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**THE REFORMED PRESBYTERIAN  
CHURCH IN SCOTLAND**



THE  
REFORMED PRESBYTERIAN  
CHURCH IN SCOTLAND  
ITS CONGREGATIONS MINISTERS AND STUDENTS

BY

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## PREFACE

THE REV. MATTHEW HUTCHISON, in his volume on *The History of the Reformed Presbyterian Church in Scotland* (Paisley, 1893), dealt with the wider field of the Church's policy and ecclesiastical life, and had little to record regarding its ministers and congregations. The following pages are concerned with these aspects of the Church's work, and do for the earliest Dissenting Church in Scotland what has already been accomplished for the other great Presbyterian bodies in the land.

The reader may be struck with the smallness of membership in many of the congregations, but it will be readily conceded by those acquainted with their activities that the influence they exerted in the community was altogether out of proportion to their numbers. It is a curious fact, however, that the existence of Reformed Presbyterian congregations has largely been ignored by local historians and statisticians.

The Reformed Presbyterian Church nominally came to an end in 1876, when its congregations took their place in the Free Church. The accounts given naturally end with that date. Anything further recorded has been added to give completeness to the narrative. Since 1876 many of the congregations have united with the local Free Church or United Free Church congregations.

The sources consulted have been many. The Reformed Presbyterian Synod, *quoad civilia*, allowed me full use of their records, both printed and manuscript. Unfortunately the extant minutes of the Presbyteries and Synod cover the period from 1759 only, but from that date they are singularly complete. At the Disruption of 1863 the then clerk of the Edinburgh Presbytery retained the minutes of that Presbytery from 1832 to 1859; it is due to the courtesy of the present Reformed Presbyterian Synod that I have been able to consult them. The magazines of the Church have been a mine of information on many points.

Necessarily only the barest outline of congregational and personal histories has been possible. In every case indication has been given where fuller information can be obtained, if it exists in print. An attempt

has been made to show the literary interests of the ministry. Most of the publications referred to can be consulted either in the New College Library, Edinburgh, or in the Mitchell Library, Glasgow, which latter secured the bulk of the books of the historian, the Rev. J. H. Thomson.

To indicate the growth of the Church, it was thought advisable to arrange congregations in the order of their recognition, though that was not always possible, and ministers according to the date of their ordination. The method involved a certain duplication of statement, but it is hoped this may be overlooked in the interests of completeness.

I am greatly indebted to Rev. Prof. Morton, D.D., and Mr John S. Paterson, B.L., for reading the proofs and suggesting corrections.

26 CIRCUS DRIVE

GLASGOW, *September* 1925

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# THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND

## I. CONGREGATIONS

FROM the beginning the Old Dissenters—or the “Mountain Men,” or the “Cameronians,” as their opponents variously styled them—were considered one compact, undivided body so far as their ecclesiastical administration and the services of their ministers were concerned. For local purposes, chiefly devotional and educative, they were divided into “Societies,” and these again were grouped into “Correspondences,” whose boundaries were mainly those of counties but depended on contiguity and facilities for communication. Over all was the “General Meeting,” a deliberative and legislative body, representative of the whole community. Not till 1743 was a Presbytery set up, and then it gradually assumed the powers held by the General Meeting, although the latter continued to meet for some time longer. Its later existence was for deliberative purposes only, decisions being left in the hands of the Presbytery.

As the Church began to grow, its organisation was not felt to be adequate to the needs of the community, and at a meeting of Presbytery on April 12, O.S., 1760, the question of division or “disjunction” was raised. The matter was delayed for nearly a year, but on February 22, 1761, all the societies were disjoined into three separate “congregations,” the first time the name was used. The place-names will indicate the territory the Church covered.

1. The societies in Merse, Teviotdale, Lothian, Tweeddale, and Forest, with those of Carnwath and Douglas.
2. The societies of Eskdale, Annandale, Nithsdale and Galloway, with those of Cumnock, Mountherrick, and Wanlockhead.
3. The societies in the Nether Ward of Clydesdale, Ayrshire (excepting Cumnock), Renfrew and Monteith.

It was open to any of the divisions to petition for the services of any of the ministers.

The new arrangement failed to satisfy the people, and next year it was agreed to withdraw the details of the scheme, although the principle of division was retained in “full force.” M'Millan II, for whose services the Northern and Eastern congregation were anxious, was meantime to

retain his old relation to the whole community. On March 1, 1763, an agreement was reached and the Church was divided into a Northern and a Southern congregation, the boundary being roughly the continuation east and west of the line of the Lead Hills. M'Millan was assigned to the Northern congregation, and the place of his residence was referred to himself. Courtass was given the Southern congregation. The division was practically unanimous, for only two persons entered their dissent.

In each of the congregations thus set up there were two centres. In the Northern these were at Pentland in Midlothian, and at Sandhills, a few miles to the east of Glasgow. In the Southern they were at Quarrelwood near Dumfries, and at Water of Urr near Castle Douglas.

### PENTLAND AND LOANHEAD

*Ministers.*—JOHN M'MILLAN II, 1750–87; JOHN THORBURN, 1762–88; WILLIAM GOOLD, 1804–18; WILLIAM ANDERSON, 1820–63.

As far back as 1680 there is evidence that an active Covenanting community existed at Pentland, a little village in Midlothian within a few miles of the battlefield of Rullion Green. The names of some associated with it are well known—Helen Alexander, who helped to bury James Renwick after his execution<sup>1</sup>; James Currie, who erected the first Martyrs' Monument in Greyfriars' Churchyard, Edinburgh; and Charles Umpherston, who trained for the Covenanting ministry and became a physician and active helper in the government of the whole Church in the first half of the eighteenth century. John M'Neill, the first probationer and long the only colleague of John M'Millan I, lived at Loanhead and is buried in Pentland. Another of the early probationers, Archibald Grieve, who died in 1760, likewise lies in the village churchyard. In the extant minutes the first meeting of Presbytery that is recorded as having been held at it is dated February 21, 1761. It is apparent, therefore, that the congregation at Pentland must be reckoned among the first, if not the first, of the Church.

When the societies were finally divided into two congregations in 1763, the main difference in the Northern congregation was as to where John M'Millan II was to reside. It is uncertain where he settled down at first, though it was probably at Pentland, where he obtained his wife, Elizabeth, the daughter of Charles Umpherston, the surgeon mentioned

<sup>1</sup> "Some months after this, Mr Renwick being taken, I went and saw him in prison. When discoursing about several things I said, Sir, within a little you will get the white robes; he added, and palms in my hands. And when he was executed I went along to the Grey Friars' Church Yard, took him into my arms until stripped of his clothes, helped to wind him in his grave clothes, and helped to put him into his coffin."—Autobiography of Helen Alexander, *Scottish Presbyterian*, III, 278.

above. She died on February 24, 1765, and is buried at Pentland. In December 1763 the congregation petitioned that John Thorburn, who had been ordained in 1762, should be settled over them as colleague to M'Millan II. Ten years later an active movement took place for some division of the wide area into separate congregations. Merse and Teviotdale, and Ayr and Renfrew both succeeded in securing a disjunction in 1775. Inverkeithing, Hamilton and Stirling were erected in 1777. In 1778 a division of the remaining Eastern and Western sides was proposed, but the matter was postponed. In 1782 the project was renewed, and the Western side promised "to give a quota to Pentland until they were able to help themselves." At the same time they asked that M'Millan II should be settled over them as their pastor, leaving Thorburn for Pentland. Nothing seems to have been done, although the community was financially independent of the West.

On November 23, 1785, a petition was presented stating that Pentland was unable longer to support themselves as a congregation. There is extant a small account book which shows that next year their income was only £36, and the total stood at that amount for several years. It was contributed from four centres, all of which formed part of the congregation—Edinburgh, Hailes Quarry, Loanhead and Newbattle. By far the largest supporters were the societies in Edinburgh, which contributed more than half of the whole annual income. It was suggested that a supplement might be available for Thorburn if he were appointed Teacher of Divinity for the Church. He was duly elected, but he never seems to have benefited much from the provision that was promised. The question of disjunction from Sandhills in the west was again raised in 1786, and on February 13, 1787, the separation was officially sanctioned. Thorburn was recognised as sole minister of Pentland. He died next year.

When the Pentland church, which is described as "a low, plain, thatched building," was built is unknown, but it was probably the first permanent place of worship the whole Church possessed. During the next century it was transformed into dwelling-houses, and has now disappeared.

The years succeeding the death of Thorburn were difficult ones for the congregation. They had to depend on what supply the Presbytery was able to give. In 1790 they had sermon on six Sabbaths only, though the Sacrament was also dispensed with the attendance of at least four ministers. In 1791 they had supply on eight Sabbaths, and in 1792 on seven. In that last year they applied for moderation, but granting it was delayed until they could guarantee a stipend of £50 and a manse. On November 28 a call was reported to John Fairley, but it was not sustained because the condition had not been observed, and because the

majority in its favour was narrow. On August 21, 1793, moderation was again allowed, and on November 13 it appeared that Thomas Rowatt had been chosen, the call being signed by "a great majority" of the people, though there was a protest by a few "on account of the proceedings therein." Rowatt, who was present, asked time to consider the offer.

The transactions that ensued showed the inflamed condition of the congregation. The Presbytery determined that the reasons for the protest were insufficient to invalidate the call, but the opposition were insistent. The hostility was so great that a Fast was ordered by the Presbytery, but no change of conduct or opinion took place. At the meeting of Presbytery on March 18, 1795, the opponents of the call tabled a protest which contained strange language. "As we have hitherto been disappointed," it said, "and our most sanguine hopes blasted by procrastinations of the present mournful contest, we have laid our account with the worst and are fully resolved to defend our gospel privileges with our persons when all other means do fail, and excepting three we know none of our Brethren but what are convinced not only of the lawfulness but expediency of such a measure from the manifold testimonies and examples of our Reformers, but especially from the law and testimony of our Redeemer, Rom. xii. 1; Luke xxii. 36; Heb. xii. 4, and many other Scriptures." The Presbytery demanded the withdrawal of the document and the renunciation of a pamphlet that had been published in connection with the dispute, on pain of the authors being declared no longer members of the Church. Rowatt attempted to allay matters by refusing the call, but at another meeting he was again called. Again the call was set aside by the Presbytery. In spite of this it was again presented to him, with the same result, on March 16, 1796.

The disturbed state of the congregation continued for nearly three years longer, and apparently no further attempt to call a minister was made. Edinburgh ceased in 1790 to contribute to the joint funds. The congregation had meantime been removed in 1792 to the village of Loanhead, a mile to the east, where a church had been built with the help of the Edinburgh members. In 1803 two-thirds of the supply granted was apportioned to Edinburgh. Next year moderation was given, and on August 15 it was reported that William Goold had been called. He accepted, and was ordained at Edinburgh over the joint congregation on December 13, 1804. Until 1818 he ministered to an undivided people, but, on June 29 of that year, Loanhead was formally disjoined from Edinburgh, and Goold elected to settle in Edinburgh.

On March 2, 1819, moderation was granted to Loanhead as a vacant congregation, and on May 12 it was reported that Peter M'Indoe had been elected. M'Indoe, however, had also calls from Chirnside and

Eaglesham, and at the Synod of that year he chose Chirnside. On August 24 moderation was again allowed, and on November 2 the Presbytery were informed that William Anderson had been unanimously elected. Anderson was an Irish probationer, and his transference was completed only at the same meeting. The irregularity of electing one who was not a recognised probationer of the Church caused some difficulty, but on January 25, 1820, the call was sustained. He himself hesitated over acceptance, but on May 2 he closed with it, and was ordained on August 16.

The ministry of Anderson was most acceptable, and he continued with the congregation till his death in 1866. He took a large share in the business of the Church, and acted as Clerk of Presbytery for many years. In 1847 the membership of his congregation was 150. The outlook of both minister and people was distinctly conservative, and they opposed the tendency in the Church to relax the regulation regarding the Elective Franchise. When the decision in favour of freedom was made by the Synod of 1863, they immediately repudiated connection with the majority and aided in constituting the minority Synod. Loanhead was then removed from the roll of congregations.

## SANDHILLS AND GLASGOW

(Great Hamilton Street United Free Church, Glasgow)

*Ministers.*—JOHN M'MILLAN I, 1706-53; JOHN M'MILLAN II, 1750-1808; JOHN FAIRLEY, 1794-1807; DAVID ARMSTRONG, 1815-38; WILLIAM SYMINGTON, D.D., 1839-62; WILLIAM SYMINGTON, D.D., 1859-79; SIMEON R. MACPHAIL, D.D., 1878-80; GEORGE DAVIDSON, B.Sc., 1881-83; JAMES GAGE, B.D., 1884-92; DAVID EATON, D.D., 1893-1902; W. J. COUPER, M.A., 1902-

The congregation in Glasgow and neighbourhood dates back traditionally to the time of the institution of the Praying Societies in 1681. After the division of the various societies into two congregations in 1763, it was constituted a part of the Northern congregation, and shared the services of the two ministers assigned to it—John M'Millan II, and John Thorburn. On March 11, 1778, the Presbytery had before them petitions from both Pentland in Midlothian and Sandhills in Lanarkshire, which constituted the two chief centres of the congregation, asking that they be formally disjoined, but "owing to a demur" the matter was postponed. The Western section renewed the request in 1782 by asking that M'Millan be settled among them permanently as their fixed pastor, but the petition was not granted till February 13, 1787, when M'Millan was formally disjoined from Pentland and assigned to the West. He took up his residence on the estate of a near relative at Sandhills, and about the same time a small church was erected in the grounds. The people coming increasingly

from the city of Glasgow, the congregation acquired the derelict building of the dissentient Reformed Presbyterians in the Calton of Glasgow. For a time worship was conducted in both buildings. In 1803 services at Sandhills were discontinued, and thereafter the congregation belonged mainly to the city.

In 1794, John Fairley was settled as colleague to M'Millan, but his ministry did not last long. Loss of voice caused dissatisfaction, and after some agitation he retired on November 11, 1807, although he remained a member of the congregation till his death thirty years later. M'Millan died in 1808, and the vacancy thus caused lasted till February 23, 1815, when David Armstrong was settled as minister. Under his charge the congregation continued to grow until the Calton building proved too small. A new church was accordingly provided in Great Hamilton Street, and opened on August 15, 1819. Armstrong's ministry was uneventful till 1829, when grumblings were heard in the congregation. These increased, until in 1834 the malcontents seceded to form a new congregation—West Campbell Street—for which sanction was obtained in April 1835. Armstrong died in 1838. The call addressed to Dr William Symington of Stranraer caused some difficulty, because it proposed to violate the Church's rule regarding the non-transference of ministers from one congregation to another, but he was settled on July 11, 1839.

Symington's ministry was eminently successful, the membership rising to almost 1000, and the congregation taking a foremost place in the religious life of the city. Mission work was begun tentatively in 1840 in the near neighbourhood of the church. In 1851 premises were acquired in Green Street, Calton, which in 1883 gave place to a suite of halls erected specially for the work. The mission was carried on so vigorously by John G. Paton, afterwards of the New Hebrides, and John Edgar, that under the latter it developed into the congregation now known as Barrowfield United Free Church. A day school was also started in September 1840, which, on the passage of the Education Act of 1870, was handed over to the public authorities, with its staff of six certificated teachers and several pupil teachers—the second largest school in the city. In 1853 it was thought that the increase in the membership of the congregation itself warranted the starting of a new cause on the south side of the river, and what came to be called Renwick United Free Church was originated. In 1853 Dr Symington was elected one of the two divinity professors, and from that time till his death the Hall was held in the church premises. He died on January 28, 1862.

He was succeeded by his son, Dr William Symington II, of Castle Douglas, who was inducted as colleague on March 3, 1859. He continued minister till the Union of 1876, dying in 1879. In his later years the membership suffered from the shifting of the population of the city.

Great Hamilton Street has rightly been called "a mother of churches," for most of the Reformed Presbyterian congregations in the west of Scotland drew their origin from it. During the nineteenth century it was the most influential in the denomination.

See *Sketch of the First Reformed Presbyterian Congregation*, by Thomas Binnie, Paisley, 1888; *Free Church Monthly*, September 1898; *A Century of Congregational Life*, by W. J. Couper, Glasgow, 1919.

## QUARRELWOOD AND DUMFRIES

*Ministers.*—JOHN COURTASS, 1755-95; JAMES THOMSON, 1796-1810; JOHN JEFFREY, 1817-26; JAMES BROWN, 1831-34; JOHN M'DERMID, 1835-55; A. M. SYMINGTON, D.D., 1856-67; ROBERT M'KENNA, M.A., 1867-1917; THOMAS KEIR, M.A., 1909-24.

This congregation dates back beyond all record. At the division of the whole Church into the Northern and Southern congregations in 1763, it formed an original part of the latter, and John Courtass was then nominated one of its pastors. Later in the same year John Fairley was similarly settled over it. In 1764 there was some difficulty about "the affairs of a public and general concern." This appears to relate to the proportion of giving from the various societies composing the congregation: in 1768 it was reported that some were still "remiss in supporting the gospel among them." For some time Merse and Teviotdale were dissatisfied at being considered part of the congregation, and in 1776 the whole question of its position was raised, with the result that Merse and Teviotdale was disjoined and declared vacant. In 1780 the definite division of the whole congregation was discussed, and in 1781 the district was divided into two separate congregations, John Courtass being apportioned to the eastern section—a disjunction that was made absolute in 1786. The territory thus assigned was bounded "by the Esk on the east, the Urr on the west, by the line from New Galloway to Moffat on the north, and the Solway on the south, comprising thirty or forty parishes and nearly as large as the county of Dumfries." Courtass died on January 31, 1795.

On August 26 thereafter Quarrelwood asked for moderation, and on March 16, 1796, James Thomson accepted a call. He was ordained at Quarrelwood on September 15. In 1798 a church was built at the same village, which was considered the centre of the congregation till 1828; about the same time a manse was also provided. Unfortunately Thomson's health broke down, and he died in 1810. It was not till August 11, 1813, that moderation was granted, and on May 4, 1814, it was reported that James Douglas had been chosen. Douglas temporised,

and the call was ultimately set aside. On October 5, the Presbytery was informed that David Armstrong had been elected, but by that time he had accepted Glasgow. At last John Jeffrey was elected on April 30, 1816. After considering competing calls, he accepted Quarrelwood, and was ordained on April 3, 1817. The story of his unfortunate ministry is told elsewhere. He was released from his charge on May 12, 1826, and died soon after.

In 1826 sermon was obtained by those who belonged to the congregation and lived in the town of Dumfries. "The sacrament was dispensed in a small field adjoining St Michael's churchyard: on the week days we had the use of [Bucleuch Street, Burgher] church. After a time the George Inn Ball Room, and later the old Assembly Rooms, Assembly Street, were rented." The church was erected in Irving Street and opened in May 1832. In that year the centre of the congregation was removed to Dumfries, and Quarrelwood was used only as a preaching station. At the Disruption the old building housed the Free Church congregation for a time. It still stands, converted to domestic uses.

In 1829 moderation was asked for, the stipend promised being £80, and, on condition that a manse was provided as soon as possible, the petition was granted. William Symington was called, and such was his reputation that he was offered £160 with a manse, but he accepted Stranraer. Delay thereafter occurred, and it was not till July 1831 that James Brown was invited to the pastorate, 64 members and 18 adherents signing the call. He accepted and was ordained on November 15, 1831. Heavy work undermined his health, and he died on May 17, 1834.

Before the end of the year Peter Carmichael was called, but he declined. In the course of the proceedings curious allegations were made that illicit means had been used to obtain the call—extra stipend being privately promised by some, and the orthodoxy of another candidate being impugned. On May 11, 1835, John M'Dermid was unanimously called, and he was ordained on October 8. In 1855 he accepted a call to Glasgow. A debt of £600 had remained on the property, and in 1856 that sum was generously wiped out by a member of the Church of Scotland.

On March 4, 1856, A. M. Symington was called by 162 members and 3 adherents, and he was ordained on June 12. During the next few years the congregation suffered from several agitations—voting at elections, too frequent translations within the Church, etc. Symington took a considerable part in the Revival of 1859–60 within the town. In 1857 the membership was reported at 240, and in 1862 at 300. In 1863 stipend was increased from £150 to £190, and in 1866 the church buildings were renovated and a class-room added. The cost of £600 was not completely met till 1872. Symington was called to Greenock in 1860, but

preferred to remain in Dumfries. On May 27, 1867, he accepted a call to England.

When Robert M'Kenna, of Port Glasgow, was called on August 29, 1867, he was promised £175 as stipend, along with a manse. The membership at the time was 260, but the call was signed by 117 only. A petition was presented against it, signed by 66, but the Presbytery found that proceedings had been regular and sustained the call. M'Kenna was inducted on December 5, 1867. In the following year the membership, exclusive of Dunscore, was stated to be 190. At the Union of 1876 it was still 190.

The congregation continued with a diminishing membership till 1924, when it was dissolved and the property sold, the proceeds being devoted mainly to church extension in the Dumfries Presbytery.

### CHIRNSIDE

*Ministers.*—JOHN REID, 1783–1801; JAMES PHILLIPS, 1807–12; PETER M'INDOE, 1819–38; THOMAS MARSHALL, 1839–42; DAVID HENDERSON, 1843–60; ROBERT NAISMITH, 1861–91; JOHN SOMERVILLE, B.D., 1891– ; W. C. MACDONALD, M.A., 1919–22; JOHN O. WESTWATER, M.A., 1923– .

Chirnside is situated in the middle of a wide district that took its share in the Covenanting struggle. In its immediate neighbourhood the extraordinary movement among the Reformed Presbyterian dissenters of 1753, that led to the formation of the Unitarian congregation in Edinburgh, had its rise.<sup>1</sup> The orthodox community must have been in existence from an early date, but it was not till March 3, 1773, that the Societies of Merse and Teviotdale petitioned the Presbytery for a disjunction. On June 11, 1775, the Presbytery agreed to the division on condition that the Southern congregation offered no objection. None was presented, and the disjunction was confirmed on October 25. On July 8, 1776, they asked to be declared vacant, a request which was granted on August 26. They were allowed moderation in a call on June 11, 1781. The reluctance of the Presbytery to grant moderation is shown by the reason attached to the permission: it was allowed "on account of their peculiar circumstances, lying at such a distance and being such a burden upon the Presbytery for their supply."

On February 28, 1782, John Reid was elected first minister, the call being signed by 110 members and 31 adherents. At the Presbytery meeting on March 6, he showed disinclination to accept the invitation, but he submitted himself to the will of Presbytery. When they decided on

<sup>1</sup> See "A Breach in the Reformed Presbytery, 1753," *Scot. Church Hist. Soc. Records*, I, 1–29.

his acceptance, an elder dissented on the ground that it was "a forced deed." Reid was ordained at Chirnside on March 12, 1783, the stipend promised being £40. If the "east side" of the congregation provided him with a house and he took up residence among them, the "west side," that is those in the neighbourhood of Kelso, twenty miles distant, were to "support" a horse. When a church at Chirnside was erected is uncertain, but it was probably between 1780 and 1783. Before that time "the congregation met in a quarry in the immediate neighbourhood" of Chirnside, "or at various places in Merse and Teviotdale." The church, when built, "was low in the ceiling and thatched," and was repaired and improved several times until it was ultimately removed in 1897 to make way for the present church. The manse, built about the same time, but repaired and extended, is still in use as the minister's residence.

In 1785 the congregation desired to be divided into two, and at the same time thought that deacons should be "set up and maintained" because the office was "of divine institution." On November 23 the disjunction took place, and Reid was asked to make his choice, the line between the two congregations being drawn through Greenlaw and Coldstream. He chose to remain with the Chirnside section. On March 8, 1786, moderation was granted to Kelso, but it soon became apparent that it was too weak to stand alone, and on November 12, 1788, the disjunction was recalled. By 1799 Kelso was so reduced that they could not maintain themselves as an equal half of the congregation. The situation evidently caused some feeling, for in spite of their condition Kelso again asked for a disjunction. But the death of Reid in 1801 seems to have put an end for the time being to the agitation. The demand was renewed from time to time until finally settled in 1820 by the separation of the two sections.

In the autumn of 1801 Adam Brown was called, but he preferred Crookedholm. A year afterwards Walter Grieve was named, but the sustaining of the call was delayed owing to "various difficulties in it," and an attempt to try to bring about "a reconciliation between the two sides." Proceedings were quietly abandoned. In 1804 John Cowan was called, but he went to Stranraer. In the interval the two sides of the congregation do not seem to have been on the happiest terms: a dispute arose about where the Sacrament should be observed, and the Presbytery declared that if no agreement was reached it would not take place at all. At length James Phillips accepted a call, and he was ordained over the congregation on April 29, 1807. Unfortunately Phillips' ministry was not successful. He had to engage in teaching to augment his income, and his health was not good. Division continued over the question of a disjunction, and in 1811 matters reached such a

crisis that the Presbytery again decided that the Sacrament could not be dispensed until conditions improved. On June 29, 1812, Phillips' resignation was accepted. Meantime he had left the neighbourhood, and his "wilful desertion" of the charge was referred to the Synod. The congregation in the interval had so declined in number as to be unable to provide "adequate support" for a minister.

By May 3, 1814, circumstances had so improved that a call was addressed to John Douglas. Though he had a similar invitation elsewhere, Douglas accepted Chirnside, but he found difficulties in the way, and after some dilatory proceedings on his part, the call was set aside by the Synod in 1816. It was not till July 12, 1819, that Peter M'Indoe was ordained over the congregation. In the first year of his ministry Kelso and Coldstream were formally disjoined from Chirnside.

M'Indoe's ministry at Chirnside was unhappy in its termination. In 1838 he stated to the Presbytery that rumours affecting his character were in circulation, and though these were found to be in part unfounded, relations with his people became so strained that his resignation was accepted on June 13. The congregation had afterwards to complain of a veiled attack M'Indoe had made upon them in a short biographical introduction he had furnished to Brown's *Sacramental Discourses*. Though the matter was referred to the Synod, no record seems to have been kept of the decision.

Thomas Marshall succeeded and was ordained on August 21, 1839, but his ministry was short. He died on March 11, 1842. At this time the congregation could not have been very large, for it was reported that "the number of families attending the chapels of Dissenters and Seceders is 74." The membership of the Reformed Presbyterian congregation was 140.

On June 13, 1843, after a vote between John Inglis, afterwards missionary in the New Hebrides, and David Henderson, the latter was elected minister by a majority. Difficulties emerged over the choice, for some had "conscientious objections to his ministrations," and were not satisfied as to "his prudence," of which they had some grave examples. The objections, however, were overruled, and Henderson was ordained on October 11, 1843. His stipend was fixed at £75 in addition to the manse and garden.

Henderson continued minister till 1860 when he was called to, and on June 5 inducted over, Airdrie. In December following Robert Naismith was elected to the charge, but proceedings broke down. The call was unanimously renewed in March of next year, and accepted. He was ordained on May 2, 1861, and at once the prosperity of the congregation revived. Within three years the membership advanced from 115 to 150,

and the annual contributions to the Synod's mission schemes were quadrupled. In 1874 he was called to Airdrie but declined. Naismith's ministry lasted beyond the Union of 1876 till 1891. Up to 1840 the church was the only one in Chirnside. The congregation united with the Erskine congregation in 1919.

### CROOKEDHOLM AND KILMARNOCK

*Ministers.*—WILLIAM STEVEN, 1777-96; ADAM BROWN, 1802-38; PETER M'INDOE, D.D., 1839-50; GEORGE LENNIE, 1852; THOMAS RAMAGE, 1856-74; WILLIAM CLOW, 1874-1915; JOHN MUNN, 1908- .

In 1775 a petition was presented to the Presbytery craving that the shires of Renfrew and Ayr should be disjoined from the Northern congregation and given a separate existence. On August 26, 1776, after considerable delay they were declared vacant on condition that meantime they should continue to contribute their quota to the general expense of the parent congregation. On October 23 they asked for moderation, and it was granted on January 15, 1777. On March 19 it was reported that William Steven had been called, and he was ordained on September 4. The district to which he had to minister was a wide one, and he was under obligation to divide attention among at least three places, preaching two days at Darvel, two at Crookedholm, a short distance from Kilmarnock, and one at Fenwick. At first there was no place of worship, and up to 1785 the people at Crookedholm were accommodated in a "mean and incommodious loft." In that year a church and manse were built at Crookedholm.

In 1785 the two counties were disjoined, Steven declaring for Ayrshire. After his death in 1796 dissensions broke out. In 1797 the advice of the Presbytery was asked in regard to the legality of calling a minister already in a collegiate charge, but the plan was not approved. In 1799 Darvel was discontented with the proportion of sermon allowed to them, and the Presbytery had to allocate the amount. The dissensions became so serious in 1800 that the civil matters in dispute were referred to arbiters. In the end Darvel refused to concur in the decisions reached, and asked disjunction. Meantime the congregation had called Adam Brown, who was also named by two other congregations. He accepted Crookedholm, and was ordained on June 2, 1802. Before the ordination the people of Darvel were informed that if they did not appear at the settlement, "and pay their proportion of stipend, being 30s. each Sabbath, we would consider them to have no claim on his ministry." In 1802 the membership stood at 106, and these were drawn from Fenwick, Kilmarnock, Galston,

Ayr, Kilmaurs, Tarbolton, Saltcoats, Catrine and Stewarton. In 1830 Ayr was disjoined.

In 1824 there began before the Presbytery an elaborate process in which the congregation was involved for some time. It arose out of the dissatisfaction of some with the discontinuance of "reading the line." The main objector was a son of the late minister who with his brother had advanced money to the congregation for its building schemes. Additional embitterment was created by the removal of the congregation to Kilmarnock, where a new church was opened on May 15, 1825. So profound was the feeling that the civil courts were appealed to—a course which the Presbytery condemned. For a short time services were held at both places, and an attempt was made to create a new cause at Crookedholm. The case was at last settled by the offer to Steven of the Crookedholm church for £200—which offer was apparently accepted. The building still stands and has been converted into dwelling-houses. The dispute caused the minister much trouble and he proposed to resign. He, however, remained till his death in 1838. Shortly before his death the old manse was sold for £225.

On July 16, 1839, a "very harmonious call" was presented to Peter M'Indoe, late of Chirnside, and he was inducted on August 15. His stipend was fixed at £60 with a manse. Immediately after the Disruption, it was proposed that correspondence should be opened with the Free Church with a view to union, but next year the matter was dropped. After a useful career, ecclesiastical, literary and municipal, Dr M'Indoe died on September 2, 1850.

It was not till August 5, 1851, that George Lennie accepted a call, signed by 100 members and 23 adherents. He was in impaired health at the time, and his ordination was delayed till July 1, 1852. He died on September 23. The delay weakened the congregation, and it was not till April 4, 1854, that a call, signed by 90 members and 30 adherents, was presented to George Clazy, who preferred Paisley. A call to R. T. Martin was fruitless, for he accepted Wishaw. Thomas Ramage was next elected, and having accepted he was ordained on December 8, 1856.

Ramage was translated to Douglas Water in 1874, and William Clow received a call signed by 81 members and 13 adherents on June 22 of that year. Under Clow the congregation prospered. A feature of his work was a large Bible Class conducted for young people. Immediately after the Union of 1876 the membership stood at 188; in 1900 it was 376.

## HAMILTON AND WISHAW

*Ministers.*—ARCHIBALD MASON, D.D., 1787–1831; JOHN GRAHAM, D.D., 1832–46; JOHN BIGGAR, 1851–55; ROBERT THOMSON MARTIN, 1856–63.

What afterwards became the Wishaw congregation had its first seat at Hamilton, where the Presbytery met frequently. For a time there had been much discussion regarding the division of the Northern congregation, and on January 15, 1777, it was agreed to confer a separate existence on Hamilton. At the same time it was declared vacant. On March 19 the Presbytery had to deal with four calls to John M'Millan III, among which was one from Hamilton. On July 31 he rejected two, retaining Hamilton and Stirling for further consideration. On September 1 he accepted Stirling. Apparently the Hamilton people were much disappointed, for they lodged a complaint with the Presbytery that the members of the Stirling congregation were not sound Reformed Presbyterians, a complaint that the Presbytery found was not confirmed by facts. Afterwards the Stirling people had to state that the Hamilton section had not fulfilled their bargain in sharing in the support of their minister. Altogether their experience of separation does not appear to have been happy, because in March 1782 Hamilton offered to unite again under their former pastors.

In August 1785 they were again granted moderation, but the privilege of actual election was postponed. At length in August 1786 they appeared before the Presbytery with three others, all presenting calls to Archibald Mason. He accepted Hamilton, and was ordained on May 2, 1787. The ordination was carried out at Flemington, half-way between Hamilton and Wishaw, at a spot where "the main line of the Caledonian Railway [now] passes within a few yards." The stipend was given at £40 with a free house and garden. For several years longer Hamilton continued to be an important Presbytery centre. For a time the congregation was known as that of "Wishawtown."

Mason continued minister till 1831. For some years there was no place of worship. Meantime the town of Wishaw began to rise in importance. The proprietor was willing to encourage the growth by giving sites at a comparatively small cost, and the congregation resolved to acquire ground in it. A feu suitable for church and manse, together with a small glebe, was obtained on March 5, 1792, and building operations were soon completed. The glebe was said not to be "very valuable." The church served as long as the congregation retained its connection with the Presbytery. A new church displaced the old building in 1876.

John Graham was ordained on August 14, 1832, the stipend being

increased to £70. Trouble soon arose with the section of the congregation about Hamilton, which was six miles distant from the church. On May 1, 1832, they had applied for a disjunction, but the Presbytery recommended them to wait meantime. In November the application was renewed, but it was not granted till November 1833. On appeal against the decision to the Synod the Presbytery was ordered to take into consideration some new matter that had emerged, and then the decision was against Hamilton. In 1835 some of the members at Hamilton were absenting themselves from Wishaw, and in June the Presbytery granted disjunction. Appeal was made to the Synod of 1836, which disallowed the disjunction. This appears to have been the last effort of the Hamilton people to obtain a separate existence.

In 1845 the congregation succeeded in retaining the services of Graham, who had been elected to Lesmahagow, but next year he accepted a call to Ayr. The congregation evidently considered itself injured by his removal, and for a time was in a state of revolt against the Presbytery for sanctioning the change. Its disturbed state continued for over a year.

On November 2, 1847, a call "came out" for Matthew G. Easton. In spite of a protest by 47 members, the call, signed by 60 members, was sustained by the Presbytery on January 11, 1848. The Synod, however, set it aside on the ground that it had not been made on a properly authenticated roll of electors. The next election lay between Alexander Young and William Binnie, the former being preferred. The call, however, came to nothing, and the disturbed condition of the congregation continued till June 16, 1851, when they united in a unanimous invitation to John Biggar. He was ordained on September 11.

The congregation was not yet out of its difficulties. In July 1853 a petition was presented for supply of ordinances. This was the beginning of a period of anxiety. Biggar's mental condition did not improve, and on June 5, 1855, the pastoral tie was dissolved.

On March 11, 1856, Robert Thomson Martin was elected minister, 88 signing the call and 26 adherents. He was also called about the same time to Kilmarnock. At the Synod in May he accepted Wishaw, and was ordained there on July 30, 1856. Martin was a convinced opponent of the liberty taken by many in the matter of the political franchise, and on the vote by the Synod favouring that course in 1863, he, along with his session and congregation, seceded from the Church, carrying all the property with them. Wishaw then disappears from the roll of congregations.

## STIRLING

*Ministers.*—JOHN M'MILLAN, 1778–1819; WILLIAM STEVENSON, 1827–48; WILLIAM BINNIE, D.D., 1849–1875; D. D. ORMOND, 1876–1920.

Cameronian dissenters were to be found in Stirling and its neighbourhood from very early times. An accession was made to their number in 1776, when several left the Erskine Burgher congregation because of dissatisfaction with the settlement of Robert Campbell, M.A. For a time they apparently met in the open air in the "Apple Yard." On January 15, 1777, they were disjoined from the Northern congregation, probably because of the addition to their strength. On March 19 the Presbytery was informed that John M'Millan III had been called. He had three other calls, but he accepted Stirling, though he was not ordained till March 11, 1778, his father carrying through "the solemnity."

M'Millan's ministry lasted till his death in 1819. A church was built in 1783 at a cost of £284, much of the material being apparently supplied free. In 1784, after some negotiations, the people in the neighbourhood of Falkirk and Linlithgow were disjoined and a separate congregation erected. In 1803 M'Millan was chosen Teacher of Divinity for the denomination, and the Hall met in his session house till his death.

A meeting of the congregation for the election of a successor was not held till January 14, 1824, to enable them to recover financially. Their unanimous choice fell on James Reid, a probationer of the Irish Church and afterwards one of their professors at Belfast. His election was confirmed by the Presbytery, but on appeal to the Synod, Reid was declared ineligible. Considerable feeling was aroused at his rejection. Moderation was again granted, and on May 3, 1826, Gavin Rowatt was elected, but he chose Whithorn. On May 15, 1827, William Stevenson accepted a unanimous call, and he was ordained on September 12. A manse had been acquired in 1843, and the seating accommodation of the church was improved in 1846-7. Unfortunately Stevenson's behaviour was unsatisfactory, and he was loosed from the charge in 1848. On March 12, 1849, William Binnie was called by a majority over another candidate, and was ordained on May 25. He remained minister until he was elected professor in the Free Church College in Aberdeen. He accepted the call on September 14, 1875. He was succeeded by D. D. Ormond, who was ordained on March 9, 1876, immediately before the Union. The congregation was united with the North Church on January 1, 1909, on the retirement of Ormond.

See Ormond's *A Kirk and a College in the Craigs of Stirling*, Stirling, 1897.

## INVERKEITHING

(Sometimes named Dunfermline)

*Minister.*—WALTER GRIEVE, 1779-88.

It is unknown when a congregation in the West of Fifeshire originated, but on August 26, 1776, the people in that quarter felt themselves strong enough to ask the Presbytery for moderation in a call. The Presbytery acted cautiously and sent a commissioner to enquire, with the result that on January 17, 1777, they were recognised as a congregation. In the following March they called John M'Millan III, but he chose Stirling. On April 4, 1779, it was reported that they had elected Walter Grieve. He was ordained on November 3, 1779, the stipend being £35 per annum. It is apparent that the congregation had then a meeting house, for on one occasion it is stated that a committee of Presbytery "repaired to the meeting house."

The resources of the congregation never seem to have been adequate to its needs, and the minute of Presbytery for August 15, 1787, records that "the report from the congregation of Dunfermline was mournful and distressing." It was stated that to relieve the situation "the congregation proposed to advance £20 ster. yearly to the Rev. Mr Grieve, for which 10 men in the congregation were to be bound, and to allow him a liberty of leaving his congregation to supply the vacant congregations, as he shall be called," an arrangement which was to continue for a year. On March 5, 1788, however, the congregation reported "their inability to support themselves in the character of a congregation any longer," and asked that the relation between them and Grieve should be dissolved, if no relief could be afforded them. On July 25 Grieve resigned. Controversy between him and the congregation continued for some time longer regarding the arrears of stipend due to him. Accusations were frequent, but the Presbytery exonerated Grieve, and declared their hesitation to allow the celebration of the Sacrament. The name of the congregation occurs for the last time in 1791, and it seems to have disappeared soon afterwards. For the next thirty years supply was given intermittently, chiefly at Dunfermline, but the adherents of the Church seem then to have disappeared from the district.

## LAURIESTON

*Ministers.*—JOHN REID, 1788–1821 ; HUGH YOUNG, 1822–62 ; ANDREW SYMINGTON, 1864–69 ; JAMES HUNTER, B.D., 1870– ; JOHN H. ROSS, M.A., 1920– .

On May 7, 1783, petition was made to the Presbytery that a disjunction should be granted between the East and the West sections of the Stirling congregation. The matter was postponed, and on June 16 the request was declined and the minister, along with two other members of Presbytery, was authorised to consult with the petitioners. On November 10 of the next year, the petition, which was again presented by the west side of the congregation, was granted, the eastern side agreeing. The dividing line was fixed as “east and south of the Carron” river, and John M’Millan III, the minister, was apportioned to the western section. The boundary between the two congregations, however, was not satisfactory, and in 1785 “the congregation of Linlithgow, Bo’ness and Falkirk,” as they were called, asked for a modification in their favour. As a consequence the parishes of Larbert, Airth and Bothkennar were added to their jurisdiction.

On March 8, 1786, moderation was granted, and along with three others, the new congregation called Archibald Mason, but he accepted Hamilton. On March 5, 1788, John Reid accepted their call, and he was ordained on July 23. The congregation at the time was widely scattered, and came from eight different parishes. The church was not built till 1789, and was most inconveniently situated “in a narrow back row, on a site obtained by feuing a portion of two gardens” in the village of Laurieston.

Reid died on December 4, 1820, and on November 13, 1821, Hugh Young accepted a call and was ordained on March 30, 1822. On the formation of the Synod in 1811, Laurieston had been placed in the North-eastern Presbytery: on the creation of four Presbyteries in 1834 it was transferred to that of Glasgow. In 1872 it was made a part “temporarily” of the Edinburgh Presbytery, and on the Union of 1876 it was attached to the Presbytery of Falkirk and Linlithgow. In 1825 a dispute arose between the Synod and the congregation on account of a small legacy of £50, but “in consequence of circumstances detailed to the Synod,” and referring to the financial condition of the congregation, £30 was handed over to it. The society at Linlithgow caused some trouble and more than one petition from members of it were brought before the Synod, but found no support.

Young’s ministry lasted till 1862, and was carried on amid increasing difficulty. An unpleasant discipline case arose in 1849 and dispelled the peace and harmony of the congregation. It dragged on in its results

till 1852, and had a deplorable effect on the membership and their financial support of the minister. Several visitations of the congregation by the Presbytery took place, and matters seem to have been adjusted. When Young died, the membership had been reduced to 27.

It was not thought desirable to place a full minister in charge of the congregation "in its weak and depressed condition," and Andrew Symington, then a student, was put in control. So successful was he in building up the congregation that on December 21, 1863, he was elected minister and ordained on February 25 following. The ministry of Symington was notable for an evangelical revival, the spirit of which has continued ever since. In 1863 a new church was built on the old site at a cost of £770, and within a few months was entirely free of debt.

Symington was translated to Greenock in 1869, and on January 27, 1870, James Hunter, B.D., was elected. The call was signed by 62 members and 15 adherents, the stipend offered being £105 with a manse. He was ordained on March 24. In 1875 the membership had risen to 130, and since then it has gone on increasing. For many years the church was the only place of worship in the village.

## PERTH

The first recorded meeting of the society at Perth seems to date from March 9, 1785, when they asked that elders be ordained among them. Three were accordingly set apart. On August 31 of the same year moderation was applied for, but granting it was postponed. On November 23 liberty was allowed, but no date was named; it was ultimately fixed on March 8, 1786. On August 16 it was reported that Archibald Mason had been elected, but he accepted Hamilton. Moderation was again granted, and on February 13, 1787, the Presbytery was informed that John Reid had been called. The call was sustained, but Reid asked for delay. Meantime difference of opinion emerged among the people, and on August 15 they proposed that the matter be postponed until a better disposition appeared among them. Although Reid wanted to return the call, settlement was delayed. On November 14 he refused the call.

This seems to have been the end of congregational effort at Perth. The impending collapse of Inverkeithing suggested a union with them, but that course did not commend itself. Thereafter the name of Perth appears fitfully in the records, sometimes in conjunction with Dundee, but ultimately drops out altogether.

## NEWTON-STEWART

*Ministers.*—JAMES REID, 1783-1828; JOHN CAMPBELL, 1830-38; JAMES GOOLD, 1843-95; W. H. BROWN DOUGLAS, B.A., 1894-

In 1780 Galloway petitioned the Presbytery for a disjunction, and after much consideration the principle of division was conceded. On October 31, 1781, it was agreed that while the collegiate connection of the whole Southern congregation should continue, Galloway should be erected into a distinct charge, but should contribute to the whole until it obtained a fixed pastor of its own. On July 1, 1782, Galloway was declared vacant. Only one candidate was possible—James Reid—and he had great difficulty in accepting a call, but he did so on February 5, 1783. He was ordained "at or near Minigaff" on July 16. In 1786 the severance between the two sections of the Southern congregation was made complete.

Towards the end of the century Reid found the work too heavy for him. There was no church, and sometimes the attendance at the Sacrament was very large—10,000 to 15,000, with no fewer than 700 horses tethered close at hand, is given on one occasion. In 1796 Stranraer and Stoneykirk asked for disjunction, and on August 17 the division was agreed to, Reid being given his choice. He chose the "congregation in the low end of Galloway," his residence being near Newton-Stewart. The first meeting house was not built till after 1818. It continued in use till 1833, when a church, now used for Sabbath school purposes, was erected. It was frequently enlarged and improved. The manse was originally of one story. In 1843 a second was added.

In 1817 Reid wished to retire, but his people were willing to take what service he could give. In 1818 he still wanted to resign because of "inadequate support," but he agreed to continue till February 1820, "but no longer." In 1821 he was still at work, and consented to the disjunction of Whithorn. He afterwards became dissatisfied with the attitude of the Synod, and ultimately left the district altogether. He died in 1828.

It was not till 1829 that moderation was asked for, and it took place on March 15. John Campbell had a majority, but his settlement was the beginning of trouble. His trials were sustained with difficulty. A party opposed his ordination which nevertheless was carried out on October 27, 1830. Campbell does not appear to have been a scholarly man. One elder was particularly objectionable, and after a "painful and protracted" process was excommunicated. In 1838 Campbell petitioned to be allowed to resign, and on June 11 of next year his demission was accepted. So great was the depression of the congregation that they asked for a probationer, who might act as a missionary among them and save them from

extinction. In 1841 they rallied and fixed on John M'Leod, afterwards of Stranraer, as minister. It was not till September 29, 1842, that James Goold was called. He accepted and was ordained on January 17, 1843.

Goold lived to celebrate his jubilee after a long ministry of efficient service in the community. In 1875 the membership was 60, but progress was afterwards made and in 1900 it was 137. In 1909 the Rutherford and Creebridge congregation united under the name of Trinity, and in 1923 the remaining congregation—York Road—joined, making one United Free Church congregation for the town.

### KILMALCOLM AND PORT-GLASGOW

*Ministers.*—THOMAS HENDERSON, 1787–1823; WILLIAM M'LACHLAN, 1825–76; ROBERT M'KENNA, M.A., 1866–67; ALEXANDER BAIRD, 1869–1919; JAMES W. ANDERSON, 1906– .

In 1785 the people of Renfrew petitioned to be disjoined from the county of Ayr, and in November of that year disjunction was carried out. William Steven, the minister, declared for Ayrshire, though he was to continue supervising the whole until a minister was chosen for Renfrewshire. On March 8 of the following year moderation was granted to Renfrewshire, and on November 8 it was reported that Thomas Henderson had been elected. He was ordained on May 1, 1787.

Henderson was settled over a wide parish, which included societies meeting at Paisley, Kilbirnie, Greenock, Dumbarton, and Lorn. Kilmalcolm seems to have been chosen as the centre because of its situation, and there a church was built in 1787. Up to that time meetings had been held in the open air; for a short time the congregation had the use of the old Parish Church of Kilallan. The new church was a humble building, and was frequently unable to accommodate the crowds that resorted to it on sacramental occasions. The ordinance had, accordingly, to be dispensed out of doors. It has now been converted into small dwelling-houses.

During the ministry of Henderson disjunctions were often spoken of, but for the most part were dropped out of deference to his feelings. Paisley in 1804, Kilbirnie in 1823, and Greenock in 1825 were one after another set up. Kilmalcolm thus became "the centre of a great home mission and the nursing mother of young congregations."

Henderson died in 1823. Moderation was granted for December 31, and resulted in the choice of Thomas Halliday, but at the following Synod he accepted Airdrie. At the next moderation on May 11, 1825, William M'Lachlan was declared elected unanimously, and he was ordained on September 28. He remained minister till near the Union of 1876.

As a result of disjunctions and the depopulation of the district, "the

parent congregation was reduced to comparatively few members." In 1854 it was felt that removal must be made to the neighbouring town of Port-Glasgow, where a considerable number of members resided. Both Presbytery and Synod approved, and the change was made. A new church, designed by one of the members, was opened on August 1, 1856. The total cost was £1276, and the price was cleared off almost at once.

In 1865 M'Lachlan intimated that he required a colleague, owing to advancing years. Robert M'Kenna was elected by a majority, the call being signed by 82 members and 14 adherents. The stipend promised was £80. He was ordained on April 24, 1866, but he remained only eighteen months. In April the congregation petitioned that the senior minister should be relieved of all duty, and that he be granted an allowance of £50 and a colleague £100. On September 15, Alexander Baird, who had been acting as an assistant for a year, was unanimously elected, the call being signed by 113 members and 18 adherents. Under his ministry the congregation so prospered that a gallery, giving additional sittings to 200, was added to the church in 1873, when the membership stood at 210. In 1876 it was 285. In 1905 the congregation united with another local congregation to form Newark United Free Church.

## PENPONT

*Ministers.*—THOMAS ROWATT, 1796–1832; PETER CARMICHAEL, 1835–60; WILLIAM MILROY, B.A., 1862–93; WILLIAM SIMPSON, M.A., 1893–1901; THOMAS CLARK, 1902– .

The congregation of Penpont, locally known as Scaurbridge, originally formed part of the congregation under the supervision of James Reid. In 1796 he complained that he was unable to overtake the wide area, and on August 17 the congregation was divided into two. At the same meeting of Presbytery it was reported that the new congregation of Penpont had unanimously elected Thomas Rowatt, and he was ordained on September 14. A church with about 500 sittings had been built in 1791. Douglas Water was disjoined in 1807. In 1826 difference of opinion about the boundary between Penpont and Quarrelwood arose, and continued for some time. Rowatt died in 1832.

On January 1, 1833, moderation was granted, but difficulties arose and nothing was done. The meeting did not take place till December 22, and when the call to Peter Carmichael came before the Presbytery, it was found that there was a large and hostile minority. Although a petition signed by 40 members was presented, the call was sustained, and Carmichael was ordained on April 15, 1835.

Carmichael's ministry was very vigorous, but it was disturbed by several

appeals to the Higher Courts of the Church. In 1841 there was a conflict with the newly disjoined congregation at Sanquhar. In spite of these things, however, the congregation became the second largest in the denomination. On August 21, 1860, a call to Carmichael from Greenock was accepted, and the pulpit was declared vacant on October 21. It was not till June 5, 1862, that they were able to ask for moderation, and on July 2 a call was presented to William Milroy by 210 members and 39 adherents. He accepted and was ordained on August 7.

All along the congregation had been opposed to the freedom granted by the Synod of 1863 on the Franchise question, but the resolution to which they came is altogether to their credit—"That while they may or may not approve to the full extent of that decision, yet still they do accept it in preference to creating division in the Church of Christ." The resolution was almost unanimously carried, and the meeting pledged itself to resist all attempts to create division and discord, and condemned attempts already made. That spirit prevailed in the years that followed. In 1876 Milroy was not altogether in favour of the Church departing from what he considered its testimony, but the people did nothing officially to oppose the Union of that year. The membership was then 140, for although the congregation was situated in a specially Covenanting district, rural depopulation had been active.

## STRANRAER

*Ministers.*—ROBERT DOUGLAS, 1797-1800; JOHN COWAN, 1804-17; WILLIAM SYMINGTON, D.D., 1819-39; JOHN MACLEOD, 1841-49; THOMAS EASTON, 1850-76.

The difficulty of working the large and widespread congregation in the Galloway region has already been referred to. The complaint of James Reid resulted in the disjunction of Stranraer and Stoneykirk, and their erection into one congregation on August 17, 1796. On September 15 moderation was granted, and on November 9 it was announced that Robert Douglas had been called. He accepted the invitation, and was ordained on May 31, 1797. No notice of the transaction is preserved in the Presbytery record—a circumstance doubtless explained by the remoteness of Stranraer and the difficulties of travel. After a ministry of three years, Douglas died on July 22, 1800. About this time it is noted that in Stranraer there were "two sectaries, Smeatonites and M'Millanites, but they are not numerous."

On November moderation was asked for, but the granting of it was delayed till the meeting on March 4, 1801. On October 21, three calls to Adam Brown, including one from Stranraer, came before the Presbytery,

but he chose Crookedholm. Moderation was not again asked for till March 14, 1804, and on August 15 the Presbytery had to deal with two calls to John Cowan, who accepted Stranraer. He was ordained on November 21. Cowan was Clerk to the Presbytery for a number of years, and died on January 13, 1817.

On May 7, 1817, moderation was granted, and the subsequent call came out in favour of John Osborne, who at a meeting of the Committee of Synod on December 31 preferred Castle-Douglas. It was some time ere the congregation again asked for a decision, but on May 10, 1819, they "harmoniously" elected William Symington, who at the Synod accepted the call. He was ordained on August 18, 1819, "in the presence of an immense crowd, estimated at between four and five thousand, assembled in the burying ground adjoining the meeting-house." For the next twenty years he did excellent service for the Church and congregation by his scholarship and gift of preaching. He did much to improve the whole outlook of the community towards the Church and what it stood for. In a short time the church proved too small for the large congregations that gathered, and in June 1824 it was taken down, and another built on the same site. It was opened on January 2, 1825. Besides his preachings in the town, Symington held regular services over the county, and the little congregation at New Luce, with its church, probably dates from his time.

In 1839 Dr Symington was called to Great Hamilton Street, Glasgow. His election caused much feeling throughout the Church because it violated what had been the rule regarding the non-transportability of ministers, but the Synod in May upheld the validity of the call, and he was inducted on July 11. The removal of Symington plunged Stranraer into a time of great controversy and difficulty. On January 7, 1840, the Presbytery agreed, at the request of the congregation, that a Belfast minister, Robert J. Watt, should be allowed to conduct services for them, but the rumour of their liking for him caused the Presbytery to refuse moderation on March 10 on the ground that ministers of the Irish Church were ineligible for calls in Scotland. The case was carried to the Synod, which, after a long and anxious debate, upheld the decision of the Presbytery, and at the same time referred to the number of excellent probationers in the home Church. The disappointed appellants replied by declining the authority of Presbytery and Synod. All procedure was accordingly suspended until the declinature was withdrawn, which was done on November 17, when moderation was again granted.

The protesters, however, were not satisfied. A. M. Rogerson was appointed Moderator and conducted the election after the strict, legal form. John Macleod was declared elected, 138 signing the call and 27 adherents. The result was an uproar. The discontented party, which

still desired the Irishman, and claimed to be the majority of the congregation, carried the matter to the Synod, who decided in favour of the Presbytery. On May 14, 1841, Macleod accepted the call and was duly ordained on August 10. Meanwhile the protesters had sought the help of Watt, who came and preached to them. Complaint was made to the Irish Synod, which unequivocally disapproved of his conduct. The malcontents asked to be received as a congregation by the Irish Reformed Presbyterian Synod, but the application was refused. No more is heard of them. Some returned to their allegiance.

Macleod's ministry was short. On January 9, 1849, he announced his withdrawal from the ministry of the Reformed Presbyterian Church, and his resignation was at once accepted. On February 27 moderation was granted, and on March 10 Thomas Easton was elected, the stipend being £120 with a manse. Easton having received two other calls, the difficulty was referred to the Synod, when he declined them all. The call to Stranraer, however, was renewed on December 11, and his ordination was fixed for March 19, 1850. The membership then numbered 160.

Easton was conservative, and he and his congregation did what they could to put down voting at elections. Two cases were referred to the Synod in 1853. The people at New Luce became stronger, and in 1854 it was reported that they were willing to pay for monthly supply. When Union with the Free Church became a practical question, both minister and people opposed it. They presented memorials to the Presbytery against it, declaring that the decision in its favour was "an abandonment of the distinctive testimony of the Church." One of these had a wide circulation in a printed form. So out of touch was Easton with the majority that for a time he absented himself from the Presbytery, and no meeting of the congregation was held to consider the question. In 1875 the membership was 215. When the Union actually took place in 1876, Easton, followed by his congregation, remained aloof. On June 27 a deputation from the Presbytery was appointed to ascertain how matters stood, but all communication with them was refused. The congregation remained alone till the death of Easton in 1887, when they quietly joined the remanent Reformed Presbyterian Synod.

See Introduction to Dr Symington's *Messiah the Prince*, 1881.

## DARVEL

*Ministers.*—A. M. ROGERSON, 1810–50; ALEXANDER YOUNG, 1849–61; M. G. EASTON, D.D., 1861–94; ROBERT BONELLIE, 1894–1923; J. P. MURDOCH, B.D., 1923–.

For some time Darvel formed part of the large congregation of Renfrew and Ayr, which was set up in 1776. A church was built in the village in 1785. Towards the end of the century relations with the rest of the congregation became strained. In 1799 Darvel demanded two-fifths of the whole pulpit supply available, and the Presbytery awarded them one-third. Civil differences emerged between the East and West sides in 1800, and these were referred to arbitration. Darvel was not satisfied with the award and demanded disjunction on March 1801. No record of its being granted is available, but on March 14, 1804, moderation in a call was allowed them. When the call came to be presented they desired that the societies of New Cumnock, distant over 20 miles, should be associated with them.

The first call came before the Presbytery on August 15, 1804. It was to William Goold, but he preferred Edinburgh and Loanhead. On August 13, 1806, the Presbytery dealt with a call to John Westwater, but apparently there was a want of harmony, for no petition in support of it was presented, and on March 4, 1807, it was dropped. On August 17, 1808, Darvel was one of four congregations calling Andrew Symington, who chose Paisley. Success finally came when Archibald M. Rogerson was elected. The call came before the Presbytery on May 7, 1810, but as the Synod was about to be formed, the matter was handed over to the new Western Presbytery. He accepted and was ordained on November 22.

Rogerson probably entered a new manse, for it was erected in 1810. It was added to and improved between 1850 and 1860. The church was rebuilt in 1835. It was removed in 1885 to make way for the present church. Towards 1840 the number of families in connection with the congregation was 89, with 165 members in Darvel and neighbourhood. In 1849 the membership was returned at 160, and the stipend at £80. New Cumnock was disjoined from Darvel on November 22, 1815.

After a painstaking ministry Rogerson passed away in 1850. A colleague had been appointed in 1849—Alexander Young, who began with great promise, but sadly fell away until his separation from his people in 1861. The same year saw the induction of Matthew G. Easton. He was a scholarly man, and by his manner commended himself to the whole neighbourhood. Until 1882 his congregation was the only one in the village, but in that year the introduction of hymns and paraphrases caused a secession, the dissentients forming an Original Secession con-

gregation. At the Union of 1876 the membership stood at 168. The introduction of the lace industry at that time caused a great increase of the population, and the congregation shared in the added numbers.

## PAISLEY

(Oakshaw United Free Church)

*Ministers.*—ANDREW SYMINGTON, D.D., 1809–53; GEORGE CLAZY, 1854–96; JAMES CABLES, M.A., 1897– .

At the beginning of the nineteenth century, the people residing in Paisley and neighbourhood formed part of the congregation of “the Shire of Renfrewshire.” The centre of the district was at Kilmalcolm. The hardship entailed by this division is obvious, and on August 17, 1803, the whole congregation approached the Presbytery to decree a disjunction between the East and the West sides. Both parties and the minister were heard at great length, and the proposal was delayed to ascertain the ability of the Western portion to maintain themselves financially in a separate condition. On November 9 both sides were still harmonious, but the minister remained doubtful. On March 1804 the matter was again delayed on account of the difficulties which he had and the “alarming aspects of Providence” throughout the country. On August 15, however, Henderson reluctantly consented to the disjunction, although he declared that “his want of clearness in the case” was “likely to affect his public usefulness as a minister of religion.”

It was not till March 5, 1806, that the new congregation was in a position to ask for moderation, and then with practical unanimity they proposed “to introduce the name of the Rev. James Thomson into their list on account of his supposed inability to labour in his extended charge” in the South. The stipend was to be £80, which was “the least they could offer.” The suggested arrangements, however, broke down through the rule against the transportation of ministers.

On March 9, 1808, moderation in a call at large was granted, and Andrew Symington was unanimously chosen. The call came before the Presbytery on November 9, and those who prosecuted it were instructed to pay Symington “every encouraging attention.” Out of three calls he accepted Paisley. The stipend offered was to be “not less than £110.” Their own church was too small for the ceremony and the ordination, which took place on April 26, 1809, was carried out in the Gaelic Church. The membership at the time was over 100.

The building in which the congregation met was a disused meal-mill, nicknamed the “Girnal,” and the necessity for a new church became apparent soon after Symington’s settlement. The same year a piece of

ground was purchased for £280, and the old meeting-house was sold for £220. The new church and manse cost £3300, and the debt was not fully paid up till forty years afterwards. The church, which was described as "plain, substantial and unpretentious," was opened for worship in July 1811. Shortly after the Union of 1876 the interior was remodelled at a cost of £1800.

After Symington's settlement the membership steadily rose in number till it reached over 300. About 50 withdrew at the time of the Secession in 1863; they met in a hall in New Street, and in 1868 built a church for themselves in Storie Street. A few left at the Union of 1876.

Sabbath schools had long been in existence in the country, but it was not till 1837 that one was begun by the congregation "as a temporary expedient imperatively called for in the present state of society." The school first met in the hall, then in the church, and in 1876 in the handsome suite of halls in the West Brae, erected as a memorial of Margaret Symington by her husband, William Clark of Newark, New Jersey, U.S.A. Other schools were conducted at Sneddon and Millarston. The number attending rose to 300, with over 30 teachers.

In 1849 home mission work was begun—the first effort in the town—and there was a succession of lay missionaries—Samuel Alison, David Begg, Archibald Trotter, James Murray, and Peter Woodrow. The meetings were first held in Well Brae, then in halls in Wellmeadow and Well Streets. In 1866 the present mission halls were erected at a cost of £500.

In 1853 Professor Symington died, and next year George Clazy was ordained over the congregation. He died in 1896. Since the Union of 1876 the congregation has been known as Oakshaw West.

See Macfie's *Cameronians*, Paisley, 1878.

## NEW CUMNOCK

(Afton United Free Church)

*Ministers.*—MATTHEW HUTCHISON, 1859–1913; ADAM HAMILTON, 1900–02; A. G. CAMPBELL, M.A., 1902–13; THOMAS DAVIDSON, M.A., 1914–23.

The nucleus of the congregation dates from about 1780 when several Reformed Presbyterian families settled in the neighbourhood. For a time the services were held in the open air, but towards the close of the century a "small meeting house" had been obtained. It continued the place of worship until a new building was erected and opened on March 16, 1868, free of debt.

In 1804 a call was issued to William Goold by Darvel, "in which the people of New Cumnock had concurred," and at the meeting of Pres-

bytery at which it was sustained, they agreed to petitions from both sides that "they might be united in one congregation." The union continued till November 22, 1815, when with reluctance New Cumnock agreed to a disjunction, Darvel being able to take the full services of the minister, A. M. Rogerson. Thereafter for nearly the next half century the congregation was directly dependent on the Presbytery for ordinances. Several attempts were made to obtain a minister—notably John Graham in 1832, Andrew Gilmore in 1833, and John Bates on March 25, 1857—but all failed. Ill-health alone prevented the ordination of the last. On May 2, 1859 Matthew Hutchison accepted a unanimous call, signed by 44 members and 11 adherents, and he was ordained on August 3.

Hutchison at once set about improving the condition of the congregation. In 1859 he erected a manse, which in 1872 was declared free of debt, as well as a school and the new church noted above. In 1871 the membership stood at 81, and in 1875 at 94. In 1923 the congregation was united with the Arthur Memorial congregation, and the buildings were sold.

## WATER OF URR AND CASTLE-DOUGLAS

*Ministers.*—JOHN OSBORNE, 1818–31; MALCOLM M'LACHLAN, 1832–45; WILLIAM SYMINGTON, D.D., 1846–59; JOHN KAY, D.D., 1859–71; GEORGE LAURIE, 1872–1920; NORMAN NICOLSON, M.A., 1914–23; JAMES N. GOURLAY, B.D., 1924–

At the opening of the nineteenth century congregational conditions in the extreme south of Scotland were far from satisfactory. One minister was valetudinary and the other was advanced in years. Steps were accordingly taken to ease the situation by a rearrangement of territory. On March 5, 1805, the minister of Quarrelwood wrote to the Presbytery advising "the Galloway part of Quarrelwood and the lower end of Galloway congregation to unite." His own people were unwilling to consent, but on August 13, 1806, disjunction on the lines suggested was ordered "instantly." The division was apparently carried out in March 1807. The congregation thus formed was at first known as Water of Urr, and its centres were at Dalbeattie, Springholm, and Castle-Douglas. First one and then another of these places dropped out, until Castle-Douglas was alone left.

On March 9, 1808, moderation was asked, and on August 17 it was reported that Andrew Symington had been called, but he accepted Paisley. Next year a call was issued to John Sprott, and on May 2 he accepted it. Difficulties immediately emerged, and after much that could not be supported was advanced and considerable wrangling had

taken place, Sprott retired on July 1, 1811. The Presbytery found it necessary to censure the whole proceedings. Moderation was again granted, and Sprott was again elected, 81 out of a congregation of 185 signing the call. The same contentious spirit manifested itself, and the starting of a new cause was threatened. Ultimately Sprott finally withdrew, July 31, 1815.

Moderation was again granted on April 3, 1817, and on May 27 John Osborne was called. He ultimately accepted on December 31, and was ordained on April 9, 1818, although there was again opposition. In 1820 a church in Castle-Douglas was bought from the Relief congregation: it was frequently altered and improved, and is S. R. Crockett's "Kirk on the Hill." On March 5, 1822, Gatehouse of Fleet asked for disjunction or special sermon, and later Mainsriddle, once belonging to the Relief Church, asked supply. Nothing came of these movements.

The course of Osborne's ministry is indicated in his biographical notice. On March 23, 1831, he was loosed from his charge. On October 12 moderation was asked for, £80 with a possible augmentation being promised. On November 15 a call to Malcolm M'Lachlan was signed by 74 members and 36 adherents. He had three other calls, but on February 9, 1832, he accepted Urr, and was ordained on May 23. The congregation was again unfortunate in its minister, for on January 28, 1845, he was loosed from his charge. £110 was now promised as stipend, and on November 4 a call, signed by 133, was made to William Symington. Although other congregations were inviting him, he accepted Castle-Douglas, and was ordained there on March 10, 1846. His ministry was very successful and did much to consolidate the congregation. In 1857 he was called to Glasgow. He declined, and his congregation showed their appreciation by making special presentations to him. He was again called to Great Hamilton Street, Glasgow, in 1859, and was translated there on March 3. The membership at the time was 210.

The people met to elect a successor on May 20, and unanimously chose John Kay of Airdrie. He accepted and was inducted on August 11. In 1862 the membership was 250. Originally the manse was a mere cottage, but during Kay's ministry a new house was built next the church. It was occupied in June 1860. A spire was added to the church in 1870 through the generosity of one of the elders. Kay was called to Coat-bridge in 1871, and inducted there on September 24. He was succeeded by George Laurie, whose call was signed by 155 members and 14 adherents. He was ordained on June 6, 1872. He had become known through the excellent service he had rendered as missionary at Dunscore, and his ministry was long and successful. In 1877 the membership was 224.

## RIGGSIDE AND DOUGLAS WATER

*Ministers.*—JOHN MILWAIN, 1822-59; JAMES NAISMITH, 1862-70; NATHAN COSH, D.D., 1871-73; THOMAS RAMAGE, 1874-83; JOHN BERRY, 1884- ; SAMUEL D. STUART, 1916- .

Douglas Water, at first known as Riggside, was one of the earliest centres of the organised Church. John Fairley took up his residence in the near neighbourhood in 1763, and soon afterwards a church, which has long since disappeared, was erected for him. The question of a separate existence for Douglas Water was raised at the close of 1806, when it was reported that the people of the whole district were quite willing to be divided into congregations, but that "the labours of the season had prevented" action. On March 4, 1807, disjunction was granted to Douglas Water from Penpont, to take effect on March 14, neither side to make a financial claim against the other.

Moderation in a call was not asked for until March 6, 1821. It was granted on May 3, and on August 13 it was reported that John Milwain had been elected, the stipend promised being £100 and a house, "if in their power." He was ordained on January 16, 1822.

In 1843 it was reported that old mining operations had rendered the place of worship unfit for use, and that the proprietor had offered a new site. Help in the construction was commended to the whole Church, and the new building was opened on February 3, 1844. In 1847 the congregation, which was not very strong, was further weakened by the erection of the neighbouring congregation at Lesmahagow. The Presbytery made investigation into the loss sustained in members, and awarded compensation to Douglas Water.

Milwain resigned in 1859, and the congregation was immediately thereafter transferred from the Kilmarnock Presbytery to that of Glasgow. On November 29, 1859, moderation was asked, the stipend promised being £50, "exclusive of a manse." Alexander Davidson was called, 41 members and 49 adherents signing the call, but he declined. When moderation was again asked for the question was referred to the Synod because of the small stipend offered, and the matter was remitted back to the discretion of the Presbytery, who granted the petition on January 14, 1862. James Naismith was elected, and having accepted he was ordained on July 14. His call was signed by 31 members and 11 adherents. His ministry did not continue long, for he died on May 31, 1870.

Considerable difficulty was experienced in allowing the congregation to go forward again, but a promise of £80 and a manse was made and moderation was allowed. On October 9, 1870, Nathan Cosh was elected, but only 24 signed his call, and the Presbytery did not sustain it.

Moderation was again allowed on January 10, 1871, and Cosh was again elected, the call this time being signed by 82 members and 55 adherents. He accepted it, and was ordained on May 3. Immediately thereafter the congregation was transferred to the Presbytery of Edinburgh. In 1873 Cosh accepted a call to Strathmiglo, and at the moderation on December 17, Thomas Ramage was elected, the call being signed by 96 members and 68 adherents—evidence of the growing prosperity of the congregation. He was inducted on March 3, 1874.

The Union of 1876 brought considerable trouble to the congregation. A minority was opposed to it and desired union with the Church of Scotland. Taking advantage of there being no formal legal title to the ground on which church and manse stood, they pursued an action before the Court of Session, with the result that the congregation was evicted. Ramage resigned in 1883. A new church, opened on May 13, 1886, and a manse were built at Riggside.

### AIRDRIE

*Ministers.*—THOMAS HALLIDAY, 1824–27; JOHN CARSLAW, M.A., 1829–47; JOHN KAY, D.D., 1850–59; DAVID HENDERSON, 1860–63; JAMES PATON, D.D., 1865–73; DAVID BERRY, 1877–86; CHARLES CAMPBELL, B.D., 1890–

With the concurrence of Glasgow, a disjunction of “the corresponding societies in and about Airdrie” was asked for on August 12, 1807. The Presbytery postponed the request lest granting it should increase the difficulties in which the Glasgow people then were. The petitioners, however, insisted, and having acknowledged their pecuniary responsibility towards the minister, they were granted the necessary liberty on November 11 to form themselves into a congregation. They do not then seem to have been in a position to carry out all their desires, for they dropped a petition for moderation in 1810. A meeting for election did not, in fact, take place till April 1816, and then John Jeffrey was called. He declined. On December 2, 1817, an invitation to John Osborne was referred to a committee of Synod, but it was again declined. In 1818 the minimum stipend was promised, and William Symington was called in the spring of the following year, but he also declined. Some time was allowed to elapse before the next attempt was made, and on August 13, 1821, it was reported that John Milwain had been chosen. The stipend named was £80 with a house. The attempt was again futile, but on May 11, 1824, Thomas Halliday accepted the call and was ordained on August 23.

Halliday's ministry was short, but strenuous and fruitful. He died after labouring for three years, and was followed by John Carslaw, M.A., who was ordained in 1829. The latter part of his ministry was hindered

by ill-health. The church was built in 1833. In 1835 there arose in the congregation the question of the continued attendance of members at the fellowship meetings. The matter was referred to the Presbytery, who unequivocally declared that it was their duty to be present, unless "some physical or moral impossibility stand in the way!" Some conflict arose in the session in 1837, but the matter was settled by a rebuke to both sides from the Presbytery. In 1847 the membership stood at 180.

After the death of Carslaw the congregation was visited by the Presbytery, and the report stated that they were in the "enjoyment of internal peace, increasing in membership and altogether in a thriving state." Moderation was granted to them for January 30, 1849, and after a vote among three candidates, Thomas Easton was chosen, the stipend to be £100 with the manse. The call was not presented till March 12, but two other congregations were seeking him, and all were referred to the Synod. At the Synod Easton declined them all, though he accepted Stranraer within a year.

On January 15, 1850, a vote was taken between three candidates, one of whom was Easton. A considerable majority came out for John Kay, who accepted the call and was ordained on April 29. For a time a missionary laboured in a neighbouring village under the superintendence of the congregation. In 1859 Kay left for Castle-Douglas, where he was inducted on August 11. David Henderson of Chirnside was chosen in his room, and was inducted on June 5, 1860. The call was signed by 157 members and 65 adherents, and the stipend offered was £135.

During his settlement the congregation favoured the stricter view of the electoral franchise, and in 1862 petitioned the Synod against the overture in its favour. Before the actual vote, the session sent no return concerning it, but when the division took place in 1863 and resulted favourably, Henderson with certain of his people declined the jurisdiction of the Synod and Presbytery, and helped to constitute the minority Synod. They retained the property. On June 15 Henderson was declared no longer a minister of the Church.

On June 3, 1863, twenty male members, representing "a large and influential part" of the congregation, petitioned that the Presbytery take their deserted condition into consideration. The Presbytery met with them in Grahamstown school, after they had been refused admission to the church. They were then told that they were still recognised by the Presbytery as the Airdrie congregation. In the beginning of 1864 they asked that a student or probationer should be appointed to labour among them, and at the same time craved help in building a new church. A committee of the Presbytery reported that there was "the prospect of rendering their present place of worship more comfortable," and the congregation meanwhile departed from the proposal.

On January 10, 1865, moderation was asked for, the stipend promised being £80. On March 14 James Paton, B.A., was called, and having accepted he was ordained on June 1 in the Music Hall, where the congregation was at the time worshipping. In 1866 they purchased a church for £400, which in February was nearly destroyed by fire while under repair. It was opened for worship on April 1, after £400 had been spent on alterations. By 1868 the membership had increased to 240. In that year a manse was begun at a cost of £700.

In 1870 several left to form a congregation at Coatbridge, which Airdrie fostered and encouraged. After a time Paton became dissatisfied with his doctrinal position, and in 1873 made application for admission to the Church of Scotland, without previously giving notice of his intention to his Presbytery. At the next meeting of Presbytery on March 11 he resigned. At least 250 members followed him to set up what became the *quoad sacra* parish church of Flowerhill. About 75 were left, and although placed in most discouraging circumstances they, on January 29, 1874, called Robert Naismith of Chirnside. He declined the invitation. Up till the Union of 1876 they remained without a minister, Allan Bayne and John Leitch, a Free Church student, ministering to them. On January 16, 1877, David Berry, late of Wick, was inducted as their minister. In 1877 the membership was 78. They are now known as Graham Street United Free Church.

### COLMONELL

*Ministers.*—JOHN WEST, 1813-45; ROBERT HARKNESS, 1847-57; JOHN TORRANCE, 1859-61.

The definite date on which the recognition of Colmonell or Poundland as a congregation was made cannot be ascertained. In 1810 the members complained to the newly constituted Southern Presbytery that they could not get sufficient supply, and asked permission to approach other Presbyteries to help them, a course which was allowed. On March 4, 1812, "the vacant congregation of Colmonell and Girvan" asked for moderation, and on June 29 it was reported that a call had come out in favour of John West. On March 3, 1813, he accepted and was ordained on August 11. The congregation was both small and scattered. Its centre was at Poundland, where a church was built.

West continued minister till his death in 1845. During that time little agitated the even course of the congregation's history, but in 1828 there appears to have been some discussion about "reading the line." The matter was referred to the Synod, who decreed the inadvisability of legislation and recommended the congregation to take the course most

expedient "for edification." Following on West's death the section at Girvan was disjoined. On October 14, 1845, William Symington was called, 70 signing the call, but he accepted Castle-Douglas. Next year they again applied for moderation, but the manse that had been promised was not provided, and the stipend of £100 offered fell below the minimum. A special meeting of the Presbytery with the congregation was arranged on October 27, 1846, and then the debt still remaining on the church was at once subscribed, and the minimum stipend guaranteed. As a result Robert Harkness was called by 71 members and 25 adherents, and accepted the invitation on December 7. He was ordained on March 23, 1847.

His ministry was comparatively short, and towards the end was carried on amid increasing difficulty. In 1850 the membership was given as 95, and the manse had not yet been built. On February 22, 1853, the Presbytery instructed that an organisation for raising the necessary funds be set on foot, but although attempts were made to improve conditions they failed, and Harkness resigned on June 29, 1857. On July 22, 1858, John Torrance was elected. He accepted the meagre conditions and was ordained on January 18, 1859. Soon afterwards he was called to St George's Road, Glasgow, and the Presbytery decided not to present the call. An appeal was taken to the Synod, but before it could be discussed another call was addressed to him from Paisley. At the Synod he accepted Glasgow on May 9, 1861.

Moderation again took place on August 6, £60 and a manse being offered. George Proudfoot was called, but he declined.

Thereafter the congregation seems to have fallen to pieces. The Presbytery of Newton-Stewart, to which it was attached, repeatedly made enquiries about its condition, but little notice was taken of the demands. In 1871 Easton of Girvan was formally relieved of the moderatorship, in which office he had been able to do nothing, and in March 1872 they asked that no further supply be sent to them. At the Synod of that year it was reported that no elder had represented the congregation for the past ten years, and in 1873 it was transferred to the care of the Kilmarnock Presbytery. Nothing, however, could be done. On October 7, 1873, a deputation reported that it was "inexpedient to attempt to revive what had been for a series of years practically a defunct congregation," and it was formally dissolved on January 27, 1874. A month or two afterwards it was reported that the title-deeds of the property had been lost, and that church and manse were practically without value. Enquiry was made regarding them by a local lawyer, but it was determined to abandon all claim to them.

## EAGLESHAM

*Ministers.*—ROBERT WINNING, M.A., 1826-56; JOHN H. THOMSON, 1857-77.

Eaglesham, distant about eight miles from Glasgow and within four miles of the Howies' farm of Lochgoin, formed part of the congregation of Sandhills and Glasgow. With the concurrence of the original congregation, the people at Eaglesham and its neighbourhood petitioned the Western Presbytery to be erected into a separate congregation, which was at once granted on March 2, 1818. Moderation in a call was at the same time asked for, but the Presbytery delayed the application. Sanction was given on March 1, 1819, and on May 11 it was reported that Peter M'Indoe had been elected. He, however, chose Chirnside. It was not till April 27, 1826, that moderation was again granted, and on May 22 Robert Winning was unanimously elected. He accepted the call and was ordained on August 29, the ceremony being carried out in the fields. The sermon preached by Armstrong in introducing Winning to his congregation is printed in the Armstrong Memorial Volume of 1838.

The congregation was largely drawn from the neighbouring county of Ayrshire, and at the redistribution of congregations in 1834 it was apportioned to the Presbytery of Paisley. Winning remained minister until his death on November 15, 1856. His decease was reported to the January meeting of the Presbytery, and by a fatal coincidence the representative elder from Eaglesham had a sudden seizure at the meeting and immediately expired.

Moderation was granted on July 21, 1857, and on August 25 John H. Thomson was elected, 52 members and 40 adherents signing the call. He accepted the call and was ordained on November 3. In 1863 two elders resigned office because of the decision of the Synod on the question of the franchise. The change in the population reduced the membership, which in 1870 was 46 and in 1873, 40. In 1875 a call to Thomson from Stirling was refused, and he continued till November 6, 1877, when he was inducted to Hightae, the membership being then 49. The Union of 1876 had altered the situation for the congregation, and it was dissolved on January 13, 1878, the property being sold.

## EDINBURGH

*Ministers.*—WILLIAM GOOLD, 1818-44; W. H. GOOLD, D.D., 1840-97; JOHN DAVIDSON, M.A., 1896-1905; JOHN PARK NOBLE, 1906-9; R. L. JAFFREY, M.A., 1909-10; WILLIAM HOOD, 1911-18; G. W. DALGLEISH, M.A., 1919-24.

For many years the Reformed Presbytery avoided the large towns, and located their congregations in the country. About the beginning of the nineteenth century, however, the restriction imposed on the growth of the Church was realised, and a general movement was made to occupy the towns.

On February 27, 1816, the adherents of the Church in Edinburgh asked the Presbytery to disjoin them from Loanhead, but both then and on subsequent occasions, the petition was refused on the ground that probationers were few and that charges could not be multiplied. At last on March 31, 1818, it was declared that disjunction would be allowed on condition that they were able to maintain themselves apart. On June 29 the division was effected, and Edinburgh became a separate congregation. Goold was continued as minister, and Loanhead was declared vacant. The preponderance of the Edinburgh section is shown by the fact that, when William Goold was called in 1804, 54 of the total of 79 signing the call were from the city.

The church in which the congregation worshipped was situated in Lady Lawson's Wynd, and was built in 1781. It had originally belonged to the dissenters who broke off from the Presbytery in 1753 under John Hall. On the collapse of that congregation, it was bought in 1797 by a congregation of Relief, and they in turn sold it to Goold's congregation in 1808 for £450. In 1835, £200 of the price still remained unpaid, and it was then declared unsafe. It was determined to rebuild it on the same site at a cost of £850, thereby leaving the congregation indebted for £1050. By 1847 all debt had been repaid, but new calamity was in store. Subsidence of the site took place, and in 1859 the congregation began the erection of a new church on a stance in George IV Bridge, at a total cost of £4100. It was opened for worship on January 6, 1861. Much was made of the fact that it was in close contiguity with certain historic sites in the near neighbourhood—the Greyfriars' Churchyard and the Grassmarket, both of which were intimately connected with Covenanting history.

The start of the congregation in Edinburgh was disturbed for a time by some controversies. After much discussion the grievance of one member was dismissed as "frivolous and vexatious," and the other did not come to an end for seven years, and then resulted in the member's suspension. The ministry of Goold continued until the advance of years rendered his service difficult to himself. In 1840 his son was unanimously

called to be his successor, and he was ordained on October 6—a course which was specially pleasing to the congregation. The collegueship lasted only for a short time, for the father died on July 1, 1844, and from that date till the Union of 1876 Dr W. H. Goold remained sole pastor. In 1875 the membership was 300.

It is apparent that home mission operations met with some difficulty. "For several years a missionary was maintained for the district in connection with the former church in Lady Lawson's Wynd," but changes in the area, as well as the setting down of a Free Church in its neighbourhood, dictated withdrawal. Efforts were made to secure another locality, but none was found unoccupied.

From 1863 to 1876 the Hall, under Dr Goold and Dr Binnie, met in the church premises, and the Synod held their meetings there alternately with Glasgow from 1825 till the end. It was from Martyrs' Church, as it came to be known, that the procession set out to consummate the Union with the Free Church in 1876. Professor Laidlaw became a member of the congregation on his election to a chair in the New College in 1881. In 1909 a union was effected with the congregation of St John's United Free Church, whose building was taken by the Free Church.

See *Jubilee Services of Rev. W. H. Goold, D.D.*, Edin., 1890.

## KELSO

*Ministers.*—STEWART BATES, D.D., 1823-38; JAMES BRYDEN, 1840-50; JOHN GUY, 1853-67.

The relations between Chirside and Kelso up to 1820 have been described under Chirside. On May 2 of that year Chirside petitioned to be separated from Kelso, and after some delay and opposition on the part of the latter, they were finally disjoined on July 17. On May 1, 1821, moderation was granted to Kelso, and on August 13 it was reported that a call had "come out" for John Milwain, the stipend offered being £80. Milwain declined. No further movement was made till 1823, when it was reported to the Presbytery on April 8 that Stewart Bates had been chosen. After some difficulty about his status, he accepted the call and was ordained on December 17. Elders were immediately required, and it is curious that on May 16, 1824, the Presbytery ordered M'Indoe of Chirside to carry out the necessary ordination. Some complaint about an overpayment to M'Indoe as minister was made about the same time, but on investigation the Presbytery found that substantial justice had been done. In 1832 a station seems to have been opened at Leitholm.

It is apparent that the congregation had possessed a church for a considerable time. In 1825 the "Cameronian meeting-house" is described

as "a building of inferior appearance and adjacent to the Relief meeting-house. The number in this connection," the account goes on, "is small and generally composed of the poorer classes." In 1840 the *New Statistical Account* gives the accommodation at 320, and the number of persons attending at 66.

In 1838 Bates was called to Glasgow, and was loosed from Kelso. Next April the congregation undertook to provide £70 as stipend besides a free house and garden, and moderation was granted. On May 14 it was reported that Dr John Cunningham had been elected minister, but next day he refused the call. On March 10, 1840, a unanimous invitation to James Bryden was sustained, and after it had been referred to the Synod, he was ordained on July 13. In 1846 trouble arose about his health, and for the next few years his situation was precarious. At length he was certified as medically unfit for the charge, and on May 6, 1850, the pastoral tie was dissolved.

It was not till February 28, 1853 that John Guy was called. He was ordained on June 15, but work in the congregation had become increasingly difficult. Many of the members lived ten to sixteen miles from Kelso. In 1867 Guy accepted a call to Valparaiso. When he left, the congregation resolved to dissolve as soon as possible, at first determining to transfer the whole property to the Church on behalf of certain funds. The church was sold for £170 and the manse for £425. On April 7, 1869, it was reported to the Presbytery that the congregation had formally dissolved, and that £550 had been forwarded to the Treasurer of the Synod for an annuity to Bryden. The members joined neighbouring congregations of various denominations.

## WHITHORN

*Ministers.*—GAVIN ROWATT, 1826–32; WILLIAM M'MURTRIE, 1837–38; THOMAS M'INDOE, 1840–63; D. D. ROBERTSON, 1866–72; WALTER R. PATON, 1872–76.

Disjunction was granted to the people in this section of Wigtonshire on March 5, 1822, after the matter had been pending for some months, and was allowed on condition that it "would not interfere with the temporal support" of the former minister, James Reid of Newton-Stewart. At the same time the Presbytery decreed that the following parishes be assigned to the new congregation: Glasserton, Mochrum, Kirkinner, Sorbie, and Whithorn. The church was then in course of erection. On September 15, 1823, moderation was granted, £80 and a manse not yet built being promised. Thomas Halliday was elected but he accepted Airdrie. Next William M'Lachlan was tried, but he chose Kilmalcolm. On February 21, 1826, moderation was again granted, and

on April 4 it issued in a unanimous call to Gavin Rowatt, over 100 adherents adding their names to the invitation. He was ordained on September 13.

After a short ministry Rowatt died on November 2, 1832, and it was not till September 9 of the following year that moderation was again granted. Several ineffective calls were issued—to Peter Carmichael, John M'Dermid, and Thomas M'Indoe. Under so many disappointments, it is not to be wondered at that the communications to the Presbytery became somewhat tart, and drew from them a rebuke. At last on February 14, 1837, William M'Murtrie accepted a call with the signatures of 95 members and 36 adherents. He was ordained on April 19. The ministry of M'Murtrie was short; he died on October 6, 1838. After an interval the congregation again turned to M'Indoe, who by this time had been released from Dundee, and having accepted the call at the meeting of Synod, he was inducted on June 23, 1840. At the Disruption of 1843 the Free Church congregation worshipped for a time in the Reformed Presbyterian Church in the afternoons.

Never very prosperous financially, the condition of the congregation became embarrassed in 1860, owing to the falling off in the number of members. In 1863 sanction was asked for a reduction of stipend which M'Indoe was willing to accept. A petition of November of that year spoke of "the present helpless condition and depressing circumstance of the congregation"—all which was evidently due to the continued ill-health of the minister. By the end of the year he offered to withdraw, although it was not possible to provide a retiring allowance for him. The proposal was regarded as a resignation, and the church was declared vacant. M'Indoe considered himself aggrieved by this haste, and on appeal to the Synod it was declared that he retained his full status as a minister, although he was not restored to the pastorate.

On March 7, 1865, it was reported that Matthew Brown was called by 52 members and 28 adherents, but he chose Hightae. On October 24, D. D. Robertson accepted a call signed by 56 members, and he was ordained on March 21, 1866. Robertson developed some difficulties and scruples about his theological and ecclesiastical position, and he resigned on June 6, 1872. Moderation was granted for October 14, when Walter R. Paton was unanimously called, £80 and a manse being promised.

The congregation was on the whole unfavourable to the Union with the Free Church, and in 1876 considered "it would be inadvisable to appoint a representative elder to the Presbytery." When the Union was consummated attempts were made to bring about an understanding, but negotiations failed, and Paton resigned. After he left efforts were still made to afford supply to such members as remained faithful to the Synod, but nothing could be done. The congregation ultimately joined the

minority Synod, and in 1878 the well-known J. P. Struthers, afterwards of Greenock, was ordained minister over it. It has since been discontinued.

### KILBIRNIE

*Ministers.*—JAMES FERGUSON, 1827-62; P. M. MARTIN, 1863-69; ALEXANDER DAVIDSON, 1870-1904; HENRY T. GILLISON, B.D., 1902-19; JAMES ANDERSON, M.A., 1920-

For some time those who belonged to the societies of Dalry, Beith, Kilbirnie and Lochwinnoch formed part of the large congregation of Renfrew, under the charge of Thomas Henderson. Towards the beginning of the eighteenth century a movement was set on foot to obtain a disjunction, and even to build a church. Nothing was actively done, however, during Henderson's lifetime, but on his death in 1823 endeavour was again made to be disjoined. This was effected on January 13, 1824, at a meeting of Presbytery held at Crookedholm. The new congregation at once met to elect suitable managers, and on July 18 a session was constituted.

In January 1826 application was made for moderation, and on February 22 it was reported to the Presbytery that Gavin Rowatt had been unanimously elected, the membership being 36. At the Synod he chose Whithorn out of four possible calls open to him. James Ferguson was elected on April 26, the call being signed by 52 members and 108 adherents. He accepted and was ordained on September 5, 1827. A church, seated for 480, had meantime been built and opened for worship on April 20, 1825. A manse was provided in 1830. It was a small cottage and has been added to and improved since.

In 1841 it was reported that the membership was 130, that the congregation vigorously carried on Sabbath school work in the town, and that a good library was in operation. The debt on the church had been cleared off, and in 1844 the remaining amount on the manse was met. A division took place in 1845 over the unfermented wine question, and a few members were lost. Ferguson died suddenly in 1862.

On February 17, 1863, the congregation elected P. M. Martin, and he chose Kilbirnie over Carnoustie and Girvan. He was ordained on April 16. After a successful ministry he became dissatisfied and resigned on January 15, 1869. He removed to England.

On December 23 James Hunter, B.D., was elected by a majority, but he declined the call. On April 20, 1870, Alexander Davidson was unanimously called from Orkney, the call being signed by 123 members and 65 adherents. He was inducted on July 7. During Davidson's ministry

the manse was added to and a new church built on the old site. It was opened in 1889. The membership at the close of Martin's ministry dropped to the average number. In 1875 it was 166, but had nearly doubled by 1900.

See Couper's *Kilbirnie West*, 1923.

## STRATHMIGLO

*Ministers.*—THOMAS MARTIN, 1829-79; NATHAN COSH, D.D., 1873-85; CHARLES DAVIDSON, 1886-99; J. M. MUNRO, 1900-22; J. T. BOAG, M.A., 1921- .

The origin of the congregation at Strathmiglo was due to the settlement of a member of the Church as a merchant at Auchtermuchty, less than two miles distant, in 1821. He was an ardent Covenanter, but he had difficulty in attending public worship, for the nearest places at which it was celebrated according to his sense of decorum were at Perth and occasionally at Thornton in Fife. He gained over to his way of thinking several in the community, and in 1823 Peter M'Indoe, then a licentiate, was commissioned to preach to them. He was unable to go, and Stewart Bates, who had recently come from Ireland, took his place. Such were the favourable circumstances and the impression Bates left, that on March 16, 1824, a letter was read at the meeting of the Edinburgh Presbytery stating that "a numerous and respectable accession had lately been made to the Society of Old Dissenters and soliciting as large a supply of sermon as possible." It is apparent that they were at once given the position of a regular congregation.

On March 6, 1826, Gavin Rowatt was unanimously chosen minister, but, as other calls were given him, the matter was referred to the Synod, at which he accepted Whithorn. It was not till March 30, 1829, that another meeting of the congregation was held to elect a minister. Thomas Martin was then unanimously chosen. He accepted the call on April 21, and was ordained on July 28, 1829.

In 1828 a church was erected, but it was most inconveniently situated, and in 1850 was in need of extensive repairs. In that year it was determined to build a new one on a more convenient site in the centre of the village. It was opened on April 18, 1852, having cost upwards of £500 and being seated for 400. The sum of £300 had already been raised, and the amount derived from the sale of the old building left the congregation in debt only to the extent of about £60. That amount was extinguished in 1857. The membership was 130 in 1847, and the stipend £80 with £6 in lieu of a manse. In 1858 the roll had risen to 135 and the stipend to £115 without any extra sum. The congregation was always liberal and in funds.

After a ministry extending over forty-four years Martin asked for a colleague, and on June 19, 1873, Nathan Cosh of Douglas Water was unanimously chosen, the stipend offered being £125. He was inducted on September 4. In 1875 the membership stood at 130. At the Union of 1876 the congregation was named the North Free Church, and in 1899 united with another congregation of the same denomination in the village.

### GREENOCK—FIRST

*Ministers.*—ANDREW GILMOUR, 1833-59; PETER CARMICHAEL, 1860-63.

The death of Thomas Henderson, minister at Kilmalcolm, was considered a suitable occasion by the members of that congregation resident in Greenock and neighbourhood to ask for a disjunction. The request "under protest" came before the Western Presbytery on November 9, 1824, but the matter was postponed. Apparently negotiations ensued, for on May 17, 1825, by mutual arrangement disjunction was granted, just before a call was issued to a successor at Kilmalcolm. No immediate steps were taken to call a minister, and at the beginning of 1826 two members of Presbytery were commissioned to enquire into the condition of the congregation. The result was that moderation was delayed. In 1827 two elders were ordained. Subsequent proceedings are uncertain from a gap in the Presbytery minutes, but on September 10, 1833, Andrew Gilmour was ordained. Two days before, a church was opened for public worship by Dr Andrew Symington. This building served the congregation as long as it remained in connection with the Synod.

Under Gilmour's ministry the congregation grew in numbers. Its peace was seriously disturbed for a number of years by the litigious conduct of a member whose case was before the Courts of the Church for the long period of sixteen years, and was ended only by his repudiation of the authority of the Presbytery. Gilmour died in 1859.

Moderation took place on December 28, £200 being offered as stipend. A. M. Symington was called, but he declined. Another attempt to secure his services was made on April 18, 1860, the call being signed by 206 members and 51 adherents, but he again declined. On July 3 a call was addressed to Peter Carmichael of Penpont, signed by 161 members and 57 adherents. The Presbytery sustained the call although a large number of members, who ultimately formed the second congregation, objected. He was inducted on October 17, 1860. The Treasurer was one of those who seceded, and some trouble was caused by the state of his accounts, but the matter was ultimately arranged.

Carmichael sided with the minority in 1863, and disowned the authority of the Presbytery. The name of the congregation was then dropped from the list after some unsatisfactory proceedings.

### HIGHTAE

*Ministers.*—JAMES M'GILL, 1829-64; MATTHEW BROWN, 1865-77; JOHN H. THOMSON, 1877-1901; CHARLES DAVIDSON, 1900-4; J. E. M'INTYRE, M.A., 1905-11; WILLIAM JOHNSTONE, M.A., 1911-15; GEORGE PATERSON, 1916-20; ANDREW SCOBIE, B.D., 1921-

The congregation of Hightae originally belonged to the Relief, with which they were connected till 1808. In that year they joined the Reformed Presbyterian congregation of Quarrelwood, which at the same time took over a small debt belonging to them. The church, which was built in 1798, was bought for £70 and was seated for 325. "When the house was purchased . . . it had neither a pulpit nor pews, and was neither plastered nor floored. . . . Thomson [the minister of Quarrelwood] made the pulpit with his own hands." Societies were in existence in Moffat, Annan, Mousewald and Torthorwald. In 1827 the Moffat societies asked for a disjunction, and a line "between St Anne's Bridge and Johnstone Church" was agreed upon as the line of division, but the whole proposal was ultimately dropped. Up to 1829 the Hightae people were ministered to both from Quarrelwood and Penpont. In that year they applied for moderation, promising £70 as stipend. The Presbytery granted moderation on condition that the sum was increased to £80, and on April 22 James M'Gill was called. Having accepted, he was ordained on July 21, 1829. "In 1836 the communicants numbered 112 and were drawn from fourteen different parishes, thirty families coming more than four miles." In 1837 the congregation is described as "a mere handful," there being "only 37 Cameronians in the parish" of Hightae. M'Gill proved an acceptable pastor. In 1837 he was called to West Campbell Street, Glasgow, and in 1853 to the Southern congregation in the same city. His service lasted till 1864, when he resigned.

In 1865 moderation was asked for, the stipend offered being £90 at least. A manse was promised as soon as possible. On March 6 Matthew Brown was elected, the call being signed by 68 members. He accepted on condition that the manse should be ready by Whitsunday, 1866. He was ordained on May 2. The manse, which was built next the church, cost £600, and the modernising of the church £260. A debt of £200 remained in 1870, but it was practically wiped out by a bazaar held in that year. In 1874 Brown's health broke down, and during his leave

of absence David Berry, late of Wick, took his place and acted as moderator of session. Brown's return is reported on September 1, 1875.

In 1914 the congregation was united with Dalton United Free Church to form Hightae and Dalton congregation.

### ROTHESAY

*Ministers.*—THOMAS NEILSON, M.A., 1830-68; ALLAN M'DOUGALL, M.A., 1870-75.

In the Presbytery minutes Rothesay appears in 1827 for the first time as one of the stations to which preaching was assigned. At the end of that year a petition, "subscribed by eight persons," asked for regular monthly supply, and the request was granted. Progress was such that the Presbytery agreed to moderate in a call on December 9, 1829. Thomas Neilson was chosen and was ordained in 1830.

During its whole history the congregation continued small, the average membership being considerably under 100. Owing to the limited duty required Neilson was enabled to render important service to the Church at large. He resigned on May 25, 1868, and the congregation was preached vacant in June. The stipend offered was £100. On October 6 it was reported that John Jackson of Girvan had been called by 45 members and 31 adherents, but he refused. The condition in which the congregation then was raised the question of its continuance, but on January 5, 1869, the Synod expressed satisfaction "at their desire to maintain ordinances among them, and to remain in connection with the Synod." It is evident that there was difficulty, and for a time the people were content with the services of a missionary. On September 1, 1869, it was reported that Alexander Davidson of Stromness had been called by 44 members and 16 adherents, but he declined. A third call was issued on November 8, 1869, this time to Allan M'Dougall, 42 members and 28 adherents signing it. He did not accept till May 17, and he was ordained on June 9. All this time the membership was slowly dwindling. In 1870 it was 62; in 1873 it was 54.

In 1875 M'Dougall was appointed a missionary to the New Hebrides, and his removal rendered the position impossible. The Presbytery agreed to take over the property, subject to a small bond, and on November 23, 1875, the congregation was dissolved. In 1880 the Free Parish congregation acquired the church for £300, and now uses it for mission purposes.

## AYR

*Ministers.*—JOSEPH HENDERSON, 1830-44; JOHN GRAHAM, D.D., 1846-58; DAVID TAYLOR, 1859-61; THOMAS LANG, 1861-1919; DONALD DAVIDSON, 1905- .

At the beginning of the nineteenth century Ayr was counted part of the Kilmarnock congregation, and separate supply of sermon does not seem to have been granted to it till November 4, 1828. Thereafter progress towards congregating was rapid. On January 13, 1830, moderation was allowed on condition that "the moderator [in the vacancy] was furnished with extracts from the books of the congregations at Kilmarnock and Ayr showing that the boundaries have been determined to the satisfaction of the congregations before he proceed to moderate in a call." It is evident that things were adjusted satisfactorily, for on February 18 a call was offered to Thomas Nelson. At the Synod of that year he had to make choice among three calls, and he accepted Rothesay. On the same day moderation was again granted, and on May 4 Joseph Henderson was elected. He was ordained on September 8, 1830.

At the time the congregation was described as "few in number and poor." At first they had a temporary place of worship at the foot of Contest Street in the district of Wallacetown, but in 1832 a church was built and opened in the same quarter of the town. Up to the end this was the only property possessed by the congregation. On April 16, 1844, the resignation of Henderson was accepted, and he was loosed from his charge.

It was not till August 13, 1846, that John Graham, who received the degree of D.D. during his ministry at Ayr, was inducted. The case had to come before the Synod before the induction was carried out, owing to the aversion from translations. The Synod allowed it "owing to the peculiar circumstances of the congregation." The stipend was £100, augmented by £20 from the Synod Fund. The congregation does not appear to have made substantial progress during Dr Graham's ministry, for the membership in 1850 numbered 90 only. On March 10, 1858, he was inducted to the new congregation at Liverpool. It shows the esteem in which he was held that he was brought back in October to receive a presentation.

The ministry of David Taylor, his successor, was short. He was called on January 10, 1859, 70 members and 15 adherents signing the call. He was ordained on March 29, but in a little over two years he accepted an invitation to the second charge at Greenock. He was inducted there on October 16, 1861. During this time the membership was slowly declining, and only 60 members and 20 adherents signed the call to Thomas H. Lang on October 31. He accepted and was ordained

on December 18. He continued minister till the Union of 1876, when the membership had fallen to 40. Lang took an active share in the evangelical efforts of 1873-4, and with the growth of the town he had the satisfaction of seeing an increased membership. In 1900 the number on the roll was 190. In 1904 the congregation, which had taken the name of "Martyrs," was united with St John's United Free congregation, and Lang retired.

## DUNDEE

*Ministers.*—THOMAS M'INDOE, 1836-39; JOSEPH WILSON, 1840-47; WILLIAM STEVENSON, 1852-58; JOHN RIDDELL, B.A., 1864-67; JOHN WYLIE, 1869-93; ALEXANDER OSBORNE, M.A., 1894-1906; A. H. CHARLTON, 1907-23; JAMES LAMONT, 1924-

There were adherents of the Church in Dundee as early as the close of the eighteenth century, and in conjunction with Perth they were granted such supply as was possible. The cause, however, seems to have fallen somewhat into abeyance, until in 1827 application was made for services, and thereafter Dundee was looked upon as a regular station. One elder resided in the town, and when a session was required in April 1831, elders were brought from Strathmiglo to constitute it. In the same month the people asked to be congregated, and thereafter they were so erected, although there is no minute of their formal constitution. On October 11 they applied for moderation, offering £80 of stipend, and all above that sum to be given as a contribution towards the building of a meeting-house. On November 7, 1831, they elected Malcolm M'Lachlan, but he chose Castle-Douglas. On November 6, 1831, they again asked for moderation, but it was delayed until they "make some further exertion for obtaining a place of worship." A year afterwards, on November 22, they opened a meeting-house which they had rented. One of the preachers afterwards was Alexander Shand, a probationer of whose unedifying sermons they complained, with the result that, along with a younger brother who was a student at the time, he abandoned the Church.

On July 28, 1834, moderation was granted on condition that the minimum stipend was provided. The meeting for election took place on September 30, and Peter Carmichael was chosen. Other calls were also given him, and he accepted Penpont. On April 8, 1835, another effort was made to secure a minister, £80 of stipend and a free house being promised; John M'Dermid was called. He accepted Dumfries, and in that year the Synod recommended a grant in aid if there was any possibility of the settlement of a minister. On April 20, 1836, the Presbytery sustained a call to Thomas M'Indoe, and although there were

competing calls, he closed with Dundee on May 24. He was ordained at Chapelshade on October 12. In the same year a site for a church was taken, and although strongly advised by the Presbytery to desist, on account of the expense, the congregation proceeded to build their meeting-place, with a flat of shops beneath.

All along the financial position of the congregation weighed heavily on it, and on May 14, 1839, permission was given to issue an appeal for help. In December of that year the crisis came, and M'Indoe resigned, because his stipend had not been paid for some time. The total income of the congregation for three years had been only £208. The Presbytery found that the root cause of the trouble was the building of a church, "contrary to their advice." By this time the structure had cost £840, of which £576 was still awaiting. The interest on this sum, together with the feu-duty, entailed an annual burden of nearly £50. There being no prospect of improvement, the resignation was accepted.

On May 10, 1841, the congregation had so far recovered that Joseph Wilson was allowed to be called on condition that an adequate stipend should be provided for him. The Synod, to whom the call was referred, sustained it, and "as elders in the court [*i.e.*, the Synod] have liberally subscribed to the support of the congregation," grants in aid were made for the next four years. Wilson was ordained on July 28, and continued minister till April 7, 1847, when he resigned on the ground of "inadequate [financial] support." The Presbytery then ordered an investigation into the condition of the congregation, when it appeared that a heavy debt of £650 was over the church, that its stability was insecure, and that litigation over it was probable. The church as it stood was worth £150 only. The membership had increased from 46 to 68. Amid all that they found to discourage, they confessed that there was no want of zeal for the principles of a Covenanted Reformation among the members. On the case being referred to the Synod of 1847, Wilson's resignation was accepted, and he was loosed from his charge on July 8.

On April 12, 1848, moderation was again asked for, but it was not granted. A year afterwards it was allowed, but there was serious difficulty in doing so. On May 7 a call to Alexander Young was sustained, but he accepted another. Nothing more was done till August 1851, when they applied for moderation on a promise of £50 towards stipend. The Synod recommended a temporary appointment, and William Stevenson, late of Stirling, was employed. Such progress was made under his ministry, that on April 19, 1852, he was called to the vacant pulpit, 60 members and 28 adherents signing the call. He accepted and was inducted on June 10.

For a time the congregation had been deprived of their place of worship, because of the debt on it, but on November 28, 1852, it was

restored to them. In 1855 they were again removed from it by the bondholder calling up the bonds. This event was, however, to their advantage, for it cleared them of a heavy load of debt. The loss to those who had guaranteed the bonds was heavy, but a subscription throughout the Church mitigated its severity. The congregation was at length "united, enjoy peace, and free of debt." The erection of a new church at Hawkhill was undertaken, and it was opened free of debt on February 3, 1856. Amid many signs of prosperity, there was an unfortunate relapse in conduct on the part of the minister, and he was loosed from his charge on March 2, 1858.

During the next five years Dundee was without a minister. Robert Naismith was appointed to work among them, and on June 20, 1860, was called, but he declined. In 1862 the congregation was reduced to a Home Mission station, and in November 1863 John Riddell was placed in charge. So successful was he that, having been licensed, he was unanimously called as minister on October 17, 1864, the call being signed by 110 members. He was ordained on December 14. In 1868 Riddell seceded to the Free Church, carrying with him a large portion of the congregation. The membership had risen to about 300, and of these 52 still remained. Thereafter the congregation was put under John Wylie, who had had large experience of mission work in Glasgow, and on July 20, 1869, he was unanimously called as minister. He was ordained on August 12, 1869.

This was the end of the period of struggle, for the congregation now began to make rapid strides forward. At the time of the Union of 1876 the membership was over 300, and was still moving upwards. Plans were also being laid for a new church, seating over 1000 and costing £5000. The membership in 1878 was 321, and in 1900, 723.

## SANQUHAR

Sanquhar originally formed part of the Penpont congregation. In 1832 "the members in and around Sanquhar" asked for sermon in addition to what they received as part of Penpont, and the request was granted for the next four months. On April 15, 1835, the Presbytery received a petition from those who resided in Sanquhar, Wanlockhead, and Leadhills asking for a disjunction—a proposal that evidently arose out of the settlement of Peter Carmichael at Penpont. Although it was strongly opposed by the parent congregation, the petition was unanimously granted. On appeal being taken to the Synod, the decision was upheld on April 21, 1836. In the same year moderation was allowed, but it does not seem to have been taken advantage of.

The strain with Penpont continued, and in 1838 reached a climax, when the Synod reversed a conclusion of the Presbytery allowing members liberty to join either congregation on the ground that there were no stated boundaries. The effort of the Sanquhar people to maintain themselves in a separate condition, however, failed, and their name does not appear in the minutes of the Presbytery after 1842. One elder had been ordained.

## GLASGOW—WEST CAMPBELL STREET

(Dover Street)

*Ministers.*—STEWART BATES, D.D., 1838–56; ANDREW CLOKIE, 1858–68; DAVID TAYLOR, 1869–76.

During the latter half of the ministry of David Armstrong of Great Hamilton Street, dissatisfaction arose regarding the length and quality of his ministrations. An attempt was made to procure a colleague, but the movement failed, and considerable heat was engendered in the dispute. On June 2, 1834, the malcontents met for worship in a hall in the centre of the city. There being no appearance of a reconciliation, and a second congregation being required in the city, the Synod, on April 23, 1838, authorised them to start a new cause in the west. On June 23 it was duly organised, and a church was thereafter built in West Campbell Street.

On July 19, 1836, William Symington of Stranraer was called by 109 members and 81 adherents, but the Synod of the following October failed to sustain the call. On January 17, 1837, James M'Gill of Hightae was elected, but at the Synod of May he declined the call. On December 27 the congregation turned for a second time to William Symington, but he wrote refusing. On February 20, 1838, Stewart Bates of Kelso was chosen, and owing to the special circumstances of the case the Synod allowed his transportation. He was inducted on July 5.

Bates continued a fruitful and energetic ministry till his death in 1856. On April 20, 1857, John Hamilton was elected to fill the vacancy, the call being signed by 290 members and 72 adherents, but at the following Synod he chose Renton. On April 24, 1858, William Symington of Castle-Douglas was called, but he asked that no further steps be taken in the matter. The result of these repeated disappointments was disorganisation in the congregation, a state that was made worse by the election on August 19, 1858, and the ordination, on December 8, of Andrew Clokie. A number left and formed what was afterwards St George's Road congregation.

It is needless tracing the troubled ministry of Clokie, who finally resigned on August 4, 1868, in the midst of a process against him. On January 29, 1869, David Taylor of Greenock was unanimously elected. The reduced state of the congregation is shown by the numbers signing the call—73 members and 12 adherents. The induction took place on March 18, and the recovery made under him is indicated by the fact that the membership in 1875 stood at 236.

The attitude of the congregation to the Union of 1876 is remarkable. Taylor had been Clerk of Presbytery from 1870, and up to the last meeting on May 25 had uttered no objection to the Union. No protest came from the people, who were then busily engaged erecting a new church in Dover Street. Taylor was at the meeting of the May Assembly, sat in the Free Presbytery in June along with a representative elder, and both he and the congregation seceded to the Church of Scotland in August, carrying the property with them. The case was carried to the Law Courts, but the First Division of the Court of Session confirmed the interlocutor of the Lord Ordinary, who had found that the new title-deeds permitted the procedure that had been adopted—a course which the Synod *quoad civilia* had no difficulty in designating “very unexpected and humiliating” on the part of congregation and minister. The congregation is now known as St Vincent Parish Church.

## WICK

*Ministers.*—DAVID BERRY, 1856–73; FINLAY M. HARPER, 1877–1906.

The first combined approach of persons “attached to the Covenanting cause in the neighbourhood of Thurso and Wick” seems to have been made to the Presbytery of Edinburgh on February 9, 1835. The petition for a supply of sermon was gladly received, and for the next few years services were conducted as far as possible. At the Synod of April 1838 a petition was received from “above 60 persons in Wick” asking that Dr Andrew Symington be sent north to organise them into a congregation. At the same time aid in building a church was cordially recommended to the liberality of the Church at large. The congregation was duly constituted on July 6, and on November 3, 1839, a new church was opened free of debt and with a seating accommodation of about 500. During these early years it was stated that “about 300 people generally attend public worship in connection with our church, and on the day of the Sacrament the audience would amount to 700.”

In 1841 the congregation was strong enough to ask for moderation for the first time, and for the next fifteen years had to suffer many dis-

appointments, doubtless on account of the smallness of income and the distance from the centre. The first call in 1841 was refused by William M'Lachlan of Kilmalcolm after it had been referred to the Synod. Next year David Henderson was chosen minister by a majority of 23 to 21, but his election was protested against by a vigorous minority, and was departed from. James Morrison was called in the spring of 1844, the stipend promised being £70, with £10 for house rent. After considering the matter for several months, he refused the call on December 18, 1844. In 1847 a call was extended to Matthew Easton, but at the Synod of that year he preferred Girvan. In 1852 John H. Thomson was called, but he refused on March 30 of the following year. At last on April 8, 1856, David Berry accepted and was inducted on June 11, 1856. At that time the membership was 45, and the stipend £65.

On June 3, 1873, Berry resigned on account of the difficulties of the situation. From that time till the Union of 1876 the charge was vacant. The membership in 1875 was 37, though in computing the number the reluctance of good people in the North to join the church must always be remembered. At the Union the congregation became known appropriately as "Martyr's." In 1912 it united with the Central congregation of Pultneytown, Wick.

### ESKDALEMUIR AND ETTRICK

*Ministers.*—JAMES MORRISON, 1847-78; JOHN T. FALSIDE, 1879-1903; J. C. NICOL, M.A., 1903-12.

As early as the end of the seventeenth century Eskdalemuir was one of the centres in the South where preaching was given. With it was conjoined Ettrick, or "Forest" as it is sometimes named in the minutes. In 1835 two elders were ordained, and thereafter additions were regularly made to the session as required. In the same year the Sacrament seems to have been dispensed for the first time in the district. The church was built in 1836 and was improved in 1882. Its use was given to the Free Church party for some time at the Disruption. On September 24, 1839, moderation was asked for, and in granting it, the Presbytery suggested that a manse should be provided. At the meeting of Presbytery held on March 10, 1840, it was announced that James Bryden had been elected, but at the Synod following he declined the call. Next year it was agreed that the stipend should be £60 with £10 granted by the Synod. On December 14 John M'Cubbin was elected, but the Ettrick portion of the congregation, although they agreed, were not cordial because they doubted if they could contribute their portion of the stipend. The call was duly sustained, but before it could be accepted M'Cubbin

had left the Church. Thus disappointed the congregation on May 1, 1844, petitioned the Presbytery that Robert Harkness be appointed missionary for twelve months at a salary of £45 with board, and the proposal was remitted to the Synod for sanction. In September Harkness declined the position.

It was not till February 3, 1847, that it was reported that James Morrison had been called, 59 members and 12 adherents signing the call. He accepted and was ordained on June 2, 1847. The building of a manse was immediately planned, but its erection was delayed till next year because of a difference of opinion regarding the site. The membership was then 35 at Eskdalemuir and 32 at Ettrick. In 1856 Selkirk asked for a supply of sermon, and it was granted on condition that the session at Eskdalemuir agreed. Morrison's ministry covered a wide area, and as usual he was provided with a pony.

In 1912 the congregation was reduced to the status of a preaching station, and was served with missionaries, ordained and unordained.

## RENTON

*Ministers.*—JOHN M'KINLAY (1806), 1842-56; JOHN HAMILTON, 1857-74; GEORGE DAVIDSON, B.Sc., 1875-76; ARCHIBALD BELL, 1877-86; JAMES M'ROBERT, M.A., 1886-97; JOHN RIDDELL, B.D., 1898-1911; A. H. MACPHERSON, 1911-21; W. R. STEWART, M.A., 1921- .

Renton congregation had its origin in a petition for sermon addressed to the Burgher Presbytery of Glasgow on February 4, 1783. The building of a church was at once begun, and in August 1784 elders were ordained. The first minister was William Taylor, who was ordained on January 3, 1786. On September 16, 1800, with his congregation he declined the Synod and united with the Original Burghers. In May 1805 Taylor was translated to Perth, and in the following year John M'Kinlay was elected minister and ordained over the congregation.

When the Original Burgher Synod united with the Church of Scotland in 1839 M'Kinlay and his congregation remained with the minority, and when they in turn united with the Original Secession Church in 1842, they still stood aloof. On November 21 M'Kinlay and an elder applied, on behalf of the people, for admission to the Reformed Presbyterian Church, and at the Synod of November 1842 they were cordially welcomed. On November 27 admission was carried through formally at a meeting of the congregation.

The accession of M'Kinlay and his congregation did much to relieve the situation for members of the church on the north side of the Clyde: they were no longer under the necessity of crossing the estuary to worship

at Kilmalcolm. The ministry of M'Kinlay carried on the Covenanting strain. "Under the leadership of its stern and uncompromising minister," it is said, the congregation "became the citadel of a stern and uncompromising faith and discipline." His jubilee was celebrated in October 1856, and at the meeting there was a large attendance of ministers of all denominations, who testified to the great influence the congregation had exerted in the community. It was declared that in spite of the number of new churches in the district, due to the growth of the population, the Reformed Presbyterian congregation was "much about its usual way," and was in no debt. M'Kinlay died within a few weeks of the meeting.

Under its next minister, John Hamilton, the congregation grew and "attained its highest prosperity in numbers, influence and spiritual power." There was a crowded church, and families came from Cardross, Bowling, Loch Lomondside, and Dumbarton. Hamilton did what he could to extend the influence of his people by holding "out" meetings at Bonhill, Alexandria, Cardross, and Dumbarton. The young were cared for by special classes conducted in the manse by the minister's mother. In 1869 the congregation signified their appreciation of the services of the minister by a substantial gift. At that time he declined a call to an important city charge.

Considerable changes were made on the church property during Hamilton's ministry. In 1860 the lease on which it was held had nearly run its course, and in arranging new titles it was resolved that in the event of a dispute "not less than two-thirds of the members who shall have been in the full communion of the church for the two years immediately prior to the dispute taking place," shall "claim and retain the property and grounds attached." Soon after a new manse was built, the complete cost being almost immediately met.

Hamilton was inducted to the West Free Church, Glasgow, in 1874, and the congregation retaliated by choosing as their missionary a Free Church student, George Davidson, with a view to his being called. To make himself eligible he joined the Paisley congregation. On April 6, 1875, he was licensed, and on April 27 following he accepted a unanimous call, the call being signed by 175 members and 60 adherents. He was ordained on May 18. Next year he was called to the Barony, Glasgow, and accepted the call.

The history of the congregation, subsequent to the Union of 1876, is detailed in *Levenside Church*, by Rev. John Riddell, B.D., Paisley, 1911. In 1875 the membership stood at 215.

## LORN

Considerable interest attaches to the congregation at Lorn, both because the members alone of those adhering to the Reformed Presbytery spoke Gaelic and because of their special origin. They were situated mainly in the Islands of Luing and Seil and on the neighbouring mainland, as well as Lochgilphead, where ultimately they developed into a separate congregation. They sprang from an unsatisfactory settlement over the parish in 1787.

For many years the little congregation continued with occasional supply and with the help of what money grants the Presbytery could make. It became notable for the number of ministers it provided for the Church. In 1836 steps were taken to build a place of worship. The Disruption of 1843 seems to have caused some anxiety, for certain members were following divisive courses. In April of that year Malcolm M'Lachlan, of Castle-Douglas, was called but at the Synod he declined. Next year a permanent missionary was asked for, and John M'Lachlan supplied for a time. Another application for moderation was granted and M'Lachlan was called on December 26, 1844. He declined. In 1847 the people discovered that the want of a manse hindered the settlement of a minister, and in the same year John Campbell, late of Newton-Stewart, consented to become the missionary for a time. He continued till 1860. In 1853 it was reported that there were 5 elders and 45 members, although the finances were very limited. On August 20, 1862, Donald M'Lachlan was settled over them as an ordained missionary, and in the same year he asked for the erection of a cottage to serve as a manse.

It is apparent that the decisions of the Synod of 1863 and 1876 resulted in the loss of some members. In 1870 James Littlejohn was ordained over the dissentients of 1863 by the minority Synod. In 1872 a majority of those who remained faithful united with the Free Church, and in 1873 the membership stood at only 16. At the Union of 1876 M'Lachlan was given a retiring allowance, and the congregation was formally merged in the Free Church congregation of Kilbrandon and Kilchattan.

## LESMAHAGOW

*Minister.*—JOHN WEST MACMEEKEN, 1846-68.

Originally an offshoot from the Original Burgher congregation of Carluke, this congregation received separate supply from the Presbytery of Edinburgh in 1814, and was erected in 1816. The first minister was

settled in 1820. With the Synod it entered the Church of Scotland in 1839, and in 1843 adhered to the Free Church. On the translation of the then minister to Sanquhar in the same year, a portion of the members refused to unite with a neighbouring Free Church, and applied to the Reformed Presbytery for supply. Supply was granted to them and individuals were recommended meantime to join Douglas Water. That congregation offering no objection, Lesmahagow was erected into a congregation at a meeting of the Presbytery on March 4, 1844, and on May 5, elders were elected.

On April 28, 1845, moderation was granted, and it was reported to the Presbytery of Glasgow that on May 14, John Graham of Wishawtown had been elected, the call being signed by 54 members. The call was opposed and the case was referred to the Synod, when Graham refused to be translated. William Symington was next called, but he also declined. Some difficulty thereafter arose in reference to the amount of stipend offered, but at last on August 10, 1846, John W. Macmeeken was chosen, 76 members and 15 adherents signing the call. He was ordained on December 30.

In 1847 some living in the neighbourhood of Lesmahagow, who were members of Douglas Water, wished to join the nearer congregation, but a decision of the Synod seemed to stand in the way, and the matter was referred to it. The Synod appointed a committee composed of the Presbyteries of Glasgow and Kilmarnock to adjudicate on the dispute. The conclusion they reached was to allow all to join either congregation as convenience dictated.

It is evident that the congregation was never in a very vigorous and prosperous condition. After struggling along for twenty years matters came to a crisis. On August 4, 1868, a memorial was presented asking the Presbytery to ratify their resolution that "they can no longer exist as a separate congregation," and to accept the resignation of Macmeeken. They were deeply in debt, and had fallen into arrears of stipend and feu-duty. The resignation was accepted with regret, but a committee was appointed to investigate the state of the congregation. It was found that nothing could be done. The property, including church and manse, had, with the consent of the overlord, the Duke of Hamilton, been assigned to the minister as compensation for arrears, and the people had dispersed. The Presbytery could only record its dissatisfaction.

## GIRVAN

*Ministers.*—M. G. EASTON, D.D., 1848–61; JOHN JACKSON, 1863–76; JOHN ALLAN, 1877–79.

Immediately after the death of John West, a movement of those belonging to his congregation in the town of Girvan and its neighbourhood was set on foot to be disjoined from Colmonell. No objection was offered, and the Presbytery agreed to the division on August 26, 1845. The congregation was constituted in the following month, and on March 23, 1846, elders were ordained to form a session. In May of the same year plans for a new church were approved of at a cost of £400, of which £245 was already in hand. It was opened for public worship on July 13, 1847, almost free of debt, and was seated for 400. On November 16 moderation in a call was asked for, the congregation offering £70 towards stipends in the expectation of a grant from the funds of the Church. On December 15 John Macleod of Stranraer was unanimously chosen, the call being signed by 23 members and 100 adherents. At the meeting of the Presbytery on March 14 following he refused the call.

On August 1, 1848, moderation was again asked for, £70 and a manse being promised, and on August 21, Matthew G. Easton was elected. He accepted, and was ordained on November 22. During his ministry reports of the congregational activities were most hopeful. The Sabbath School had twenty teachers, and a small library was begun almost at once. In 1850 the number of members had increased to 36. All along, however, the membership was small. In 1861 the congregation was disjoined from the Presbytery of Newton-Stewart and added to that of Kilmarnock. In the same year Easton accepted a call to Darvel, where he was inducted on December 12, 1861.

The smallness of the congregation led to some delay in filling up the vacancy, and it was not till the spring of 1863 that P. M. Martin was called. At the meeting of Presbytery before which the call came, there was evidence that two other calls were expected—Kilbirnie and Carnoustie. In view of their superior claims the Girvan call was withdrawn. On March 3, however, John Jackson was unanimously elected, 49 signing the call and 30 adherents. He accepted, and was ordained on April 17.

The congregation continued to make slow progress. In 1865 a manse was built, and in 1871 it is noted that success had followed meetings at Lendalfoot, some miles along the coast, where doubtless some of those formerly attached to Colmonell worshipped. In that year the total membership had risen to 52, and by 1876 the figure was 67. In 1869 a serious difference of opinion broke out in the session over an election of elders, and proceedings were taken before both the Presbytery and the

Synod. The Synod ended the trouble by apportioning the blame all round, and ordered another election, which should not be carried through before six months had elapsed to allow feeling to subside.

During his ministry at Girvan the peace of the congregation was shaken by calls addressed to Jackson. In 1868 he was called to Rothesay. In 1872 he was invited to take charge of the Reformed Presbyterian congregation in Manchester, which had been newly started in that city. He declined both calls, and the people showed their appreciation of his services by increases to his stipend. After 1876 he was appointed to Belize, under the Colonial Committee of the Free Church, and accepted the post.

On the resignation of James Allan on March 13, 1879, to proceed to the West Indies, the congregation evidently felt that its usefulness was past, there being a strong Free Church in the town, and it was formally dissolved on March 27, 1879. Church and manse were afterwards disposed of, and the price obtained placed at the disposal of the Synod, *quoad civilia*.

### LOCHGILPHEAD

*Ministers.*—CHARLES N. M'CAIG, 1851-80; J. MITCHELL FULTON, 1876-77; J. MILNE SHIREFFS, 1878-87; ALEXANDER BALLANTYNE, M.A., 1888- ; WILLIAM SUTHERLAND, 1906-9; KENNETH CAMERON, M.A., 1909-15; MALCOLM M'LEOD, 1916-24.

Attached to the movement in Lorn, the people in Lochgilphead shared in its disadvantages. In 1831 it was formed into a mission station, and had intermittent supply and sometimes a missionary. In May 1843 the station suffered through the Disruption, and in addition the missionary reported that their place of worship had passed into the possession of the Episcopalians. By April 1845 prospects had so far improved that a site for a church was approved of, and the building was opened for worship on Sabbath, November 26. At the same time the name appears on the list of congregations for the first time. In January of the following year moderation was asked for, but the Presbytery suggested that one minister should be called for both Lorn and Lochgilphead. The movement, however, came to nothing. In 1851 application was made to the Synod for moderation and a grant towards stipend, both of which were allowed. At the following meeting of Presbytery the congregation declared that, though small themselves in number, they could reckon on the aid of 155 who petitioned with them. The result was that on May 20 a call was issued in favour of Charles N. M'Caig, signed by 12 members and 119 adherents, the stipend to be £60 without a manse. M'Caig accepted, and was ordained on September 9.

M'Caig continued over the small congregation till he retired in 1876, when a colleague was required, the stipend to be £100. On May 4 J. M. Fulton was elected by 27 members and 48 adherents, and was inducted on May 17, the last in the whole Church before the Union. The membership was then 40.

## LONDON

There must have been adherents of the Church in the metropolis very early in the nineteenth century, for special arrangements had to be made for baptism. Occasional services were held by visiting ministers, but on July 8, 1856, the society meeting there was organised into a congregation by the Presbytery of Glasgow. Dr Cunningham, the Synod's missionary to the Jews in London, acted as their representative in the matter, and he was authorised to ordain elders. At the meeting of Presbytery held on January 13 of the following year, the congregation asked for "moderation in a call to be given to Dr Cunningham." The request was referred to the Synod, who postponed consideration of it to next meeting. Meantime Dr Cunningham had left the Church, and by 1862 London had disappeared from the list of congregations.

## LIVERPOOL

*Minister.*—JOHN GRAHAM, D.D., 1858-76.

As early as August 21, 1827, application was made to the Synod by 38 persons in Liverpool for a grant in aid of preaching in the city. A preacher was sent for two months, and next spring the service was continued, but further help was declined on the ground that the congregation was a regular charge of the Irish Reformed Synod. A minister was thereafter duly settled over them, but in time he emigrated to America. For the next ten years they were without a pastor, the Irish Church being unable to provide the necessary funds.

In 1856 the people again approached their brethren in Scotland, and the Glasgow Presbytery referred the matter to the Synod of 1857, asking that the congregation be received into the Church. The request was granted, and in due course Dr John Graham of Ayr was elected minister. He was inducted on March 10, 1858. Up to that time the people had worshipped in the Hope Hall, a building seated for more than 1000. The first services were attended by over 300. In 1860 a site for a church in Shaw Street was acquired at a cost of £400, and the foundation stone was laid on April 11. To raise the necessary funds, Graham

visited America, where he received \$3000. The church was opened on February 17, 1861. The total cost was £2750, about £700 still remaining as a debt. So vigorous was the congregation that they began mission work, William Clow acting as missionary in 1863. By 1865 the membership had reached 297, and in 1867 the debt was extinguished. Before this time the congregation had developed Ragged Schools and Sabbath Schools, and in 1867 they resolved to erect buildings for them.

Thus established, the congregation continued to prosper till 1875, when Dr Graham's health began to break down. At the beginning of 1876 he proposed to resign, but before the necessary arrangements could be made the congregation resolved to enter the Union between the English Presbyterian Church and the United Presbyterian congregations in England—which they accordingly did.

## STROMNESS

*Minister.*—ALEXANDER DAVIDSON, 1860–70.

Stromness was the only congregation of the Reformed Presbyterian Church in the Orkneys, and existed only for a short time. Supply of sermon was granted in 1858, and its organisation was decreed by the Presbytery of Edinburgh on May 24, 1859. Soon afterwards Alexander Davidson was called. At first he refused the invitation, but it was renewed on June 13, 1860, and he accepted it. He was ordained on August 10.

The congregation was always very small in numbers, but was notable for its liberality, "doing more," as a report to the Synod of 1862 said, "for the maintenance of gospel ordinances in proportion to their number than any congregation in our Church." In 1861 a church was opened almost free of debt, and in 1864 a manse was begun, but the cost was still only partly met when the end came. Congregational activities were almost wholly confined to the town of Stromness, but they looked upon the little island of Graemsay lying opposite the town "as a possible field for evangelistic culture." The promise held out, however, was falsified in the event. The principal supporter of the cause died. Davidson received a call to Rothesay in 1869, which he declined: when another came from Kilbirnie in the following year, he accepted it, and none could be found willing to take his place. In 1871 the Synod gave authority for the sale of the property. In 1873 the membership was returned at 10. The church and manse were sold in 1874, and £80 of the proceeds was given to Kilbirnie, and £100 to Douglas Water, to clear off debt. The congregation thereafter disappeared, no formal dissolution apparently taking place.

## GLASGOW—SOUTHERN

(Renwick United Free Church)

*Ministers.*—JOHN M'DERMID, 1855-82; JOHN FAIRLEY DALY, B.D., 1882-1901; WILLIAM SIMPSON, M.A., 1901-15; THOMAS PATERSON, M.A., 1915-25.

The congregation of Great Hamilton Street had so grown under the ministrations of the elder Dr Symington that some felt there was room for another congregation among the adherents of the Church on the south side of the river. The first meeting of those who might form such a congregation was held on March 7, 1853, and thereafter progress was rapid. On May 16 it was resolved to apply for a disjunction, and on July 12 the Presbytery granted the application, with the cordial approval of the session and people of Great Hamilton Street. The opening services were held on July 24, and were conducted by Dr Symington, the use of John Knox Free Church being obtained for the purpose. The congregation was constituted on August 2, 1853. Sixty-seven of the 130 members of Great Hamilton Street on the south side of the river joined the new venture.

Worship was carried on in various halls in the neighbourhood for the first two years. A site for a church was first chosen in Pollokshaws Road, but ultimately the building, seated for 500, was erected on a vacant piece of ground in Cumberland and Salisbury Streets. It was opened on March 18, 1855, the total cost being £1400. In 1860 a gallery was added, at an outlay of £1300.

The choice of a minister proved somewhat difficult, and the following were elected, but declined:—On November 10, 1853, James M'Gill of Hightae; on April 10, 1854, George Clazy, afterwards of Paisley; and on October 30, Thomas Easton of Stranraer. On July 9, 1855, John M'Dermid, Dumfries, was elected by a majority, and having accepted was inducted on November 8, 1855. During the vacancy David Berry, afterwards of Wick, acted as *locum tenens*. Under M'Dermid's care the congregation grew and prospered till in 1875 the membership stood at 320.

The first church building served till 1868, when the site was acquired for railway extension, the congregation receiving £4957 as price and compensation for disturbance. On September 5, 1869, the new church in Cumberland Street was opened at a total cost of £6107. At the same time a house was reconstructed as a manse on the adjacent site. To adjust itself to the new conditions, the congregation became known as Renwick Free Church at the Union of 1876.

Renwick has proved one of the most active and prosperous congregations on the south side of Glasgow, and has been made specially attractive

for young people. In addition to the ordinary work of a congregation, missionary operations were undertaken in the neighbourhood from the beginning with gratifying results. Before 1876 the missionaries were David M'Guire, who was also an elder ; William Clow, afterwards minister at Kilmarnock ; W. H. Macfarlane, afterwards U.P. minister at Keith ; and W. A. Smith, who went to Australia.

See *The Rise and Progress of . . . Renwick Free Church*, by John M. Robertson, Glasgow, 1887.

## GLASGOW—ST GEORGE'S ROAD

(Grant Street United Free Church)

*Ministers.*—JOHN TORRANCE, 1861-1901 ; JAMES KENNEDY, 1902-7 ; A. F. CAMPBELL, 1907- .

The fifth Glasgow congregation arose out of dissatisfaction with the call presented by West Campbell Street to Rev. Andrew Clokie. They were meeting in Desmond Bank Academy in November 1858. On the 23rd of that month the Presbytery granted them supply, and on January 10, 1859, authorised their organisation into a congregation. On November 29 moderation was allowed them, and on December 21 James M'Gill of Hightae was called by 69 members and 36 adherents. He declined the call. On August 6, 1860, John Hamilton of Renton was called, but he refused the invitation. On December 20 John Torrance of Colmonell was elected, and he not being able to decide, a minority complained against the decision of the Presbytery to translate him. The Synod decided in favour of the Glasgow congregation. He was inducted on May 30, 1861.

A new church had by this time been opened on August 4, 1860. It was seated for 700, and had the ordinary class-rooms beneath. The debt on the building was removed in 1867. Mission work was undertaken in the near neighbourhood, and to provide garments that were necessary an evening Industrial School was begun, and a Bible woman engaged. Rooms for a time were rented in Gayfield Street in 1874, and at 95 Garnethill Street in 1875. The congregation itself made steady progress, and in 1875 had 355 members.

## THURSO

On November 9, 1831, a letter was received by the Presbytery of Edinburgh from some attached adherents of the Church in Thurso, asking for supply of sermon. They had originally belonged to the Old Light

Antiburghers, and were dissatisfied with the various Union movements that had taken place among the Seceders. "They obtained a reading of the Act and Testimony emitted by the Reformed Presbytery, a copy of which an eminent Christian had sent many years before to a friend in that country. The result was their persuasion of the Scriptural nature of the principles of the Reformed Presbyterian Church." In September, 1832, Martin of Strathmiglo was appointed to proceed north, but he was unable to go because the season was unsuitable. Next year, application was made for formal admission to the Church, and Martin went north for a month. His movements in Caithness had something of the nature of a triumphal procession, as had those of Peter Carmichael in the following summer. Large meetings were held everywhere. On their return encouraging reports were given in, and thenceforth Thurso was looked upon as a station of the Church.

For the next few years an irregular supply of ordinances was maintained, and in the summer of 1844 the people asked to be organised into a congregation. The Synod of that year referred the petition to the Presbytery of Edinburgh with instructions that if a minister was called to Wick, his services should be shared by Thurso. No settlement was effected at Wick, and procedure was sisted, Wick proving unwilling to be linked congregationally with Thurso. In the Records Thurso continued to be entered as a "society" only, and such supply as was possible was allowed. In May 1852 application was again made to the Presbytery for organisation, but the enquiries do not seem to have been satisfactory, for nothing was done.

For many years the society met for worship in the parish school, but in 1858 preparation was begun for the building of a church. It was opened free of debt on July 1, 1860, at a cost of £350. A few days previously, on June 23, the people were organised into a congregation for the first time. They were never self-supporting, and in 1863 sided with the dissentients, who left the Church. It was not till 1896 that a minister was called. The congregation is now practically derelict.

## GREENOCK—WEST SHAW STREET

(Martyrs United Free Church)

*Ministers.*—DAVID TAYLOR, 1861-69; ANDREW SYMINGTON, 1869-1920; J. WALLACE WHYTE, M.A., 1912-19; WALTER ALEXANDER, M.A., 1919-24.

The first mention of a second congregation at Greenock is made in the Presbytery minutes of October 2, 1860, when a petition for disjunction from the First congregation, signed by 103 members and 21 adherents,

was presented. At the same meeting the acceptance of the call from the First congregation to Peter Carmichael of Penpont was reported. The request arose out of dissatisfaction with his settlement, objection being taken to the methods employed in the election, and the age of the candidate. The petition, which included the names of four elders and six deacons, was at once unanimously granted.

At first the new congregation met in the mission premises of the Sir Michael Street U.P. congregation, but the building of a church was immediately proceeded with. It was opened on December 15, 1861, and cost £1500. Sitting accommodation was provided for 536.

Immediately on disjunction being granted, moderation was asked for, the stipend offered being £120. On January 23, 1861, John Torrance of Colmonell was chosen, the call being signed by 107 members and 26 adherents, but at the meeting of Synod he chose St George's Road, Glasgow. On July 25 David Taylor of Ayr was elected, 110 members and 29 adherents signing the call. He was inducted on October 16. During the first fourteen months of its history, the congregation raised £630, and Taylor's ministry was much appreciated, as was shown by the frequent additions made to his stipend.

On February 24, 1869, Taylor accepted a call to West Campbell Street, Glasgow, and on June 23 Andrew Symington of Laurieston was called by 130 members and 48 adherents. He was inducted on September 1. During the first five years of his ministry he added 120 members to the roll, which in 1877 stood at 208.

On Symington's retirement in 1909 the congregation was reduced to a station, but was restored to a full charge in 1912. In 1924 it was united with the North Church, and the buildings were sold to the Free Presbyterians in the following year.

## CARNOUSTIE

*Minister.*—WALTER WHITE, 1863-73.

This congregation was founded in 1809, and originally belonged to the Constitutional Presbytery. In 1852 the great majority along with their minister united with the Free Church. The minority attempted to secure the Church property, which had been built in 1810, but the decision of the House of Lords was unfavourable to their claim. On the death of their minister in 1859, it was thought that one congregation of the Free Church in the town was enough, and the Assembly of 1862 so decided. The decision did not approve itself, and in November of the same year the congregation was received into the Reformed Presbyterian Church by the Presbytery of Edinburgh. On February 12, 1863, Peter M.

Martin was called, but he was settled at Kilbirnie. On May 18 Walter White was chosen, and he was ordained on June 10.

The congregation was never large, and in 1872 found itself in financial difficulties. The membership had fallen to 57, and the minister was in ill-health. For some time a small legacy had relieved the situation, but by 1872 it was exhausted. Dissatisfaction was expressed with White's ministrations, both in quality and in length. On February 11, 1873, he resigned.

The future of the congregation was thereafter uncertain. A missionary was for some time engaged to carry on the work. In April 1875 the members, who then numbered 27, resolved to unite with the Original Secession Church, and the Presbytery silently acquiesced.

## GLASGOW—LANDRESSY STREET

(Barrowfield United Free Church)

*Ministers.*—JOHN EDGAR, M.A., 1863-1904; J. LINDSAY ROBERTSON, B.D., 1904-

The congregation of Landressy Street grew out of the Mission carried on by Great Hamilton Street in Green Street since 1851. In 1860, under the impetus of the Revival of that time, it was resolved to place the buildings of the Mission at the disposal of the Presbytery for the purpose of establishing a Home Mission station, and in March 1861 John Edgar, then a student, was placed in charge. The progress was such that on January 5, 1863, a petition from 66 members and 53 adherents to be organised into a congregation came before the Session, and on March 9 the Presbytery formally recognised them. On April 22 Edgar was elected minister, and he was ordained on June 3.

For some time the young congregation remained in Green Street consolidating itself, but in 1868 it felt itself strong enough to seek for larger premises. In 1869 a new church was opened in Landressy Street. By 1877 the membership had grown to 400, and the congregation was known for its social and evangelistic work.

## DUNSCORE

*Ministers.*—JAMES BOWIE, 1874-87; ALEXANDER GRAY, 1887-97; WILLIAM BARROWMAN, 1898-

It appears that services were held here about 1830, but it was not till July 1843 that anything definite was accomplished. Then it was agreed to give supply provided that no objection was offered by the neighbouring congregations of Dumfries and Penpont. The *New Statis-*

*tical Account* of that time states the parish had seventeen Cameronians in it, and says that they had an annual Sacrament attended by the whole parish. The children attended the Established Church. Up to that time services were usually held in the open air, but in April 1847 it was resolved "to take steps to have a place of worship erected without delay," and on July 2, 1848, it was opened. The building was situated about a mile from the village, and was known as "The Craig." It was seated for 200, and was soon free of debt. Considerable delay occurred in giving the congregation a separate existence, but on April 1, 1863, the Presbytery resolved to "foster and strengthen" the cause. It was directly placed under the care of Dumfries, and James Cosh, afterwards of the New Hebrides and Australia, was appointed preacher. The membership was then about 30, with an average attendance at church of 70. Two Sabbath Schools were carried on. Cosh was succeeded by another student, Archibald Glendinning, and on August 15, 1866, they asked to be organised into a mission station with dispensation of the Sacrament and ability to receive members. In 1867 James Hunter became the missionary.

In 1868 the Presbytery was of opinion that the people at Dunscore should be disjoined from the two congregations with which they had been connected, and that "the members should be formed into a mission station under the Presbytery." In turn Allan M'Dougall and George Laurie acted as missionaries, and at length on May 5, 1874, moderation in a call was asked for, the membership being 52, and the stipend offered being £65. It was an exceptional case, and the minister in view was understood not to stand on the amount of stipend required. Consent was given by the Synod on the understanding that no charge was to be made on the funds of the Church, and on May 19 James Bowie was elected, the call being signed by 51 members out of 52, and by 17 adherents. He was inducted on June 23, 1874. After the Union of 1876 the congregation was known as Craig Free Church. In 1877 the membership was 67. A manse was provided in 1888.

## COATBRIDGE

(East United Free Church)

*Ministers.*—WALTER R. PATON, 1870-71; JOHN KAY, D.D., 1871-78; JOHN DICKSON, 1878-82; P. A. G. CLARK, 1882-87; ADAM MAXWELL, 1887- .

The proposal to begin a new cause in Coatbridge is said to have been made first "at the baptism of a little child." A meeting was afterwards held on September 29, 1868, and it was decided to begin work as a station under the supervision of the Airdrie congregation. The use of the Temperance

Hall was secured at an annual rental of £20. The first missionary was Walter R. Paton. He began work on March 7, 1869, and on October 26 consent was given by the Presbytery to the organisation of the people into a congregation, the petition being signed by 59 members and 62 adherents, all belonging to the Airdrie congregation residing in Coat-bridge. The edict to erect the congregation was carried out by the Rev. John M'Dermid, who also conducted a Communion service on the last Sabbath of January and afterwards presided at an election of elders on March 16. A call was issued in favour of Paton, signed by 68 members and 37 adherents, and he was ordained on April 27, 1870, a manse being promised and a stipend of £80. Paton resigned on February 14, 1871, through ill-health. In the following year a question of the payment of arrears of stipend was raised, but an accommodation was reached. A call to John Wylie of Dundee was declined on April 26. A second call was accepted by John Kay (afterwards D.D.), of Castle-Douglas, who was inducted on September 27. The stipend promised was £150. The growth of the congregation was rapid. In 1875 the membership stood at 473, the second highest in the Church. During the ministry of Kay a church and a manse were built.

## RUTHERGLEN

(East United Free Church)

*Ministers.*—T. W. PATRICK, 1871-77; WILLIAM ARMSTRONG, 1878-89; WILLIAM LINDSAY, M.A., 1889-1924; A. H. TAYLOR, M.A., 1925- .

On April 12, 1870, a petition was presented to the Glasgow Presbytery from "27 male members of various Presbyterian Churches and of the Independent Church in Rutherglen," praying that they be organised as a mission station, and promising £100 as the salary of a missionary. After enquiry the Presbytery agreed to the petition on April 27, and T. W. Patrick became the missionary. On May 9 the formal erection into a congregation was carried out, and 70 persons were then received into membership. Although the new congregation desired that Patrick should be immediately settled over them as their minister, it was not till the Synod of 1871 that it was agreed that he should be licensed on condition that he afterwards attended the fifth year classes at the Hall. Patrick was duly elected minister on November 21, the call being signed by 97 members and 62 adherents, and he was ordained on December 21. The building of the church had been begun by this time, the foundation stone being laid on September 30, 1871. In 1875 the membership was 234.

On May 16, 1877, Patrick was suspended *sine die* by the General Assembly of the Free Church, and the pastoral tie dissolved.

## MANCHESTER

On August 8, 1871, a petition was received from "the Reformed Presbyterian Congregation at Manchester," asking the Presbytery of Glasgow to take their case into consideration. The Presbytery responded by sending Dr Graham of Liverpool and David Taylor of Glasgow to consult with the petitioners. On their report they were received as a congregation on September 12. Next year they offered £120 as stipend, and on October 1 unanimously called John Jackson of Girvan, but at the meeting of Presbytery on October 29 he wrote declining. For a little longer the congregation struggled on, but in 1874 they disposed of their property, and on April 14 their name was removed from the roll, with their own consent.

## II. ORDAINED MINISTERS AND MISSIONARIES

FOR the first eighty years of its separate existence the Church was considered an undivided community, and when John Macmillan adhered to it, his services were given to the whole membership as circumstances required. After the Presbytery was constituted in 1743 its ministers were still held to serve the whole Church, and each received a general call and was ordained generally. It was only after 1763 that they were ordained to special districts or congregations.

### JOHN M'MILLAN, M.A.

There are various accounts of the life of John M'Millan, the first minister of the Cameronians after the Revolution Settlement, and the following summary of the facts may suffice.

He was born at Barncauchlaw, Minigaff, Kirkcudbrightshire, in 1669 (?), and spent his boyhood near his birthplace. He appears to have been a "separatist" from his youth. Before he began his ministerial career he was elected an elder of Girthon session. He attended Edinburgh University 1695-7, and graduated M.A. on June 28, 1697 (*Catalogue Edin. Graduates*, 1858, p. 156). He was licensed on November 26, 1700, spending part of his probation as tutor with the Laird of Broughton, 1700-1. He preached for the first time in Balmaghie Church on December 22, 1700, apparently as ordinary supply, and on April 30, 1701, was elected to the parish. The call was reported to the Presbytery on June 24, and he was ordained on September 19. The controversy regarding his ecclesiastical attitude lasted from October 1702 to December 30, 1703, when he was deposed. His name first appears in the minutes of the General Meeting of the Dissenters when they considered a letter from him, April 5, 1704. He conferred with its members on January 31, 1705, and February 13, 1706, and on August 14, 1706, submitted to them. The Societies called him on October 9. The Covenants were renewed at Auchensaugh on July 23-4, 1712. M'Millan left the Balmaghie Manse in 1727, and during 1729-34 resided at different places in the parish of Carnwath, and at Braehead from 1734-53. The Presbytery was erected at Braehead on August 1, 1743, and a disruption took place in it in April 1753. He died at Broomhill on December 1, 1753.

M'Millan married—(1) Jean Gemble in 1708. She died in 1711, aged 31, leaving no issue. (2) Mary, daughter of Sir Alexander Gordon of Earlston, and widow of Edward Goldie. She died in 1723, aged 43, leaving no issue. (3) Grace Russell (or Janet Jackson according to another account), with issue: Josias, born June 12, 1726, died February 7, 1740; Kathren, born December 19, 1727, died February 17, 1736; John, who became his father's successor, born July 4, 1729; Grizel, born January 26, 1731, died 1767; Alexander Jonita, a daughter, born May 28, 1734, died 1734.

See Minutes of Presbytery of Kirkcudbright, August 20, 1700–October 1, 1717; *Observations on a Wolf in a Sheep's Skin* [by Charles Umpherson], 1753, where M'Millan's death is described, pp. 39–46; J. H. Thomson, *R.P. Magazine*, 1869 and 1870; Prof. Reid's *A Cameronian Apostle*, Paisley, 1896; *Register of the Rev. John Macmillan (Marriages and Baptisms, 1706–44)*, edited by Rev. Henry Paton, Edin., 1908; *Dict. Nat. Biog.*, s.v.

### THOMAS NAIRN

Thomas Nairn's connection with the Reformed Presbyterian Church was merely a phase in his controversial life, but he did the Church an inestimable service. His adhesion rendered its organisation possible, and saved it from much subsequent difficulty.

Ordained as minister of Abbotshall, Fifeshire, in 1710, he joined the Seceders in 1737. In 1742 he dissented from the action of the Presbytery in adopting a resolution condemnatory of those who were opposed to the then civil authority. He resisted, and finally joined M'Millan on February 3, 1743. On April 4 the Societies called him to be one of their ministers. There was thus the necessary number to form a Presbytery, and it was duly constituted on August 1, 1743. The Seceders evidently did not consider their connection with Nairn ended by these proceedings, for in November 1747 he was served with a libel. The case dragged on till February 1750, when he was formally excommunicated.

Nairn's subsequent connection with the Reformed Presbyterian Church is obscure owing to the absence of the records. He was sent on at least one mission to the adherents of the Church in Ireland, but he appears to have left the Presbytery soon after joining it. He was brought under its censure, it is understood, because of some ecclesiastical misdemeanour. He was restored to the Church of Scotland in 1751, and died in 1764.

See Adam Gib's *Display*, I, 257–9, II, 111–15; Hutchison's *Reformed Presbyterian Church*, pp. 184, 186, 191–3, 203; and Small's *United Presbyterian Congregations*, II, 352–3.

## ALEXANDER MARSHALL

Alexander Marshall first comes under notice on May 30, 1737, when the General Meeting determined "to call forth to the office of the holy ministry Mr Charles Umpherson<sup>1</sup> and Mr Alexander Marshall whom we judge the most fit and qualified persons among us being allowed teaching, and of known integrity to the cause of Christ." But the ordination by *one* man still proved an insuperable difficulty. In 1740 Marshall, along with two others, was appointed to draw up what is known as the Mount Herrick Declaration. The constitution of the Presbytery in 1743 made ordination possible, and on November 15, 1744, Marshall was duly set apart. In the same year he was sent with Thomas Nairn to visit the societies in Ireland, with whom intercourse had hitherto been only by letter. Owing to illness he was unable to take part in the proceedings of Presbytery which led to the Secession of 1753, and he has dropped out of knowledge before records are again available.

It is a curious example of the ecclesiastical workings of those times that he, in January 1748, was solemnly deposed from the ministry by the Associate Synod, with which he never had any connection !

## JOHN CUTHBERTSON

John Cuthbertson, of whose antecedents and training nothing is known, was born, probably about 1720, at Carnwath, where it is said he owned some house property. He was ordained at Braehead on May 18, 1747. In 1752 he was sent to America, and was accordingly absent from the disruption of 1753. For a number of years he laboured among the Reformed Presbyterian societies, scattered over thirteen colonies, and for that time was the only Reformed Presbyterian minister so employed. In 1772 he was joined by three ministers from Scotland and Ireland, and they constituted themselves into the Reformed Presbytery of the United States of North America. In 1782 that Presbytery united with certain Associate Presbyteries, to the dissatisfaction of the Home Church. Cuthbertson seems to have been stationed at Octorora, Pennsylvania. He created some discontent in not keeping up correspondence with home, and near the close of his life incurred the censure of his Presbytery, who suspended him for some weeks. He died on March 10, 1791.

Like Marshall he was deposed from the ministry by the Associate Synod on January 7, 1748.

<sup>1</sup> Surgeon at Pentland. He was father-in-law of John M'Millan II, and died in 1758, aged 79.

## JAMES HALL

James Hall was ordained at Bothwell on August 28, 1750, and was one of the minority in the Breach of 1753. For some years he itinerated over a wide area, ministering to those who sided with him. In 1762 he was settled over a congregation in Edinburgh as their fixed pastor. He died on December 8, 1781, aged 55, and was buried beside the Martyr's Monument, in Greyfriars' Churchyard, Edinburgh.

## JOHN M'MILLAN II

John M'Millan, the second of the name, was born at Eastforth, Carnwath, on July 4, 1729. He was ordained at Bothwell on September 20, 1750. He first comes under notice in support of his father against the heresy of Hall and Innes in 1753. He probably was the author of the vindication issued afterwards—*A Serious Examination and Impartial Survey*, Edin., 1754. He had no fixed residence at first, but it is probable that he lived for some time at Pentland before he went to Sandhills, or Sandyhills, near Glasgow, about 1786. He there took up house in a building belonging to some relatives.

M'Millan itinerated among the scattered societies, and the work must have been correspondingly heavy. When he reached his jubilee in 1800 he wished to retire, but his brethren were averse from the proposal, and he withdrew it. To enable him to move about with freedom, his congregation offered him a "coracle," but he twice refused the gift. He died on February 11, 1808. The Presbytery was peculiarly wordy on the occasion, for the mere date of such events hitherto is alone recorded in their minutes. Among other things they say that "during the period of near 60 years he had served the Community with great labour, faithfulness and acceptance." Robert Walker, who acted as his officer, thus describes his appearance: "The writer has a vivid recollection of his patriarchal appearance, his flowing white locks, his rubicund countenance, the obesity of his person, his solemn enunciation and the almost imperceptible movement which almost described a semicircle in the pulpit."

Much of the writing of M'Millan is no doubt lost, but in addition to the *Serious Examination*, he produced the following: "An Address to the Reader," prefixed to *A Protestation against Toleration*, 1770, and *The Faithful and Wise Servant*, a sermon of 63 pages preached at the ordination of his son at Stirling in 1779.

He married a daughter of Charles Umpherson, and in 1792 a colleague was appointed in the person of John Fairley, jun.

See Couper's *A Century of Congregational Life*, Glasgow, 1919, where there is a portrait.

### HUGH INNES

Hugh Innes was ordained generally at Broomhill, Lanarkshire, on November 21, 1751. He was one of the minority of 1753, and for a time stood alone with those who adhered to him. Along with others he set up a dissentient Reformed Presbytery in 1761. A feu was taken in 1751 in the Calton of Glasgow by James Buchanan, who is described as a "student of divinity," and in 1754 the site was acquired by Innes for himself and his congregation. A meeting-house was erected on it for their accommodation.

Innes died suddenly in January, 1765, at the age of 38. He was the author of *An Alarm to Prayer*, 1753, *Bigotry Disclaimed and Unity Recommended*, 1754, *Charity always Consistent with Christianity*, 1754, and *Meditations and Reasonings on Various Subjects*, 1756. His son was Sir Hugh Innes of Lochalsh, Bart., M.P., 1764-1831.

The story of the movement led by Innes and Hall is told in the *Records of the Scottish Church History Society*, I, 1-28. See the authorities cited there.

### JOHN COURTASS

John Courtass was one of the original "Four Johns," but nothing is known of his birth and training. He was ordained at Craighead on September 6, 1755, and was specially assigned to the Southern congregation when the Presbytery was divided in 1763—"the which they do on the footing of the general call formerly tendered to him as also in consequence of the encouragement had from the voices of the commissioners from the Southern congregation." He took up residence at Quarrelwood, near Dumfries, and there a meeting-house was erected for him. He was probably the author of the historical and doctrinal sections of the *Act, Declaration and Testimony* of June 6, 1761. His name is not obtrusive in the records, and he died on January 31, 1795.

His son, also named John, was the author of *A Letter addressed to the Community of Old Dissenters*, Glasgow, 1797, on the question of the frequency of celebrating the Lord's Supper—a matter that was then engaging attention. John Courtass, who was licensed on October 18, 1815, and died three months afterwards, was probably his grandson.

## WILLIAM MARTIN

William Martin was a student at Glasgow University from 1753. He was ordained at Vow, Rasharkin, Ballymoney, Co. Antrim, on July 2, O.S. 1757, as the first minister of the Reformed Presbyterian Church in Ireland. On April 12, O.S. 1760, the congregation in Ireland was divided into two. Martin was settled over counties Down and Antrim, and, until another minister was appointed, he was recommended to give what help he could to the other congregation, scattered over 'Derry, Donegal, and Tyrone. He attended the meetings of Presbytery in Scotland as he found opportunity. On March 11, 1772, it was intimated that Martin had gone to America without permission, conduct which the Presbytery denounced as "disorderly and scandalous."

## JOHN THORBURN

John Thorburn was born, probably in 1730, at Wallacetown in Annandale, where his father was a merchant. The first extant minute of Presbytery, February 9, 1758, gives his name as clerk, a post he retained till his ordination. He was licensed at Crawfordjohn on February 1, O.S. 1759, and thereafter spent his probationership in itinerating, once accompanying M'Millan II to Ireland. On a call from the Societies, he was ordained at Crawfordjohn on May 17, 1762. Along with M'Millan he was apportioned to the Northern congregation on the division of the Church into separate congregations in 1763, and he seems soon to have settled down at Pentland, near Edinburgh, as his home and the centre of his work. In 1787 a definite line was drawn between the district assigned to him and the congregation in the West.

Thorburn was an earnest student and a diligent pastor. His salary, it is said, never exceeded £20 a year, but he appears to have had a private income. He did his best to help deserving students, and it is probable boarded suitable men in his manse. His learning was recognised by the proposal in 1785 to make him theological tutor, but he died before the arrangements could be carried out. He did not write much. He was the author of the doctrinal part of the Testimony of 1761, an astonishing performance when it is remembered that he was still a probationer: it served the Church, with slight alterations, for the next sixty years. His *opus magnum* was the *Vindiciæ Magistratus*, 1773, in which the divine institution and rights of the Civil Magistrate are vindicated against an Associate Burgher minister. Lord Kames described it as "the best defence of Whig principles."

Thorburn died in harness on August 17, 1788. He was married three

times : (1) to Grizel M'Millan, widow of Andrew Galloway of Sandhills, Glasgow, and daughter of John M'Millan I ; (2) — Christie, Hailes Quarry ; and (3) Agnes Stevenson. His youngest daughter became the wife of Rev. John Milwain, of Douglas Water.

See *Scottish Presbyterian*, 1849, pp. 105-113.

### MATTHEW LIND

Matthew Lind was a native of Co. Antrim, Ireland, where he was born in 1732. He entered Glasgow University in 1760, and was licensed at Carnaught in Ireland at a meeting of Presbytery held on July 25, O.S. 1761. He was ordained over the congregation in the West of Ulster, and resided at Coleraine. He went to America in 1773 without the consent of the Presbytery, and was almost immediately settled over the congregation in Dauphin County, Pennsylvania, removing to Greencastle in 1783. Before his death on April 21, 1800, he was for some time an invalid, due to a fall from his horse.

Considerable trouble was caused him in Ireland by an accusation that he had performed a clandestine marriage—which he repudiated. Long afterwards the actual culprit confessed to the deed.

### JOHN FAIRLEY I

John Fairley, known as one of the "Four Johns," was born in 1729 in the parish of Carnwath, Lanarkshire. While a student he supported himself by teaching. He first appears in the minutes of the Presbytery in 1760. After a long examination, extending over many months, he was licensed on February 21, 1761. In the same year he was sent to Ireland, and while there was presented with a call from the "vacant congregation . . . of Londonderry, Donegal and Tyrone." He accepted it, but the ordination was not carried out, and in April 1762 he was recalled to Scotland. At the next meeting of Presbytery he was appointed clerk and dropped the call. At the meeting of August 1763 he was offered two calls—one from America and the other to be colleague to John Courtass in the Southern congregation. He accepted the latter, and was ordained at Leadhills on December 21, 1763.

At first he resided at Thirton House near Douglas, and afterwards at Howgill, Newtonhead. A church was built for him at the former place. His people were scattered over the southern Scottish counties, but in his last years he confined his labours to the near neighbourhood of his home. He died on April 18, 1806, aged 76. He married Janet Allison, Thornhill, Stirlingshire, who died in 1800.

He was the author of *An Humble Attempt in Defence of Reformation*

*Principles, on the Head of the Civil Magistrate*, Edin., 1770. He preached at the ordination of William Steven at Bridge of Weir in 1777, and the sermon was published under the title of *The Treasure in Earthen Vessels*, Falkirk, 1779. Certain personal information about him is given in the *Scottish Presbyterian*, 1850.

### ROBERT YOUNG

The career of Robert Young was a strange one. He entered the General Associate (Antiburgher) Hall, being one of the 1759 class. He was called successively to Elgin, Coupar-Angus and Burntisland, but in each case the procedure broke down on account of his unruly conduct, and he was subsequently deprived of his licence for contumacy (Small, I, 623; II, 362, 565; M'Kelvie, p. 655).

On March 3, 1773, he applied for admission to the Reformed Presbytery. At first the Presbytery was suspicious of him, but ultimately he was received as a probationer. On April 5, 1775, he accepted a call to St John's Island, North America, and on May 11 was ordained at Sandhills, on the express understanding that he remained subject to the Presbytery. Apparently he had no intention of going, for on June 12 it is recorded that he was then in Ireland, where he remained for the next twelve years. In 1788 he brought extraordinary charges against the members of the Irish Committee, the people there, and the Presbytery in Scotland. It is apparent that he had been in prison for debt. He was summoned to attend the next meeting of Presbytery both on account of the charges he had made and because he had been preaching at his own hand. He made no appearance, and on March 18, 1789, he was suspended. On March 10, 1790, he was declared no longer a member of the Church.

### WILLIAM STEVEN

There is no indication given when Steven was born or where he came from. The name of a William Steven occurs in the Matriculation Albums of Glasgow University, where he is said to be a dyer's son from Kilmarnock. He began his studies in 1768, and he may be this William Steven. Steven was licensed at Pentland on January 4, 1775. In the following year he was called to Antrim, in Ireland, but declined the invitation. Next year the counties of Ayr and Renfrew were declared a separate congregation and on March 19, 1777, they called Steven. He was ordained at Bridge of Weir on September 4, the annual stipend being stated at £40. When the whole district thus separated was divided into two congregations in 1785, Steven chose Ayrshire. Preaching stations were settled at

Crookedholm near Kilmarnock, Darvel and Fenwick. He took up his residence at Crookedholm, and died on December 22, 1796.

The well-known John Howie of Lochgoin belonged to the congregation, and from his peculiar views and temperament proved a thorn in the side of Steven. He imagined the minister preached and prayed at him. "On one occasion he took Steven to task for some statements which he had made in a sermon concerning punitive justice and also concerning Christ's power as Mediator. . . . To Howie and some others it was offensive, and he set himself to show the minister,—at a meeting called for the purpose at a farmhouse, Glenfin in Fenwick, to which the minister was summoned—that it was a moral and not a natural and physical necessity that involved the exercise of punitive justice." Steven, however, was much respected. "Few ministers of his time possessed a greater share of those qualities which constitute an influential and efficient preacher. Sound piety, acuteness of mind, and dignity of expression marked his pulpit ministrations."

In 1794 he took part in the controversy which had been proceeding for some years on the relation of the Church to the Civil Government. His pamphlet of 130 pages was a reply to the strictures of the Rev. William Fletcher of Bridge of Teith, and is entitled *Answers to Twelve Queries proposed to the Serious Consideration of the Reformed Presbytery and their followers*. It is well written. Fletcher replied.

### JOHN M'MILLAN III

John M'Millan III, the son of John M'Millan II, was born in 1752, and was licensed on January 4, 1775, at Pentland. His Arts course was apparently taken in Glasgow University. On March 19, 1777, he received no fewer than four calls—Inverkeithing, Hamilton, Stirling, and Merse and Teviotdale. He took some time to decide. On July 21 he rejected Inverkeithing and Merse and Teviotdale, and on September 1 he accepted Stirling. On March 11, 1778, he was ordained, his stipend being at the rate of £52 per annum.

In 1802 M'Millan was nominated theological tutor, and on August 17, 1803, he accepted office. His salary as professor was to be "£30 or as near it as possible." In November it was reported that "he had met with them [the students] and begun this work, and that an appointment had been made for a fuller meeting in May." At the same time, the Presbytery agreed that if any young men had the intention of entering the Church and "shall desire to attend the instruction of the Teacher of Divinity they may be admitted by him as hearers." Next year he had such a severe illness that he asked to be relieved of the office, but the

Presbytery "agreed to delay the removal of the charge of the students from him till they see the issue of the means he is using at present for the restoration of his health." He was restored and resumed teaching. Altogether 31 students seem to have passed through his hands, some of them coming from Ireland.

He died on October 20, 1819, at Edinburgh, on the way home from Bath, where he had gone to recruit. The Presbytery spoke of him as "an ornament to his profession, a judicious and able minister," and the Synod in its obituary notice of him as "having laboured with unusual acceptance and ability in the service of the Church. For sixteen years he held the place of Professor of Divinity with great respectability to himself and usefulness to the Church. His presence in the court was at all times a blessing and an ornament." He was twice married.

M'Millan did not publish much. He entered into the controversy of 1781, publishing *A Letter*, Glasgow, 1781, to certain members of the Burgher Associate Synod, and he also printed the Charges at the ordination of Symington at Paisley in 1809. A letter to his people a few months before his death appears in the *Scottish Presbyterian*, 1841, pp. 22-3.

See Ormond's *A Kirk and College in the Craigs of Stirling*, Stirling, 1897, where there is a portrait.

### WALTER GRIEVE

Walter Grieve was licensed on January 4, 1775, and after the usual time itinerating, was called by the congregation whose centre was at Inverkeithing in Fifeshire. Grieve had some difficulty in accepting the invitation, but put himself at the disposal of the Presbytery. He was ordained at Inverkeithing on November 3, 1779.

The congregation was evidently small and scattered. It included Dunfermline, and an attempt was made also to serve Perth. About 1787 unsatisfactory reports reached the Presbytery about the relation of the minister and people, and an enquiry was ordered. The lack of money was at the root of the trouble, Grieve's stipend not being paid. On July 23, 1788, the pastoral tie was dissolved and Grieve was made a minister in general. That, however, did not end the difficulty, for Grieve ceased exercising his ministry, and was pursued for the recovery of a bond for money paid him. The Presbytery sided with him in the money transaction, and apparently it was settled.

On August 11, 1802, the Presbytery was informed that a call from Chirnside and Kelso had come out in favour of Grieve, but at the next meeting it was intimated that Kelso refused to concur in it, and the Presbytery did not sustain it. Grieve never received another call, and

exercised his ministry as he could till feeble health prevented. He died on March 5, 1822. In its eulogy on him his Presbytery said that at the close of his life "he laboured occasionally in the different corners of our Church and particularly in the Parish of Ettrick where his family resided." He married Jean Ballantyne, Craig-of-Douglas, and their son, John, was a poet and the close friend of the "Ettrick Shepherd."

### WILLIAM STAVELY

In 1763 a Presbytery had been formed in Ireland, but it was dissolved in 1779 owing to the death or emigration of some of the ministers. Being left alone William Stavelly acceded to the Scottish Presbytery, "their being no other Court with which he had access with which he can connect himself in Presbyterian communion." He is described as "among the most prominent ministers of his day" and as "a man of great energy and zeal who did much to consolidate the cause in the north of Ireland." In 1780 he had a fierce difference with the erratic Robert Young, but an understanding was come to. The Irish Presbytery was reconstituted in 1782.

In 1802 Stavelly came under the censure of the Presbytery for his participation in the political troubles subsequent to the Irish Union of 1801. He stated that he had been prevailed upon to take, and administer to others, the declaration for the redress of grievances, that he had sat in private meetings, that he had contributed "a little money," and that he "had in an unthinking manner spoken something of lifting up arms from Loyalists." He admitted all this and submitted himself to the Presbytery. He was solemnly rebuked on October 22, 1802, commissioners from the Scottish Presbytery acting along with his own, and the Moderator being Thomas Henderson of Kilmalcolm.

### JOHN REID I

John Reid, who is understood to have been somewhat advanced in years, was licensed at Foulyet on April 26, 1780. On August 5, 1782, a call was ready to be presented to him from the congregation of Chirnside and Kelso, but he was not present at the Presbytery to receive it. At the next meeting on September 4 he explained that his horse had fallen so lame that he could not reach the Presbytery in time. The Presbytery were not willing to receive the explanation and declared that he "should have spared no pains nor cost" to attend. After some hesitation he accepted the call, and was ordained at Chirnside on March 12, 1783.

In 1785 Kelso craved to be disjoined from Chirnside, but Reid "had

not clearness to make choice," and he was settled at Chirnside under the condition that he should supply Kelso for the next twelve months. In 1788, however, Kelso asked to be again united with Chirnside. He died on January 12, 1801.

### JAMES REID

James Reid was born in the parish of Shotts on August 12, 1750, and licensed at Foulyet, Bothwell, on April 26, 1780. He was called by the Western division of the Southern congregation on February 5, 1783, and was ordained at Minigaff on July 10, 1783. He accepted the call "with a deep sense of his own weakness and incapacity." His stipend was £40 a year.

Almost from the start Reid found the size of his parish too much for him. On November 12, 1788, he informed the Presbytery that he was unable to overtake "his extensive charge," and in August of the following year he repeated his complaint, asserting the heaviness of his duties. At the same time he asked leave to visit America, which the Presbytery cordially granted him. He was away till the meeting on November 17, 1790, and then returned with a call from South Carolina, either to himself or to any other member of the Presbytery. On August 17, 1781, Reid definitely refused, and none other was found who would accept. Again on March 16, 1796, a call came from New York, but again he declined, as did all the others.

When his extensive parish was divided Reid chose "the low or Galloway" end. He was most assiduous in the performance of his duties, and he and his white pony were familiar figures on the roads.

In 1822 the Synod removed the reference to the Renovation at Auchensaugh from the Terms of Communion, and Reid objected to the change. At the Presbytery meeting of August 19, 1823, he said "he could no longer continue a member of the court," and though he did not at once forsake the Synod and Presbytery, and everything possible was done to meet his wishes, it was reported in 1826 that "he considers himself separated from the Synod," and he declined further interviews.

In 1828 he removed from Newton-Stewart to Glasgow, where he preached to those who sympathised with him as long as his strength lasted. He died on November 4, 1837, aged 86 and in the 54th year of his ministry. The Synod still remembered the great work he had accomplished, and in 1838 recalled "the excellent Christian character, the manifold labours, and extensive usefulness of this venerable servant of Christ." On December 26, 1786, he married Helen Bland of Calside, Anwoth.

Reid was author of *Our Lord Jesus God-Man*, Dumfries, 1793; *The Great Mystery of Godliness: God manifest in the Flesh*, Dumfries, 1794; *Memories of the Rev. Jeremiah Whitaker, A.M.*, Glasgow, 1805; and *Memoirs of the Westminster Divines*, Paisley, 2 vols, 1811.

### THOMAS HENDERSON

Thomas Henderson was born in the parish of Holywood in 1757, and entered Glasgow University in 1776. He was licensed at Douglas on March 9, 1785. On November 8 of the next year he accepted a call from the congregation of Renfrewshire, and was ordained at Bridge of Weir on April 26, 1787. During his ministry the area of his wide district was considerably reduced—a course in which he reluctantly acquiesced. He did much for the section of Argyleshire placed under his care—"he was one of the first who made known the doctrines of the Reformation" there. His church and manse were situated in Kilmalcolm. He died on October 21, 1823.

In its obituary notice of him the Synod specially noted that he was "eminent for his classical and literary attainments—theological erudition and knowledge of ecclesiastical history, especially the history of the first and second Reformations in Scotland. In the laws, forms and usage of the Presbyterian Christian courts he was a proficient." He published *Testimony-bearing Exemplified*, Paisley, 1791, a large volume which contained some Church documents of the seventeenth century and is referred to in Macaulay's *History*, chap. xvi.

### ARCHIBALD MASON, D.D.

Archibald Mason was one of the outstanding ministers of the denomination, and a writer of some note. He was the first of the Reformed Presbyterian ministers to commit himself to a literary career.

He was born at Bargady, Old Monkland, Lanarkshire, on September 15, 1753. His mother was the sister of Rev. Dr Mutter of Kirkcudbright. Driven from the Church of Scotland because of some dissatisfaction with the moral character of their minister, his parents joined the Secession and became members of the Glasgow congregation of James Fisher. After receiving a country school education, Archibald was apprenticed to a sadler, and spent his time between Glasgow and Greenock. Having kept up his studies, he entered Glasgow University and passed through the ordinary Arts course, taking also classes in divinity. His name does not appear on the lists of students of either branch of the Secession.

Having been attracted to the Reformed Presbyterian testimony, he joined the congregation at Sandhills.

He was licensed to preach on August 12, 1783, and at the same time was appointed clerk to the Presbytery, a post which he held for nearly twenty years till March 1806. The necessities of the Church at the time prevented his immediate settlement in a congregation, but he had calls from Perth, Dundee, Hamilton and Wishawtown. Ordained over the last at Flemington, in the parish of Dalziel, on May 1, 1787, he remained there till the close of his ministry forty-five years later. He died on November 19, 1831. Four years after his ordination he married Janet, daughter of William Stark of Carnwath : Mrs Mason died on November 3, 1827. In 1831 Mason received the degree of D.D. from Schenectady College, U.S.A.

Mason was strong intellectually and wrote much on prophetic and apocalyptic subjects. His chief works number eleven, and date from 1793 to 1829. The largest are *Inquiry into the Times that shall be fulfilled at Anti-Christ's Fall*, 1818, and *Scripture View . . . concerning the Jews' Blindness*, 1821. His Presbytery testified to the value of his books : they were the "fruits of mature, conscientious study," and "his addresses were correct, earnest, solemn, peremptory." The memorial notice of the Synod was very long, and said that "as an author he had obtained great celebrity. His works, specially those on Prophecy, were highly and deservedly popular. They are distinguished by profound thinking, lucid statement, judicious arrangement and accurate Scripture reasoning."

A posthumous volume of *Sermons* was published, which contains a short memoir by Andrew Symington, D.D. A portrait is prefixed.

## JOHN REID II

John Reid, who is believed to have been the son of John Reid of Chirnside, was licensed at Douglas on August 12, 1786. On February 13, 1787, a call was presented to him from Perth, but delay was asked for on the ground of the improved prospects of the congregation. Reid, however, declined the invitation on November 14. In July 1788 he was ordained at Laurieston, the stipend to be £40. On March 5, 1806, a call was received from Galway and Louisburgh, in the State of New York. Before determining on it, the Presbytery resolved to send him to America to examine the conditions, but there is no indication that he went, or that the matter was ever dealt with again.

Reid took a considerable share in defending the position of the Presbytery. His works are : *Truth no Enemy to Peace*, Falkirk, 1799, a contribution to the controversy on the Civil Magistrate then proceeding ;

*Case of the Poor considered, and Charity to them Recommended*, Falkirk, 1800; *Explanation and Defence of the Terms of Communion*, 1806; *Short Account of the Old Presbyterians*, Falkirk, 1806.

In the beginning of December 1820 he fell from his horse, and died on the 4th from the injuries sustained. The Synod spoke of "the judiciousness of his remarks, the conciliatory tenor of his proposals and the courteousness of his manner."

### WILLIAM KING

William King came from Ireland. He was licensed at Douglas on March 9, 1785, and ordained at Wishawtown on June 4, 1792, "with a view to his being sent on a mission to the Church in North America." Having been made a member of Presbytery, he was authorised to set up a Presbytery there along with James M'Garragh, and was "to remain among the people in the American States as long as he shall judge it consistent with duty, or until he shall be recalled by the Presbytery."

King first settled in South Carolina, and after some time in Pennsylvania and New York, he returned to South Carolina, where he became minister of a church in Chester. He died on August 24, 1798, at the age of about 50.

### JOHN FAIRLEY II

John Fairley II, the son of one of the "Four Johns," was born in the manse of Newton Head, Douglas, in 1766. He entered Glasgow University in 1783, and was licensed at Hamilton on March 16, 1791. In 1792 he was called, somewhat irregularly, to Pentland, but the Presbytery set aside the call on the ground that another had very nearly the same support. In 1793 he was elected to Sandhills, Glasgow, as colleague to the venerable John M'Millan, although there is no record of the election; and he was ordained in the Calton of Glasgow on March 11, 1794.

Although he is described as "talented, well educated, and of agreeable manners," as well as "greatly acceptable in his public ministrations" and "much loved in private life," dissatisfaction arose in the congregation over his loss of voice, and he was loosed from his charge on November 11, 1807.

Fairley bore no grudge against the Church for its action, and he continued to serve it with much zeal and efficiency. He did not take another call, but he preached at the direction of the Synod and Presbytery, was moderator of both courts, and acted as clerk of Presbytery. He was specially useful to the new congregation of West Campbell Street until a

minister was called. He wrote the *Synodical Warning against Popery*, 1817, and the historical part of the *Testimony of the Church*, 1837. He died at Gayfield, near Glasgow, on August 8, 1837. For a portrait see *A Century of Congregational Life*.

### THOMAS ROWATT

Thomas Rowatt was born in Hamilton in 1768, and became a student of Glasgow University in 1783, taking the Hebrew class in 1787-88. He was licensed at Hamilton on March 16, 1791. In 1793 he was elected minister of Pentland by "a great majority," though he was opposed by a "few persons" who protested. On March 11, 1794, he accepted the call, but asked that the ordination be postponed. The opposition was not withdrawn, and after considerable delay, he refused the invitation on August 26, 1795. The congregation, however, repeated the call, but it was again refused on March 16, 1796. On August 17 of that year he accepted a call from the newly-formed congregation of Penpont, and was ordained there on September 14, 1796.

Rowatt, who married a daughter of the second John M'Millan, was a consecrated minister, and was specially noted for his devotion to duty and prayerfulness. The last few months of his life were spent in illness, and he died suddenly at Penpont on January 27, 1832. Both the Synod, of which he was Moderator at the time of his death, and the Presbytery pronounced eulogies over the singleness of his life and ministry.

### JAMES THOMSON

James Thomson was born at Kilsyth in 1760, and entered Glasgow University in 1784. He was licensed at Hamilton on August 21, 1793, and was called to Quarrelwood on March 16, 1796, where he was ordained on September 15. His health was never robust, and in 1806 he was called by the newly-formed congregation at Paisley, in the hope that a change might be beneficial, but the rule against the transportation of ministers stood in the way, and the movement ended. Thomson died suddenly on April 18, 1810. "His piety, his genius, his large-hearted comprehensive views of Scripture truth and his abundant labours" were recalled long after his death. He married Janet Reid, who died in 1830.

In 1808-9 he published *Theological Discourses on Important Subjects Doctrinal and Practical*, 2 vols. A third volume was in preparation when he died.

See *Scottish Presbyterian*, November 1849.

## ROBERT DOUGLAS

Robert Douglas was licensed on March 12, 1794, and after itinerating for some time was called unanimously to the charge at Stranraer, which call he accepted at Glasgow on November 9, 1796. At the same meeting the people of Inverkeithing complained that he had disappointed them in not preaching and that "without any urgent cause." The Presbytery "utterly disapproved" of his conduct, and made compensation to the aggrieved congregation. His ordination at Stranraer was carried out by a commission of Presbytery on May 31, 1797, at "the most convenient place in that congregation." After a short ministry he died on July 22, 1800. As in earlier cases, the Presbytery recorded his decease without note of any kind except that it took place in "the sovereign and holy providence of God."

## ADAM BROWN

Adam Brown was born at Glasgow on April 15, 1775. Four years afterwards his parents removed to Dumbarton, where he attended the Academy of Rev. Dr Rennie. In 1791 he entered the University of Glasgow and proved himself in the classics and in science. He studied divinity under the direction of Thomas Henderson of Kilmalcolm, and was licensed at Wishawtown on June 10, 1799. On October 21, 1801, three calls—Stranraer, Chirnside, and Crookedholm—were presented to him, and he chose Crookedholm. He was ordained on June 2, 1802.

In 1825 the congregation removed to Kilmarnock, where a new church had been erected. The change caused considerable trouble, especially to the minister, and resulted in his resignation, which he ultimately withdrew. Brown died on May 29, 1838, the oldest minister of the denomination. The local newspaper described him as "a diligent pastor, a good divine, and what was more, he was a good man, full of faith and of the Holy Ghost." The Synod spoke of him as "industrious, zealous and faithful," and his discourses as "practical, searching and soothing." He married (1) in 1807, Janet Lindsay, niece of his predecessor, and (2) in November 1811, a daughter of Thomas Henderson of Kilmalcolm.

See a short prefatory memoir by Peter M'Indoe, M.A., in a memorial volume, *Sacramental Discourses*, Glasgow, 1839.

## JOHN COWAN

John Cowan was licensed at Douglas on March 9, 1803, and next year received two calls—to Chirnside and Stranraer. At the meeting on August 15, 1804, he chose Stranraer, and was ordained there on November 21. He died on January 13, 1817. In its notice, the Synod declared "he had laboured with great acceptance in his charge," and had been to the Synod itself "a most amicable and valuable member."

## WILLIAM GOOLD

William Goold was a native of Douglasdale. He early showed an inclination for the ministry, and took classes at Glasgow University, supporting himself meantime by teaching: his school attained to a certain reputation for proficiency. He was licensed at Douglas on March 9, 1803, and on August 15 of the following year had to choose between two calls—Darvel and New Cumnock, and Loanhead and Edinburgh. He chose the latter, and was ordained at Edinburgh on December 13, 1804.

As a minister "his life was distinguished by a regular and uniform attendance to all his duties, rather than by incidents of extraordinary character." In 1818 Loanhead was disjoined from Edinburgh, and henceforward he ministered in Edinburgh alone. His son was settled as his colleague in 1840. He died suddenly at Portobello on July 18, 1844, aged 68. In its obituary notice of him, the Synod said: "In the uniform course of his ministry, scarcely ever interrupted by indisposition, he was endeared to his flock by his sound evangelical doctrines and exhortations, and by the diligence and kindness in the more private duties of the pastoral care."

He printed only one discourse, *The Healing Influence of God's Word*, Edin., 1813, preached on behalf of Loanhead Bible Society.

## JAMES PHILLIPS

James Phillips was licensed at Glasgow on April 24, 1805, and next year was called to Chirnside and Kelso. He accepted the call on March 5, 1806, and was ordained at Chirnside on April 29 of the following year. In 1809 the question arose of dividing Kelso from Chirnside, and the matter dragged on till the close of 1811. During that time Phillips' relations with the people were not good, and on March 10, 1812, he resigned, giving no reason for the step. The matter was referred to the Synod, which advised further enquiry, with the result that the pastoral tie was broken on June 29 on the ground of "his declared

bodily inability and the congregation's declaration of their incapacity to support him."

It appears that Phillips had left the congregation before he was formally separated from them, and had engaged in teaching in Glasgow. The Synod found that this conduct was "irregular and unpresbyterial," and Phillips expressed his "sense of the sinfulness of his action." He submitted to the Presbytery, and was admonished. The Synod of 1814 declared that as he had not applied for a transference to the Western Presbytery he could not sit as a member of the supreme court. He was transferred on December 3, 1816, but was never again a member of Synod.

For a time he remained teaching in Glasgow, becoming a member of the congregation there. On January 4, 1826, he applied for formal transference to the Eastern Presbytery of Ireland, and the necessary certificate was granted by the Western Presbytery on July 26. He died in 1840.

#### ANDREW SYMINGTON, M.A., D.D.

Andrew Symington was born at Paisley on June 26, 1785, the eldest son of a merchant at the Cross, who gave three members of his family to the ministry.

Andrew received his early training at Paisley Grammar School, and then proceeded to the University of Glasgow, where he had a brilliant career, taking honours in several departments. In 1803 he graduated M.A. He attended the Hall at Stirling for the sessions 1805-7, and was licensed on November 11, 1807. Three calls were soon after offered to him—Glasgow, Water of Urr, and Paisley. He had no hesitation in choosing his native place, and was ordained there on April 26, 1809.

It was the beginning of a long and successful ministry. A student and scholar from the beginning, he soon came to be regarded as an ornament of his whole Church. He was made a D.D. by the Western University of Pennsylvania in 1831, which Glasgow University followed up with the same honour in 1840. In 1811 he was appointed Clerk to the Synod, a post he held till 1822. He was much in request for public functions, and often preached on behalf of important charities and religious societies. On the death of his old teacher, John M'Millan, he was called, in 1820, to be Professor of Theology to the denomination. The method he adopted differed from that of his predecessor, for he abandoned expounding the *Confession of Faith*, and gave lectures on Systematic Theology. Single-handed he performed the duties of the Chair to the complete satisfaction of his fellow-members. When he died, it is said that only six or seven of the missionaries or ministers of the Church had

not passed through his hands, while students came from Ireland and America.

He did not write much for the Press. With the exception of a few isolated sermons preached on special occasions and one or two introductory biographies to memorial volumes of sermons, he produced little. His *Guide for Private Social Prayer*, 1823, reached several editions, and the *Elements of Divine Truth* was published posthumously in 1854. He prepared some of the public documents of the Church.

He died on September 22, 1853. A slight accident had incapacitated him a fortnight before, but his death was unexpected. He met his students in his own house two days before the end. In 1811 he married Jane Stevenson. One of his sons, Andrew, was minister successively at Laurieston and Greenock.

In a long panegyric on his life and work the Synod said: "Possessed of mental abilities of a high order, and rich in varied attainments, secured by their diligent application to the pursuit of learning, and especially of theology, he reached a high place as an expounder of Scripture and a preacher of the Gospel of Salvation."

For portrait, see Ormond's *A Kirk and College in the Craigs of Stirling*.

### ARCHIBALD MILLIGAN ROGERSON

Archibald Milligan Rogerson was born at Wanlockhead about 1783. He attended Glasgow University and took the usual course of four sessions at Stirling during 1805-8. He was chosen minister of Darvel and New Cumnock before the formation of the Synod in 1810. After considerable hesitation he accepted on August 7, at a meeting of the newly-constituted Western Presbytery, and was ordained on November 22. He received a stipend of £80 and a manse.

Rogerson was a very useful man to the Church. He acted as clerk to the Western Presbytery and the Kilmarnock Presbytery on its formation altogether for a period of twenty-three years from 1812. He was, besides, Clerk of Synod for thirty years, resigning only a few days before his death. He died during the sitting of the Synod on May 6, 1850. His "faithfulness and urbanity" were commended, and the Synod spoke of "the unfeigned respect in which they held his memory."

### JOHN WEST

John Westwater was born at Torryburn, Fifeshire. His father belonged to the Secession, but he elected to follow his mother's denomination. He seems to have had some difficulty about licence, for it was

delayed till November 9, 1803. He was called to Darvel on November 5, 1806, but on March 4 of the following year the call was departed from on the ground of want of harmony. On March 4, 1812, leave was given the Southern Presbytery to moderate in the congregation of Colmonell and Girvan, and on June 29 it was intimated that Westwater, who now chose to be known by the shortened form of his name, had been elected. At first he was not prepared to accept it, but he closed with the call on March 3, 1813, and was ordained at Poundland on August 11.

Though the congregation was small and scattered West continued among them till the close of his ministry. He died suddenly on February 15, 1845, his wife, Margaret Cant, who came from Bo'ness, dying one week afterwards. His Presbytery eulogised his memory as that of a preacher "earnest, sincere and unctious." The Synod said that "he was beloved by his people . . . while his upright conversation and his piety commanded the high respect of the surrounding country."

### DAVID ARMSTRONG

David Armstrong was born at the farm of Little Catpair, Stow, Midlothian, on March 14, 1790. His parents were strong Cameronians, and the lad soon showed his desire for the ministry. After attending the parish school, he proceeded to Glasgow University at the age of thirteen. He had one session in the West, and thereafter attended Edinburgh University, where he completed his Arts course, taking some classes more than once. He entered the Hall at Stirling in 1808, and continued there for the next five summers. Offers were made to him of posts in the Church of Scotland and in the Navy, but he preferred the ministry of the Reformed Presbyterian Church, and was licensed at Falkirk on March 9, 1813. After the usual itinerating, he was called to Quarrelwood, Water of Urr, and Glasgow. He chose the last, and was ordained on February 23, 1815. In 1819 the congregation moved into the larger building in Great Hamilton Street.

Armstrong was a conscientious preacher, and gave important service to the Synod. For a time he acted as Treasurer for it, and was asked to prepare the historical part of the new issue of the Testimony, a piece of work he was compelled to lay down before it was finished. He had much to do with the arrangements for the training of the ministry. In 1831 troubles arose in the congregation and a strong party sought his resignation. The end was the erection of another congregation on the west side of the city. The anxieties through which he had to pass weakened his health and impaired his eyesight, and for a time his duties were carried out with difficulty. He offered to resign, but his people

would not accept the sacrifice. When visiting one of those who had opposed him, he caught fever and died on March 30, 1838.

Armstrong was of a studious disposition, and "his natural endowments were of no common order." Though often urged to publish his sermons, he refused. He projected a History of Witnesses to the Church: other histories were for the most part "histories of her corruptions and corrupters." His congregation at his death said that "the Church had lost an enlightened and able minister," and his Presbytery spoke of him as "a faithful and laborious pastor." In 1822 he married Ann Jamieson of Loanhead, who survived him for many years.

See the references named at the note on Great Hamilton Street church, and a posthumous volume of *Sermons*, Glasgow, 1838, with introductory memoir.

### JOHN JEFFREY

John Jeffrey probably belonged to Airdrie. He attended Glasgow University, and the classes of M'Millan at Stirling during sessions 1810-14. He was licensed by the North-Eastern Presbytery on August 14, 1815, and in April 1816 received two calls—Quarrelwood and Airdrie. The matter was referred to the Synod of 1816. On November 5 he accepted Quarrelwood, and was ordained there on April 3, 1817.

Jeffrey's character does not appear to have been of the best. On March 5, 1822, complaint was made of personal violence he had offered to a fellow-presbyter, and he was suspended. He was restored on November 27. On April 12, 1826, he complained to the Presbytery that he had been slandered, and in addition raised an action for defamation in the Court of Session. The case was referred to the Synod, which remonstrated against the action in the law courts. Jeffrey undertook to refer the matter to arbitration, and declared "his conviction that going to law with a brother is inconsistent with the Word of God." His complaint was dismissed. On the case being pressed against him, he denied its truth and "resigned all connection with the Church." His relationship with the congregation was dissolved on May 12, 1826. He died on December 23, 1831, in America.

### JOHN OSBORNE

Osborne came from Darvel, where he was born in 1787-8. After the usual University course, he attended the Hall at Stirling, taking sessions 1812-15. Next year he was licensed by the Western Presbytery at Crookedholm, on July 12, 1816. In 1817 he had calls from Water of Urr,

Airdrie, and Stranraer. After considerable delay he chose the first, and was ordained over it at Castle-Douglas on April 9, 1818.

Osborne was a man of considerable ability, and there is good testimony to his success. "The name of John Osborne, announced to preach a special sermon, was security for a large audience. He was deservedly popular, but was also peculiar." In 1822 an unseemly squabble between a fellow-minister and Osborne occupied the attention of the Presbytery, but Osborne succeeded in winning the encounter. In the autumn of 1827 a *fama* broke out regarding his conduct, but, after suspension and investigation, he was restored on November 18, 1828. The scandal was repeated in 1831, and the charges were before the Presbytery for some months. To escape, he announced his declinature on the ground of divergence of doctrine, but the Presbytery proceeded with the trial, found him guilty and deposed him on May 24, 1831. Before sentence was actually pronounced, he appealed to the Court of Session for suspension and interdict, but on July 18 the Lord Ordinary decided against him on the ground of no jurisdiction. He gave notice of an appeal to the Inner House, but the case does not appear to have been carried there. Many of his congregation sided with him and two-thirds of their number—which then approached 300—followed him and attended services which he started in the town.

After officiating for a time in a chapel in Birmingham, he opened a school in Dumfries, and preached to a small company on the Sunday. He ultimately migrated to America, and died at Hamilton, Canada, on July 9, 1850, after a short illness, as minister of an independent Congregational Church there.

### PETER M'INDOE, M.A., D.D.

Peter M'Indoe, who was described as "one of the most talented and accomplished of the ministers" of the Reformed Presbyterian Church, was born at Stonehouse, and belonged to the congregation at Wishaw. He took his Arts classes at Glasgow, where he graduated M.A. in 1814, and divinity at Stirling during 1814-17. He was licensed by the North-Eastern Presbytery on June 29, 1818. At the Synod of the following year he had to make choice among three calls—Kelso and Chirnside, Eaglesham, and Loanhead. He selected the first, and was ordained at Chirnside on July 12, 1819.

His ministry was disturbed by the endeavour to procure a disjunction between the sections of the congregation, but it came to an end on a personal issue. Early in 1838 M'Indoe was accused of certain errors of behaviour, and was rebuked. Matters did not settle down, and, with the consent of his congregation, he resigned on June 13.

On August 15 of the following year he was inducted to the vacant congregation of Kilmarnock, and soon regained the esteem of the Church. He died at Craigends, near Troon, on September 2, 1850, aged 56. The local newspaper said: "There is scarcely a single public institution connected with Kilmarnock that has not received his countenance and support. For many years he has been secretary to the Free School. . . . He repeatedly held office in the Philosophical Institution; was vice-president of the Tract Society, of which he has been the principal support for the last ten years; and was a member of the Council of Direction of the Athenæum." The Synod spoke of him as being "an able and faithful preacher, and by the productions of his pen, as well as the pleadings of his tongue, did valuable service to the cause of truth." He received the degree of D.D. from the University of Oxford, U.S.A., in 1846.

Besides being the mouthpiece of the Synod in several public documents, he published sermons preached on public occasions. He edited, and wrote the larger portion of, *The Scottish Advocate*, and was the first editor of its successor, *The Scottish Presbyterian*. Altogether a dozen titles stand to his credit, of which perhaps *Application of Scriptural Principles to Political Government* is the most valuable.

### WILLIAM SYMINGTON I, D.D.

William Symington, perhaps the best known of his denomination in the last century, was born in Paisley on June 2, 1795, a brother of Dr Andrew Symington. In his youth he attended a private school and Paisley Academy. In 1810 he took classes at Glasgow University, and spent the sessions 1814-17 at the Hall at Stirling. He was licensed by the Western Presbytery on June 30, 1818. Two calls were presented to him at the Synod of 1819—Airdrie and Stranraer—and he accepted the latter. He was ordained on August 18, 1819.

The influence he exerted in Stranraer and the South of Scotland was very great. On a vacancy occurring in Great Hamilton Street, Glasgow, he was elected on March 5, 1839, although there was a considerable feeling in the Church against "transportations," and a minority was opposed to him on that account. He had already been twice chosen for West Campbell Street in the same city, but the Synod had refused to present one call and he had declined the other. He was inducted on July 11.

The eminence of Dr Symington's ministry in Glasgow is shown by the increase in the membership of the congregation, which reached nearly 1000, the position he reached in the general community, and the reception given to his various writings. On the death of his brother in 1853 he was

elected to the Chair of Systematic Theology. In 1855 he was under the necessity of applying for a colleague, but it was not till March 3, 1859, that his son, William, was settled over the congregation. He died on January 28, 1862.

His contributions to literature included a number of fugitive pieces which he published while in Stranraer, but his chief works are *The Atonement and Intercession of Jesus Christ*, Edin., 1834, and *Messiah the Prince*, Edin., 1839. He received the degree of D.D. from Edinburgh in 1839.

In 1820 he married Anne Spiers. Two sons entered the ministry—William and Alexander—and a daughter became the wife of Dr W. H. Goold of Edinburgh.

See the Biographical Introduction to *Messiah the Prince*, 1881, and Couper's *A Century of Congregational Life*.

### WILLIAM ANDERSON, M.A.

William Anderson was one of the outstanding figures in the Church of the first half of the nineteenth century. He was born at Ballylaggan, Co. 'Derry, in 1795, and spent his boyhood near Ballyclabber, Coleraine. His elementary education was received from a maternal uncle. He then passed over to Glasgow University, where he had an honourable career, not only graduating M.A. in 1816, but obtaining a post-graduate bursary for three years, which he used for further study. He took one session, 1816, in the Reformed Presbytery Hall at Paisley. Returning to Ireland, he was licensed there on October 15, 1818. He seems to have come back to Scotland at once, for he acted in the absence of John M'Millan at Stirling in the autumn of 1818, and appears in the Presbytery minute of March 2, 1819, as a representative elder, and of June 4, as a "Preacher" and clerk, *pro tempore*. On November 2 he was formally transferred from the Northern Presbytery of the Reformed Presbyterian Church in Ireland. At the same meeting it was announced he had been elected minister of the congregation at Loanhead. Although the call had been irregular, the Presbytery sustained it, and he accepted it on May 2, 1820. He was ordained on August 16. At the next meeting of Presbytery he was elected clerk, a post he retained till the close.

Anderson took a prominent part in the ecclesiastical proceedings of his time. He advocated that reference to the Renovation of the Covenant at Auchenshagh should be omitted from the terms of communion, and he was a member of the Committee on Union of 1821. He was, however, opposed to the freedom given by the Synod in 1863 on the question of the Elective Franchise and the Oath of Allegiance, and he seceded. With the other dissentients he set up a rival Reformed Presbytery.

He died suddenly on June 30, 1866, in the 71st year of his age. In the notice in the *Reformed Presbyterian Magazine* a generous estimate is given of his character and services. It is said that even those opposed to him regarded "his character with affection and veneration," and notice is taken that he did not allow "personal abuse" to enter into his attitude. The *Reformed Presbyterian Witness*, I, 459, contains a pathetic farewell letter addressed to his congregation.

### JOHN MILWAIN

John Milwain was born in the parish of Stoneykirk, Wigtonshire, where his father was a farmer, and was led to throw in his lot with the Reformed Presbyterian congregation of Stranraer through the influence of his sister. He attended Glasgow University and the Hall at Stirling, where he was for sessions 1815, 1817, and 1819. He was licensed by the Southern Presbytery on August 19, 1819. Milwain received three calls—Douglas Water, then known as Riggside and New Lanark, Airdrie, and Kelso. He asked for time for further consideration, and was sent to preach in each of the congregations. Ultimately, on October 2, he chose Riggside, and was ordained there on January 16, 1822. He resigned in 1859.

All the Courts of the Church bear witness to the fidelity with which Milwain carried out the duties of his office. "There is reason to apprehend that he sometimes applied too protractedly and intensely for his strength, which was never very robust." In his retirement he wrote much and contributed to the *Reformed Presbyterian Magazine*. He left a Manuscript upon the Dominion of Christ, which he intended as an introduction to an old work on the subject—it was said to be "luminous, able and elaborate."

He died at Lanark on August 2, 1860, aged 67. The Presbytery described him as "an instructive evangelical preacher," and the Synod spoke of "his intrepidity in declaring and defending the truth."

### HUGH YOUNG

It cannot be stated definitely where Hugh Young was born. It was either at Priestfield, Galston, in 1788, or at Lealoean, Darvel, in 1787. He received his elementary education either at Newmills or Darvel. In his early youth he attended the congregation at Crookedholm, but on Darvel receiving a disjunction he transferred himself there. He was trained at Glasgow University and at the Hall at Stirling, where he spent the five sessions between 1812 and 1816. During the recesses he acted as

a tutor in Argyleshire. He was licensed by the Western Presbytery on October 28, 1817, and on November 13, 1821, was elected minister of Laurieston, where he was ordained on March 20, 1822. Next year he married a daughter of M'Callum of Achlean.

Young had no special gifts as a preacher, though he was laborious as a pastor and in preparation for his pulpit. In disposition he was diffident and suspicious of his own attainments. He died suddenly on April 20, 1862.

### STEWART BATES, M.A., D.D.

In May 1794 Stewart Bates was born in the village of Silverhill, near Londonderry. His father was an elder of the Presbyterian Church of Ulster, but his mother was a Reformed Presbyterian. He studied at Glasgow University, where he graduated M.A. in 1815. He took theology in the same place. During his University course he underwent a change of view, and had some difficulty in procuring a disjunction from the Presbytery of Ulster, but he was at last received and licensed by the Western Reformed Presbytery of Ireland. There being no opening in Ireland, Bates came to Scotland, and for a time itinerated among the Reformed Presbyterian congregations there.

In the spring of 1823 he was unanimously called to Kelso, and the call was reported to the Synod on April 8, as Bates had not been regularly transferred to Scotland. On October 7 the necessary documents were forwarded, and Bates accepted the call. He was ordained on December 17. It was while he was at Kelso that he prevailed on the Church to undertake Foreign Missionary work—a subject in which he took a deep and abiding interest.

On March 13, 1838, he was elected to West Campbell Street, Glasgow, but because of the feeling in the Church about translations, the matter was referred to the Synod, which sustained the call. Bates accepted it, and he was inducted on July 5. About the same time he received the degree of D.D. He died on November 7, 1856.

Dr Bates took a prominent part in the life and work of the Church. The Synod recorded its sense of "his eminent ability, his excellent character, his zeal for the truth, his aptitude for the management of ecclesiastical business, his public spirit, and his abundant labours." In 1839 he prepared the historical part of the Church's *Testimony*, and in addition published separate sermons and discussions as follows: *An Approved Workman*, Glas., 1827; *The Church's Obligation and Encouragement to Missionary Enterprise*, Edin., 1831; *The Sin and Danger of Union between the . . . Church and an immoral . . . Govern-*

*ment*, Glas., 1841; *Come out and be Separate*, Glas., 1843; *The Sabbath and Religious Liberty*, Glas., 1849; and *Perils of the Present Time*, Glas., 1851.

### THOMAS HALLIDAY

Thomas Halliday belonged to an old Cameronian stock: his grand-uncle, John Henderson, died before he received license to preach. He was born on November 18, 1799, at Farthingwell, Dunscore, Dumfriesshire, a small property belonging to his mother. After attending Dumfries Academy, he passed to Edinburgh University, where he spent the sessions 1815-18. The death of Professor M'Millan caused some dislocation in the meetings of the Hall, and Halliday remained one year at private study. When the Hall was again constituted at Paisley he attended sessions 1821-3, although he had been licensed on April 1, 1823. Competing calls were presented to him by Kilmalcolm, Whithorn, and Airdrie, but at the meeting of Synod in May 1824 he accepted Airdrie. He was ordained on August 23. Halliday has left it on record that while he was a probationer he "delivered 156 discourses including a few which I was called on to deliver on week days, assisted at ten sacramental occasions, and travelled 3150 miles." His ministry at Airdrie was short, for he fell into a decline and died on February 11, 1827.

Halliday was a diligent student all his days. Dr Symington, in a memoir which appears in *Sermons by the Late Rev. Thomas Halliday*, states that he was a most acceptable preacher. "His delivery was distinct, but rather monotonous and tending to rapidity. He had no gesticulation and obviously paid little attention to the niceties of elocution, but this want was compensated by the excellence of his matter." The Synod records that his "ministrations were becoming more and more acceptable," and his early death was sincerely mourned throughout the Church.

### WILLIAM M'LACHLAN

William M'Lachlan was born in the Island of Seil, Argyleshire, and belonged to the Lorn congregation. He proceeded to Glasgow University, and entered the Hall at Paisley in 1820, finishing in 1823. He was licensed by the Western Presbytery on August 11, 1824. Two calls came to him—Whithorn in April, and Kilmalcolm in May. At the meeting of Synod he accepted Kilmalcolm, and was ordained there on September 28, 1825.

Being a Gaelic preacher, M'Lachlan was very useful in supplying those parts of the Highlands which adhered to the Reformed Presbytery. His own congregation was scattered though it had its centre in Kilmalcolm, and he suggested its transference to Port-Glasgow. A new church was

built there and opened in 1856, and it is said that M'Lachlan raised most of the money required, the church being opened almost free of debt.

The on-coming of old age made him ask for a colleague, and in 1866 Robert M'Kenna was settled at Kilmalcolm, followed by Alexander Baird. In 1875 he celebrated his jubilee, when he was presented with addresses by both the congregation and the Presbytery. At the congregational soiree he received a cheque for £296. He died in the following year on March 22, aged 81.

### ROBERT WINNING, M.A.

Robert Winning was born in Paisley in 1795, his father belonging to the Established Church and his mother to the Reformed Presbyterian. He went to Glasgow University, where he graduated M.A. in 1816. He then spent 1816, 1817, and 1819 in the Hall at Stirling. He was licensed on July 7, 1820, and for the next six years acted as a probationer. He accepted a call to Eaglesham, as its first minister, on June 6, 1826, and was ordained on August 29.

Winning was a scholarly man and kept up his stores of learning, the Hebrew Psalter being his companion when travelling. "His pithy sayings, his packet of tracts (for he was an energetic tract distributor from his youth), even his white pony and his camlet cloak are well remembered in many a farm house in the south." He was a preacher of uncommon skill, and besides being attractive to children, drew many students to his manse. Being naturally retiring, he avoided ecclesiastical prominence.

He died on November 15, 1856, his last sermon being preached on the thirtieth anniversary of his settlement. The Presbytery described him as "a scholar of a high order, a sound theologian, a diligent pastor, and an earnest and faithful preacher."

### GAVIN ROWATT, M.A.

Gavin Rowatt was the eldest son of Thomas Rowatt, minister of Penpont, in which manse he was born in 1802. He graduated M.A. at Glasgow University in 1821, and attended the Hall at Paisley during sessions 1821-4. He was licensed by the Southern Presbytery on April 27, 1825. In the following spring he was presented with four calls—Whithorn, Strathmiglo, Stirling, and Kilbirnie. At the Synod of 1826 he preferred Whithorn, and was ordained there on September 13, his father taking the chief place in the ceremony.

Rowatt's course was short, for he unexpectedly died on November 2, 1832. In recording his death the Presbytery did so with "deep and

poignant grief," and the Synod spoke of his "very promising talent and unaffected piety." An impromptu poem, by Rev. Andrew Gilmour, on his sudden death was printed long afterwards in *Reformed Presbyterian Witness*, III, 459.

### JAMES M'LACHLAN

James M'Lachlan was a native of Glasgow, where he was born about 1798. He was trained in the University, and was licensed by the Original Secession Presbytery of the city on February 14, 1826. On November 7 he was ordained for foreign mission service in South Africa. After two years' residence there his wife's health broke down and he returned to Scotland, and for the next four years acted as chaplain to the Seaman's Mission in Glasgow. In 1833 he acceded to the Reformed Presbyterian Church, and was admitted a probationer by the Western Presbytery on February 27. He was then sent as the first missionary to Canada, and represented the Church there until she withdrew from the field in 1851.

He afterwards joined the Presbytery of Rochester of the Reformed Presbyterian Synod of America, and was settled at Lisbon, New York. He died on November 19, 1864.

### JAMES FERGUSON

James Ferguson was born at Courance, Dumfriesshire, in 1797. His University course was taken at Glasgow, and he attended at the Reformed Presbyterian Hall in Paisley for the sessions 1821-4. He was licensed by the Southern Presbytery on April 12, 1826, after some doctrinal hesitation on his part. On January 23, 1827, he was elected to Kilbirnie, and was ordained there on September 5. Ferguson proved himself an energetic pastor, and carried with him the confidence of his brethren as an administrator and scholar. He set up the only Sabbath School in the parish. The membership of the congregation had increased to 145 at the time of his death.

He preached on his thirty-fifth anniversary, and next day went on holiday to his native place, where he died suddenly on September 15, 1862. He was a good preacher, though somewhat metaphysical and doctrinal and with little fluency. His published works are mainly ephemeral, consisting of a lecture on the Headship of Christ, an address on "The Supremacy of Scripture," delivered from the chair of the Synod in 1859, an "Exposition of the National Covenant," prepared for the public celebration of the bi-centenary of the Westminster Confession, and a Pastoral Address in 1855.

He left his library to the Reformed Presbyterian Hall, and, after a life-rent by his wife, who died in 1886, a considerable sum to the general purposes of the Church. To prevent litigation the amount was divided between the two Synods.

See Couper's *Kilbirnie West*, 1923, with portrait.

### WILLIAM STEVENSON

William Stevenson, the history of whose ministry is sad, belonged to the Kilmarnock congregation. He passed through Glasgow University and attended the Hall at Paisley for the four sessions, 1822-5. He was licensed by the Western Presbytery on April 27, 1826, and was elected minister of Stirling on May 15, 1827, accepting the charge the same day. He was ordained on September 12. Stevenson had a fine presence, and was much esteemed as a preacher. "On entering the pulpit, his practice was to begin the service by a commentary on the signs of the times and aspects of Divine Providence," and these special addresses were greatly appreciated. Unfortunately he was more than once accused of too great a fondness for strong drink, and he did much to create discontent in his congregation. In 1848 he was formally tried and was suspended *sine die*, his connection with Stirling being brought to a close.

In 1851 he was chosen to conduct services in the vacant congregation at Dundee for six months, and so commended himself that he was elected pastor. He was inducted on June 10, 1852. In 1857 there was a recrudescence of complaints about his behaviour, and he was finally deposed from the ministry on March 2, 1858. He subsequently withdrew to Australia, "where he preached and taught with much acceptance." He died in 1879 at South Yarra, Melbourne, aged 79. In 1831 he had married a daughter of the Rev. William Goad of Edinburgh.

See Ormond's *A Kirk and College in the Craigs of Stirling*, with portrait.

### JAMES M'GILL

James M'Gill was the son of a farmer at Portpatrick, where he was born about 1810, and belonged to the congregation of Stranraer. He entered Glasgow University in 1820, and attended the Hall at Paisley for the sessions 1824-7. He was licensed by the Western Presbytery on November 4, 1828. He accepted a call to Hightae on April 22, 1829, and was ordained there by the Southern Presbytery on July 21, 1829.

For over thirty years he exercised a gracious ministry at Hightae, but the ill-health of his wife forced his resignation on October 4, 1864. His

Presbytery recorded that his had been "a most able, faithful and disinterested ministry," and the Free Church Presbytery of the district made him a presentation to show their esteem for him. He removed to the south of England, where he was almost immediately called to the English Presbyterian charge at Bournemouth. He resigned in 1883, and died in October 1888.

M'Gill showed considerable skill in authorship, and published the following:—*Letter to Ministers . . . upon . . . Temperance*, Dumfries, 1834; *Memorial to James Brown*, 1837; *Prayer of Habakuk for Revival*, Glasgow, 1840, delivered as Moderator of Synod; *Enter into Thy Closet, or Secret Prayer*, Glasgow, 1843; *The Four Centurions*, Glasgow, 1857.

### THOMAS MARTIN

Thomas Martin was born in the parish of Shotts on May 17, 1805. He entered Glasgow University and attended the Hall at Paisley for the sessions 1824-7. He was licensed by the North-Eastern Presbytery at Airdrie on July 8, 1828.

On March 30, 1829, he was elected minister of Strathmiglo, and was ordained there on July 28, 1829. Mainly through his exertions a church was built. The congregation came from no fewer than seventeen parishes. Nathan Cosh was appointed colleague and successor in 1873, and Martin died on January 25, 1879.

He was counted an able and earnest minister, and was specially interested in the principles of the Church. In 1855 he published *Jesus "Crowned with Glory and Honour," The Prize Catechism on the Principles and Position of the Reformed Presbyterian Church in Scotland*.

He married Margaret M'Indoe. One of his sons was killed when a student of divinity, and another became minister of Kilbirnie.

### JOHN CARSLAW, M.A.

John Carslaw, the eldest son of a farmer at Carmunnock, near Glasgow, was born about 1800, and was connected with the congregation at Eaglesham. He graduated at Glasgow in 1823. He attended the Hall at Paisley during the sessions 1823-4, 1826-8, and was licensed on November 4, 1828. Elected to Airdrie on April 14, 1829, he was ordained on August 18.

Carslaw was much troubled with bronchitis, and during the last two years of his life visited England and the Continent for relief. He preached on the Sabbath immediately preceding his death on March 19, 1847. An account of his last illness is given in *Reformed Presbyterian Magazine*, 1847.

He edited an edition of the *Scots Worthies*, with Life of John Howie, in 1835, and re-published *The Cloud of Witnesses*, Glasgow, 1836. His son, Dr W. H. Carslaw, minister at Helensburgh, since 1862, has followed him in his investigations into the history of the Covenanting period.

### THOMAS NEILSON, M.A.

Thomas Neilson was born near New Luce, Wigtonshire, in 1801. He took his Arts course at Edinburgh and Glasgow: he is usually assigned the degree of M.A., but his name does not appear in the printed lists of either University. "He was an excellent scholar, and attained distinction in Hebrew." He attended the Hall in Paisley for the sessions 1824-7, and was licensed by the Southern Presbytery on April 15, 1828. Competing calls came to him from Ayr, New Cumnock, and Rothesay, all in the same Presbytery, and after much hesitation he accepted the last on March 16, 1830. He was ordained there on May 25, over a very small congregation.

Neilson proved a<sup>a</sup> very useful member of Synod and was entrusted, as convener of the Committee, with the effort to reduce the debt that lay on congregational property, an effort in which he proved very successful. In 1868 he was thanked for the "value of the services he had rendered the Church." His interest in Foreign Missions is shown by his son, Thomas, proceeding to the New Hebrides. In Rothesay he took part in several movements for the good of the community, and was the first president of the local branch of the National Bible Society. In 1868 he retired on account of the state of his health, and in 1870 Allan M'Dougall was ordained as his successor. He died at Rothesay on December 20, 1872, and his Presbytery recorded their sense of "his clearness of intellect, his admirable perspicacity, his aptness for business and his invariable courtesy." The Synod declared he had "natural gifts of a high order."

### JOSEPH HENDERSON

Joseph Henderson came from Dumfries. He attended the Hall at Paisley during sessions 1824-7, and was licensed by the Southern Presbytery at Newton-Stewart on April 15, 1828. On May 4, 1830, he was unanimously elected minister at Ayr, and was ordained there on September 8. He acted as clerk to his Presbytery from 1835 to 1843. At the Synod of 1844 it was reported that he had voluntarily resigned his charge "from a combination of circumstances," and that his withdrawal had been accepted with regret. In July 1847 he was formally placed on the roll of preachers. At the Synod of 1848 letters were received from

him from America, with testimonials of character. Before this, however, the Presbyteries of Glasgow, Paisley, and Newton-Stewart had been investigating rumours regarding his behaviour, and the Synod resolved to suspend him. Next year, on the report of a special Committee of Synod, it was agreed to transmit all the documents in the case to the American Presbytery "to be disposed of by them as they may think proper." He then disappears from view.

### JOHN CAMPBELL

John Campbell was a native of Lorn, where, at Kilninver, he was born in 1785. In early life he was engaged in trade near Glasgow. He was licensed by the Western Presbytery on May 14, 1824, being thus considerably over the average age of licentiates of the Church. He was called to Newton-Stewart on March 15, 1830, and ordained there on October 7, some petitioning the Presbytery against the act on the ground of "apprehension that it would not be for the prosperity of the congregation." In 1839 he intimated to the Synod his intention to resign, and the Presbytery formally loosed him from his charge on June 11. The reason assigned for the withdrawal was that the congregation had not been able to provide him with reasonable financial support, the old objection to him being apparently still valid.

He retired to Lorn where considerable friction ensued between him and the local congregation for his non-attendance at their services, and later for preaching in Free Church congregations and throughout the district without the Session's consent. In 1847 an arrangement was come to, and for the next thirteen years he acted as an ordained missionary among the people, his salary being comparatively small.

He died at Balachuan on January 3, 1867. In the Synod his "great simplicity of character" was noted.

### JAMES BROWN

James Brown belonged to Douglas Water, and attended the Hall at Paisley for sessions 1827-30. He was licensed by the Southern Presbytery on April 31, 1831. On June 21 of the same year he was elected minister of Dumfries, and was ordained on November 15.

His ministry had just begun when he was struck down with cholera in 1832, and on recovering overtasked himself with visiting. Consumption supervened, and he died on May 27, 1834, at the age of 33. The Presbytery recorded that "he was a diligent student of the Scriptures,

a sound and faithful preacher, an affectionate and conscientious pastor, and a willing supporter of every cause that had for its object the spiritual welfare of mankind."

See James M'Gill's *Memorial of the late Rev. James Brown*, 1837.

### MALCOLM M'LACHLAN

Malcolm M'Lachlan belonged to Lorn, and took his Arts course at Aberdeen, and the Hall at Paisley for sessions 1827-30. He was licensed by the Western Presbytery on April 12, 1831. In 1832 a special *pro re nata* meeting of Synod had to be called to enable the competing claims of four different congregations for his services to be settled—Dundee, Urr and Castle-Douglas, New Cumnock, and Lorn (Lochgilphead). M'Lachlan chose Castle-Douglas, and was ordained there on May 23.

In 1843 he was again called to Lorn, and the Synod sustained the call on the ground that he was "acknowledged to be a preacher of very distinguished powers in the Gaelic language," but he declined it. In 1844 it was stated to the Presbytery for a second time that there were "rumours" against him. After a long process by the Presbytery, during which M'Lachlan resigned from his ministry and membership of the Church and additional charges were brought against him, the Synod, on July 9, 1845, declared him no longer a minister of the Reformed Presbyterian Church nor "entitled to exercise the functions of the holy ministry."

### JOHN GRAHAM, D.D.

John Graham, one of the most versatile of the ministers of the Church, was born in the Island of Bute and was of Lorn extraction. He attended Glasgow University, and the Hall at Paisley during sessions 1822, 1826-9. He was licensed by the Western Presbytery in 1830. Having been called by Wishawtown and New Cumnock, he at the Synod of 1832 chose the former, and was ordained there on August 14, the stipend being £70 with a manse and glebe. Graham remained in Wishaw till 1846, when he was inducted at Ayr on August 13. In 1845 he had declined a call to Lesmahagow. In 1858 he was elected by the recently organised congregation at Liverpool, and was inducted there on March 10. From 1850 he had been Clerk of the Synod, but his removal to a distance necessitated his resignation, although his congregation was assigned to the Presbytery of Glasgow. He died suddenly on September 8, 1876, at Shrewsbury, aged 68, having just retired from active service and a successor having been chosen. His congregation had a few months before joined the newly constituted Presbyterian Church of England, the way having been

made open by the Scottish Union of that year. Graham received the degree of D.D. from an American College in 1856.

Dr Graham took part in many social and evangelistic efforts. He was editor of the *Scottish Presbyterian* from 1838 to 1854, and was Moderator of Synod on two occasions—1842 and 1863. “Besides his ability as a preacher Dr Graham did much to guide the counsels and direct the energies of the Church.” He was an excellent platform speaker. He was ready with his pen, but the number of his publications is not great. They include the following sermons and addresses: *The Revolution Settlement of the Church of Scotland*, Glas., 1841; *Death the Believer’s Gain*, Glas., 1850; *A Plea for the Proper Observance of the Sabbath*, Liverpool, 1859; *The End is not Yet*, Liverpool, 1862; *Contending for the Faith*, London, 1864, and *The Light of Prophecy and Passing Events*, London, 1867.

### ANDREW GILMORE

Andrew Gilmore was a native of Chirnside, where he was born in 1794. His father’s family suffered reverses, but he was able to proceed to the University and the Hall at Paisley, where he was for sessions 1823–6. His health was never robust, and it was probably on that account that he retired to England after his divinity course was finished. When the North-eastern Presbytery took him on trial for license in 1830, he gave “satisfactory evidence of his moral conduct during his residence in England for four years.” He was licensed on June 22.

Calls came to him from Liverpool and New Cumnock, but he chose the newly-formed congregation at Greenock, and was ordained there on September 10, 1833. As a minister he was very successful. When he began the membership stood at 19; when he died it had risen to 369. His work was frequently interrupted by illness, and he more than once recruited on the Continent. He died on June 7, 1859. The local newspaper’s obituary said of him that “the ruling feature in Mr Gilmore’s life was his large and warm-hearted liberality and his untiring zeal to reclaim the outcasts of the community to the paths of rectitude and virtue. In this he spared neither his purse, nor his time nor his health; he laboured in season and out of season.” His Presbytery recorded that “possessed of rare and varied personal qualifications and accomplishments, he was a faithful, diligent, laborious and successful minister of the Gospel, and ready to every good work.” The Synod spoke of service that was “so efficient and laborious.”

Gilmore had several qualifications for literary work. From 1840 onwards he wrote much for the *Scottish Presbyterian*, and was the author of several short treatises: *The Voice of Warning*, Greenock, 1836; *The*

*Necessity of Scriptural Education in pagan and Mohammedan women*, 1839; *Our Political Oaths*, Edin., 1855; *Our Drinks*, London, 1856; and *The Supremacy of the British Crown*, Edin., 1858.

### PETER CARMICHAEL

The career of Peter Carmichael is one of those for which the district of Lorn is honourably responsible.

He was born at Auchnasaul, Kilninver, Argyleshire, on November 12, 1809, and spent his early days in the neighbourhood. During the years 1825 to 1830 he attended the University of Glasgow, occupying some of his time in teaching a school at Barnagarry, near his home. In 1830-4 he took his divinity course at Paisley under Dr Symington, who had baptised him. While a theological student he acted as a Glasgow city missionary for two years. He was licensed on April 17, 1834. On completing his course he was called to Dundee, Whithorn, Dumfries, and Penpont, the last of which he preferred. He was ordained on April 15, 1835. So earnest were his ministrations and so acceptable to the people that the membership became the second highest in the denomination.

In August 1860 he was called to Greenock, and was inducted there on October 17. Some—103 members and 21 adherents—did not acquiesce in the settlement, and at the same meeting at which the call was accepted, sought and obtained a disjunction. Carmichael's ministry in Greenock was trying and strenuous, and his health broke down. He died on July 28, 1867.

Carmichael was one of those who left the Church over the decision of 1863, and with them formed the dissentient Reformed Presbyterian Church. He was an ardent advocate of Temperance, and published anonymously *An Earnest Appeal* in 1860. On December 28, 1836, he married Margaret M'Cubbin, the daughter of a Glasgow merchant. His son, Peter Carmichael, B.D., who died in 1925, was the minority minister of Airdrie, and of Highbury (London) and Canterbury in the English Presbyterian Church.

### JOHN M'DERMID

John M'Dermid was born in the Anderston district of Glasgow on March 5, 1810, but while still a child was removed first to Renton and then to Milton, near Bowling. Both his father and grandfather belonged to Lorn. He was educated at Dumbarton Academy, and at the age of sixteen became a member of the church at Kilmalcolm. He was educated at Glasgow University and at the Hall, Paisley, 1830-3. He was licensed by the Glasgow Presbytery on September 4, 1834, and was almost

at once called to Whithorn, Dundee, and Dumfries. He chose the last, and was ordained there on October 8, 1835.

In 1855 he was called to the Southern congregation (Renwick), Glasgow, and was inducted there on November 8. He continued in this charge till his death, after a short illness, on February 20, 1882. His congregation raised a stone over his grave in the Necropolis with the inscription: "He was a good man, and full of Faith and of the Holy Ghost."

Mr M'Dermid was looked upon as one of the abler men of the Church, and took a considerable part in the business both of the Presbytery and of the Synod, of which he was Moderator in 1848 and 1868. He was a member of both the Committees on Union, and generally carried the confidence of his brethren. He did not publish much. Besides being a contributor to the *Reformed Presbyterian Magazine*, he printed the sermons with which he opened the Synod, and a lecture on "The Dignity of Labour." "Some of the most important documents in defence of the Church were from his pen," when its decisions were challenged on the questions of the Elective Franchise and the Union. He was twice married.

There is a portrait in *The Rise and Progress of Renwick Free Church*.

### THOMAS M'INDOE

Thomas M'Indoe was born at Stonehouse, Lanarkshire, in 1808. His family afterwards removed to Glasgow. He attended the University there, and the Hall at Paisley, 1831-4, and was licensed by the Presbytery of Edinburgh on April 22, 1835. Having been called to Dundee and Whithorn, he chose the former, and was ordained there on October 12, 1836.

He resigned because of the financial condition of the congregation, his salary of £100 not having been paid in full. His retiral was accepted on December 4, 1839. The people of Whithorn renewed their call on February 24, 1840, and the matter was referred to the Synod, which sustained the call on May 13. M'Indoe was inducted on June 23. His health gave way in 1862, and the congregation suffered in numbers. In 1863 he surrendered part of his stipend, and resigned altogether at the close of the year. He died on March 8, 1865.

M'Indoe is described as "a simple man," and had a wide character for saintliness. The Synod spoke of "his personal dignity, ministerial bearing and blameless life."

## WILLIAM M'MURTRIE

William M'Murtrie belonged to Galloway, and received his elementary education at Leswalt, Stranraer. He attended Glasgow University, and completed his divinity course in Paisley, where he was a student for sessions 1832-5. He was licensed by the Presbytery of Newton-Stewart on March 1, 1836, and was elected minister at Whithorn on February 7, 1837, the stipend promised being £90. He was ordained on April 19, 1837. Next year he attended the Synod, became ill on the way home and died at Port o' Spittal, Stranraer, on October 6, being then 31 years of age. He was spoken of as a "young person of good talents, distinguished modesty and amiableness of manners, sound piety and excellent promise."

## JAMES GEGGIE

James Geggie was a native of Chirnside, where he was born in 1793. He was taught by James Phillips, the Reformed Presbyterian minister, and by John Strachan of Allanton. He took his Arts course at Edinburgh, adding Hebrew under Prof. Pillans. He attended the Hall at Paisley for sessions 1820-3, and was licensed on November 2, 1824. He acted as a probationer till April 1837, when it was announced that he had consented to go to Canada as a missionary. He was ordained at Edinburgh on June 27. In 1841 it is recorded that if he does not give a sufficient account of himself and his work, he will be made the subject of discipline. Apparently no communication was made by him, and the Synod of 1842 declared him no longer a member of the Church.

On going to Canada he was at first engaged in supplying vacancies, and ultimately connected himself with the Presbyterian Church of Canada, becoming pastor of Val Cartier, Quebec Province. After the Disruption of 1843 he occupied various charges—Edwardsburgh, where he was inducted in 1846, Dalhousie, Edwardsburgh again, and Spencerville. He died on January 3, 1863.

## THOMAS MARSHALL

Thomas Marshall was born at Polmont in 1814. At twelve years of age he went to Glasgow to learn a trade, and during his apprenticeship prepared himself for entering the University. During his vacations he taught a school in his mother's house, besides doing much church work at Laurieston. He attended the Hall at Paisley during the five sessions 1833-7. He was licensed on March 13, 1838. He was called to Chirn-

side on May 2, 1839, at a stipend of £90 with a manse and garden, £4 travelling expenses and a collection at each sacrament. He was ordained on August 21.

He took ill in the pulpit in 1841 and never preached again, dying on March 11, 1842. His Presbytery spoke of his "amiable manners, unaffected piety and attention to pastoral duties." A long obituary notice appeared in the *Covenanter* for May 1842.

### JAMES BRYDEN

James Bryden had a most unfortunate career, and ended it under the disability of ill-health. He belonged to Eskdalemuir, and came to the Reformed Presbyterian Hall for sessions 1834-7. He was licensed by the Dumfries Presbytery on March 22, 1838. Two calls "came out" for him soon after—on February 26, 1839, he was elected to Eskdalemuir, and on March 10 to Kelso. Both calls were referred to the Synod for settlement: Bryden chose Kelso. He was ordained on July 13.

His course thereafter was erratic. He came under the notice of the Presbytery because of mental aberration in 1846 and again in 1849. There being apparently no hope of a permanent cure, he was loosed from his charge on May 6, 1850. After a time he recovered and preached as a probationer. When the Kelso congregation was dissolved in 1869, the interest on the price obtained for the property was generously voted to him in life-rent. He died on March 8, 1883.

Bryden's preaching was described as "solemn, lucid and earnest," while of himself it was said that, "shy and retiring in his habits, he endeared himself to those who knew him by his guileless spirit, blameless character, and sincere piety." He was the author of *The True Principles of Human Government*, Kelso, 1844.

### WILLIAM HENRY GOOLD, M.A., D.D.

"William Henry Goold was a large-hearted, broad-minded man, in whose case fine scholarship, eloquence in the pulpit and on the platform, tact in the management of affairs and power in debate, were all dominated by a lofty Christian character."—M'Crie's *The Church of Scotland: Her Divisions and Unions*, p. 285.

Goold was born at Edinburgh in December 1815, the only son of the Rev. William Goold. In 1831 he was dux of the Edinburgh High School, and after attending Edinburgh University for Arts, he proceeded to the Hall at Paisley for sessions 1836-9, taking classes at Edinburgh Uni-

versity during the winter months. He was licensed on April 14, 1840, and on October 6 he was ordained as colleague to his father.

Goold took an active share in the work of the Church, so that it has been said that "Dr Goold's life soon became more or less a history of the Reformed Presbyterian Church." Besides taking his part in its courts he contributed to the Church journal even when a student, almost every subsequent number having something from his pen. He was elected Professor of Biblical Literature and Church History in 1854, and after lecturing for one session in Glasgow, he taught within the precincts of his own church buildings till 1876, when the Union rendered his chair no longer necessary. "His lectures were masterly: they were the delight of his students."

His literary activity included an edition of John Owen's works in twenty-four volumes, the publication of which began in 1850. This task was followed by an edition of M'Laurin's works in two volumes, 1860. In the latter year he was appointed Eastern Secretary to the National Bible Society of Scotland.

Dr Goold took a leading part in the movements for Union. He grieved that the larger projected Union of 1873 failed. What he did for the Union of 1876 was recognised by his being chosen the last Moderator of his own Church, and the Moderator of the General Assembly of the Free Church in 1877. His speech on the day of the Union is remembered as "one of his efforts recalling the fervent eloquence of his early years," and as an address that reached "the highest watermark" and "of marked power and historic insight."

He celebrated his jubilee in 1890, and on October 6, 1896, John Davidson was settled as his colleague and successor. He died on June 29, 1897. In 1846 he married Margaret, daughter of Dr William Symington of Glasgow, and in 1852 he received the degree of D.D. from Edinburgh.

For portrait see *A Century of Congregational Life*.

### JOHN M'LEOD

John M'Leod was born in 1809, and belonged to Rothesay. He attended Glasgow University and the Hall at Paisley for four sessions, 1836-9. He was licensed by the Presbytery of Paisley on July 21, 1840, and was ordained at Stranraer on August 10, 1841. On December 15, 1847, he was called to Girvan, but declined.

After a ministry of eight years M'Leod resigned his charge on January 9, 1849, with the intention of joining the Free Church. "It was indeed becoming indispensable to his own credit that he should leave the Reformed Presbyterian Church, and by parties who knew that all

his sentiments and feelings had become alien, and that he carried about with him a carefully prepared list of all the objectionable sayings he could meet in the writings of those who have been at any time connected with her, and of reading it for the entertainment of private companies while he was yet one of her ministers, his leaving must have been fervently desired." He was admitted to the Free Church in the same year.

In explanation and defence he published a *Letter to the Elders and Members of the Reformed Presbyterian Congregation, Stranraer, Edinburgh, 1849*. It was answered in a series of seven long articles in the *Scottish Presbyterian Magazine*, the editor explaining that M'Leod's withdrawal had not been followed with much sympathy by his congregation, and that the opportunity of expounding Reformed Presbyterian principles was taken.

M'Leod was settled at Alloa, West, Free Church in 1850, and retired in 1870. He married Margaret T. Laird in 1842.

### JOSEPH WILSON

Joseph Wilson was born at Newton-on-Ayr on October 4, 1807, and studied at the Universities of Glasgow and Edinburgh and at the Original Secession Hall. He was licensed by that Church. At the Reformed Presbyterian Synod of 1838 he made application for admission as a probationer, and his case was referred to the Kilmarnock Presbytery for consideration. It then appeared that he had resigned from the Original Secession Presbytery of Aberdeen, both as a preacher and as a member of the Church, and that, while that Presbytery had nothing against him, he had been refused an extract of licence on the ground that by applying to the Reformed Presbyterian Church for admission he had violated his vows and "is labouring under some strong temptation." On November 13 he was admitted a member of the Church, and on December 4, formally licensed after examination.

On March 23, 1841, he was elected minister of Dundee, and the Presbytery sustained the call, provided that adequate support was made certain for the minister. He was ordained on July 28. He remained minister till 1847, when he asked to be allowed to resign because of the financial embarrassments of the congregation, to which, nevertheless, he was "sincerely attached." On July 8 his withdrawal was agreed to. On April 12, 1848, he applied for a certificate of ministerial standing, with the intention of joining the Free Church, which at next meeting, May 2, was granted to him, with commendation.

On August 18, 1848, he was inducted to the congregation of Abernyte,

and he died on March 27, 1873. An account of his earnest evangelical labours is given in the *Free Church Record* for November 1873 by Dr Andrew A. Bonar. Wilson was the author of *The Conversion of the World waiting for the Conversion of the Jew*, 1845.

### JAMES DUNCAN

James Duncan, the first foreign missionary of the Church, belonged to Airdrie, where he was born in 1813. He entered the University of Glasgow in 1836, and attended the Hall at Paisley for sessions 1839-41. On June 9, 1840, he offered himself as a foreign missionary—work which the Church was then anxious to undertake. Having finished his course, he was licensed by the Presbytery of Glasgow on March 29, 1842. A sphere among the Maoris of New Zealand had been determined on after much difficulty and consideration, and Duncan, having been ordained on September 22, sailed from London on November 3, 1842.

After being for some months in Wellington, he settled on the Manawatu River, on the west coast of the North Island, to the north of Wellington, and for a time was successful. Various circumstances, however, caused the work to languish—the rivalry of other missions, the Maori wars, and the movements of population. After labouring in this state for some time, Duncan finally resigned in December 1855. Offers were made to him of similar work in the New Hebrides and as a minister to Reformed Presbyterians who had emigrated to Australia, but he elected to remain in New Zealand.

After a time "he accepted an invitation of the European population in Foxton to conduct religious ordinances among them. A church was soon erected, and a congregation formed of members of all denominations. . . . He was twice Moderator of the Northern Assembly of the Presbyterian Church; and his continued interest in the heathen was shown by the fact that for many years he was convener of the Maori and Foreign Missions Committee, and was influential in leading the New Zealand Churches to support missionaries in the New Hebrides." He died minister of Foxton in 1908, at the advanced age of 95. He married — Struthers of Blackness in 1842.

### JOHN M'KINLAY

John M'Kinlay came from Kincardine and was trained in the Associate (Burgher) Hall, belonging to the class of the year 1804. He was ordained minister at Renton on October 2, 1806, the call being signed by 266 members and 102 adherents. In 1839 he was one of the minority who refused

to enter the Church of Scotland. His difficulties were threefold: the existence of lay Patronage; the non-recognition of the descending obligation of the Covenants; and the practice of private baptism. He also could not go along with the dissentients into the Associate Synod of Original Seceders in 1842. On April 26, 1842, a congregational meeting favoured union with the Reformed Presbytery, and on November 21 he and his congregation applied to the Paisley Presbytery for admission. At the meeting of Synod a few days afterwards they were cordially received. M'Kinlay and his people were the only dissenters of the time who turned to the Reformed Presbyterian Church.

In October 1856 the congregation celebrated M'Kinlay's ministerial jubilee with great enthusiasm, and next month, November 17, he died suddenly at the age of 74. The Synod declared that "his unblemished character, his ability as a preacher of the Gospel of Salvation, his cordial sympathy with the principles and actings of the Church, his sincere and elevated piety, as well as his venerable form and appearance, soon gained for him the esteem and affection of the office-bearers and members of this Church." His portrait is in Riddell's *Levenside Church*.

### JAMES GOOLD

James Goold was born at Lanark in 1816, and while a youth his parents removed to Campbelltown. He studied at Glasgow University and at the Hall in Paisley during sessions 1837-41. He was licensed on August 3, 1841, by the Presbytery of Paisley, and was ordained over the congregation of Newton-Stewart on January 17, 1843.

Goold took an active share in local affairs, and did much for the social and moral improvement of the community. For forty-seven years he was secretary and treasurer of the local auxiliary of the National Bible Society of Scotland. On account of failing health he was provided with an unordained assistant in 1891, and in September 1894 the Rev. W. H. Brown Douglas, B.A., was settled as his colleague and successor. He celebrated his jubilee in 1893, when liberal presentations were made to him. He died on September 7, 1895. In 1847 he married Christian M. Frame, daughter of Dr Frame, minister of Lesmahagow, and niece of Dr Mason of Wishaw.

### THOMAS M'KEACHIE

Thomas M'Keachie was born at Darskelpine, Old Luce, Wigton, on November 13, 1810. He was attached to Stranraer congregation and was educated at Leswalt. He entered Glasgow University in 1829 and attended the Hall at Paisley during sessions 1834-7. He was licensed by

the Presbytery of Newton-Stewart on October 3, 1838. Invited by the Missionary Committee to proceed to Canada as a missionary, he was ordained by the Presbytery of Newton-Stewart and Kilmarnock on May 2, 1843, and on June 26 sailed with his wife from Glasgow. He was settled in the neighbourhood of Toronto, and died there of fever on August 14, 1844. For some years he had been in ill-health. A local paper characterised him as a "zealous, active and faithful preacher," a judgment endorsed by the Home Committee, who spoke of him as "an upright, devoted and zealous minister," besides commending "his prudence, diligence and energy."

### JOHN INGLIS, D.D.

John Inglis was a distinguished missionary. He was born at Moniaive, and began life as a mason. After attending Glasgow University, and the Hall at Paisley during sessions 1838-41, he was licensed by the Presbytery of Paisley on June 14, 1842. During the recesses he had engaged in tutoring and kept school at Rothesay. The proposal that he should proceed to the foreign field came from the Mission Committee of the Church, and after some hesitation the proposal was accepted and he was ordained as a missionary on September 26, 1843, the field to which he was designated being New Zealand.

Owing to the difficulties of the field and the competition of other missions, it was found advisable to abandon New Zealand after he had devoted some time to preaching in Wellington. Inglis was then sent on a tour of inspection among the Southern Islands to look out for a suitable field of operations. After due consideration the New Hebrides was selected, and in 1852 he was settled on the Island of Aneityum. So successful was his work there that before he left the island was wholly Christianised. He retired in 1876, and died at Kirkcowan on July 18, 1891, aged 84. In 1883 he received the degree of D.D. from Glasgow University. He was Moderator of Synod in 1861.

Dr Inglis was "distinguished for industry, exactness and thoroughness." Besides the ordinary work of an evangelist he did much translation. Along with another missionary, Dr Geddie of Nova Scotia, he translated the Scriptures into Aneityumese, and followed that with renderings of the *Pilgrim's Progress* and the *Shorter Catechism*. During his retirement he prepared a *Dictionary of Aneityumese*, London, 1882, and wrote two volumes, *In the New Hebrides*, London, 1887, and *Bible Illustrations from the New Hebrides*, London, 1888.

In 1844 he married Jessie M'Clymont. There is a portrait as frontispiece to the *Reformed Presbyterian Magazine*, 1868.

## DAVID HENDERSON

David Henderson was born at Hightae in 1814, and attended Edinburgh University. His theological course was taken at Paisley, 1836-9, and he was licensed by the Dumfries Presbytery on March 31, 1840. In 1842 he was elected to Wick on a vote of 23 as against 21 for another candidate. A protest against the choice was lodged by the minority. The Presbytery did not sustain the call, and intimation was given of an appeal to the Synod against the decision, but it was withdrawn. Some procedure by the Presbytery was thereafter necessary because of Henderson's injudicious conduct in corresponding with certain persons in Wick, after the call had been rejected, but he admitted wrongdoing and the matter was dropped.

He was again elected by a majority at Chirnside in June 1843, some persons intimating that they would join the congregation if he was settled over it. There was, however, a strong minority against the settlement, but the Synod sustained the call. The Presbytery at first hesitated to sustain his trials, so imperfect were they, but his ordination was finally carried out on October 11, 1843. In 1860 he was called to Airdrie, again by a majority vote. He was inducted on June 5.

It was declared that Henderson "was not a debater in Church courts but always was a wise and reliable counsellor." He was nevertheless one of the minority in 1863, and disowned the Synod. It is said that the step cost him one-third of his annual stipend. Disease struck him in 1867, and after struggling along till 1871, Peter Carmichael, B.D., the son of the minister at Greenock, was appointed his colleague. He died at Airdrie on March 6, 1875.

## WILLIAM SYMINGTON II., D.D.

William Symington was a son of Dr William Symington, and was born in the manse at Stranraer on February 14, 1824. He received his early training from his father at home. In 1838 he proceeded to Glasgow University, and studied theology at Paisley during 1841-4 under his uncle. He was licensed by the Presbytery of Glasgow on April 28, 1845. Within a few months he was presented with three calls—Colmonell, Lesmahagow, and Castle-Douglas where the call was signed by 133 members. He accepted the last, and was ordained on April 23, 1846. From 1850 to 1856 he acted as clerk of the Dumfries Presbytery.

On March 3, 1857, he was elected by a majority as successor to his father in Glasgow, but he declined although the call was signed by 503 members and 83 adherents. Next year, on April 24, he was called to West Campbell Street, Glasgow, by 282 members and 101 adherents,

but he could not accept. On the following year the call was renewed from Great Hamilton Street, Symington having received greater support than another candidate. This time he accepted, and was inducted on March 3, 1859. He was welcomed at a meeting that was described as "the largest assembly ever convened for any purpose connected with the Reformed Presbyterian Church since the Revolution of 1688." In 1862 his father died and he was left sole minister.

He held the charge till March 28, 1878, when Dr S. R. Macphail was inducted as his colleague and successor. During the last year of his life his health had been uncertain, and he died on January 12, 1879. In 1874 he received the degree of D.D. from Washington College, U.S.A. He was described as "a man of highly cultured mind, of excellent judgment, of most amiable disposition, of dignified, self-possessed, kind and courteous bearing." In 1850 he married Christian E. M'Ritchie.

For a portrait see *A Century of Congregational Life*.

### JOHN CUNNINGHAM, M.A., LL.D.

Dr Cunningham is a unique figure in the Reformed Presbyterian ministry on various grounds, but especially in that he alone found his life's work among Jews.

A native of Newtonlimavady, Ireland, he came to Scotland early in life. As a student at Glasgow University he had a distinguished course, graduating M.A. in 1836. In 1845-6 he conducted the class of Natural Philosophy, and in the following year received the degree of LL.D. All through life he was a student of the consecrated kind. Determining to become a preacher he took the divinity classes at Paisley for sessions 1834-7, and was licensed by the Presbytery of Edinburgh on June 13, 1838. In April 1839 he declined a unanimous call to Kelso, and for the next six years acted as a probationer. A call having come to the Church for missionary effort among the Jews, Cunningham, after some hesitation, responded to the Committee's request in 1846, proceeding to London to work among them in May of that year. He was ordained on October 26 following.

Dr Cunningham was a most laborious missionary, the journal of his doings being most elaborately kept. Parts of it were published in the *Reformed Presbyterian Magazine*. During his whole service he continued his investigations and was counted a great teacher. Adherents of the Church in London tried to secure him as their minister, but the attempt failed. On July 6, 1858, he suddenly resigned, chiefly because he was out of harmony with the teaching of the Church on her relation with the State, and demitted office and membership in May 1859. "He adopted

views that ultimately prevented his holding ministerial fellowship with any church," though he continued to labour among a number of like-minded people. In spite of everything he retained the respect and affection of his former fellow-workers. He died in London on April 24, 1872, and was buried in the Necropolis of Glasgow, ministers of his old fellowship conducting the services.

He wrote an elaborate volume on *The Ordinance of Covenanting*, Glasgow, 1843. He was Moderator of Synod in 1853, and his opening sermon was published—*An Open Door which no Man can Shut*.

### JOHN M'LACHLAN

John M'Lachlan was born at Auchnaclach, Kilbrandon, about 1805, and was one of the family that gave several sons to the ministry. He took his University course partly at Aberdeen and partly at Glasgow. He attended the Hall at Paisley for sessions 1830-3, and was licensed on April 15, 1834, by the Western Presbytery. He was called by the congregation at Lorn on December 26, 1844, but on April 1, 1845, he declined the invitation. At the request of the Missionary Committee he was ordained at Glasgow on October 26, 1846, as a missionary to the districts of Galt and Guelph, Canada West, to take the place of Thomas M'Keachie. After labouring for some time he joined the Presbyterian Church of Canada, and was settled at Acton, Toronto. In February 1861 he was translated to Beaverton, Ontario, where he died on June 3, 1870.

### JOHN WEST MACMEEKEN

Named after John West, minister of Colmonell, Macmeeken was born in the parish of Ballantrae, Ayrshire. He attended Glasgow University and the Hall at Paisley during sessions 1842-5. He was licensed by the Presbytery of Glasgow on April 28, 1846. On August 10 he was elected to Lesmahagow, and was ordained on December 30.

Macmeeken was a business man, and acted as Clerk of Presbytery with great efficiency from 1847 to 1868. Only on one occasion did he seem to fail. In 1854 he confessed some indiscretion, and was admonished by the Presbytery. In 1868 he was forced to tender his resignation owing to the state of the congregation, and it was accepted on August 18. As compensation for arrears of stipend the congregational property was conveyed to him for the remainder of the lease. He died on March 31, 1880, aged 56.

Besides being the author of several printed sermons preached on special occasions, Macmeeken published a *History of the Scottish Metrical Psalms*, Glasgow, 1872.

## ROBERT HARKNESS

Robert Harkness was from Stranraer, and after attending the Hall at Paisley for sessions 1836-9, was licensed by the Presbytery of Newton-Stewart on March 31, 1840. He accepted a call to Colmonell, and was ordained on March 23, 1847. Harkness commended himself to his people, but the congregation was in a struggling condition, and its position was before the Presbytery on more than one occasion. Finally he resigned on the ground that the membership was reduced. His withdrawal was accepted on June 29, 1857.

Some soreness evidently remained, for Harkness wrote a letter which brought "serious charges" against three of his co-presbyters. The Synod of 1858 ordered his certificate to be cancelled. But the charges were "unconditionally and without reserve" withdrawn, and Harkness apologised for making them. The certificate was restored, and he disappeared from knowledge.

## JAMES MORRISON

James Morrison was born at Laurieston in 1812. He proceeded to the University of Edinburgh, where he specially distinguished himself in philosophy. He attended the Hall at Paisley for 1839-42. On July 5, 1843, he was licensed by the Presbytery of Paisley, to which he had been transferred from Edinburgh. He was ordained at Davington on June 2, 1847, as first minister over the congregation of Eskdalemuir and Etrick. Here "no storm of wind or rain or snow, whatever number of miles he had to travel, could keep him from an engagement he had made, whether it might be a marriage or a funeral or the visitation of some sick person." In this sparsely populated area he remained till his death on October 23, 1878. He is said to have done much in "aiding young men in their preparation for the work of the ministry."

## MATTHEW GEORGE EASTON, M.A., D.D.

Matthew George Easton was born at Crossford, Lanarkshire, in 1823, one of two brothers who became ministers of the Church. He studied at Glasgow University with distinction, graduating M.A. in 1843. He attended the Hall at Paisley for sessions 1843-6, and was licensed by the Presbytery of Glasgow on April 7, 1847. Within the next year he received calls to Wick, Wishaw, and Girvan. Wick he declined, and the Synod of 1848 ordered that the invitation from Wishaw should be dropped owing to informality in the procedure, and the consequent opposition

that had arisen. The call to Girvan, which was signed by all the members, an unusual circumstance, and by 25 adherents, was accepted, and he was ordained on November 22, 1848.

On October 17, 1861, he was elected to Darvel, and inducted there on December 12. "For many years Dr Easton was the only minister resident in Darvel, and his church was the only church. He was the bishop of the town, giving what was really pastoral care to many who were members of other churches, or members of no church at all. Even when other churches were erected in Darvel Dr Easton retained his old place in the affection of the community." He acted as Clerk of Presbytery from his induction to 1866, and died on February 27, 1894.

Dr Easton was known to the Church at large for his literary labours. In his younger days he did translations from the German. Among his original books were *Unitarianism*, 1851, and *The Doctrine of the Trinity*, in the same year. He published *The Bible Reader's Assistant*, which he followed up with *Nelson's Bible Dictionary*, chiefly intended for the use of Sabbath School teachers. For these labours, and especially for his *Life of Krummacher*, he received the honour of D.D. from his Alma Mater in 1874. In 1849 he married Ann Dobie.

### WILLIAM BINNIE, M.A., D.D.

William Binnie was born in Glasgow on August 20, 1823, the second son of an elder of the Church who took a prominent part in all its affairs. He was trained in Glasgow University, where he graduated M.A. in 1844, and at the Reformed Presbyterian Hall in Paisley, 1843-6. Next winter he proceeded to Berlin for a year, and there heard lectures by Neander and Hengstenberg. Illness shortened his term of study on the Continent, and he was forced to return home before he could take a second session. He was licensed by the Glasgow Presbytery on September 1, 1847, and on May 24, 1849, was ordained at Stirling.

During the course of his ministry at Stirling he maintained studious habits, and in 1862, on the death of Dr Symington, he was elected, by a large majority over two other nominees, to the chair of Systematic Theology in the Reformed Presbyterian Hall, which met for a session in the church of his youth before removing to Edinburgh. In 1860 the University of Glasgow recognised his scholarship by conferring the degree of D.D. upon him. In Stirling he added considerable service to the community to his congregational work, being chosen chairman of the School Board in 1873, an appointment he held till he left the town.

In 1875 the chair of Church History in Aberdeen Free Church College fell vacant, and under the Mutual Eligibility Act Dr Binnie was elected to the post by the General Assembly. Commissioners in support of the call appeared before the Presbytery of Glasgow on September 14, and Dr Binnie then formally accepted office. In loosing him from his chair and his congregation, the Presbytery recorded "the deep sense they entertain, and have long entertained, of his high excellence as a man, a Christian, a minister of the Gospel and a Professor of Theology." On leaving Stirling he was entertained to a public breakfast.

Professor Binnie died unexpectedly at Glasgow while on a visit, September 22, 1886. He was married to Janet, sister of Rev. John Fairbairn of Allanton, who died in the same year as her husband.

As an author Dr Binnie did not publish extensively. He is best known by his studies on *The Psalms*, which he issued in 1870, and by the volume in the "Bible Class Handbooks" on *The Church*, 1882. As Moderator of the Synod in 1860, he published his opening sermon on *The First Christian Synod*, which dealt with the then agitated state of the ecclesiastical world. In 1880 he wrote on *The Proposed Reconstruction of the Old Testament Writings*. He made occasional contributions to the periodical press.

For portrait see *A Century of Congregational Life*.

### ALEXANDER YOUNG

Alexander Young belonged to the congregation of Laurieston. He attended the Hall at Paisley for the sessions 1844-7. When he appeared for license before the Presbytery of Glasgow it was noted that "he had finished his course though in peculiar circumstances, having entered the Hall a year before the usual period," which probably means he had begun Divinity before he had ended Arts. He was licensed on August 8, 1848. At the Synod of 1849 three calls were presented to him—Wishaw, Darvel, and Dundee—and he accepted Darvel, the most numerously signed. He was ordained on August 28, as colleague and successor to Rev. A. W. Rogerson. For 1850-9 he acted as Clerk of Presbytery.

Questions regarding his conduct were officially raised before the Presbytery on June 13, 1861, when there was a petition from certain members of his congregation for the dissolution of the pastoral tie. The indictment was confessed true, and on July 11, 1861, Young was suspended *sine die* and loosed from his charge. In 1862 he applied to be restored and the case was referred to the Glasgow Presbytery within whose bounds he was residing, but it was sent back to the Kilmarnock

Presbytery. On investigation it was agreed that the term of probation was too short for a final judgment on the case. In 1865 it was again considered, but on January 30, 1866, it was determined nothing could be done towards reinstatement. Thereafter Young disappears ecclesiastically.

### THOMAS EASTON

Thomas Easton was the brother of Dr Easton of Darvel, and was born at Crossford, Lanarkshire, in 1825. He was educated at the parish school of Lesmahagow and Ayr Academy, after which he proceeded to Glasgow University, where in addition to the Arts course, he took classes in Hebrew and Divinity. He attended the Hall at Paisley, 1844-7, and was licensed on August 8, 1848. Before the next meeting of Synod he had been elected minister of Airdrie, Stranraer, and New Cumnock, but at the Synod he declined them all on the ground that he "could be more useful as a preacher itinerating for some time longer." On December 11, 1849, Stranraer renewed the call, and it was accepted. He was ordained on March 19, 1850. In 1854 he was called to the newly-formed Southern congregation, Glasgow, but declined.

Easton proved an energetic and resourceful minister, extending the influence of the congregation, which erected a new place of worship at New Luce for those living in that quarter. He took an active part in the discussion on the Elective Franchise which resulted in the disruption of 1863, and adhered to the majority. On the Union with the Free Church in 1876, however, he protested; in which course he was followed by the majority of his congregation. He afterwards had repeated meetings with the protesting Synod, but no agreement was reached, and he continued in a state of separation ecclesiastically till his death on March 12, 1887, when his congregation joined the minority Synod.

He was the author of *The Cardross Case in the Light of the Ecclesiastical History of Scotland*, Edin., 1860.

### JOHN KAY, D.D.

John Kay followed a course that was somewhat unusual, for before the close he found himself a minister of the United Presbyterian Church.

He was born at Greenock, where his father was an elder of the Reformed Presbyterian congregation. Unlike most Reformed Presbyterian students, he took his Arts classes at St Andrews. He entered the Reformed Presbyterian Hall at Paisley in 1846, and continued there the usual four sessions, during the recesses acting as senior classical master at Blair

Lodge Academy. On January 15, 1850, he was elected minister of Airdrie over two other candidates, and was ordained there on April 29. In 1859 he was called to Castle-Douglas, and was inducted on August 11. After a ministry of twelve years he was unanimously chosen minister at Coat-bridge on August 3, 1871, and was inducted on September 27. At the time of the Union the membership had risen to 500, and a church and manse had been built. On March 21, 1878, he was inducted to the United Presbyterian congregation of Argyle Place, Edinburgh. Some confusion took place in sustaining the call (see Small's *United Presbyterian Congregations*, I, 481).

Dr Kay proved himself a prominent minister. He was Clerk of the Synod for twenty years from 1858, besides being convener of the Foreign Missions Committee. On laying down the office of Clerk, the Synod adopted a minute that he had performed the duties with "great ability and promptitude, and with the most exemplary fidelity." He was editor of the *Reformed Presbyterian Magazine* from 1861 to 1864, besides conducting the *Dayspring* for ten years and the *Good Templar Magazine* for a number of years. He received the degree of D.D. from St Andrews in 1882, and published a volume of sermons, *Paulus Christifer*, in 1884. His closing years were somewhat clouded by the unusual position he occupied on certain debatable questions, and he died on September 27, 1888, in his 60th year.

#### CHARLES NEILSON M'CAIG

Charles Neilson M'Caig, a nephew of Thomas Neilson of Rothesay, was born in Galloway and belonged to the Stranraer congregation. He was educated at Glasgow University and at the Hall in Paisley, 1833-8. He was licensed by the Presbytery of Newton-Stewart on September 2, 1839. After a long probationership he was chosen minister of Lochgilphead on May 20, 1851. Under a special arrangement the call was sustained, the stipend being only £60, and he was ordained on September 9. He retired in 1876, and in May, just before the Union of that year, James M. Fulton was ordained as his successor. He died on April 6, 1880.

In spite of the Reformed Presbyterian position he acted as Chaplain to an Argyleshire volunteer regiment, and published *The Christian Warfare*, a sermon preached to them in 1873.

#### JOHN BIGGAR

John Biggar belonged at first to Eaglesham and then to Great Hamilton Street congregation, Glasgow. He attended the University and the Reformed Presbyterian Hall, the latter for the sessions 1846-9. On

June 16, 1851, he was elected to Wishaw congregation, and was ordained on September 11. Anxiety was soon caused by the state of Biggar's health, and on July 12, 1853, and again on May 11, 1854, the advice of the Presbytery was sought. In August 1854 he had to be placed under restraint, and the case was submitted to the Synod in the following year. The Synod advised the dissolution of the pastoral tie, and after careful consideration this was carried out by the Presbytery on June 5, 1855.

### GEORGE LENNIE

George Lennie was connected with the congregation of Great Hamilton Street, Glasgow, when he entered the University and attended the Hall for sessions 1847-50. He was licensed by the Glasgow Presbytery on January 14, 1851, and on August 5 following was unanimously elected minister of Kilmarnock. The call was duly accepted, but the state of Lennie's health prevented the hearing of his trials at once. On January 27, 1852, the Presbytery "allows his trial discourses to be read," because he is "unable to commit them to memory." On April 6 he was "improved though still infirm," and on May 4 his "health was so far restored as to warrant them to proceed with his ordination." This was carried through on July 1, but he preached only once and died on September 23. On reporting his decease the Synod recorded that "it was unprecedented in the history of the Church for the ordination and the death of a minister to be announced at the same time." The young minister was full of promise, and was "exceedingly acceptable as a preacher."

### JOHN GUY

John Guy was a native of Paisley. He attended the University of Glasgow from 1839, and took classes at Paisley during sessions 1844-7. He was licensed by the Presbytery of Paisley on January 6, 1852, and accepted a call to the difficult congregation at Kelso on March 30, 1853. He was ordained on June 15.

In Kelso Guy was an active minister. Besides rendering considerable service to the community in various ways, he was clerk to his Presbytery from 1863 to 1867. He took an active part in the controversy (1857-8) over the question of the eligibility of ministers from Ireland to calls from Scotland, and especially in regard to a pamphlet, called *Exclusion*, issued in connection with the controversy. In 1867 he was called to Union Church, Valparaiso, South America, as colleague to Dr Trumbull, at a salary of \$2000—a sum much in advance of Reformed Presbyterian

stipends—and his resignation was accepted with much regret on October 9. He arrived at his new charge in January. In 1872 he was attacked by typhoid fever, from which he never fully recovered, and died on May 4, 1873.

### GEORGE CLAZY

George Clazy was born in 1824 at Ecclestoun, Roxburghshire, of a staunch Reformed Presbyterian family. He studied at Edinburgh University and took his divinity at Paisley during sessions 1849–53. He was licensed by the Presbytery of Edinburgh on December 12, 1853. On May 2 of the following year he was unanimously elected minister of Paisley in succession to Dr Symington. After a vacancy lasting more than a year he was ordained over the congregation on October 3.

Clazy took little active interest in public affairs in the town, and devoted himself entirely to the duties of his office. He died suddenly on August 31, 1896. At the following meeting of Presbytery he was described as “one of those pure, solid, earnest-minded, noble ministers of God,” and as “an earnest, consistent, true-hearted minister of the Gospel.” In 1856 he married Janet K. Orr, and in 1863 Jessie Smith. One of his sons was Robert Smith Clazy, Free Church minister at Dunning.

### DAVID BERRY

David Berry was born at Edinburgh in 1820, and studied at the Original Secession Hall. In 1848 he was ordained at Dundee. In July 1849 he and his congregation petitioned the Edinburgh Presbytery for admission to the Church, which was the more extraordinary as at that time negotiations were proceeding for union between the two Churches. Berry was received by the Synod of May 1850 as an ordained probationer. For the next six years he was employed in preaching, and on April 2, 1856, he was elected to Wick, where he was inducted on June 11. It is a curious fact that he presided at his own election. He remained at Wick till June 3, 1873, when his resignation was accepted by the Edinburgh Presbytery. His reasons for leaving Wick were the reluctance of apparently qualified persons to become members, emigration, and the division that existed since the vote of the Synod of 1863. On retirement Berry went to reside in Edinburgh, where he engaged in literary work.

While in Wick Berry interested himself greatly in the fishermen and seamen who came from Norway and Denmark. He learned their language and paid visits to the Continent to perfect himself in it. He hired a room for meetings with them, and supplied Bibles and hymn-books—

all at his own expense and working without reward of any kind. No collections were taken. "It is deeds of this kind that give Mr Berry a unique place among the ministers of Caithness."

He joined the Free Church at the Union of 1876, and in the same year received two calls. He accepted Graham Street, Airdrie. He resigned in 1886, and died in London on April 2, 1887. He was the author of several articles on Scandinavian subjects in the *Reformed Presbyterian Magazine*, and of a translation from the Danish of Schiern's *James Hepburn, Earl of Bothwell*, 1880, originally published in 1863 and 1875.

#### ALEXANDER MACLEOD SYMINGTON, B.A., D.D.

Alexander Macleod Symington was the youngest son of the first Dr William Symington of Glasgow. He was born in the manse of Stranraer in 1832, and was trained by his father. He attended Glasgow University, where he graduated B.A. in 1852. His Divinity course was taken partly in Paisley under his uncle and partly in Glasgow under his father and Dr Goold during the sessions 1851-5. He was licensed on October 16, 1855, by the Presbytery of Glasgow. On March 4, 1856, he was unanimously called by the congregation at Dumfries, and was ordained there on June 12. From 1857 to 1860 he acted as Clerk of Presbytery. In 1860 he called was by Greenock, but refused the call.

In 1867 he was invited to St Andrews Presbyterian Church, Birkenhead, and at the meeting of Presbytery on March 27 he accepted the call. In loosing him from his charge the Presbytery recorded their sense of the "ability and success" with which he had fulfilled his ministry. He died at Birkenhead on April 14, 1891. Symington was a considerable author and specialised in the lives of Biblical characters—*The Apostles of the Lord*, *Life of John the Baptist*, and *The Story of Joseph*.

A portrait is in *A Century of Congregational Life*.

#### ROBERT THOMSON MARTIN

Martin was the eldest son of the minister of Strathmiglo, where he was born on February 29, 1832. He was educated at the parish school, and for a time was engaged in business at Dundee. Having turned his attention to the Church, he entered Edinburgh University in 1848, where he gained prizes in Latin and Greek. He attended the Reformed Presbyterian Hall at Paisley and Glasgow during 1851-5, and was licensed on October 30, 1855. He asked not to be placed at once on the list of probationers, as he had accepted a situation which rendered regular employment on it impossible for him. On March 11, 1856, he was elected minister

at Wishaw. On the following April 11 he was similarly elected by Kilmarnock. At the Synod he accepted Wishaw, and was ordained on July 30.

He was one of the four ministers who withdrew from the Church on the passing of the legislation of 1863. He did not long survive the separation, and died of typhoid fever on June 11, 1867.

He was appointed to edit the new organ of those who had withdrawn from the Synod—the *Reformed Presbyterian Witness*—the first number of which appeared in July 1864. Just before his death he published *Sermons, Prayers, and Pulpit Addresses by Alexander Henderson, 1638*, the manuscript of which he found in the course of visitation,—“its appearance created quite a sensation in the ecclesiastical and literary world.” He also prepared *The Life and Times of Henderson*, but it never saw the light. In October 1857 he married Agnes Murray, daughter of Rev. William Anderson of Loanhead.

### THOMAS RAMAGE

Thomas Ramage claimed descent from certain Frenchmen who settled in the neighbourhood of Biggar after the Massacre of St Bartholomew. He was born at Busby, near Glasgow, in 1831, and attended Glasgow High School, the University, and the Reformed Presbyterian Hall at Paisley, 1851–5. He was licensed by the Presbytery of Glasgow on October 16, 1855. On August 7, 1856, he was elected minister at Kilmarnock, and on December 8 he was duly ordained. He was in active sympathy with the Revival of 1859–60. In 1874 he was called to Douglas Water. At the Union of 1876 a strenuous effort on the part of some of the congregation was made to cause Ramage to oppose the movement, but he remained faithful. On being evicted from his manse Ramage removed to Lanark, sixteen miles distant, and from there ministered to those who adhered to the Union. In 1883 he was called to Clelland, and from there he removed to Skirling in 1887. In his new charge he ministered only for seventeen months, dying on October 21, 1888. In 1861 he married Isabella W. M'Geachan.

### JOHN HAMILTON

John Hamilton was born at Stranraer in May 1830, and was brought up in the congregation of Dr William Symington. He belonged to an old Cameronian stock, his maternal uncle being the Rev. James Brown of Dumfries. At first he worked in a printing office, but afterwards took to tutoring in private families. He attended Glasgow University for one

session, 1847-8, and, missing a year because of his scholastic engagements, finished at Edinburgh, 1849-52. For a time he was a teacher in a school in Whithorn. He thereafter passed to the Hall in Paisley and Glasgow, where he spent the five sessions, 1852-6. He was licensed by the Presbytery of Edinburgh on October 14, 1856. On August 25, 1857, he was ordained at Renton. While minister at Renton he had many offers to change his charge—in July 1860 he was elected to St George's Road, Glasgow—but he refused all offers, till June 4, 1874. On that date he was translated to the West Free Church, Glasgow, under the Mutual Eligibility Act, the first of his Church to be so moved. He died on August 21, 1878. He was unmarried.

Hamilton was of outstanding character both for his preaching gifts and for his personal piety. It was said that his "ministry in the Vale of Leven was from the first an influential one, more so than was common in Reformed Presbyterian Churches." He was convener of the Synod's Committee on Signs of the Times (Public Questions) from 1864 to 1873, and during that time contributed gratuitously illuminating notes on passing affairs to the *Reformed Presbyterian Magazine*.

See *Memorials of Rev. John Hamilton*, Glasgow, 1881, edited with a short biography by Prof. John Laidlaw, D.D., his brother-in-law. There is a portrait in *Levenside Church*.

### JOHN HENDERSON THOMSON

John H. Thomson may be called the historian and antiquary of the Church.

He was born in Edinburgh on October 7, 1824, his mother claiming descent from the famous Covenanting leader, Alexander Henderson: hence his middle name. His father belonged to the Secession Church, and his mother to the Reformed Presbyterian Church, then under the charge of William Goold. He was trained at the University of Edinburgh and the Hall at Paisley, which latter he attended 1846-50. While a student he acted as teacher of classics and was tutor in several families of distinction. It was commonly said that he would have risen in that profession, had he chosen it as a career. He was licensed by the Presbytery of Edinburgh on March 2, 1852, and elected by the congregation of Eaglesham on August 25, 1857. He was ordained on November 3. After the Union he was called to Hightae and inducted there on November 6, 1877. On August 6, 1900, Charles Davidson, late of Strathmiglo, was settled as his colleague and successor, and he died on January 19, 1901, at Lochmaben. In 1890 he married Mary Cunningham, daughter of Dr James Young, Edinburgh.

At Eaglesham Thomson's taste for historical research was whetted by

the district in which he lived, the Howies of Lochgoin and other members of his congregation having a long connection with the Covenanters. He was for many years editor of the *Reformed Presbyterian Magazine*, in which he wrote extensively on historical subjects, and also conducted the *Christian Treasury* and the *Free Church Children's Record* for a time. He will chiefly be remembered, however, by *The Martyr Graves of Scotland*, which he published in two volumes after some of the sketches had run through a local paper. In all he wrote he was painstaking and accurate.

In the obituary notice adopted by the Reformed Presbyterian Synod, *quoad civilia*, it was said that "his name was a household word throughout the Reformed Presbyterian Church. He was a man greatly beloved, of a kindly, genial disposition, a sincere friend, a devoted pastor, an earnest evangelical preacher, a man of wide catholicity of spirit, and an ardent promoter of the reunion of the scattered branches of the Scottish Presbyterian Church."

### GEORGE PROUDFOOT

George Proudfoot was born at Moniaive, and belonged to the congregation of Penpont. He took classes at the Paisley Hall for sessions 1846-50, and was licensed on July 2, 1851, but craved indulgence on the ground that his health was not good. In May 1855 he was appointed chaplain to the Glasgow Workhouse: "Only one member of the Parochial Board took exception to the appointment, on the ground that he did not belong to the Established Church." His ordination was recommended by the Synod of 1857, and was carried out on November 4, 1857. In 1861 he was called to Colmonell, but declined.

Proudfoot devoted his whole life to his chaplaincy. He resigned on November 15, 1896, and died on February 12, 1897, aged 74. The Parish Council recorded that "he was a man of strong religious convictions. Above all things he was much appreciated for his great kindness of heart and patience with the sufferings of the poor. He was pre-eminently a true disciple of the Master whom he endeavoured to serve, and by his own example and precept tried to lead many in the ways of virtue and holiness." He was the author of a printed sermon, *Lessons for the Present from the Memorials of the Past*, 1856.

### JOHN BATES, M.A.

John Bates belonged to Ireland, where his father was a merchant in Co. Tyrone. He entered Glasgow University in 1848, graduating M.A. in 1853. He attended the classes at the Hall in Paisley during sessions

1849-50, 1854-5, and also for divinity at Glasgow University during 1853-6. He was licensed by the Presbytery of Glasgow on October 16, 1855. On March 25, 1857, he was called to New Cumnock, and in spite of a protest by certain members of the congregation, probably on account of his health, the call was sustained and trials appointed. Bates, however, was unable to come forward, and after postponing his ordination, he gave up the call on November 10. At the same time he indicated he must proceed abroad, and the Presbytery ordained him at Ayr on December 8, and "designed him to New South Wales as a field of missionary labour." On August 5, 1858, he expired suddenly in Sydney Railway Station, having just arrived in the city. He was 26 years of age.

### JOHN GIBSON PATON, D.D.

John G. Paton is perhaps the most famous of all the ministers of the Reformed Presbyterian Church, his name being familiar in all English-speaking lands. His *Autobiography*, published in two parts, gives the essentials of his life.

Paton was born at Braehead, Kirkmahoe, Dumfriesshire, on May 24, 1824, and he died at Canterbury, Victoria, Australia, on January 28, 1907. For a time he acted as a teacher at Girvan, but came in to Glasgow, where he ultimately became a City missionary in connection with Great Hamilton Street congregation, of which he was chosen an elder. At the same time he enrolled as a student at Glasgow University. He entered the Reformed Presbyterian Hall in 1854, and took also the sessions for 1856-7. In consideration of his having volunteered for the Foreign Field, his course in divinity was shortened, and along with Joseph Copeland he was licensed on December 1, 1857. They were ordained by the Presbytery of Glasgow on March 23, 1858. In order to fit himself for the work, Paton took classes at the Andersonian Medical College.

The story of Paton's work in the New Hebrides is told at length in his *Autobiography*, which has had an extensive sale. His first station was on the Island of Tanna, but because of the difficulty of the work there, he was removed to the neighbouring Island of Aniwa. In 1866 he was taken over by the Victorian Presbyterian Church, and in his last days spent much time in raising funds for the Mission throughout the world. He received the degree of D.D. from Edinburgh University in 1891.

His work is commemorated in the John G. Paton Mission Fund for the New Hebrides. Two sons followed in his footsteps. His centenary was celebrated with great enthusiasm in Melbourne in May 1924. For a portrait see *A Century of Congregational Life*.

## JOSEPH COPELAND

Joseph Copeland belonged to the congregation at Dumfries, and took classes at Glasgow University. He was only twenty years of age when he joined the Divinity Hall at Glasgow in 1854. He attended for the years 1854, 1855, and 1857, during which time he acted as a Glasgow City missionary. In the last year, along with John G. Paton, he volunteered for Foreign Mission work in the New Hebrides. The Synod of 1857 gave authority to their Mission Committee to dispense with the full curriculum and to send out the two volunteers as soon as possible. Copeland was licensed on December 1, and ordained on March 23 following. Along with his fellow-missionary he sailed on April 15, and on reaching the Islands was appointed to Aneityum, where he did much to consolidate the work, and in acting as "sailing missionary." In 1867 he was stationed at Ipau in the Island of Futuna. "Through his labours the backbone of heathenism was broken, but no one was baptised."

In 1876 he left the Mission owing to a breakdown in health, and thereafter only returned on short visits. He became editor of the *Southern Cross*, the organ of the Presbyterian Church of New South Wales, and died at Strathfield near Sydney in 1908.

Copeland was much esteemed as an earnest missionary. The New Zealand Presbyterian Church wanted to adopt him as their missionary in the Islands, but the Scottish Synod could not see their way to consent. He did much to reduce the native languages to writing, and acquired a thoroughly idiomatic knowledge of their speech. For the use of his scholars he prepared a primer which contained the Catechism and a few hymns: it was printed in Aneityum. He also translated the Gospel of Mark, which was printed in Sydney. He co-operated in preparing the Aneityumese Bible, translating part, and revising the whole, of the Old Testament. Before leaving Futuna he prepared a Harmony of the Gospels for the use of the natives.

In 1863 he married Elizabeth O'Brien, widow of the Rev. S. F. Johnston, a missionary who had been sent out by the Nova Scotian Church and had died in 1860, six months after landing. She died in 1876. See her life, *Reformed Presbyterian Magazine*, 1876.

See Gunn's *The Gospel in Futuna*, 1914; John G. Paton's *Autobiography*. The *Reformed Presbyterian Magazine* contains numerous letters by him from the mission field. A portrait is in *A Century of Congregational Life*.

## ANDREW CLOKIE

Andrew Clokie came from Whithorn, where he was born in 1835-6, and spent sessions 1852-7 at the Hall in Paisley and Glasgow. He was licensed by the Presbytery of Newton-Stewart on October 13, 1857. Clokie's career was a very troubled one, and its disturbance began almost at once.

On October 19, 1858, he was elected minister of West Campbell Street, Glasgow. When the call came before the Presbytery, a dissent by 50 members was also presented. The call was sustained, and the dissentients immediately seceded to form what was afterwards St George's Road (Grant Street) congregation. The ordination was carried through on December 8, 1858. The charge against Clokie had been one of unverity, and the trouble broke out again almost at once. The old charge was renewed, and complaint was also made against him in connection with a breach of promise of marriage. After much investigation, the Presbytery suspended him *sine die*, and ultimately loosed him from his charge on October 26, 1859. Against this decision an appeal was taken to the Synod of May 1860, and after a debate lasting two days the verdict of the Presbytery was reversed. See *Mr Clokie's Case*, 1860, where the proceedings before the Synod are given *verbatim*.

Matters settled down, and Clokie continued till 1868, when the congregation seemed to the Presbytery "to require immediate attention." Proceedings were short, for on August 4 his resignation was accepted. He afterwards became Congregational minister at Normanton, Yorkshire, and died in 1872.

## JOHN TORRANCE

John Torrance was born in 1828, and belonged to the congregation of Wishaw. At fifteen years of age he came to Glasgow to enter on a business career, but was drawn to the ministry. He entered Glasgow University in 1850, and attended the Hall at Paisley for sessions 1853-7. For a time he taught in Glasgow Academy. He was licensed by the Presbytery of Glasgow on October 13, 1857.

On July 20, 1858, Torrance was elected minister of Colmonell, and in sustaining the call the Presbytery of Newton-Stewart instructed the Moderator to communicate all the facts to him—a unanimous call signed by all the members, 47 in number, and by 15 adherents, and a stipend of £50, which might be increased to £100. On December 9 Torrance accepted the call, and was ordained on January 18, 1859. In 1861 he was called to both Greenock and the new charge at Glasgow—St George's

Road or Grant Street. Later another came from Paisley, but he accepted Glasgow, and was inducted there on May 30. He died on June 28, 1901.

Torrance was described as a "man of vigorous intellect, warm affections and singular conscientiousness. . . . He was a diligent student, an effective preacher, a faithful and sympathetic pastor, and especially a man of prayer." Through his exertions a ministerial meeting for prayer was begun. In 1866 he married Margaret M. Symington. A daughter was the wife of a missionary teacher at Blythswood, South Africa, and a son, after being a missionary in India, was settled in a home charge.

### DAVID TAYLOR

David Taylor was the son of a Great Hamilton Street elder, and was born in Glasgow in 1834. He attended Glasgow University and entered the Hall in 1854, remaining till 1857. He was licensed by the Presbytery of Glasgow on October 12, 1858. On January 18, 1859, he was called to Ayr. The settlement at Greenock of Peter Carmichael caused the formation of a second congregation, and on July 25, 1861, Taylor was unanimously elected its minister. He was inducted on October 16. On January 29, 1869, he was called to West Campbell Street, Glasgow, and inducted on March 18.

Taylor's procedure at the Union of 1876 was peculiar. A new church was on the point of being opened in Dover Street, and both minister and congregation entered heartily into the Union. Taylor appeared and took part in the first Free Church Presbytery in June 1876. Before three months had passed he and his congregation applied for admission to the Church of Scotland on the plea, amongst others, that the abolition of patronage had removed all objections. They carried the property with them. In the motion declaring Taylor no longer a minister of the Church, M'Dermid pointedly spoke of the responsibilities for "fair, upright and honourable dealing." Some proceedings at law were taken, but nothing came of them. He died on June 27, 1881.

### MATTHEW HUTCHISON

Matthew Hutchison, the historian of the Church, was born at Loanhead on August 12, 1828. In his younger days he became a country schoolmaster, but always had the ministry in view. Passing through the Arts course at Edinburgh, he proceeded to the Hall in Glasgow for sessions

1854-8. He was licensed by the Presbytery of Edinburgh on October 13, 1858. On April 19, 1859, he was unanimously elected minister of New Cumnock, and was ordained there on August 3. It was his only charge. A colleague was appointed in 1902, and Hutchison died on July 14, 1913.

He was a literary man from his youth, and contributed much to the *Reformed Presbyterian Magazine*, and to other journals. After Dr W. H. Goold had declined to write the history of the Church, it was undertaken by Hutchison, and *The Reformed Presbyterian Church in Scotland* was published in 1893. In 1903 he issued a new edition of Thomson's *Martyr Graves* with an introduction, and during his ministry published two prize sermons. He was Clerk of the Reformed Presbyterian Presbytery of Kilmarnock, 1874-6, and the Free Church and United Free Church Presbytery of Ayr from 1891 to 1905.

#### ALEXANDER DAVIDSON

Alexander Davidson was born in Glasgow in 1832, and was attached to Great Hamilton Street congregation. He attended Glasgow University and the Hall in Glasgow from 1854 to 1858, missing the year 1855. While a student he acted as an agent of the Glasgow City Mission. He was licensed on April 12, 1859, and in the autumn of the same year was called to Stromness, where a congregation had been organised in the preceding May. The call was declined, and he was invited to Douglas Water. That call was refused on May 7, 1860, and the Stromness people renewed their invitation on June 13. It was this time accepted, and he was ordained on August 10, being received by the small body of people with great cordiality. He remained in the Orkneys for ten years, and was called to Kilbirnie on June 7, 1870, having refused a similar invitation from Rothesay in the preceding year. He was inducted on July 7. Under his ministry the membership of Kilbirnie increased, until by the time of his retirement it was doubled.

A new church was built on the site of the old in 1889. His health gave way in 1900 and a colleague was ordained on September 16, 1902. Davidson retired from active duty in the preceding April, when a gift of £440 was made to him. He died at Ardrossan on May 8, 1904. Davidson was widely known for his wit, being described as "a man of a singularly rich and pleasant humour." He is survived by his widow, Margaret Skinner, whom he had married in 1869.

See Couper's *Kilbirnie West*, 1923, with portrait.

## ROBERT NAISMITH

Robert Naismith, who had Covenanting ancestry, was born at Cambusnethan, Lanarkshire, on August 4, 1822, and was baptised by Dr Mason of Wishaw. While a mere child he narrowly escaped drowning in the Clyde. His parents removed afterwards to Lesmahagow. At fifteen years of age he entered a Glasgow writer's office, but preferred teaching, to which he devoted himself. Entering Glasgow University and the Reformed Presbyterian Hall, where he studied for the five years, 1850-4, he was licensed by the Presbytery of Glasgow on February 6, 1855. He received several calls as a probationer, and it was only when elected a second time at Chirnside that he accepted the invitation. He was ordained on May 2, 1861. He died at Chirnside on January 31, 1891. He married as his second wife, Mary Bertram, and left her a widow with several children.

Naismith was literary, and published a *Historical Sketch* of the Church (1877), besides a number of hymns and poetical pieces, specimens of which are given in Crockett's *Minstrelsy of the Merse*. He also printed a small volume of sermons which he dedicated to his congregation.

## THOMAS HALLIDAY LANG

Thomas Halliday Lang was born in the parish of Shotts in 1834, and came to the University of Glasgow from Linlithgow in 1851. He was a student at the Hall in Glasgow during 1854-9, and took a session of theology at the University, 1858-9. He was licensed by the Presbytery of Glasgow on January 10, 1860. He was called to Ayr on October 31, 1861, and ordained there on December 18. It was his only charge.

In 1904 Lang retired, and his congregation was united with St John's. In 1911 he celebrated his jubilee, and on March 7, 1919, he died. He was unmarried.

Lang "had a literary bent, was a keen student, a lover of books, widely read, and possessed a library consisting of an exceptionally large and varied collection of valuable books." He took an active share in public affairs, and was specially interested in the Industrial Boys' School. No old man, it was said, had a fresher heart and an opener mind.

## JAMES NAISMITH

James Naismith was born at Mossneuk, Wishaw, on February 21, 1827, and was baptised by Dr Mason, as his father had been before him. His brother, Robert, became minister of Chirnside. At the age of fifteen he began life in a law office in Glasgow, where he joined West Campbell Street congregation. He was "long and honourably known as one of the most active members who had taken a full share in all the schemes of usefulness which the congregation aimed to promote." He actively shared in the defence of Andrew Clokie, and appeared before the Synod on his behalf.

While still engaged in office work he succeeded in taking classes in the University and in attending the Hall during 1852-6. He was licensed by the Presbytery of Glasgow on May 6, 1861. Having been unanimously called to Douglas Water, he was ordained there on July 14, 1862. During his short ministry he did much to build up the congregation in numbers and in effectiveness. In its obituary notice of him, the Synod spoke of the fact that "labouring among a widely scattered people, he spared no pains in his efforts to carry the Gospel into the homes of those who, from whatever reason, were rarely in the House of God." In the district there was no church but his own, and he had latterly no fewer than sixteen prayer meetings, most of which he originated. The membership was trebled, and through his exertions a manse was built. He had the gift of song and frequently led the praise of the Synod. His death on May 31, 1870, was unexpected.

## WILLIAM MILROY, A.B.

William Milroy was the only minister trained in America who was included in the ranks of the Scottish Reformed Presbyterian ministry. He was a native of Wigtonshire, where he was born in 1831. Emigrating to Canada at an early age, he studied at the University of Toronto, where he graduated A.B. He was licensed at Alleghany, U.S.A., by the Reformed Presbyterian Presbytery of Pittsburg on April 3, 1861; and at once crossed over to this country and attended the Hall for session 1861. He applied for admission to the Church as a licentiate, and was so admitted by the Synod of May 1862. He was almost immediately called by the congregation of Penpont. He accepted the call on July 2, and was ordained on August 7.

Milroy proved an original thinker and a good scholar. He was particularly well versed in the older divines, and a thoroughgoing exponent of Reformed Presbyterian principles. He did what he could to delay

Union with the Free Church in 1876, even editing against it a bitter little journal, *The Reformed Presbyterian Watchman*, which began publication in January 1873, and published twenty-one numbers, the last being issued in May 1876, just before the Union was consummated. He came, however into the Union, and died at Scaurbridge on February 18, 1893, after a lingering illness. He was Clerk of the Free Church Presbytery of Dumfries from 1891. In 1867 he married Eliza M'T. Cunningham. He published *A Scottish Communion*, Paisley, 1882.

### DONALD M'LACHLAN

Donald M'Lachlan was the youngest of four brothers who became ministers, from the small island of Seil. He entered Glasgow University in 1829, and spent 1834-7 at the Hall in Paisley. He was licensed by the Presbytery of Dumfries on March 20, 1838, and for the next twenty years acted as probationer. In 1862 he was asked by the Presbytery of Paisley to undertake the oversight of the Mission in Lorn, and on the recommendation of the Synod was ordained there as missionary on August 20, 1862. He had two churches in the island of Luing, where he was the only minister, and served them till his death. At the Union of 1876 he was transferred along with his Mission to the Free Church, which continued to him his status as an ordained missionary. He died at Toberonchy, Luing, on May 12, 1878, aged 71. The Synod declared that he "preached in his native tongue with much power and unction."

### PETER M'INDOE MARTIN

Martin was the son of the minister of Strathmiglo, where he was born in 1837. He attended Edinburgh University and the Reformed Presbyterian Hall at Paisley and Edinburgh during sessions 1858-62. He was licensed by the Presbytery of Edinburgh on October 1, 1862, and on February 17, 1853, he was unanimously elected to Kilbirnie. He had already been called to Girvan, which he refused, and to Carnoustie. On February 25 he accepted Kilbirnie, and was ordained there on April 16. During his ministry the membership increased from 150 to 226 in 1865, but soon after his leaving the town it dropped back to normal. He was an earnest and vigorous worker. In the midst of his success a dispute broke out about the condition of the manse. To satisfy his claims, a house was rented for him at Lochwinnoch till Whitsunday 1869. Before the expiry of that term he resigned, and was released by the Presbytery on January 15. A somewhat bitter civil dispute afterwards broke out concerning a payment made to him for stipend.

He was admitted a member of the Presbyterian Church of England at the Synod of 1869, and on June 18 of that year was elected minister of a new charge at Ipswich. He resigned in July 1880 to go to Durban, Natal, where he had been called. He died in April 1888. It is said that the success of the Presbyterian Church in the Colony is largely due to him.

See Couper's *Kilbirnie West*, 1823, with portrait.

### JOHN JACKSON

John Jackson was born in Edinburgh in 1837, and belonged to the congregation of Dr Goold. He entered Edinburgh University in 1855, and attended the Reformed Presbyterian Hall at Glasgow from 1858 to 1862. He was licensed on January 14, 1863, and ordained at Girvan on April 17 of the same year. In 1872 he was called to a newly-formed congregation at Manchester, but declined. He resigned in 1876, on accepting a call to Belize, British Honduras. During his ministry there the congregation increased in membership from 110 to 170. He was described as a "born teacher," and, along with his ministerial duties, undertook "the duties of Government inspector of schools," besides giving himself much to open-air preaching. He had resigned his charge and was waiting the arrival of his successor when he caught a chill and died in less than a week, on December 13, 1888. In 1876 he married Agnes M'Cartney.

### JOHN EDGAR, M.A.

John Edgar was born at Irongray in 1833, and was brought up in Dunscore in connection with the congregation at Penpont. He attended Edinburgh University, where he graduated M.A. in 1858, and the Glasgow Hall for sessions 1858-62. He was licensed by the Presbytery of Dumfries on January 7, 1863.

While still a student he was appointed to the oversight of Green Street Mission in connection with Great Hamilton Street congregation, Glasgow, which had been given the status of a mission station. Edgar's engagement began in March 1861, and so successful was he that in March 1863 the mission was organised into a congregation. On May 7 a call to Edgar, signed by 69 members and 49 adherents, came before the Presbytery. On June 3 he was ordained.

Edgar's influence in the East End of Glasgow proved to be considerable. Besides building up a large congregation, he was peculiarly successful among the young, several of whom became ministers of the Church, and three occupied College chairs. As a student he had experience of

evangelistic work in the Revival of 1859–60, and a feature of his ministry was open-air preaching.

A colleague, J. Lindsay Robertson, B.D., was appointed in August 25, 1904, and Edgar died, full of years and honours, on October 14 of the same year. In 1865 he married Eliza Curr. For portrait see *A Century of Congregational Life*.

### WALTER WHITE

Walter White was born at Tinwald, Dumfriesshire, in 1839. He entered the University of Glasgow in 1854, and attended the Hall for sessions 1859–62. He was licensed by the Presbytery of Glasgow on January 7, 1863.

In the spring of 1863 he was elected minister of Carnoustie, which had just acceded to the Synod, and was ordained on June 10. He did not commend himself by his preaching, and his health was not good. A crisis was reached in 1872 when his resignation was demanded, and the Presbytery advised him to acquiesce. After some friction he retired on February 11, 1873.

White was soon afterwards admitted to the Free Church as a minister without charge. For a time he preached to the United Presbyterian congregation at Pitrodie, Perthshire, and in 1885 was formally recognised by the United Presbyterian Church. He entered the Union of 1900, and died on March 9, 1907.

### ANDREW SYMINGTON

Andrew Symington was born in Paisley in 1836, the youngest son of Dr Andrew Symington. He was intended for a business career, but entered the University of Glasgow in 1852 with a view of studying for the ministry. He attended the Hall during 1860–3, partly at Glasgow, where he was under his uncle, and partly at Edinburgh. He was licensed by the Presbytery of Paisley on October 27, 1863. During his last year at Divinity he acted as missionary in the congregation at Laurieston, which had fallen in membership and influence. On December 21, 1863, he was unanimously elected minister. He was promised £100 per annum and a manse, and was ordained on February 25, 1864. "His labours were the means of a revival of religion, which bore permanent fruit and gave the congregation a firmer hold on the population than in any previous part of its history."

On June 23, 1869, he was called to the congregation at Greenock, and on August 10 he accepted the invitation. He was inducted on September 1,

1869. In 1910 Symington retired, and W. Wallace Whyte, M.A., was settled over the congregation as an ordained preacher. Symington died on June 12, 1920. In recording his death the Synod, *quoad civilia*, described him as "an earnest preacher of the Gospel, a wise and sympathetic pastor and a faithful and loving friend."

In 1864 he married Mary Struthers. One daughter is engaged in Foreign Mission work, and a son is T. Struthers Symington, M.A., Glasgow.

### JAMES NIVEN

On July 12, 1864, James Niven, who is described as a licentiate of the United Presbyterian Church, and whose name appears in their list of students for 1858, wrote to the Mission Committee of the Church offering himself as a missionary. His father and brother were both missionaries in Jamaica, where he himself had been born. He was accepted, and, after being ordained in Edinburgh on October 4, sailed for the New Hebrides at the beginning of March 1865. On August 9 of the same year, a short time after landing, he resigned on the ground that he did "not possess the qualifications which would enable him to labour with success in the New Hebrides." The Committee adjudged his action precipitate, and recorded that he "had resigned on insufficient grounds, and has not acted with that energy and perseverance that might have been expected of him." His subsequent history is not known.

### JOHN RIDDELL, B.A.

John Riddell belongs to Eskdalemuir, and was born in 1840. He attended Glasgow University, where he graduated B.A. in 1861, and the Hall in Edinburgh during 1861-4. While still in Divinity he was nominated by his fellow-students to take charge of the Mission at Dundee, in which they were interested. He began work there in November 1862, and the Synod shortened his Divinity course by one year. He was licensed by the Presbytery of Dumfries on August 10, 1864, and having been elected by the congregation at Dundee, which he had quadrupled in number, he was ordained over it on December 14 of the same year.

After three years of successful work he found himself out of harmony with the doctrinal position of the Church. He resigned on April 14, 1868, for the purpose of joining the Free Church. Being dissatisfied with certain transactions, the Presbytery referred the whole matter to the Synod of 1868, which accepted his resignation while they "disapproved of the irregularities" accompanying it. He took the majority of his congrega-

tion with him. Before the end of the year he accepted a call to Glasgow, where he was successively minister of the Wynd, 1868 ; Augustine, 1872 ; Paisley Road, 1875 ; and the New Wynd, 1887. In 1865 he married Agnes M. Robertson.

### JAMES PATON, B.A., D.D.

James Paton was the brother of Dr John G. Paton, and like him came from Dumfriesshire, being born at Torthorwald on April 2, 1843. He attended Glasgow University, graduating B.A. in 1860. He was only seventeen years of age when he entered the Hall and spent there the sessions 1860-4. He was licensed on October 4, 1864, by the Presbytery of Dumfries. The decision of 1863 had done much to reduce the size of the congregation at Airdrie, but they unanimously called Paton on March 14, 1865. He was ordained on June 1.

Under his care the congregation increased in numbers until it was over 500 at the close of his ministry as a Reformed Presbyterian. The year after his ordination Paton was the subject of a strange discipline case, but he was found guilty only of some indiscretions. At the beginning of 1873 it was ascertained that he had applied for admission to the Church of Scotland because he had changed his views on some fundamental doctrines. He was forthwith separated from his congregation on March 11, 1873, but he carried most of them with him into his new connection. After being minister of several congregations he died on December 22, 1906. Six years previously he had received the degree of D.D. from his Alma Mater.

Dr Paton was an author. He became well known as the editor of the autobiography of his brother and the letters of his sister-in-law, but he also did original work. Besides producing some prose, he was a poet, publishing among other volumes *Leila and Other Poems*, 1875. His most ambitious work was *British History and Papal Claims*, 1893, in two volumes. "It will probably be in connection with the Church's movement for social reform that his name will be most gratefully remembered."

### MATTHEW BROWN

Matthew Brown was born at Glasgow in January 1838, and belonged to Great Hamilton Street congregation. Starting life in business, he ultimately attended the University, where he also took the Divinity classes in 1862-3, and the Reformed Presbyterian Hall in Glasgow, 1860-4, besides spending a winter at study in Berlin. He was licensed by the Presbytery of Glasgow on September 13, 1864. He was elected by Hightae on March 6, 1865, and on the same evening by Whithorn. At the Presbytery next day

satisfactory assurances were given about accommodation for the minister, and the call to Hightae was accepted. He was ordained on May 2. During his ministry the church was remodelled and the manse finished. He laboured at Hightae till failing health forced him to seek a warmer climate. A voyage to New Zealand in 1875 produced little improvement.

On being called to East London, South Africa, he demitted his charge on March 6, 1877, and after a year's service in the South died on October 16, 1878. His wife, Jessie Johnstone, whom he had married in 1867, predeceased him by a few months. Brown published several booklets for children.

His portrait is in *A Century of Congregational Life*.

### JAMES COSH, M.A., D.D.

James Cosh was born in 1839, and belonged to the Renton congregation. His college course was taken at Glasgow University, where he graduated M.A. in 1861, and his theological at the Reformed Presbyterian Hall, Glasgow, 1861-5. Along with Thomas Neilson he was licensed by the Presbytery of Paisley on October 4, 1865, and on November 28 was one of three missionaries ordained by the same Presbytery for work in the New Hebrides. With them he sailed on March 1, 1866.

On arriving in Melbourne he was taken over by the Presbyterian Church of Victoria, Australia, and by them stationed on the Island of Efaté. Owing to the bad health of his wife he took an extended furlough in 1871-2, and had charge of St Andrews Church, Auckland, New Zealand, during the absence of its minister. He was, however, compelled to resign his missionary charge in the latter year.

He afterwards settled as minister of the Presbyterian Church, Balmain, Sydney, and later became Theological Tutor for the Presbyterian Church of New South Wales. He was Moderator of the first General Assembly of the Federated Churches of Australia. He received the degree of D.D. from Glasgow University in 1892, and died at Strathendrick, Turramurra, Sydney, on September 20, 1900.

His portrait, along with those of M'Nair and Neilson, may be found in the *Reformed Presbyterian Magazine* for 1867.

### JAMES M'NAIR

James M'Nair was born at Lochstrivenhead, Argyleshire, in October 1829. As a youth he was engaged in the Post Office at Dunoon, both as an ordinary postman and afterwards as postmaster. He took a deep interest in all Church work. Coming under the notice of Sir Rowland

Hill, he was allowed, by his influence, to attend classes in order to qualify for the ministry. He proceeded to Edinburgh, where he entered the University and the Free Church College, adding to the ordinary curriculum certain medical classes. In 1865 he attended the Reformed Presbyterian Hall in Glasgow, and was invited by the Board of Missions to offer himself for the foreign field. He was licensed by the Presbytery of Edinburgh on October 31, 1865, and ordained along with others in Glasgow by the Presbytery of Paisley on November 28. With the other missionaries, he and his wife sailed from Liverpool for the New Hebrides on March 1, 1866.

In Australia he was taken over by the Presbyterian Church of the Lower Provinces of Canada as their missionary, and was settled on the Island of Erromango. His course as a missionary was short, for he succumbed to ague and fever on July 11, 1870, being buried beside the martyred Gordons in Erromango.

#### THOMAS NEILSON, JUN.

Thomas Neilson was the son of the minister of Rothesay, where he was born in 1839. He attended Glasgow University and the Hall in the same city during sessions 1862-5. He volunteered for mission work in the New Hebrides, and on that account his Divinity course was shortened by a year. He was licensed by the Presbytery of Paisley on October 4, 1865, and on November 28 was with the others ordained by the same Presbytery in Glasgow. On March 1, 1866, the new missionaries sailed for the New Hebrides.

After a short stay for preparation in Aneityum, he attempted to land on Tanna, from which John G. Paton had been driven. He failed to secure a footing owing to the hostility of the natives, but returned the following year, and succeeded in beginning work. He completed his missionary service on Tanna. He retired in 1883 and went to live in Australia. Shortly after reaching the Islands he married a daughter of Dr Geddie of the New Hebrides.

#### DAVID DOIG ROBERTSON, M.A.

David Doig Robertson belonged to a well-known Reformed Presbyterian family in Glasgow, but was born in Rothesay in 1841. He took his Arts course at Glasgow, where he graduated B.A. in 1861 and M.A. in 1862. He attended the Hall in Paisley and Glasgow during sessions 1861-5, and one session in theology at Berlin. He was licensed by the Presbytery of Glasgow on September 5, 1865.

On January 9 he was unanimously elected minister of Whithorn, and

was ordained on March 21, 1866. In 1869 he had some "scruples anent the terms of communion," but after some discussion and an appeal to the Synod, the case was practically dismissed. The matter cropped up again at the Synod of 1872, when Robertson intimated his intention of retiring from the Church, but no further procedure was necessary, because on June 6 the Presbytery accepted his resignation on his election to the congregation of Dudley, England.

In 1875 he was called to the Free Church at Old Kilpatrick, and there and at Bowling he ministered till 1885, when he resigned on account of ill-health. He resumed work at the extension charge at Oban in 1887, where he continued with the English congregation till his death at Montreux on February 24, 1899. He married (1) in 1866 Margaret A. Govan, and (2) in 1885 Mary E. Milligan.

#### ROBERT M'KENNA, M.A.

Robert M'Kenna was a native of Girvan, where he was born in 1842, and where he was under Dr M. G. Easton during his youth. In 1858 he entered Glasgow University, and graduated M.A. in 1863. His Divinity course was taken in Glasgow during 1861-5, and he spent a session in theology in Berlin. He was licensed by the Presbytery of Kilmarnock on September 4, 1865. On December 28, 1865, he was elected colleague to William M'Lachlan of Port-Glasgow by a majority, and was ordained on April 24. He remained only a few months, and was then elected minister of Dumfries in 1867, again by a majority. He was inducted on December 5. He acted as Clerk of Presbytery from 1869 to 1872.

M'Kenna was a man of "exceptional ability." He took an active interest in educational affairs, and was secretary of the National Bible Society for over forty years. In April 1912 Thomas Keir was appointed his colleague, and he celebrated his jubilee in 1915. He died on April 6, 1917.

In 1871 he married Margaret Wright. One of his daughters is the wife of the Rev. Thomas Crichton, and a son, Dr Robert, is well known as a novelist—as is appropriate, of Covenanting story. A second son, James, was knighted in 1925.

For portrait see *A Century of Congregational Life*.

#### WILLIAM WATT

William Watt came from Eaglesham, where he was born in 1844. He attended classes at Glasgow University, and the Hall in Edinburgh for the sessions 1863-7. He was licensed by the Presbytery of Paisley

on January 7, 1868. Before that date he had volunteered for the foreign field, and was accepted by the Committee. He was ordained in Glasgow by the Presbytery of Paisley on May 7, 1868, and left for the other side of the world in the following June. After spending some time in New Zealand, and having been taken over by the Presbyterian Church of the colony, he was settled at Tanna in the New Hebrides. He retired after a number of years, and is now resident in Canterbury, Australia.

### JOHN WYLIE

John Wylie was born in Pollokshaws, Glasgow, in 1841. His father belonged to the Southern congregation and was a city missionary. He attended Glasgow University and the Hall at Edinburgh, where he was during sessions 1864-8. He was licensed by the Presbytery of Glasgow on October 27, 1868. As a student he did mission work in connection with the congregation of Great Hamilton Street, and had much to do with the start of Barrowfield. Before license he was appointed to the charge of the mission congregation at Dundee, which by a recent defection had been reduced to a mere handful. So successful was he that he was ordained over them on August 12, 1869. In 1875 the membership was returned at 260.

Wylie was pre-eminently a mission minister and excelled as an open-air preacher. His permanent memorial is a new church and manse. On April 26, 1871, he received a unanimous call to Coatbridge, but declined it.

He died at Dundee on October 16, 1893, predeceasing by a few months his wife, Margaret Pettigrew, whom he married in 1871. He had "perseverance amounting almost to genius."

For portrait see *A Century of Congregational Life*.

### ALEXANDER BAIRD

Alexander Baird was born at Loudon Hill in 1839, of an old Covenanting stock. He was brought up in connection with the congregation at Darvel, and was educated at Glasgow University. He attended the Hall in Edinburgh for the five sessions 1865-9, and was licensed by the Presbytery of Kilmarnock on August 31, 1869. After acting as an assistant at Port-Glasgow for a year, he was unanimously elected colleague there on September 15, 1869, and was ordained on October 26. On the death of the senior minister in 1876, he became sole pastor. In 1885 a new church was built. He retired in 1905, and J. W. Anderson was appointed colleague and successor. At the same time a union was effected with a neighbouring congregation.

Baird died on May 25, 1919, at Rutherglen. While minister at Port-Glasgow he served several terms on the School Board, and took much interest in local affairs. The Synod, *quoad civilia*, spoke of "the influence of his strong personality, his home example and his helpful ministry." In 1870 he married Agnes Miller. A son was United Free Church minister at Wolflee, Hawick, afterwards of an English Presbyterian charge, and is now in the Church of Scotland.

### JAMES HUNTER, M.A., B.D.

James Hunter was born at Beith, Renfrewshire, in 1841, but removed during his boyhood to Greenock, where he became connected with the Second congregation. He studied at Glasgow University, where he graduated M.A. in 1863 and B.D. in 1868. He took classes in the Hall in Glasgow and Edinburgh during sessions 1862-6, and was licensed by the Presbytery of Paisley on April 2, 1867. After acting as missionary at Dunscore and assistant in Great Hamilton Street congregation, he was called to Laurieston on January 27, 1870, and was ordained on March 24. Since then Hunter has taken a prominent part in the service of the Church, having acted as Convener of the Temperance Committee. He has been Clerk both to the Free Church and United Free Presbyteries of Falkirk, as well as Clerk to the Reformed Presbyterian Synod, *quoad civilia*, since 1879. He celebrated his jubilee in 1920. John H. Ross, M.A., was ordained his colleague and successor in 1920.

In 1871 he married Margaret, daughter of Professor Binnie, Aberdeen. For portrait see *A Century of Congregational Life*.

### WALTER ROGERSON PATON

Walter R. Paton was born at Torthorwald, Dumfries, in 1823, the brother of the well-known Patons. For a time he was engaged in business, but the difficulty of finding a successor for his brother, John, in Green Street Mission induced him to undertake the work. He thereafter attended the University and went to the Reformed Presbyterian Hall for the sessions 1864-8. He was licensed by the Presbytery of Edinburgh on December 22, 1868. Though never of robust health, he took charge of the newly-formed station at Coatbridge, under the superintendence of his brother James of Airdrie. He was ordained over it on April 27, 1870. In the following January he had to resign on account of the state of his health, and his resignation was accepted on February 14. He recovered and was called to Whithorn, where he was inducted on December 4, 1872.

The majority of the congregation at Whithorn was opposed to the

Union of 1876 and Paton resigned, a course which was commended by the Synod, who had "no doubt of the wisdom and prudence of his resolution," and acknowledged his self-denial. In the same year, 1876, he was inducted at Chapelton, Lanarkshire. He retired in 1892, and died at Londonderry on April 5, 1900. He married (1) in 1873 Janet Hinschelwood Robson, and (2) in 1881 Jessie W. Baxter. His portrait is to be found in the *East Coatbridge Souvenir*, 1923.

#### ALLAN M'DOUGALL, M.A.

Allan M'Dougall came from Dumbarton, where he was born in 1841. He studied at Glasgow University, where he graduated M.A. in 1867. He attended the Reformed Presbyterian Hall for the sessions 1865-9, and was licensed by the Presbytery of Paisley on August 11, 1869. On November 8 he was called to Rothesay. He had some doubt about accepting, but on May 17, 1870, closed with the offer, and was ordained on June 9.

In 1875 he was called by the Foreign Mission Committee as successor to Dr Inglis of the New Hebrides, and on April 5 accepted the call. He reached the Islands in October 1875. Here differences broke out between him and Dr Inglis over the methods he proposed to employ. Inglis, who was retiring, refused to place the mission under his charge. "It seems to the senior missionary," he wrote, "that Mr M'Dougall's methods, if carried out, would go far to undo the work . . . of the last twenty-five years." The view of Inglis prevailed with the Committee and the Synod, and M'Dougall withdrew. He settled down in Australia.

#### NATHAN COSH, D.D.

Nathan or Nathaniel Cosh was born in Greenock in 1845, but in 1865 he is given as belonging to the Renton congregation. He attended the Hall in Edinburgh during the sessions 1865-9, and was licensed by the Presbytery of Paisley on September 1, 1869. He was called by Douglas Water, and having accepted on February 14, 1871, he was ordained on May 3. His ministry was short, for on June 19, 1873, he was called to be colleague and successor to Thomas Martin of Strathmiglo. He was translated on September 4.

In 1885 he was transferred to Dalry, and died in 1896. He received the degree of D.D. from an American college, while lecturing in the States. He married Myra Harriette Bathscombe in 1879.

## THOMAS WYLIE PATRICK

Patrick belonged to Landressy Street (Barrowfield) congregation, Glasgow, and attended the University and Hall, the latter for the years 1868-72. During his student days he was in charge of several missions. On February 9, 1869, ninety-three persons, attached to the Piccadilly Street Mission in which he was then working, petitioned the Presbytery to be taken under their charge as a congregation. After investigation, the Presbytery found it would not be expedient to do so because of the work being done by another congregation in the near neighbourhood. Soon after Patrick was engaged at Rutherglen, and in 1870 application was made that the mission there should be recognised as a station of the Reformed Presbyterian Church. Patrick had still two years of his theological curriculum to undergo, and a petition was presented to the Synod that he be allowed a remission of the last year. Consent was given on condition that he took the final year afterwards. He was accordingly licensed on October 31, 1871, and ordained on December 21 following. Next year it was necessary to enquire into a *fama* concerning him, but he was completely exonerated.

A year after the Union he was suspended *sine die* by the Free Presbytery of Glasgow, and loosed from his charge at Rutherglen. In spite of prohibition he held services in the Town Hall. He was cited to appear before the Presbytery, but at first neglected the summons. The case was reported to the General Assembly, which empowered the Presbytery to depose him.

## GEORGE LAURIE

George Laurie was born in Greenock in 1843, and as a young man did much Christian work. He had Principal Denney in his Sabbath School Class at Greenock, and S. R. Crockett in his Bible Class in Castle-Douglas. He attended Glasgow University, and the Hall in Edinburgh for sessions 1866-70. He was licensed by the Presbytery of Paisley on October 4, 1870. While serving as missionary at Dunscore he was elected minister of Castle-Douglas on April 9, 1872. The ordination took place on June 6.

Though called to the city charge of Cunninghame, Glasgow, in 1884, he remained at Castle-Douglas, and retired in 1913, when Norman Nicolson, M.A., was appointed colleague. Laurie took a prominent place in the life of the town, being a leader in the Temperance Movement, as well as a J.P. and Chairman of the School Board. He passed away in Glasgow while conducting family worship on September 14, 1920. The

Synod spoke of his "winsome personality, varied gifts and devotion to duty." It was said that "the pastoral instinct was strong in him, a kindlier shepherd seldom led a flock in greener pastures. He had a notable gift of addressing children." In 1877 he married Helen Fairley.

### JAMES BOWIE

James Bowie was brought up in the Free Church. After license he acted as missionary at Crawfordjohn and St George's, Glasgow. In 1854 he was sent by the Colonial Committee of the Church to Canada, where next year he was ordained at Guelph, Ontario, in which charge he remained for twenty years. His wife belonged to Great Hamilton Street congregation, and "he had early conceived a warm-hearted interest in the Reformed Presbyterian Church; her devotion to the doctrine of Christ's headship had won his admiration; he was a diligent reader of her magazine; and it was in that magazine he first learned of the preaching station in the parish of Dunscore, and the vacancy there." On leaving Canada he travelled home by way of Australia, New Zealand, India, and the Continent of Europe, arriving in time to have his application for admission to the Church allowed by the Synod of 1874. On June 19 he was unanimously elected to Dunscore. The induction took place on June 23. He greatly favoured the Union of 1876.

Bowie had considerable means, and lavishly expended it on the poor of the district. He continued at Dunscore till February 28, 1886, when he died after a very short illness. He married (1) Janet Brash, 1855, and (2) Catherine M. Thomson, 1880.

### WILLIAM CLOW

William Clow was born in 1837 at Bonhill in the Vale of Leven, and was brought up in connection with the congregation at Renton. He attended Glasgow University and the Reformed Presbyterian Hall at Edinburgh, the latter for sessions 1869-73. While a student he acted as missionary to Dr Graham of Liverpool, and in Renwick and Great Hamilton Street, Glasgow. He was licensed by the Presbytery of Glasgow on October 7, 1873. On the 28th of the same month he was unanimously called to the vacant congregation at Airdrie. At the same time a numerous signed requisition was presented to him by the people of Great Hamilton Street (Green Street) Mission, that he should remain with them. The Presbytery sustained the call, but Clow did not see his way to accept it. On July 7, 1874, he was elected to Kilmarnock. He was ordained

on August 6. When he died on February 16, 1915, the membership stood at more than 400.

In 1900 the 125th anniversary of the origin of the congregation, the 75th of the building of the church, and the 25th of Clow's ordination were celebrated. Up to that time "he had ordained 20 elders and 62 deacons. He had delivered 2999 discourses to the congregation and 488 to other congregations, making 3487 discourses in all. . . . He had baptised 737, married 602, and admitted to Church membership by certificate and profession 956." It is said of him that "he was often misunderstood. His endless stories, and the hilarity generally created by him at church soirees presented to the public only one side of his character. He was a man to whom people went in their distress." The Synod said that "his business tact, theological attainments and knowledge of Church law" were valuable. He left instructions that there should be no funeral service in the church and no special commemorative sermon. In 1887 he married Fanny Wilson. For portrait see *A Century of Congregational Life*.

#### GEORGE DAVIDSON, B.Sc.

George Davidson was born at Peterhead in 1850, and studied at Glasgow University, where he gained the B.Sc. degree in 1874. He thereafter took his Divinity course in the Free Church College in the same city. Before completing his studies for the ministry he became missionary at Renton and joined the Paisley congregation. He was licensed by the Presbytery of Paisley on April 6, 1875, and on April 20 was elected minister of Renton. He was ordained on May 18. He went with his congregation into the Union of 1876.

In September 1876 he was translated to Barony Free Church, Glasgow; in 1881 to Great Hamilton Street, of the same city; and in 1883 to St Mary's, Edinburgh, where the remainder of his ministry has been spent. He now lives in retirement. In 1877 he married Elizabeth Miller Brown.

His portrait may be found in *Levenside Church* and in *A Century of Congregational Life*.

#### DAVID DUNCAN ORMOND

D. D. Ormond was born at Arbroath in 1847, and was educated at the University and Free Church College, Glasgow. While acting as Assistant in Kinning Park Free Church congregation, he was elected to Stirling on January 27, 1876. At the Presbytery meeting where the call was sustained, he was received as a probationer of the Church. He was

ordained on March 9. In May his congregation joined the Free Church along with the others.

Ormond was Clerk of the Presbytery for many years from 1892, and Chairman of the School Board from 1897, as well as taking part in other branches of public usefulness. On his retirement in 1908 his congregation united with the North United Free Church. He died in 1920.

Ormond was the author of a history of the congregation, under the title of *A Kirk and a College in the Craigs of Stirling*, Stirling, 1897. It contains his portrait.

### JAMES MITCHELL FULTON

James Mitchell Fulton was born in 1850. As a student he belonged to the Southern (Renwick) congregation, Glasgow. He attended Glasgow University and the Hall in Edinburgh, besides taking classes in the Free Church College. Fulton suffered from ill-health, and in October 1873 asked the Glasgow Presbytery for certificates as he had been medically recommended to take a sea voyage to Australia, and might not return. He however came back and completed his course. He was licensed by the Presbytery of Glasgow on April 25, 1876. On May 4 he was unanimously elected colleague and successor to the Rev. C. N. M'Caig of Lochgilphead. He was ordained on May 17, the last ordination carried out before the Union of that year. In the same year he married Elizabeth Innes. He died on December 3, 1877.

### III. PROBATIONERS AND STUDENTS

#### I. BEFORE THE THEOLOGICAL HALL

IT is impossible to give a complete list of those who set out as students of the Reformed Presbytery before the institution of the Hall. For the most part their existence becomes known only when they apply for licence. Sometimes a student acted as Clerk of Presbytery. The following is an imperfect list :—

JOHN M'NEIL (or M'Neillie) carries a somewhat pathetic figure, for, though he served the Old Dissenters well for many years, he was never ordained. He was born about 1666 and was a licentiate of the Church of Scotland, but was disowned by them on October 1, 1708, when he took his stand beside M'Millan. His name first appears in the "Conclusions" on August 6, 1707, when he is appointed to draw up reasons of protest against the Union with England. Patrick Walker, who had little good to say about the Cameronians, speaks of him as "specially concern'd in their public prints," and "principally concern'd in their public managements" (Hay Fleming's edition of *Six Saints of the Covenant*, I, 147-8; II, 126, 151, 175). The continuance of the Church after the death of M'Millan was a constant source of anxiety to the Societies during M'Millan's lifetime. In 1732 the "Conclusions" state that "it is the mind of the General Meeting unanimously that Mr John M'Neil be further dealt with to accept ordination," but as formerly no effective steps were taken. This is the last occasion on which he is mentioned in the transactions of the Church, and he died on December 10 following. He married Beatrix Umpherston, who survived him, dying in her 91st year on February 27, 1763.

PETER REIKIE was licensed in 1751, and adhered to the dissentients of 1753. He dealt with the points in dispute in *A Letter to a Friend in America*, 1754. He was ordained by them to Ireland on November 4, 1765, but was the cause of much trouble, and was deposed for contumacy on November 5, 1766. He continued for some time to preach in Glasgow to an irregular congregation. See Couper, "A Breach in the Reformed Presbytery," *Records Scot. Church Hist. Soc.*, I, 6.

JOHN GLENDINNING. The maternal uncle of the father of Rev. T. Halliday, Airdrie, "had finished the usual course of education for the sacred ministry, and was just about to obtain license to preach, in the connection of the Reformed Presbytery when . . . he died at Pentland." *Memoir of Halliday*, by Dr Andrew Symington, p. viii.

ARCHIBALD GRIEVE was licensed at Peebles on June 7, 1760, but his course was short, for he died on October 3 of the same year, aged 26. He is buried at Pentland.

WILLIAM MARTIN was ordained on July 2, O.S. 1757, at Rasharkin, Ballymena, Co. Antrim. As long as there was no Irish Presbytery he occasionally attended the meetings of the Scottish Presbytery. On March 11, 1772, it was intimated that he had gone to America, apparently without the necessary permission, and the Presbytery concluded that his conduct was "disorderly and scandalous."

WILLIAM JAMES was apparently a student from America, and was taken under the care of the Presbytery on March 1, 1765. He was licensed at Leadhills on December 21, 1765. He was ordained at Bready, near Londonderry, in 1765. Reid's *Hist. Pres. Ch. Ireland*, p. 362.

DANIEL M'CLELLAND was a student from America who was, like James, taken under the care of the Presbytery on March 1, 1763, and was licensed at Leadhills on December 21, 1765. He was ordained at Laymore, near Ballymena, Ireland (Reid, p. 362). At a meeting of the Reformed Presbytery at Quarrelwood on April 9, 1765, he was sent to America. His after career was strange. According to a minute of July 12, 1769, the American adherents of the Church found M'Clelland "had gone into such loose opinions and practices," that they had "declined his ministry." The Presbytery therefore declared "any relation subsisting between the said Mr M'Clelland and the people under their inspection in America, to be null and void."

JAMES M'KINNEY was born at Cookstown, Co. Tyrone, Ireland, in 1759. He was licensed by the Scottish Presbytery at Sandhills on June 11, 1781, and was apparently soon after ordained at Kirkhill, Ireland. In 1783 he asked permission to go to America, but it was refused. He seems, however, to have gone in 1793, and acted as a missionary. He was settled at Galway, New York, in 1799, and in May 1804 accepted a call to Chester County, South Carolina. He died on September 10, 1804.

SAMUEL ALEXANDER, who came from Ireland, was licensed at Sandhills at the same time as M'Kinney. He seems to have been ordained by the Irish Presbytery in 1783 at Bready. He afterwards went to America, and on June 4, 1792, was authorised by the Scottish Presbytery to constitute himself, along with M'Kinney and the elders there, "in a judicative capacity, to judge and determine concerning all matters relative to that people which may come before them and to send to the Presbytery here regular accounts of their judicial procedure."

PETER ROBINSON (or Robertson) was from the Glasgow Calton congregation of the dissentient Synod of 1753, and applied for licence. On November 5, 1783, it was reported to the Presbytery that, having had his trials postponed, he had gone "incontinent" to the Relief Presbytery "in disgust and chagrin." The Presbytery ascribed his conduct to his "great defect of natural and Christian prudence," and spoke of his "bold and arrogant pride, self-conceitedness and an affectation of singularity." For his subsequent career, see Small's *United Presbyterian Congregations*, II, 299. A brother, Archibald, from the same congregation, became Relief minister of Bellshill.

— SMITH. On March 4, 1798, there appeared before the Presbytery for trials one whose Christian name is not given—he is referred to as "Mr Smith." His exercise was not sustained, and he was put back. For the next two years it was constantly reported that he was too ill to attend. When he appeared on November 12, 1800, one discourse was delivered, and it was not sustained. The Presbytery unanimously resolved that he did "not possess suitable qualifications" for the ministry.

JAMES REID was taken on trials for licence first on August 17, 1803, but was not licensed till June 10, 1805. Thereafter he received the usual appointments till 1820. He then seems to have become discouraged, for the North-Eastern Presbytery recorded they "were of opinion that it was his duty to preach the Gospel," but he seems to have withdrawn his name as a probationer.

## II. THE THEOLOGICAL HALL

For a considerable time no special arrangements were made for the training of students for the ministry. Candidates betook themselves to the usual classes at the Universities for Arts, and carried on their studies in Divinity under the general care of the minister of the district in which they ordinarily resided.

The question of the appointment of a regular Teacher of Theology was raised in a curious way. The congregation of Pentland had got into financial trouble, due to the withdrawal from them of the aid of the Edinburgh section, and declared to the Presbytery "their inability to support themselves in the character of a congregation." The Presbytery were indisposed to accept of their dissolution, and proposed to meet the difficulty by creating a paid post for their minister, John Thorburn—who both by experience and learning was well qualified for the work. "In order to supply their deficiency," runs the minute of November 23, 1785, "they propose to institute a Teacher of Divinity, and that the present minister of Pentland be appointed for that purpose, and to compensate for his labour they propose that a yearly collection should be made through all the congregations belonging to the community at large for the support of this institution." In the following year, on March 8, Thorburn was formally appointed. The support asked for, however, was not forthcoming, and the actual institution of the chair was delayed until the death of Thorburn in 1788 made the scheme impossible and unnecessary.

The question was raised again in 1799. It was then proposed to take steps for the "settling of one of the ministers in the station of a teacher of Divinity to take charge of training the young men for the ministry." The matter was postponed from time to time, but on August 17, 1803, John M'Millan of Stirling consented to fill the office, the classes to begin in October. Remuneration was fixed at the "sum of £30 or a sum as near it as possible." In 1847 it was stated in a Report to the Synod that "the course of tuition under his care was very simple. His lectures were an extemporaneous comment on Christian doctrine in the order pursued in the Confession of Faith. He possessed singular accuracy of thought and statement." The College met in the new Professor's church in Stirling. The session extended to two months in summer, at which length it stood while the Hall lasted.

M'Millan died in 1819, and next year Dr Andrew Symington was appointed. The classes were held in Paisley from that date till his death in 1853. In 1854 the demands of the time were met by the appointment of two professors—Dr William Symington to the Chair of Systematic Theology, and Dr W. H. Goold to the Chair of Biblical Literature and Church History. The classes met in Great Hamilton Street Church, Glasgow. On the death of Dr Symington in 1862, Dr William Binnie was chosen as his successor, and after another session in Glasgow, the Hall was transferred to Edinburgh. It continued there till 1875, when the union with the Free Church conjoined it with the Hall meeting in the New College, Edinburgh.

A regular Matriculation Book was provided for the first time in 1854,

but the Roll of Students was written up in it, as far as possible, from 1805. The largest attendance in any one year was 25.

The following list contains only the names of students from Scotland who were not ordained by the Synod. They are entered whether they completed their course or not. From the beginning many attended from Ireland until the Irish Church set up a Hall of its own in 1854. In intimating the withdrawal of its students the Irish Synod expressed "the deep sense of obligation of this Church" to the Scottish Synod "for the manifold benefits conferred upon its students, who have attended their Theological Hall." In later years several students came from America and Hungary.<sup>1</sup>

DAVID M'DOUGALL, 1805. There is no indication of the district from which this student came. On November 9, 1808, the Presbytery reached the conclusion that "he had not the ability necessary for the edification of the Church," and asked him to withdraw, which he did.

JOHN SPROTT, Galloway, 1805-7, was born at Caldons, Stoneykirk, Wigtown, in 1780. He was educated at Stranraer and Edinburgh University. He was licensed, March 1, 1809, and on May 2, 1810, was called to Water of Urr. Part of his trials for ordination was undergone when there appeared to be a minority against his settlement. Much trouble ensued, but the Presbytery resolved that the dissatisfaction was unfounded. Sprott, however, refused the call, July 1, 1811. For the next few years he acted as a probationer, but on July 31, 1815, withdrew from the Church on the ground of change of views. He joined the Relief Church, and in 1818 sailed for America, where he joined the Presbyterian Church of Nova Scotia. He afterwards occupied several charges. He died September 16, 1869, aged 89. His son was G. W. Sprott, D.D., North Berwick, an authority on Scottish liturgies. See *Scottish Presbyterian*, 1844; *Reformed Presbyterian Magazine*, 1870; Ormond, p. 67; *Memorials of the Rev. J. Sprott*, Edin., 1906.

JOHN GIBB, Holytown, 1806-9, was the eldest son of a farmer at Bothwell, and entered Glasgow University in 1801. Nothing further is known.

ANDREW IRVINE, Dumfriesshire, 1806-9, failed to satisfy the Presbytery as to the efficiency of his trials for licence, and on October 2, 1811, he intimated that he was proceeding to America.

<sup>1</sup> After each name are given the place from which the student came, as entered in the Matriculation Album, and the years during which he was a student. Both years are inclusive.

JAMES DOUGLAS, Kirkcudbright, 1808-12, was licensed by the Southern Presbytery, May 6, 1813. In 1814 he was elected by the congregations of Quarrelwood, and Chirnside and Kelso. The Synod left the choice in his own hands, and after some delay he refused Quarrelwood. He accepted Chirnside on June 9, 1815. This was the beginning of some trouble, for after undergoing part of his trials he proposed to give up the call, apparently from ill-health. The Synod recommended the Presbytery to deal with him, but before its next meeting in 1818 he had left for America.

MATTHEW ADAM, Ayrshire, 1808-10, was born at Bargeny, Dailly, on February 20, 1780. Originally a blacksmith, he taught a school in Glasgow during 1808-11. He was appointed Rector of Inverness Academy in 1811, and retired in 1839. He died at Newton-on-Ayr on December 10, 1853.

EDWARD GIBB, Holytown, 1809. A brother of John Gibb. He entered Glasgow University in 1805, and was a student in Hebrew there in 1814-15.

JOHN COURTASS, Dumfries, 1811-14, was licensed on October 18, 1815, and next month at Dalbeattie preached his first sermon as a licentiate. He died, January 2, 1816.

JOHN MARTIN, Airdrie, 1815. Only his entrance to the Hall is noted.

JOHN FLEMING, Darvel, 1817.

JAMES HENDERSON, Kilmalcolm, 1819. A process of discipline was instituted against him on February 26, 1821. He left for America two days later, and the case was transferred there.

JOHN GILMOUR, Chirnside, 1820-2, was licensed on April 8, 1823. He received appointments as a probationer till the beginning of 1826, and then disappears from view.

DAVID SCOTT, Glasgow, 1820-3, was born in Glasgow on July 17, 1794. He was licensed by the Western Presbytery on May 14, 1824. In 1829 he went to America, and in 1832 was ordained as a home missionary. In 1836 he was called to Albany, and in 1844 to Rochester, New York. He occupied a chair in the Theological Seminary temporarily in 1866-7, and died at Rochester on March 29, 1871.

JOSEPH WAITT, Chirnside, 1820-1, declined his annual examination by the Presbytery, and is not heard of again.

DANIEL LIDDLE, Wishawtown, 1821-4, had trials for licence appointed, but delayed preparing the necessary exercises. On March 1, 1825, correspondence with him was finally dropped.

WILLIAM BRYDEN, 1821-3. At the conclusion of his third session Bryden married and became a teacher in England. In 1829 he made application for a certificate from his Presbytery of Newton-Stewart, but he was asked for certain information about his marriage, and he did not reply.

JAMES FERGUSON, Dumfries, 1821-4, was licensed by the Southern Presbytery on April 12, 1826. He appears on the Roll of Preachers for the next year, and was ordained in Ireland on October 7, 1845.

JAMES PATERSON, Wishawtown, 1822, died on April 16, 1824.

WILLIAM BROWN, 1822-5, was licensed by the Western Presbytery, and afterwards betook himself to teaching.

ROBERT MONTGOMERY, Airdrie, 1824-7. On November 28, 1827, the North-Eastern Presbytery agreed that Montgomery "should undergo a considerable course of training before they could license him." He was transferred to the Western Presbytery, and was licensed by them on April 29, 1829, with considerable difficulty. On August 8, 1835, he sailed for America and started work in Baltimore. As late as May 1861 he applied for a copy of his certificate, but the "Synod did not deem it necessary to renew it."

SAMUEL KENT, Glasgow, 1824-9. After some difficulty Kent received licence on May 4, 1832, after which "he laboured as a preacher with great industry and earnestness." He died at Govan from consumption on May 28, 1836, aged about 35.

JAMES M'CONACHIE, Water of Urr, 1825-8, was licensed on February 2, 1830. In 1831 he was taken to task for recognising a deposed minister. On March 7, 1837, he wrote to the Presbytery of Kilmarnock declining further appointments as a probationer. He died December 5, 1859, aged 57. For the last five years of his life he acted as chaplain and teacher of the Blind Asylum, Glasgow.

JAMES SYMINGTON, Paisley, 1825-7, the youngest brother of Andrew and William Symington, was licensed by the Western Presbytery on April 21, 1829, but died in April of the following year.

JOHN DUNN, Stranraer, 1827-9.

ALEXANDER SHAND, Dundee, 1829-32, was licensed by the North-Eastern Presbytery on February 25, 1833. On May 13, 1834, complaint was made by the congregation at Dundee of the injurious effect of his preaching. At the same meeting of Presbytery Shand and his brother, a student, declared their separation from the Church.

ANDREW M'DOWALL, Colmonell, 1830-5, was licensed by the Presbytery of Newton-Stewart on March 1, 1836, and for the next few years itinerated as a probationer. On July 3, 1844, he was granted a certificate of full standing on joining the Free Church. In 1849 he was ordained at Kirkcolm, Wigtownshire. He died in 1864.

THOMAS HANNAY, Ireland, 1831-4, was licensed by the Presbytery of Kilmarnock on March 4, 1835. On November 13, 1838, it is reported that he is in a "state of indisposition," and at the following meeting of Synod, May 1839, he is found to be labouring under "mental aberration," and congregations are warned that he cannot be heard in vacancies as he is "altogether incapacitated for public preaching."

WILLIAM SHAND, Dundee, 1832-3, left with his brother mentioned above.

JOHN M'CUBBIN, Glasgow, 1833-6, 1839, was licensed March 31, 1840. During the sittings of the Synod of May 1842, he wrote the Moderator saying that he had, without consulting the Presbytery, joined the Irish Presbyterian Church. The Synod minuted that the reasons assigned for doing so were inadequate.

JAMES BROWN, Douglas Water, 1835-9, was licensed on April 28, 1840. He volunteered for the Mission field, but there was no post available at the time. He offered next year for Canada, but was considered unsuitable. On October 4, 1853, he asked a certificate of licence from the Presbytery of Kilmarnock, on his appointment to do work for the London City Mission.

DAVID ROBISON, Dumfries, 1838-9. Questions were raised in the Presbytery over his equipment for the ministry, and he retired.

JAMES MILLIGAN BEATTIE, America, 1840, was licensed by the Presbytery of Paisley on June 8, 1841, but was not put on the roll of preachers, as he intended to leave for America immediately.

JOHN COWAN M'DOWALL, Stranraer, 1844-6, 1848, was licensed on November 20, 1849, by the Presbytery of Newton-Stewart. Even then he was in enfeebled health, and died on June 13, 1854.

JOHN RICE, Paisley, 1844-7, was licensed on July 4, 1848. In 1852 he obtained a post as teacher, and asked his name to be removed from the list of probationers. On July 5, 1853, he was granted a certificate on going to America.

WILLIAM CAMPBELL, Eaglesham, 1845-7, joined the Free Church as a student.

ANDREW COCHRANE, Stranraer, 1847-9. In November 1849 transference of Andrew Cochrane from the Presbytery of Newton-Stewart is agreed to: he then disappears from view.

ALEXANDER M. MOORE, M.A., Glasgow, 1848-52, was licensed by the Presbytery of Glasgow on 13th December 1853. After acting as a probationer, in May 1856 he applied to the Synod for a certificate, so that he might join the Reformed Presbyterian Church of Ireland. The Presbytery certified to his "ability and earnestness as a preacher." He ultimately became minister of the Reformed Presbyterian congregation at Geelong, Victoria, Australia.

JOHN BOLE, Newton-Stewart, 1849-52. On April 12, 1853, Bole asked for a certificate as he "proposes to leave the country at an early period for a different sphere of labour." It was granted with regret. He was settled at Ryegate, Virginia, U.S.A.

WILLIAM DALZIEL, Penpont, 1849-51, 1853, died at Auchengruith, Sanquhar, on September 19, 1853.

JAMES GUTHRIE, Glasgow, 1849-53. During his trials, July 10, 1855, Guthrie evidently suffered from nerves, and retired. He does not seem to have tried again.

ROBERT J. JEFFREY, Dumfries, 1849 and 1851, was the youngest son of the late Rev. John Jeffrey, Dumfries. He did not finish.

DAVID EASTON, B.A., Wishaw, 1851, brother of Matthew and Thomas. On January 11, 1853, the Clerk of the Glasgow Presbytery was instructed "to ascertain from Mr David Easton, who is supposed to be a divinity student, what Presbytery he deems himself to be under." He replied Newton-Stewart, but he did not continue his studies in divinity. In 1857 he graduated M.D. at Glasgow and L.R.C.S., Edin., in 1857. He became a practitioner at Stranraer, and died in April 1885.

HUMPHREY DAVIE, Renton, 1852. On July 5, 1853, a member of the Paisley Presbytery was appointed to see Davie and learn his intentions, but the meeting did not take place. He became an engineer.

JAMES M'INTYRE, Greenock, 1853-4. Afterwards minister of parish of Seafield, Banffshire, 1877-. Brother-in-law of Dr John Kay.

JOHN LAIDLAW, Edinburgh, 1854-6. Afterwards Professor John Laidlaw, D.D., of the New College, Edinburgh. On October 14, 1856, he wrote for a certificate because he desired to join the Free Church on the ground of having no strong views on the political position of the Church. The certificate was granted on October 30.

JOHN H. FORSYTH, Wishaw, 1854, 1857, attended only half of the session 1857, and his Presbytery refused to sustain the attendance. He afterwards became minister of Calnady Secession Church, Ulster.

ROBERT MARTIN, Airdrie, 1854-8. The last reference seems to be that Martin was unable to proceed to trials for licence through illness. He emigrated to New Zealand, became a journalist, and died at Napier in 1894.

ARCHIBALD GLENDINNING, Eskdalemuir, 1854-7, died during his course, April 27, 1858. His Presbytery spoke of his "high talent, manly simplicity and genial warmth of heart."

JAMES LITTLEJOHN, Glasgow, 1855-9, acceded from the Free Church on June 5, 1855. He was licensed on November 29, 1859, and was the only probationer who sided with the minority in 1863. For some years he was useful as supply. He was ultimately ordained over the remnant at Lorn on September 22, 1870, the ceremony taking place in the Free Church at Kilbrandon, as the building was still in the hands of the majority. He ultimately died as minister of Garvagh, Ulster.

WILLIAM HENDERSON CARSLAW, B.A., Glasgow, 1856, son of John Carslaw of Airdrie, and afterwards Dr Carslaw of Helensburgh. Next year he intimated his intention of attending the Free Church College—March 1857.

ARCHIBALD THOMSON, Glasgow, 1856, had worked for three years as a Glasgow City missionary and attended only one year at the Hall. On July 14, 1857, he was granted certificates for the work he had done, because he was proceeding to Nova Scotia. He was there taken immediately on trial for licence, which was granted on August 28, because he was “a student of advanced standing” and because of his “examinations and discourses which gave evidence of superior attainments in scholarship and theology.” He had been with difficulty admitted to the Hall in Glasgow!

JAMES GRAHAM, Ayr, 1856.

ROBERT HUNTER, M.A., Edinburgh, 1860-4, was licensed by the Presbytery of Edinburgh on December 30, 1863. In 1865 Hunter intimated that he had offered his services to the Presbyterian Church of Victoria, Australia, and had been accepted. Certificates were granted to him. He was ordained at Kilmore in 1868.

JOHN WATT, Glasgow, 1860-4, was licensed on September 13, 1865, but suffered from ill-health and received no call. He spent some time in Canada, but died in this country.

ANDREW MORRISON BROWN, Glasgow, 1861-5, attended Glasgow University, where he graduated B.A. in 1861, M.A. in 1862, and B.D. in 1866. He also attended classes in the Glasgow Hall during 1861-5. He was licensed on September 5, 1865, and on August 22, 1867, was ordained by the Free Presbytery of Glasgow to the charge of Marshall Free Church, Kirkintilloch. “He took an active part, especially as a leader-writer and special contributor to the *North British Daily Mail*, in the religious thought and movements of his day.” He died March 18, 1916. His brother was Matthew Brown, minister of Hightae. A portrait is in *A Century of Congregational Life*.

JAMES GLENDINNING, Eskdalemuir, 1861-5, was licensed on September 5, 1865, and took charge of Dunscore as a probationer. On February 27, 1867 he informed the Presbytery that he could no longer agree to the binding obligation of the Covenants, and was admitted to the Free Church. He was ordained at Ecclefechan in 1868, and after a varied career, not always creditable, died in 1896.

WILLIAM A. MARTIN, Strathmiglo, 1862-5, son of the minister at Strathmiglo, was killed while picnicing at Rumbling Bridge, near Dollar, by falling into the ravine on August 4, 1865.

ROBERT WHYTE, M.A., Dumfries, 1862-6, was licensed on October 3, 1866. In April 1868 he informed the Presbytery that he intended applying for admission to the Free Church. He never seems to have received a charge.

JOHN KINNIBURGH, Glasgow, 1862-5, was licensed by the Glasgow Presbytery on January 8, 1867. On the following April 9 he applied for, and received, certificates on the ground that he was joining the United Presbyterian Church. He was removed from the roll of probationers for misconduct.

JOHN DALZIEL, Wishaw, 1864-8, was licensed on October 27, 1868. He withdrew his name from the roll of preachers on January 14, 1873, and on January 12, 1875, asked for, and received, a certificate of licence. He became an agent of the Glasgow City Mission, dying in February, 1901.

ALEXANDER BRYCE MUIR, Kilbirnie, 1865-9, was licensed by the Kilmarnock Presbytery on August 31, 1869. Owing to there being no vacancies he asked to be set free so that he might join the United Presbyterian Church. In 1870 he was called to Otterburn, and in 1874 to Birkenhead, where he died in 1887.

JOHN TOWERT, B.D., Edinburgh, 1866-70, was licensed on December 20, 1870. On March 2, 1875, he was ordained at Neston, in the English Presbyterian Presbytery of Liverpool. He was a frequent contributor to the *Reformed Presbyterian Magazine*.

DUNCAN RODGER, Liverpool, 1866, was missionary in the congregation at Liverpool, and came up for his first examination by the Presbytery, but did not complete it.

ALLAN BAYNE, Renton, 1867-71, was licensed on December 5, 1871. He was not mentally certain and never received a call. He died after 1912. He was a cousin of Allan M'Dougall, Rothesay.

ANDREW M'QUEEN, Whithorn, 1867-8, was a Free Church student. He was afterwards minister of Holborn, Aberdeen, being ordained in 1875. He died in 1924.

JAMES EWING, Glasgow, 1869-73, was licensed on October 7, 1873, and died in sad circumstances, while on holiday in Germany in 1877.

WILLIAM BOAL, M.A., Edinburgh, 1869-70, died in the spring of 1871.

HENRY B. GOOLD, M.A., Edinburgh, 1871-5, son of Dr Goold, Edinburgh, was licensed on October 5, 1875. He became missionary in Great Hamilton Street, Glasgow, the congregation of his uncle. His health was infirm and he had to resign before completing a year of service. He died on November 25, a few weeks after licence. For portrait see *A Century of Congregational Life*.

JOHN ALLAN, Darvel, 1872-5, was licensed by the Presbytery of Glasgow on April 25, 1876, a few weeks before the Union. On May 17, 1877, he was ordained at Girvan, West. In 1879 he took charge of the colonial station at St John's, Antigua, West Indies, but died there on November 22, 1879, aged 24.

ADAM MAXWELL, Dunscore, 1873-5, applied in 1876 to the Glasgow Presbytery to be taken on trials for licence, although he had not completed the regular routine of classes: he had taken additional classes in the Free Church College, Glasgow. He was licensed on April 25, along with other two students. After being missionary in Great Hamilton Street, Glasgow, he was ordained at Galston in 1877, and was translated to Peterhead in 1883, and to Coatbridge in 1888. A portrait is in *A Century of Congregational Life*.

JOHN FAIRLEY DALY, B.D., Glasgow, 1874-5. A grandson of John Fairley, Glasgow, he completed his course in the Free Church College, Glasgow, and was licensed by the local Presbytery. He was ordained at Inch, Wigtownshire, in 1879, and was translated to Renwick, Glasgow, in 1882. He resigned in 1901, and has since resided in Glasgow. There is a portrait in *The Rise and Progress of Renwick Free Church*.

### III. PROBATIONERS ADMITTED

The following were accepted by the Synod, but never succeeded in obtaining charges:—

JOHN AIRD began his theological studies in 1826 in the Secession Hall, and was ordained at Muirkirk in 1832. On January 11, 1841, he asked admission to the Roll of Preachers in the Reformed Presbyterian Church,

and on the following February 3 was admitted after trials. He accepted engagements until September 1842, and then became a teacher and home missionary at North Queensferry, when his name was removed from the active list. On October 3, 1844, he resigned his connection with the Presbytery, and asked for a certificate as he desired to join the Free Church at Dunfermline. He was dissatisfied with the certificate granted, but no alteration was made on it.

ROBERT DUNCAN. On September 19, 1843, Robert Duncan, described as a preacher of the Free Protestant Church, applied to the Edinburgh Presbytery for admission. He had been licensed by the Church of Scotland Presbytery of Lanark in 1837, but his licence had been suspended owing to some irregularity about his marriage. On March 29, 1843, that suspension had been removed. He declared himself disappointed with the Free Church. The Presbytery went very carefully into his case, and after a thorough examination he was admitted to Church membership, and trials for licence were set him. These he passed satisfactorily, and his case was referred to the Synod, but no more is heard of it.



## APPENDIX

### MODERATORS OF PRESBYTERY AND SYNOD

IN the absence of the minutes, it is impossible to give the names of Moderators before 1758. Up to 1810 one Presbytery sufficed for the whole Church, but in that year congregations were divided into three Presbyteries, and the whole was formed into a Synod. During the eighteenth century there was no stated time for occupying the chair, except a general period of two years. Thereafter the term was one year or less.

#### I. THE PRESBYTERY

1743	John M'Millan I.	1783-4	John Reid I.
1753	Hugh Innes.	1784-5	James Reid.
1758-9	John M'Millan II.	1785-7	John M'Millan II.
1759-60	John Courtass.	1787-8	John Fairley I.
1761	John M'Millan II.	1788-9	Archibald Mason, D.D.
1761-2	John Courtass.	1789-91	Thomas Henderson.
1762-4	John Thorburn	1791-2	John Reid II.
1764-6	John Fairley I.	1792-4	William Steven.
1766-7	John M'Millan II.	1794-5	John Fairley II.
1767-8	John Courtass.	1795-6	John M'Millan III.
1768-70	John Thorburn.	1796-8	James Reid.
1770-1	John Courtass.	1798-9	Thomas Rowatt.
1771-3	John Fairley I.	1799-1801	James Thomson.
1773-4	John Courtass.	1801-2	Thomas Rowatt.
1774-6	John Fairley I.	1802-4	Adam Brown.
1776-7	John M'Millan II.	1804-5	John Reid II.
1777-8	John Courtass.	1805-6	John Cowan.
1778-80	William Steven.	1806-7	William Goold.
1780-2	John M'Millan III.	1807-9	Archibald Mason, D.D.
1782-3	Walter Grieve.	1809-10	Walter Grieve.

#### II. THE SYNOD

May 1811	John M'Millan III.	May 1817	Adam Brown.
May 1812	Archibald Mason, D.D.	May 1818	William Goold.
May 1813	Thomas Henderson.	May 1819	A. M. Rogerson.
May 1814	John Reid.	May 1820	John Westwater.
May 1815	John Fairley II.	May 1821	David Armstrong.
May 1816	Thomas Rowatt.	May 1822	John Fairley II.

- May 1823 John Jeffrey.  
 May 1824 John Osborne.  
 May 1825 Peter M'Indoe, D.D.  
 May 1826 William Symington I,  
     D.D.  
 Oct. 1826 William Anderson,  
     M.A.  
 May 1827 John Milwain.  
 April 1828 Hugh Young.  
 April 1829 Andrew Symington,  
     D.D.  
 April 1830 Stewart Bates, D.D.  
 April 1831 Thomas Rowatt.  
 April 1832 Adam Brown.  
 Feb. 1833 William Goold.  
 May 1834 William Symington I,  
     D.D.  
 April 1835 Peter M'Indoe, D.D.  
 April 1836 William M'Lachlan.  
 Oct. 1836 James Ferguson.  
 May 1837 A. M. Rogerson.  
 April 1838 Robert Winning, M.A.  
 Oct. 1838 John Carslaw, M.A.  
 May 1839 James M'Gill.  
 May 1840 Thomas Martin.  
 Oct. 1840 Joseph Henderson.  
 May 1841 Thomas Neilson, M.A.  
 May 1842 Malcolm M'Lachlan.  
 Nov. 1842 John Graham, D.D.  
 July 1843 Andrew Gilmour  
 July 1844 Peter Carmichael.  
 July 1845 John M'Kinlay.  
 July 1846 Thomas M'Indoe.  
 July 1847 John M'Dermid.  
 May 1848 William Henry Goold,  
     D.D.  
 May 1849 Prof. Andrew Syming-  
     ton, D.D.  
 May 1850 David Henderson.  
 April 1851 Stewart Bates, D.D.  
 Oct. 1851 William Symington II,  
     D.D.  
 May 1852 John Cunningham,  
     LL.D.  
 May 1853 James Goold.  
 Jan. 1854 James Goold.  
 May 1854 Thomas Neilson, M.A.  
 May 1855 John West Macmeeken.  
 May 1856 William Anderson, M.A.  
 May 1857 Robert Harkness.  
 May 1858 James Ferguson.  
 May 1859 James Morrison.  
 May 1860 Thomas Martin.  
 Sept. 1860 William Binnie, D.D.  
 May 1861 John Inglis, D.D.  
 May 1862 M. G. Easton, D.D.  
 May 1863 John Graham, D.D.  
 May 1864 John G. Paton, D.D.  
 May 1865 William M'Lachlan.  
 May 1866 John Kay, D.D.  
 May 1867 John M'Dermid.  
 May 1868 Charles N. M'Caig.  
 May 1869 William Symington II,  
     D.D.  
 May 1870 George Clazy.  
 May 1871 David Berry.  
 May 1872 John Hamilton.  
 May 1873 Prof. W. H. Goold, D.D.  
 May 1874 John H. Thomson.  
 May 1875 John Torrance.  
 Mar. 1876 David Taylor.  
 May 1876 Prof. W. H. Goold, D.D.