efficient Superintendent, though for many years prior to that time he was acting Superintendent. He also taught for a few years in St. Andrew's Sabbath School in Seymour before coming to Latona.

The W. F. A. Society

This society was organized in 1894, the first president being Mrs. J. Little; secretary, Mrs. J. T. Foster; treasurer, Mrs. J. L. Smith.

The work of this society is worthy of the highest commendation, not only for its offerings, but also for the missionary spirit it is infusing among the members and young people of the congregation. Its givings are proportionally the largest in the Presbytery. Meetings are held on the first Monday of each month. The present office-bearers are: President, Mrs. N. A. McDonald; Vice-President, Mrs. William Smith, Sr.; 2nd Vice-President, Mrs. Robert Hay; Secretary, Miss May Skene; Treasurer, Mrs. J. L. Smith.

The Y. P. Society

was organized in 1891 and met on Saturday evening as a young people's prayer-meeting. The meetings are now held on Sabbath evening. The General Assembly's topic cards are used, and in connection with the monthly mission topic an offering is made in behalf of missions. The meetings are conducted in turn by various members of the society. President Dr. J. L. Smith; Secretary, Donald Smith; Treasurer, William Robertson.

The Bow Mission Band

was organized in 1905, Mrs. W. W. Aitcheson being the first president. Meetings are held on the first Saturday of each month, and offerings for missions are made at every meeting. The office-bearers are: President, Mrs. J. L. Smith; Treasurer, John M. Ledingham; Secretary, J. Morrison Smith.

A Ladies' Aid Society

was organized in 1900, but when the debt was removed the society disbanded in order that its existence might not interfere with the work of the W. F. M. S.

The Library

in connection with the Sabbath School was opened in March, 1905. The number of volumes in it at present is not large, but it is select and well patronized. Additions will continue

to be made to it each year. Mr. William Robertson is the efficient and painstaking librarian.

The Congregational Praise Service

is led by Mr. William Smith, precentor, and Miss Annie Alexander, organist. Six have served the congregation in the capacity of precentor since its organization fifty years ago, in the following order: Donald Smith, David Dunn, Lewis C. Smith, James Skene, Joseph Boyle and William Smith.

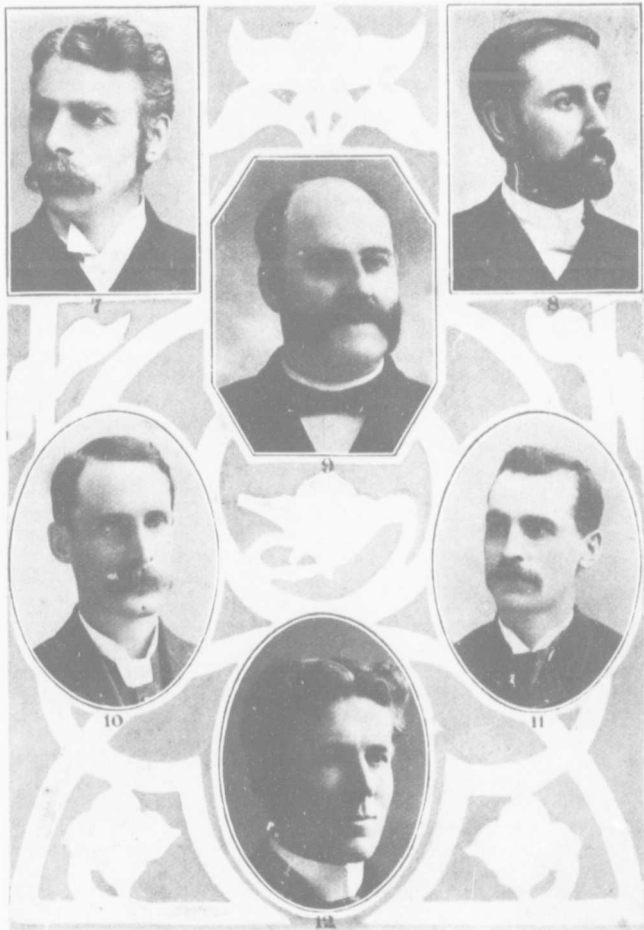
Though Latona has given its quota of men to various callings, it is not the purpose of this sketch to make reference to any except to those who have given themselves to the gospel ministry. Latona Church has given six sons, who are now in active service in the Presbyterian Church, and as all of them occupy honored places, and some places of distinction, in the church, we give a short sketch of each in the hope that other young men from the congregation may be led to engage in the same high calling.

Rev. William Daniel Grant, Ph.D., was born in Aberdeenshire, Scotland, September 29, 1853, being the fifth of six children of John Grant and Margaret Bowie. In 1855 the infant William accompanied his parents to Ontario, Canada, where they engaged in farming, finally locating near Dornoch. The subject of the sketch entered business in 1869 and so continued till 1876, when he began to study in Galt Collegiate Institute with a view to the Christian ministry. From Galt, in 1879, he went to Toronto University. Graduating from Knox College, he entered Union Theological Seminary, New York City, in 1884, and graduated in 1887. He became assistant pastor of Broome Street Tabernacle, New York City, for two years. He was then called to and served the South Bergen Reformed Church, Jersey City, N.J., eight years. Leaving this church in 1897, he travelled and studied in Europe two years. On his return to New Jersey, in 1899, he edited and published "Christendom, Anno Domini 1901." In December, 1903, he accepted a call to First Presbyterian Church, Northumberland, which he still serves.

After two years' study in the University of the City of New York he received the degree of Ph.D., in 1893. He also published, in 1892, "The Pastor's Ready Reference Record."

The Rev. Dr. William Hugh Wray Boyle, second son of the late Francis Boyle, began his preparation for college and the ministry in Chatsworth, under the direction of the late Rev. James Cameron. After obtaining a teacher's certificate he taught school for three years. He entered Toronto University in 1879. He went to Queen's University, Kingston, for philosophy, under Dr. Watson, in 1884, and ~~was~~ graduated that year in Arts and Theology. He held during the first six years of his ministry the two important charges of Paris and St. Thomas. His health failing, in 1891, he went to Colorado Springs, where he soon regained his wonted strength and vigor. Since 1893 he has held three of the finest pastorates in the country of his adoption, Colorado Springs, St. Paul House of Hope, and Lake Forest, Illinois, his present charge. This is one of the wealthiest charges in the North-western States, paying a salary of \$7,500, and supporting seven missionaries. Dr. Boyle possesses in a high degree the gifts and graces so necessary to success in the gospel ministry. He has a winning personality, spiritual depth and fervor, and a ready eloquence which makes his pulpit ministration very attractive. Though pastor of a large and exacting congregation, his name is frequently found in connection with other movements, both evangelistic and charitable, beyond the confines of his own city. He received the Doctor's degree from Denver University in 1898.

The Rev. James Fraser Smith, M.D., eldest son of the late William Smith, and whose mother and two brothers are still with us, was born at Dornoch, August 22, 1858. After working on the farm until sixteen years of age, owing to an accident which almost cost him his life, he turned his attention to study. After a year in Latona school and a few months in Owen Sound Collegiate Institute he secured a teacher's certificate and taught school for three years. After six months more in Hamilton Collegiate Institute he entered Queen's University, Kingston, where he spent seven years, graduating in Theology and Medicine in 1888. Ordained in the same year he was immediately designated by the Presbyterian Church in Canada as



Ministers from the Congregation, in order.

7. REV. WM. D. GRANT, PH.D. 8. REV. W. H. W. BOYLE, PH.D. 9. REV. J. FRASER SMITH, M.D.
 10. REV. A. P. LEDINGHAM, M.A. 11. REV. JAMES SKENE, B.A.
 12. REV. R. S. LEDINGHAM, B.A.

their first Medical Missionary to Honan, China, where he, in company with the other pioneers, laid the foundation of our work in that hostile province. Returning to Canada on furlough in the fall of 1894, suffering from the effects of a severe illness, he was compelled to resign his much loved work in Honan. But the Foreign Mission Committee urged him to go to India to take charge of the finances of the mission there. He and family set sail for India in the fall of 1896, and at Indore, together with other duties, he acted as chaplain to the troops stationed there. After three years, owing to a prolonged attack of enteric fever, he was again forced to return to Canada, and was settled in Bradford in December, 1900. After a successful pastorate there of over four years, he was called to Comber, County Essex, in April, 1905. Before leaving for China the Doctor was married, in April, 1888, to Miss Minnie Waugh, of Hamilton, who has always proved a true help-meet to her husband and who heroically faced the dangers and difficulties in the pioneer work, and by her untiring efforts contributed greatly to the success of the work.

The Rev. Alexander Proudfoot Ledingham, M.A., the second son of George Ledingham, began life on the farm. He received his early education in Latona public school. Largely by private study he obtained a teacher's certificate and taught school near his home for three years. Then shortly before the Rebellion of '85, while still quite a young man, he went to Manitoba. Here he was again engaged in teaching for about two years. Then, taking up land near Moose Jaw, he commenced to farm. Soon after, however, he decided to study for the ministry. He entered Manitoba College and engaged in mission work as he had opportunity. He took all his Arts and Theological studies in Manitoba College except the final year in Theology, which he took in Queen's College, Kingston. After graduation he offered himself for foreign mission work, and in the meantime went west again. He was engaged in mission work in Moose Jaw and so successful was he that he was offered a call to that field. Just then, however, the Foreign Mission Committee designated him to the work in India. He was ordained in 1895, and soon after started for the scene of his future labor. Before leaving for India he was married to Miss Hogg, daughter of Rev. John Hogg, D.D., of Winnipeg.

Both he and his wife have proved themselves to be possessed of the true missionary instinct. For a number of years he was one of the teaching staff of Indore College. He has been greatly blessed in his work, being characterized by one of his fellow-workers as "one of our best missionaries in India." He and his family have enjoyed excellent health in that trying climate. He was home on furlough with his family in 1903, returning again to India in the following year.

The Rev. James Skene B.A., son of the late George Skene, was born on the homestead, near Dornoch, and, like the other young men from Latona Church who made the ministry their choice, was in early life engaged in farming. After a course in Owen Sound Collegiate Institute he entered University College, Toronto, and after graduation he began the study of Theology in Knox College, graduating in 1895. He was shortly after called to his first charge in Hillsdale, County Simcoe. After a successful pastorate here of nine years he was called to his present charge in Baltimore and Coldsprings. Mr. Skene is a vigorous preacher and a faithful pastor, and is maintaining the high level of ministerial efficiency set by the sons of Latona who entered the ministry before him.

The Rev. Robert Bradford Ledingham, B.A., Latona's latest recruit to the ministry, is the son of the late William Ledingham. Before commencing to study for the ministry he was engaged for a time in teaching school. He took his Arts and Theology in Manitoba College, except the final year, which he took in Knox College, Toronto, graduating in 1905. Before graduating he had large experience in the mission fields of Manitoba and the North-West. After a short pastorate in the Presbytery of Orangeville he was called to Sperling, Manitoba, where he now labors. This is one of the fields he had served as a student, and it was the success of his work then that led to the call.