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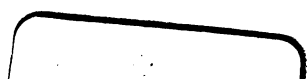
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ANNALS AND STATISTICS

OF THE

UNITED PRESBYTERIAN CHURCH.

BY THE LATE

REV. WILLIAM MACKELVIE, D.D.,

BALGEDIE, KINROSS-SHIRE.

ISSUED UNDER THE SUPERINTENDENCE OF A COMMITTEE OF THE UNITED PRESBYTERIAN SYNOD.



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TO THE
Widow and Sons
OF THE
REV. WILLIAM MACKELVIE, D.D.,
HIS
COMPLETED "ANNALS"
ARE NOW
Respectfully Inscribed.

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P R E F A C E.

THE compilation of "ANNALS AND STATISTICS OF THE UNITED PRESBYTERIAN CHURCH" which is now issued in this goodly volume, labours under all the disadvantages of posthumous publication. Its lamented author—an appreciative sketch of whose life and work, from the pen of his friend, the Rev. Dr Macfarlane of London, will be found in some following pages—devoted to its preparation many of his best years. He brought to his task a combination of faculty and taste and knowledge singularly adapted to its successful accomplishment. He delighted in facts; his mind was imbued with the love of denominational antiquities and *memorabilia*; and he never wearied in his efforts to complete and authenticate the records which he sought to preserve from the oblivion into which many of them were rapidly falling. It was his earnest desire that his work might see the light in his own lifetime, and under his own eye; but disabling illness overtook him while little past the mid-time of his days, and his busy brain and hand were stilled in death while yet a considerable portion of his self-appointed labours remained undone.

After Dr Mackelvie's death, the mass of MSS. which he left behind him in a more or less finished state was presented by his widow and sons to the United Presbyterian Synod. The Synod, highly appreciating the gift, and recognising its value as a Thesaurus of denominational lore, and as throwing many interesting sidelights across an important page of the ecclesiastical history of Scotland, resolved to complete a work which had so generously been placed in their hands, and to undertake its publication. A Committee was accordingly appointed, with the writer of these lines as Convener, to whom the MSS. were intrusted, with instructions to prepare them for the press, and superintend their issue. The Committee were fortunate enough to induce the Rev. WILLIAM BLAIR, M.A., of Dunblane—with whose name, after the author's own, the "Annals" should in all coming time be associated—to undertake the labour of revising all that Dr Mackelvie had left completed, and of bringing down the statistics of congregations and students to the present day. Mr Blair entered upon his work *con amore*; he has verified or supplmented thousands of facts and dates; and the sketches of congregations, from 1854 downwards—amounting in all to about one hundred and forty—have been written by himself. He has also supplemented the "Lists of Students" from 1834 to 1872, and drawn up entirely the Lists of the Relief Hall from 1825 to 1847. The Committee desire to express their cordial satisfaction with the manner in which Mr Blair has discharged the trust reposed in him, and gratefully congratulate him on the result which has been attained.

In passing the sheets through the press, the Convener and Mr Blair have con-

joined their efforts to secure as much accuracy as the nature of such a work, in a first edition, will permit. They have read and re-read every proof with an earnest desire to let nothing dubious slip which they had any means of certifying. They are far from supposing that some mistakes may not still be discovered, and they invite detection of these, and communications regarding them from any readers who may be able to bring special knowledge to bear on particular portions of the book. It will be remembered that the text and style and structure of the "Annals" are Dr Mackelvie's own; and that all his editors have done has been to correct, and, to the extent already specified, to complete what he had written. This they have done with the loving care of friends, and at least without sparing time and pains to do it faithfully and well. For the occasional editorial notes, Mr Blair and the Convener are jointly responsible. The congregations will be found arranged, under Presbyteries, in chronological order, except where the order is interfered with for the sake of presenting in one group those which are situated in the same city or town.

Almost simultaneously with the work of Dr Mackelvie, another, and in some respects similar, compilation was presented to the United Presbyterian Synod. This was a body of MSS. carefully prepared by the late Rev. Dr GEORGE BROWN, of Liverpool, and kindly handed over to the Church by the writer's family after his death. Dr Brown's MSS. would have been invaluable had Dr Mackelvie's not existed; as it is, they have been most useful to the editors of Mackelvie—seldom, indeed, as supplying facts which were altogether wanting in the latter, but frequently as furnishing a ready means for their correction or verification. This acknowledgment is due to the memory of Dr Brown, whose papers are arranged in admirable method, and with singular accuracy, but the plan of whose work, being much more purely statistical than that of his fellow-worker in the same field, renders it less eligible for publication.

The Editors of Mackelvie now present his completed work to the public, impressed themselves with a sense of its value, which they hope a general verdict of approval will show to be just. They cannot doubt that a generous reception awaits the volume throughout the congregations and families of the United Presbyterian Church, and of the offshoots of Scottish Secession in other lands. "The Fathers" live before us again in these pages, and the old times come back, with all their sufferings and contendings, their noblenesses and their faults. Nor will these "Annals" be found beneath the notice of the thinker, of whatever class or party, who would get to the real complexion and meaning of the ecclesiastical history of Scotland during the period they embrace. A philosophy is to be read between the lines of such a book as this, pregnant with lessons which are as yet far from being obsolete, and which laymen and ministers, politicians and ecclesiastics, Seceders and Churchmen, have equal need to lay to heart. He who would gather up these lessons, and present them thoughtfully to the public, would do the times a useful service.

The volume has been printed with unusual care by an Edinburgh firm, whose senior partner, Mr W. H. M'Farlane, has been anxious to do all justice to the posthumous work of an old and valued friend.

DAVID YOUNG,

*Convener of United Presbyterian Synod's Committee
on the MSS. of the late Dr Mackelvie.*

6 RICHMOND STREET, GLASGOW,
18th April 1873.

BIOGRAPHICAL NOTICE

BY THE

REV. JOHN MACFARLANE, LL.D., LONDON.

WILLIAM MACKELVIE, D.D., the author of these "Annals and Statistics," was born in Edinburgh on the 7th March 1800. His father died when William was only nine months old, and from that time the mother and her child became the peculiar care of Him who "relieveth the fatherless and the widow." His mother very soon thereafter removed to Leith, where he passed the days of childhood and youth. He had scarcely got the elements of a common education, when he was apprenticed to a draper in Leith. Very shortly thereafter he became the subject of religious impressions, and decided to study for the Christian ministry. Hitherto he had attended the Established Church. The importance of earnest piety dawned upon him while a scholar in one of the Leith Sabbath-schools. He now left the "Kirk," and joined the congregation of the Rev. Mr Aitchison, who was then the minister of the Kirkgate Secession Church.

How the young Mackelvie managed to get the elementary classical books and the funds necessary to his education, is not known. He was always reticent as to this portion of his early days. According to his circumstances, however, he was both a diligent and successful student. After shop-hours he had to ply the hard, but to him the pleasant, tasks of conning his rudiments, preparing his grammatical exercises, and deciphering his Greek. Few of our distinguished men have had to fight their way through more discouraging obstacles. It was a proud day for him when he matriculated in the Edinburgh University, which he did in November 1819; and still more elating was his becoming a student of theology at Glasgow under the late Dr Dick. Alike by the professor and the students he was esteemed for his carefully-prepared discourses and transparent integrity of character. During the five years of his theological career he supported himself by teaching. Towards its close he became tutor in a private boarding-house at Dollar Academy. Some time before his license to preach, he became the travelling companion of a young gentleman, moving about with him among the counties and cities of England—an arrangement which gratified his appetite for general knowledge, and supplied to some extent the lack of other means of information, if not of learning. During this peripatetic schooling he got into some public discussions, the details of which he was wont to give with genuine humour and glee.

On quitting the Hall he returned to Leith, where he passed the winter of 1826-1827 in diligently preparing his "trials" for license. He reached this interesting crisis on his birthday, 7th March 1827. His trial discourses were delivered before

the Presbytery of Stirling and Falkirk, from whom he received his license to preach the glorious Gospel. His first sermon was preached in the pulpit of the Rev. Professor Harper, D.D., of Leith, under whose pastorate he had placed himself after Mr Aitchison's death. His text on that occasion was 1 Peter ii. 25, "For ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls." It was a well-composed discourse, of logical arrangement, as to language tersely and tastefully expressed, and upon the whole of striking effect. His utterance was rapid and a little thickish, his manner natural, and his earnestness warm though not effervescent. To the end of his life there was a certain degree of *flurry* in his style of utterance, traceable to a constitutional nervousness he could not altogether control. He became an acceptable but not a popular preacher. He desired a speedy settlement. One year after another, however, found his name still upon the list of probationers. He got dispirited, and meditated the adoption of some other calling. About this time he was sent up to London to supply the pulpit of Albion Chapel, which was vacant by the death of Mr Gray. This was quite a place to his liking. He was much appreciated by the congregation. He was for six weeks the guest of the late Alderman Sir John Pirie, one of the members of Albion Church. The former minister had died under Sir John's roof. To Mr Mackelvie Sir John proposed the writing of a memoir of Mr Gray, and the editing of a volume of his sermons. To this he consented. There was much in Mr Gray's antecedents which reminded Mr Mackelvie of his own, and he betook himself to the task with a keen relish. He accomplished it creditably.

On his return to the north, he was appointed to supply the church at Balgedie, Kinross-shire, by which he was unanimously called on the 16th of April 1829. On the 6th of August following he was ordained the minister of Balgedie by the Presbytery of Dunfermline. He was introduced to his new charge on the next Sabbath, by his early friend the Rev. William Lourie of Lauder. His first text was taken from Heb. xiii. 17, "Obey them that have the rule over you," etc. And so life's steep ascent was thus far reached. It was well and bravely done, though the issue was not what he had wished and hoped it should be. "London" was his proposal; Balgedie was God's disposal. His inexperience led him to take a false estimate of his own qualifications; the wisdom and mercy of the "Master" he was to serve led him forth by another way. Many a time in after years he blessed God for that "way." Two great works were before him, besides those of the Gospel ministry—"The Life and Vindication of Michael Bruce," the earliest poet of the Secession Church, and "The Annals and Statistics of the United Presbyterian Church." It is next to certain that he would never have thought of either had he been settled down in any other part of the country. It is well for themselves, and best for Christ's cause, when the ministers of religion receive their appointments from above—otherwise they may be found to be "of the earth, earthy."

Balgedie is a small straggling hamlet at the foot of one of the Lomond Hills, Kinross-shire, and upon the north-eastern bank of Loch Leven. It is one of those places which may be called "Patmos." Of society it cannot boast; of trade there is scarce a murmur; and the noise of the far-off world seldom crosses the bosom of the sweet lake upon whose shores stand the church and manse of the United Presbyterian Church. At the first the young minister felt as if exiled. He liked some of the world's stir, and rather courted than refused its bracing excitements. But in the manse at Balgedie he felt the danger of degenerating into the anchorite. The parishioners were for the most part like Jacob of old, "plain people," and though not living in

"tents," inhabited humble dwellings, and soared no higher than respectable proprietors of their own farms, or labourers thereon. Everything about was intensely rural. Many had misgivings as to Mr Mackelvie's suitability for the situation. He himself doubted it. He had studied men, and considered that he knew them. The light, and not the shade, he reckoned ought to have been his lot; and from the depressions and disadvantages of an unpatronised youth-time he claimed the right to go up to the battle and the breeze of manhood experiences, in the hope that, if he did not "cut a figure," he should at least be more useful.

The Balgedie pastor was, from the beginning to the close of his ministry, perseveringly diligent. His heart was really in "the work," of which no portion was neglected. His chief labour, however, was in his library and upon his discourses. These were prepared with care, as the volume published since his death testifies and proves. He fed his people with the "finest of the wheat." He constantly enriched his own mind by reading. He collected a large and select library, and no man could make a better use of it. This appeared in the varied and useful information of his public prelections, and in those powers of conversation which made him an intelligent and instructive companion. He particularly excelled in expounding Scripture; he went at once to the root of the matter, and pointed morals with a clearness and force which won for him the confidence and admiration of his flock. He was ever busy also without the manse. He regularly visited once a year the members of the congregation, especially the sick, the bereaved, and the dying, to whom he was indeed "a son of consolation." To the young he was a most interesting instructor, and never failed to intensify their attention upon the subjects which he handled in the Bible-classes. His extensive reading highly qualified him for this important duty. The consequence of all was, he brought together one of the most intelligent and pious congregations in the district, and he kept them in peace and prosperity while he lived. Still, with plenty to do, and a heart to do it, he felt that something should be devised by him to prevent ennui and sloth while in the seclusion of his rural abode. For a time he had his hands filled with improvements of the ground and garden around the manse, where, as he found them, there were neither walks nor fences, fruits nor flowers. It was a little wilderness, but, under his horticultural taste and care, it soon became beautiful and attractive. He for long divided his time between that garden and his study. Both were models, and from both came forth good fruit. He studied botany to enrich the one, and theology to empower the other. A paradise, however, though it became, "Eve" was awanting to make his happiness complete; so he took to himself an "help-meet" on the 6th of May 1836, when he was married to Miss M'Intosh, daughter of the late Dr John M'Intosh, of Long Acre, London. His prudence and sagacity were never more conspicuous than in this choice. The manse became as "paradise regained"—never "lost." Mrs Mackelvie and her two sons still live, else more might be added concerning them. Let it be here recorded to their praise, that in them he found valuable encouragement and help in the preparation of his great work—the present volume.

Dr Mackelvie was the planner of what was called "The Dick Club," an association formed of those ministers who had studied under Professor Dick at Glasgow. It is referred to simply because at its first meeting, in the saloon of the "Royal Hotel," Edinburgh, he mooted the idea of a "Life of Michael Bruce," whose birth and burial places were in the vicinity of Balgedie. The paper he read upon that occasion so excited the enthusiasm of the Club, that there and then he was unani-

mously requested to draw up and publish a new and extended life of the poet. He consented, on condition that the profits of the volume, if any, should be applied to the erection of a monument to Bruce in the churchyard where his remains lay. In August 1837 this work was published. In addition, however, to the "Life" and the "Poems," it contained a careful, discriminating, and eminently successful vindication of Bruce's right to the authorship of certain "Paraphrases and Odes" hitherto claimed for Logan,* who had been his companion in early life. Kinnesswood, the village where Bruce was born, was in the immediate neighbourhood of "the manse," and by some of its inhabitants the poet was remembered, and to them certain of his poems were quite familiar. In his intercourse with them, Dr Mackelvie speedily discovered that Logan must have pirated some of the best of the poems of the weaver's son, and published them as his own. This set him to work. He hunted up and down for evidence wherever it could be found, and in the end he was successful. Thus he rescued from the hands of a pilferer "The Ode to the Cuckoo," pronounced by the Lord Chancellor of England to be the "finest ode in the English language," and some of our most beautiful paraphrases. The work is in every way most creditable to him, and brought him golden opinions from other quarters than his own club. Literary men discerned the act of justice, and complimented the author accordingly. Among other tributes, he got the thanks of "the Lord Chief-Commissioner Adam" of Blairadam; of Dr Baird, Principal of the Edinburgh University; of William and Robert Chambers, Esqs., the eminent authors and publishers; of William Young, Esq., W.S., etc., etc. Mr Young invited him to Harburn (his country seat, near West-Calder), and had the generosity to say, in his letter of invitation, "I am really at a loss to express to you my approbation of the manner in which you have executed the work, and the justice you have done to the talents and memory of a most extraordinary youth, more especially by rescuing them from the fangs of a poisonous reptile." The edition of the work was soon sold, and with the profits he at once erected the present chaste monument that rises upon the poet's grave in the churchyard of Portmoak. It was about this time that the honorary degree of D.D. was conferred upon him by the College of Hamilton, Ohio, an honour which he highly appreciated, and all the more because it came to him from America. It is perhaps not much to the credit of the United Presbyterian Church that the poems of Bruce, her earliest and best poet, are by no means so widely known and patronised as they assuredly ought to be.

Dr Mackelvie was not sectarian. He preferred his own, but regarded with fraternal love all other Churches. Indeed, he could not endure the bigotry of sect. This catholicity of spirit led him at an early period to take a deep interest in what used to be called "The Relief Union." He has the merit of having introduced the first motion upon the subject to the Presbytery of Dunfermline in April 1834. This led to other similar motions in several Presbyteries; and for thirteen years thereafter, amid good and bad report, he stuck gallantly to his union colours, and had the satisfaction of seeing that union consummated in Edinburgh upon the 13th May 1847. The United Synod appreciated his services, appointed him to draw up "The Narrative of the Union," which he most creditably executed, and elected him as its "Moderator" in 1856. After this he retired to the amenities of his peaceful retreat. Having gained the object of his heart, he never again appeared in the public actions of the Church, seemingly quite satisfied that he had done his duty, and done it effectually. It is just to him, however, to record that, during

* One of the ministers of the Established Church in Leith.

the thirteen years of this "Union" agitation, he published in the *United Secession Magazine* a series of seven letters upon the subject, thereby preparing the minds of both Churches for what was before them. Perhaps these compositions are the most creditable to his head and heart of all his publications. They were no doubt ephemeral in their nature and influence, but the object at which they so wisely and eloquently aimed has been reached, and will ever redound to his praise.

Dr Mackelvie also took a great interest in the cause of "National Education." Had he lived till now, it would have gratified him to find his liberal views not only in the ascendant, but actually embodied in the legislation of his native land. To him, above all his brethren, must the recent appointment of his learned and revered friend, Dr James Taylor, to the office of "Secretary to the Scotch Board of National Education" have been specially gratifying, had he been spared to witness it. In furtherance of his views, he sent five long and elaborate articles to the *Voluntary Church Magazine*. The topics he discusses in them are—"National Education as to Quantity," "as to Quality," "Claims of the Church Clergy," "Legislative Interference," and "Legislative Interference continued." He pleads for Government aid in behalf of schools, but denounces it in behalf of Churches. "No Voluntary," he writes, "need fear that he is in any way committing himself when he contends for the one and opposes the other. The inhabitants of the United States are not dunces, and they have practically shown how broad is the distinction between them; for while they have made the most ample State provision for their schools, they have left each sect to support its own place of worship; and let this truth be indelibly impressed upon the mind of every well-wisher of Britain, that till a system of universal education be established, the great proportion of its inhabitants will never be anything else than semi-barbarians and intolerant bigots."

The great work by which Dr Mackelvie is to be remembered in our Church is "The Annals and Statistics," which are now given to the world. In the beginning of 1839 he informed the writer of this notice that he was considerably advanced in preparing a complete list of the ministers and students of the Secession Church for a hundred years. His design was to publish these statistics as soon as he got the lists completed. The approaching union with the Relief Church caused him to halt, and on its consummation he had entirely to recast them, that the names and congregations of that denomination might be incorporated. To execute this work, he underwent a vast deal of worrying labour. If Dr Johnson and Dr Jamieson had earned the title of "Lexicographers," that of "Statist" is certainly due to the patient and painstaking pastor of Balgedie. How he came to think of such a work is not known. In all probability, however, the idea was suggested to his mind by a request from Dr M'Kerrow of Bridge of Teith at the time he was preparing his "History of the Secession Church." He had sent out circulars to all the ministers of the Secession, at that time numbering 360, asking information regarding the origin of their congregations, the erection of the places of worship, the ordinations and removals of the ministers, the number of members, the means of instruction for the young, and other points of interest. Only 210 returned answers to this circular; and, in consequence of this, he altered his intention, as stated in his Appendix, of giving the statistics of each congregation. It was in September 1830, thirteen months after his ordination, that Dr Mackelvie sent the desired information to Dr M'Kerrow. Was this the nest-egg of the volume which is now hatched? He continued to work upon this "*magnum opus*" till he injured his health. In 1843 he thus writes: "I have done very little to the

'Statistics' since winter, and will not be able to return to them with constancy till the long evenings set in. I am done with the Presbytery of Paisley and Greenock; so that, by looking at the almanac, you will see how much remains in the history of the congregations. But I am only half through the work when that is finished. I mean to give a summary of all the matters contained in the lists in the form of narrative; so that I have at least a year's work before me, even though I do nothing besides." Again, in 1844, he writes: "I am toiling night and day at my 'Statistics,' and do not wish to be taken away one hour from them that has not some imperative demand upon me;" and again, in 1855: "You urge me to delay not the 'Statistics.' There is no hurry. They will lose nothing by delay, but rather gain by it. A time of war, high income-tax, and stagnation of trade, is not a suitable time for publishing books, especially books of limited interest, large in size, necessarily expensive, and adapted for consultation rather than reading. I am afraid the work will not be a very valuable one at any time, and confess to some hesitation about publishing it at all. Of its utility I have no doubt, but that utility would be chiefly confined to United Presbyterian ministers and students. I do not expect that it will even reimburse me for the labour bestowed upon it and the expense incurred by it, much less that it will afford me any profit. I have already injured my health by it, for I ascribe much of a former illness to a fit of intense application to it. I am not disposed to subject myself to a similar ordeal again, if I can avoid it; and therefore the 'Statistics' must bide my leisure, inclination, and slow progress, though their continuance in my portfolio till death be the result." And in his portfolio they did lie till the diligent hand that had designed and arranged them lay motionless. The work is now his legacy to the Church, and the Synod has done well in sending it down to the congregations in its present completed form. It is only just to Dr Mackelvie to add, that in plodding for his materials, he left no stone unturned. He searched keenly the session records of all those congregations to which he had access. He laid under obligation to help him his numerous personal friends throughout the Church, and he spared neither labour nor expense nor health to make the work complete. To realise the length and breadth of these researches, one has only to imagine the amount of correspondence they entailed, and the innumerable dates and facts which had to be secured and compiled, and that, too, often after repeated appeals and vexatious delays, and sometimes uncourteous refusals. One of his sons thus writes: "His hours of labour, as well as his correspondence and outlay, it is impossible to estimate. I have but too vivid a recollection of my school holidays being utilised every forenoon to transcribe at his dictation collected materials, or to copy into his note-book the newspaper accounts of kirk meetings and congregational jubilees when any statistics could be got. But this was in the later times of the 'tri-weekly' newspaper, and afterwards the 'penny daily.' The earlier and chief part of his work was, as you know, done at a time when news were scanty, and the multitudinous letters about it were written and received for a long time during the high rates of postage. This, and the many journeys he undertook when travelling was not so cheap as now, will give you some idea of his labours and sacrifices in connection with the work. As to his disappointments and discouragements, you will readily understand their number and their nature. He did not reveal them to us. He was too real a man to let such circumstances daunt him, much less to show his discomfiture to others."

The work at the "Statistics" continued less or more up to about 1860. He then

broke down in health, and having put his finishing touches to the manuscripts, laid them aside for ever. The volume will speak for itself, and is certain to be received alike greedily and gratefully by the ministers, elders, and members of the United Presbyterian Church. True, it is strictly of denominational interest, but to the denomination it is sure to prove a volume of invaluable reference. The interest, too, that must be taken in it must increase by the lapse of time. The sympathies and associations of memory grow with age, and the indifference that the rising generation may feel now, shall give place to the keen relish of maturer years. And again, should the ecclesiastical unions now on the *tapis* be accomplished, the value of the work as a repertory of dates and facts in the history of Scottish Presbyterianism must be greatly enhanced. Unquestionably Dr Mackelvie has laid the whole Church under a debt of gratitude, which we cannot help wishing he had lived to enjoy.

Dr Mackelvie had very few intimate friends. In his intercourse with his neighbours and brethren he was alike frank and obliging. The Presbytery and the County of Kinross alike testify to this. But he had too much of the sensitive plant in his nature to go and act upon society with petitions for its benisons. He was, however, decidedly and sincerely the friend of those whom he honoured with his confidence. "No person," he once wrote, "ever yet charged me with ingratitude. I never lost a friend save by death. Those who were my friends in youth are still my friends in advancing age; and I am as ready to accept kindness at their hands as ever I was. I confess I cannot weep when I am not grieved, nor laugh when I am not merry. I leave it to the other sex to show their passions upon all occasions, to shed tears like summer showers, and as short-lived; but experience tells me that my passions, if not as prompt, are much more strong and lasting. Feeling! Why, sir, the intensity of it has often befooled me, and, what is worse, has made me the dupe of designing men. I have seen a dog come fawning to a man, and then bite his heels. I have seen another growl at his approach, and afterwards fly to his defence. In the world's judgment the one was a kind dog, the other a surly mastiff. In delineating their character, it was not taken into account that the latter had often been beaten for manifestations of affection, and driven into his apparent surliness by suffering. It was denied he had a heart, and so he was chained in his kennel, while the puppy was admitted into the parlour, and caressed as a dog of feeling. So fares it often with men as well as dogs." From such extracts as these, it will be at once discerned that he excelled in letter-writing. He may be said to have cultivated it as an art. With ease an entire volume of his correspondence could be compiled, to challenge competition with the worthiest in that line. Indeed, he studied his letters, and elaborated many of them, as he did his literary contributions or pulpit discourses. In such exercises he had his *excitement*. Too sensitive for the platform, or indeed for any public exhibition, he surrendered himself to such influences as led him to a systematic demonstration of his feelings and opinions in this sacred and unobtrusive way.

For several years before his death, Dr Mackelvie suffered from infirm health; and in July 1860 he underwent an operation from which he never completely rallied. Still, on partial recovery, he attempted again his loved employ—the "Statistics." So lately as in 1861 he seems to have been looking at them. "I have been doing nothing towards finishing my 'Statistics' while I have been ill. I resolve, however, on proceeding effectively when better, if God shall spare me, or at least to leave them in a state that some one else will be able to finish them."

Among his papers there is a note-book containing memoranda for his 'Statistics.' Some of these bear date 28th October 1861, and one is of date 17th March 1862, regarding the call of the Rev. James M'Ewen to Hawick. The latest jotting, in a tremulous hand, records the death of the Rev. N. Lind, Whitehill, 4th May 1862.* His last appearance in his pulpit was upon the 21st April 1861. For two whole years after this he was entirely laid aside from public duty. He died on the 10th March 1863. Seriously stricken with paralysis, he could speak with difficulty. No deathbed sayings remain; his memory does not need them. He lived the life of the righteous, and died their death. His soul is now with Christ, and his body rests in a grave near to that of Michael Bruce. His works now follow him. He was a powerful and faithful minister of the Gospel, an affectionate husband, father, and friend, a sound philanthropist, and one of the most useful men in his Church. Let his memory be blessed. Such men, such pastors, and such friends, are really the ornaments and props of God's house. May the good Lord multiply their number in these days of rebuke and blasphemy!

J. M.

* In his note-book there are extracts from the *Edinburgh Review*, Sir John Sinclair's Essays, and Macaulay's Essays, marked "for the preface." One of these is as follows:—"Where correspondence is necessary, and investigation of dates and incidents has to be carried on with other persons far and near, weeks and months waste away at a rate that experience alone can calculate." Another from Whately's "Annotations on Bacon:"—"Geologists, when commissioning their friends to procure them from any foreign country such specimens as may convey an idea of its geological character, are accustomed to warn them against sending over collections of spars, stalactites, etc., which are accounted in that country curious from being rarities, and which convey no correct notion of its geological features. What they want are specimens of the commonest strata, the stones with which the roads are mended and the houses built, etc.; and some fragments of these, which are accounted rubbish, they sometimes find, with much satisfaction, casually adhering to the specimens sent them as curiosities, and constituting, for their object, the most important part of the collection. Histories are in general to the political economist what such collections are to the geologist. The casual allusions to common, and what are considered insignificant matters, convey to him the most valuable information."

ANNALS AND STATISTICS

OF THE

UNITED PRESBYTERIAN CHURCH.

SUMMARIES.

SUMMARY OF CAUSES OPERATING IN THE FORMATION AND INCREASE OF CONGREGATIONS.

SECTION I.

CAUSES OPERATING ANTERIOR TO THE SECESSION.

1. *Praying Societies.*

DURING the ascendancy of Prelacy in Scotland, many religious persons, finding the ministrations of the spiritual guides appointed over them tending little to their edification, withdrew from the respective churches which they had been accustomed to attend, and formed themselves into societies for prayer, mutual exhortation, and reading the Scriptures. The subjects of exhortation in these societies were not always confined to practical duties, but frequently embraced points of doctrine, forms of church government, and modes of ecclesiastical discipline. By such exercises the members became expert theologians and skilful controversialists; and they were fitted by them for the long and arduous conflict they were called to maintain with their civil rulers. Even prior to the Restoration, the Rev. Henry Guthrie, one of the ministers of Stirling, saw, or thought he saw, in these societies, a power incompatible with ecclesiastical rule, and under this impression induced the General Assembly, 1640, to pass an Act, prohibiting the expounding of the Scriptures, except by ministers, or those training for the ministry of whose qualifications the Presbytery had expressed approbation, and limiting all acts of worship by other parties to members of each family. This Act, however, soon became a dead letter, if ever it was anything else, and praying societies again grew and multiplied. Nor did the Revolution Settlement of 1688 supersede them. That settlement was too defective in the estimation of their more discerning members to work out the benefits they had been seeking. It made no mention of the Second Reformation or National Covenants; it recognised the prelatie clergy who chose to conform and retain their incumbencies, as ministers of the National Church; it did not seem to afford a security for religious liberty; and it made little provision for that peculiar kind of doctrinal instruction to which the people had been accustomed, and which they highly valued. They, therefore, still

continued to have recourse to their wonted means of instruction, namely, mutual exhortation and social worship in private.

The societies, however, of which we now speak, are to be distinguished from those of the Cameronians, or "Society Men," as they were then called. These were to some extent regularly organised congregations, avowedly in a state of separation from the Established Church, having the Word preached, the sacraments dispensed, and discipline administered among them upon every available opportunity, whereas the societies now in question consisted of a few individuals who met in private houses on some week-day evening, except when the incumbent of the parish happened to be a conformed Episcopalian or unevangelical Presbyterian, in which cases they met on Sabbath day, during the hours of public worship, but still in small numbers and with great privacy. In all other instances they attended ordinances in the churches of the parishes in which they resided—the ministers of which very frequently attended their meetings, and took part in the services engaged in by them. It was in this way the Evangelical clergy of that day became acquainted with the sentiments and feelings prevalent among the people, and were led to give utterance to them in their discourses from the pulpit, and speeches before the Church Courts.

The proper regulation of the praying societies was deemed a matter of such importance that the Rev. Ebenezer Erskine, and other ministers of his time, thought it worthy of them to print rules for their direction; and the only non-controversial pamphlet published by Mr Hog, the leader of "The Marrow Men," was a letter addressed to one of these societies. The number of members composing them varied according to circumstances, sometimes being as low as three, but more frequently amounting to ten or twelve; and in no case exceeding twenty, which was the maximum according to their own rules. One or more such societies was to be found in most parishes in Scotland. In Portmoak alone, then a very thinly-peopled district, there were five during the latter part of Mr Erskine's ministry there, and in some other parishes there were many more. Each society met once a week; a number of them met together once a month, and were then designated "The Association." Delegates from the Associations met once a year, and when assembled in this capacity were styled "THE CORRESPONDENCE." To the general name of Correspondence was added, for distinction's sake, that of the locality from which the representatives composing them were drawn, which embraced a much wider extent of country than did the Associations. Thus were formed "The Correspondences of Annandale," "Nithsdale," "East Lothian," "West Lothian," "East of Fife," and others, to which references will be made in the succeeding narratives as the remote origin of many Secession congregations; and the reader's attention is called to the fact, that the first male adherents of the Secession were generally members of these societies.

In several places "The Correspondence," in its collective capacity, tendered a written adherence to the Presbytery formed by "The Four Brethren,"* and at once became a congregation in connection with the Presbytery. "The Correspondences" named above are instances of this kind; each of which, however, was soon divided and sub-divided into several congregations, as the number of members allowed, or the convenience of the adherents demanded. These

* The Revs. Eben. Erskine of Stirling, Alex. Moncrieff of Abernethy, Wm. Wilson of Perth, and James Fisher of Kinclaven, who, at Gairney Bridge, Kinross-shire, on the 5th December 1733, formed themselves into a Presbytery separated from the National Establishment, and thus became the Founders of the Secession Church.—EDS.

were generally found to be in proportion to the number of "The Associations" of which "The Correspondences" were composed, and which accordingly gave their names to the congregations which drew their origin from them. "The Correspondence of Annandale" came to be divided into the congregations of Lockerbie and Ecclefechan, that of "Nithsdale" into Sanquhar and Ayr, that of "West Lothian" into Craigmillen and Linlithgow—of which "Associations" they had been originally composed. Besides these, and from the same remote causes, there sprang the first Secession congregations of Alloa, Dalkeith, Edinburgh, Glasgow, Haddington, Hamilton, Kirkcaldy, and Loudon—the congregations of Auchinleck, Balgedie, Cambusnethan, Lathones, Mearns, Minnihive, Pollokshaws, St Andrews, Stow, Strathaven, and Tarbolton. Some of these, indeed, have only come recently into existence as separate congregations, and their origin as such can be traced to other and more immediate causes. Nevertheless, it will be found, upon examination, that all of them are in reality the offspring of praying societies which met in the several localities indicated by their names at the rise of the Secession, and which would even then have been formed into congregations had it been in the power of the Presbytery to supply them with preachers, and had the members had the conviction that they were able to support them. The societies in Dumfriesshire and western parts of Ayr were, to some extent, organised congregations before acceding to the Associate Presbytery, inasmuch as they had been previously under the inspection of the Rev. Mr Hepburn of Urr, in Galloway, who preached and performed other pastoral duties to them as often as distance and the demands of his more immediate charge would allow. Thus a machinery was in some measure prepared for "The Four Brethren" before their Secession from the judicatories of the Established Church was declared, but which they were prevented by the paucity of their numbers from working as efficiently as they might otherwise have done. The long training and steady conduct of the praying societies made up, however, in part for the want of proper agency, and congregations were thus then formed in circumstances which would not now be considered as warranting the attempt.

From the moment of their actual separation from the Established Church, the founders of the Secession became solicitous to secure the co-operation of the praying societies now described, and that co-operation was readily and extensively afforded them. Again, when the General Assembly of 1740 passed sentence of deposition upon them, they immediately issued the following recommendation, thereby indicating the quarter whence they chiefly looked for support, and the peculiar character in which they wished those affording it to be recognised: "*Dunfermline, 12th August 1740.*—The Presbytery recommend to those who have acceded to them, to cast themselves into societies for prayer and Christian conference—this being a duty commanded in the Word of God, and that hath been much owned and countenanced of the Lord (Malachi iii. 16); and in these societies, instead of questions that may not be so much for edification, that together with the diligent reading of the Holy Scriptures, they carefully peruse our Confession of Faith, Lesser and Larger Catechisms, and compare the same with the Scripture proofs subjoined to them, that they may see that their faith as to these articles of religion do not terminate upon human, but upon the Divine testimony in the Word; and that they make use of such approved helps, opening their principles, as they have at hand. As also the Presbytery recommend to the said societies and acceders, that they study to know and be acquainted with the public cause of Christ, and our Reformation principles and testimony of the day, in opposition to that flood of defection which has

been so long running through the present judicatories of this Church; and that heads of families carefully instruct their children and servants in the above principles; and the Presbyteries appoint their clerk to give abstracts hereof to such of the commissioners as shall desire it."

This recommendation was generally respected, and scriptural knowledge and devotional feeling were thereby greatly promoted. These societies rapidly declined after "The Breach"—an unhappy result of that unfortunate division, and greatly deplored by both parties. The Associate (Burgher) Synod attempted to counteract this declension by passing the following resolution at a meeting held in Stirling, October 1, 1754: "The Synod, considering the great decay of practical godliness and serious religion in the several corners of the Secession, and particularly the sinful and shameful absenting and withdrawing from social meetings for prayer and conference, which were formerly attended, to the edification of souls and honour of religion among the people of the Secession, the Synod therefore earnestly recommend to the people under their inspection, to set up and keep up society meetings for prayer, and to stir up one another to the practice of this duty, and appoint that this recommendation be intimated in the several congregations within their bounds, between and the next ordinary meeting of Synod, with suitable exhortations. Further, the Synod recommend to these societies to inquire, in the spirit of meekness, and in such a way as is competent to them, at any of the members of these meetings who are absent, and the grounds and reasons why they are so."

That some concomitant evils attended these societies cannot be denied, and need not be concealed. But these arose, not from the nature of the institutions themselves, but from the peculiar manner in which they were frequently conducted. It were to be wished that such societies were at present more numerous in our congregations than they now generally are. Under proper management they might become powerful incentives to religious inquiry and vital godliness, which, far more than numbers and wealth, constitute the strength of a congregation. "The holy seed shall be the substance thereof."

2. *The Marrow Controversy.*

It is allowed by all who have studied the subject, that "The Marrow Controversy" was one of the remote causes of the Secession, but authorities are not at one respecting the extent to which this cause operated. The late Rev. Dr M'Crie,† in his reported evidence before the Select Committee of the House of Commons on Church Patronage, said—"I do not think the controversy had much influence on the Secession. The book is an English work of the seventeenth century, and in consequence of a minister of the Church of Scotland having put a recommendatory preface to a new edition of it, Professor Haddow of St Andrews laid a number of extracts from it before the General Assembly of 1720, which they pronounced erroneous.‡ At the following Assembly (1721) twelve ministers gave in a Representation against that Act condemning 'The Marrow of Modern Divinity,' stating that they

* The division of the Secession in 1747 into two branches—the Burghers and the Antiburghers—occasioned by a difference of opinion respecting the lawfulness of taking the Burgess Oath, which included a clause bearing on religion, which many Seceders could not conscientiously adopt.—EDS.

† Dr Thomas M'Crie of Edinburgh, author of the *Life of Knox*, etc.—EDS.

‡ "The Marrow of Modern Divinity," by Edward Fisher, A.M., of Brasenose College, Oxford, was published in 1646. The edition, which gave rise to the "Marrow Controversy," appeared in 1717, and the Preface was written by James Hog, minister of Carnock.—EDS.

did not intend to appear in defence of that book, or to defend every expression that was to be found in it, but they considered that the Assembly, in their Act condemning that book, had inadvertently thrown a reflection upon a number of Scripture doctrines, which they specified. Among the twelve ministers that signed that Representation, there were two who became Seceders thirteen years after that period; the other ministers who joined in forming the Secession had taken no part in the controversy."

In this statement the learned doctor overlooks the fact that the Secession was more a popular than a clerical movement, and that, though certain ministers took the lead in it, they were as much influenced by the people as the people by them. The Rev. Messrs Bathgate of Orwell, Boston of Ettrick, and Kid of Queensferry, three of the ministers who subscribed the Representation to the Assembly in reference to the decision against "The Marrow" (as the book was briefly called), had died before the Secession took place, and could not, therefore, be participants in it. A reference to the narratives in the sequel of this work, in which are detailed the rise of the first Secession congregations of Milnathort and Selkirk, will show that they were made up at their formation to a great extent of persons who had been reared under the ministry of Mr Bathgate and Mr Boston; and it is known that they were influenced in no small degree, in their accession to the associate Presbytery, by the sentiments they had imbibed during the controversy in which their ministers had actively engaged. There is no positive evidence that any of the parishioners of Queensferry joined the Secession at the commencement, but there is strong presumptive proof that several of them were included in "The Correspondence of West Lothian," out of which afterwards sprang the Secession congregations of Craigmaillen, Bathgate, Torphichen, Linlithgow, Bo'ness, and Mid-Calder, and that Mr Kid, though dead, had contributed to the formation of the Secession by the sentiments which he had advocated, and which were afterwards retained by several of his flock. The Rev. Ralph Erskine, as well as his brother Ebenezer, and the Rev. James Wardlaw, colleague of the former, were subscribers to the Representation mentioned by Dr M'Crie; and it is well known, not only that the first two were founders of the Secession, but also that great majorities of their former parishioners left the national Establishment with them. Of the remaining six subscribers to whom Dr M'Crie refers in the evidence quoted, clear indications are afforded in the succeeding part of this work, that though they did not secede themselves, their people did so in considerable numbers, and that several Secession congregations, if not wholly formed, were at least greatly enlarged by accessions from among them. Thus the congregation of Cairneyhill owes its origin in part to parishioners of Carnock, who had been trained under the ministry of Mr Hog, the leader of "The Marrow" controversy. The Associate congregation of Musselburgh was in part composed at first of persons belonging to the parish of Inveresk, who deserted Mr Williamson, then minister there, and one of "The Marrow" men, because he did not secede with the Erskines. The congregation of Stow was increased by members from the parish of Galashiels, of which Mr Davidson was minister, as was also the congregation of Midholm, from the parish of Lilliesleaf, over which Mr Hunter presided, for part of their members; while the now extinct congregation of Torphichen was, at its formation, largely made up of persons who had enjoyed the ministry of Mr Bonar, adhering out of respect to him to the Establishment while he lived, but passing over to the Secession after his death.

The Rev. G. Wilson of Maxton, the only one of the twelve Representatives of whose instrumentality in helping to bring about the Secession in the way described any

doubt is entertained, was himself virtually a seceder from the moment the Assembly condemned "The Marrow," inasmuch as he immediately afterwards formed a congregation upon Independent principles, built a place of worship for them in his parish, and ministered to them himself, at the same time retaining his incumbency in the Established Church.

There were other ministers besides the twelve named who advocated the same views, though withholding their names from the Representation to the Assembly; and it is a circumstance to be noted that the parishes over which they presided, in common with those already named, were the parishes from which the Associate Presbytery drew most largely, after those in which the founders of the Secession themselves resided. Thus the parish of South Leith, of which Mr Shaw was then minister, furnished many members to the Secession congregation of Bristo Street, Edinburgh; the parish of Bothkennar, over which Mr Lindsay presided, contributed largely to the formation of the first Secession congregation of Falkirk; and the first Secession congregation north of the Tay consisted at its formation of many persons who had been under the ministry of the Rev. Mr Willison, the highly popular minister of Dundee, who, with all his attractiveness, could not prevent his people from practically testifying against him in a matter in their estimation of vital importance, in which he seemed to succumb. It would carry us beyond our limits to trace the influence of "The Marrow" controversy to all the extent in which it operated directly and indirectly in originating the Secession. The cases adduced are sufficient to show that its influence was neither so limited nor so weak as some have supposed. That controversy was indeed settled, so far as the General Assembly could settle it, thirteen years before the Secession took place, but its influence was not thereby destroyed or arrested, but only confined within a narrower sphere, and, like all other compressed power, was augmented by its concentration. "The prevalence of error," as Mr Ferrier has well remarked in his *Life of Wilson*,* "brought the friends of evangelical truth among the clergy and laity into closer contact. Evangelical ministers confined their correspondence on sacramental occasions almost exclusively to each other; and the Christian people, by whom evangelical truth was most valued and relished, and by whom, from their intimate acquaintance with Scripture, it could very easily be distinguished from error, crowded to hear them. As they came from distant parts of the country, this encouraged the practice, less necessary now, of a multiplicity of week-day preachings, it being considered a hardship to the people to come so far without having their desire to hear the Gospel as fully as possible gratified, especially as many of them might not enjoy the same privileges at home. By such frequent intercourse, the distinction of party, which had long existed in the Church of Scotland, was more confirmed and became more visible. So much was this the case, that the Evangelical party, both of ministers and people, though in outward fellowship with the National Church, seemed to be but nominally united to her, and almost presented the anomalous appearance of a prospering Evangelical Church amidst surrounding error and declension."

3. Agitation Produced by the re-enactment of Patronage, and consequent Intrusion of Ministers upon Reclaiming Congregations.

Church patronage, which had been abolished in Scotland in 1690, was restored by Act of Parliament in 1712. The settlement of ministers by presentations was at

* "Memoirs of the Rev. William Wilson, A.M., of Perth," by the Rev. Andrew Ferrier, Airdrie; afterwards Dr Ferrier, President of Madison College, Pennsylvania, U.S.—EDS.

first very sparingly resorted to, and when so effected, the presentees were generally acceptable to the people. Even then, however, there were instances of the abuse of patronage, which caused disorder. So early as 1715 twenty-eight ministers, including Mr Ebenezer Erskine, subscribed "Reasons of Dissent" from the deed sanctioning such settlement, in which they pronounced patronage "subversive of the right of election belonging to Christian congregations by the Word of God." This paper was withdrawn, in consequence of the General Assembly addressing a memorial to Parliament on the subject the same year. But whilst asking the civil powers to abolish, or at least to modify patronage, the Assembly itself sanctioned the violent intrusion of ministers upon reclaiming congregations, and many of the vacancies occurring in the Church were filled up in this manner. During the three years immediately preceding that in which the Secession took place, the parishes of Balfroon, Kinross, West Linton, and St Cuthbert's, Edinburgh, were settled in this way, and out of these settlements arose the Secession congregations of Holm of Balfroon, Kinross, West Linton, and Bristo Street, Edinburgh. For, though they did not come into existence for some time after these took place, yet it was these settlements, and others of a kindred nature occurring in the same locality about the same time, that prompted the disaffection which at length led to their formation.

Previous to the year 1732 it had been the practice of many Presbyteries, when the patronages of parishes fell into their hands by the *jus devolutum*, to allow the people the choice of their pastors. The General Assembly of that year adopted an overture, having for its object the establishment of a uniform procedure by the whole Presbyteries of the Church in all such cases. The rule for this uniformity, however, was not the practice of those Presbyteries which had formerly waived their rights in favour of the people, but that of those which had restricted the right of election to elders and Protestant heritors in landward parishes, and to magistrates, town councillors, and heritors, in royal burghs—a rule which completely destroyed the little liberty the people had in the election of their pastors. A remonstrance against the injustice of this Act was subscribed by forty-two ministers, of whom eight afterwards became Seceders. But though the clerical seceding remonstrants were few, their lay adherents were many, and great numbers of them were furnished by the parishes of which the non-seceding remonstrants were ministers. Thus, portions of Mr M'Intosh's congregation in Errol, and Mr Coventry's in Kilspindie, helped to form the Secession congregation of Perth, from which the Secession congregation of Errol subsequently came. In like manner, adherents of Mr Laing of Newburgh, Thomson of Auchtermuchty, and Gillespie of Strathmiglo, increased the Secession congregation of Abernethy; and their representatives, along with others, subsequently formed the Secession congregations of Newburgh, Auchtermuchty, and Edenshead. So, also, adherents of Mr Currie of Kinglassie helped to form the Secession congregation of Leslie, as did those of Mr Stevenson of Glendevon, the Secession congregation of Muckart. Again, adherents of Messrs Drummond of Crieff, and Halley of Muthil, helped to form the Secession congregation of Kinkell, out of which sprang the Secession congregations of Crieff and Greenloaning. So of all the other parishes in which the non-seceding remonstrant ministers then resided.

It has been shown that the origin of many Secession congregations is traceable to causes operating anterior to the Secession itself, which causes would almost certainly, sooner or later, have produced a Secession of some kind, though the one which is the subject of our remarks had not taken place. The evidence of the

late Dr Cook of St Andrews,* before the Committee of the House of Commons on Church Patronage, confirms this remark. Having been asked "Whether the Secession, which actually took place in 1733, would have taken place at that time, if the question of patronage had not been one of the grounds of it?" he replied, "I think it exceedingly likely that it would not, at that particular time. But there might have been some other cause for it, and my opinion is, that, in the progress of the human mind, and in the progress of civilisation, there would have been a Secession, though not *the* particular Secession which was connected in its origin with that particular subject." In the progress of the human mind, and in the progress of civilisation, another Secession *has* taken place, and that from causes precisely similar to those which produced the first, modified only by a few particular circumstances. Reasoning after the manner of the venerable professor, we are led to the conclusion, that the further progress of the human mind, and the further progress of civilisation, will lead to other Secessions; and these causes, by their accumulated force, will bring about greater results than have ever yet been produced. It was a hundred years, speaking in round numbers, from the Reformation in Scotland till the adoption of the Solemn League and Covenant; it was a hundred years from the adoption of the Solemn League and Covenant till the rise of the Secession; it was a hundred years from the rise of the Secession till the Disruption of the Established and the formation of the Free Church, called by its friends "The Third Reformation." What the progress of the human mind, and the progress of civilisation, will achieve at the end of another century, must be left, we presume, to time to declare; for, notwithstanding the disposition of the age to prophesy, none of the seers have ventured to tell us what we may then expect in reference either to the Church of Scotland or any other of the religious sects supported by the State; but the present and more recent past seem to say, that in the course of that time we may expect changes in Church and State, unparalleled in their importance.

SECTION II.

CONGREGATIONS ORIGINATING AT ONCE IN THE SECESSION OF MINISTERS AND PEOPLE FROM THE ESTABLISHED CHURCH.

The Rev. Ebenezer Erskine of Stirling preached a sermon before the Synod of Perth and Stirling, October 1732, in which he animadverted upon certain recent proceedings of the General Assembly of the Church of Scotland, and the course of defection he considered that Church to be then pursuing. For the sentiments thus expressed, censure was passed upon him. Against this censure, Mr Erskine protested, and was joined in his protest by the Rev. Messrs Wilson of Perth, Moncrieff of Abernethy, and Fisher of Kinclaven. The General Assembly 1733, to which the case was referred, ordered the four protesters to appear before their Commission in August following, "and then show their sorrow for their conduct and misbehaviour, in offering to protest, and, in case they should not retract, the Commission was empowered to suspend them from the exercise of their ministry." The protesters did not retract, and were suspended accordingly. At the meeting of the Commission in November of the same year, they were loosed from their respective charges. They met by agreement on the 5th December thereafter, at Gairney Bridge, near

* Dr George Cook, Professor of Moral Philosophy in St Andrews, and the well-known leader of the Moderates during the Non-intrusion Controversy.—Eds.

Kinross, and constituted themselves a Presbytery, apart from the judicatories of the Established Church. The Rev. Ralph Erskine of Dunfermline, the Rev. Thomas Mair of Orwell, and the Rev. Thomas Nairn of Abbotshall, connected themselves with this Presbytery in 1737. The Rev. James Thomson of Burntisland joined it in 1738, the Rev. Andrew Arrot of Dunnichen in 1742, and the Rev. Thomas Sommerville of Newcastle in 1744, with most of the people under their respective charges; and in this way arose the first Secession congregations of Stirling, Perth, Abernethy, Kirkcaldy, Milnathort, and Newcastle, and the Secession congregations of Kinclaven and Dumbarrow, the last of which, though extinct under that name, may be considered as represented by the congregation of Letham.

SECTION III.

CONGREGATIONS FORMED OR INCREASED BY CAUSES OPERATING SUBSEQUENT TO THE SECESSION OF THE FOUNDERS, FROM WITHOUT.

1. Congregations Formed or Increased by the continued Arbitrary Exercise of Patronage in the Established Church.

The Secession of "The Four Brethren" had no effect at first in restraining patrons from imposing unacceptable ministers upon reclaiming congregations, nor the Supreme Courts of the Church from co-operating with them in the settlement of their presentees. At a subsequent period, when the Associate Presbytery had acquired strength and influence by accessions of ministers and congregations, certain patrons, with a view to prevent the increase of the Secession, either gave the people the choice of their pastors, or were careful to present such presentees only as they had reason to believe would be acceptable to them. For a considerable time after the formation of the Associate Presbytery, few settlements of ministers were effected in the Established Church, without being productive, in whole or in part, of a Secession congregation. The first seceding ministers formed themselves into a Presbytery in December 1733, but it was not till August 1735 that they resolved on exercising jurisdiction as a Church Court, and they allowed six months more to elapse before they complied with any petitions from the people to supply them with sermon, or took any other steps to organise the petitioners as congregations. The statement of this fact will explain to the reader, not conversant with the history of the Secession Church, how such a length of time elapsed in many cases between the occurrence of the incident which gave offence to the members of the Established Church, and their being recognised as congregations, or part of congregations, in connection with the Secession.

In 1734, ministers, to whose settlements the majorities of their parishioners were opposed, were intruded into the parishes of Troqueer, Carriden, Muckart, and St Ninians. The two first of these cases were rendered the more odious, by the circumstance that they were sanctioned by the same Assembly at which measures were taken to conciliate the Seceders, and reclaim them, if possible, from their Secession. To these cases the Associate Presbytery make special reference in the Declinature and subsequent Testimonies, as proofs of the Assembly's insincerity, and as justifying them, among other reasons, in their adherence to their protest and continued separation from the judicatories of the Established Church. The reclaiming party in the parish of Troqueer, who seceded on that occasion, afterwards helped to form the first Associate

congregation of Dumfries ; and the persons who seceded in the parish of Carriden, helped to form the Associate congregation of Craigmillen, and may now be considered as represented by the congregation of Borrowstounness. The parishioners who seceded in Muckart were the chief promoters of the Secession congregation in that place ; and those who seceded in St Ninians at that time strengthened the first Associate congregation in Stirling, and may now be considered as represented by the congregation of Bannockburn. In 1735, ministers were intruded into the parishes of Elgin, Kirkintilloch, and Portmoak ; and the persons opposed to their settlements, who seceded in these places, helped to form or increase the Associate congregations of Elgin, Glasgow, and Milnathort, and may now be considered as represented by the first congregation, Elgin, the congregation of Greyfriars, Glasgow, and the congregation of Balgedie. In 1736, ministers were intruded into the parishes of Stichel and St Mungo ; and the persons opposed to their settlements, who seceded in these places, helped to form the Associate congregations of Stichel and Lockerby, and may now be considered as represented by the congregations of Stichel and Ecclefechan. In 1737, ministers were intruded into the parishes of Cambusnethan, Kilmaurs, Kilmalcolm, Duffus, and Greyfriars, Edinburgh ; and the persons opposed to their settlements, who seceded in these places, helped to form the Associate congregations of Cambusnethan, Kilmaurs, Burntshields, Elgin, and Bristo Street, Edinburgh, and may be considered as represented by the congregations so named, save Burntshields, which is represented by the congregation in connection with the Free Church, Bridge of Weir. In 1738, ministers were intruded into the parishes of Denny, Dron, Dunse, one of the city churches of Edinburgh, the parishes of Paisley, Shotts, and Temple ; and the persons opposed to their settlements, who seceded in these places, helped to form or increase the Associate congregations of Falkirk, Abernethy, Dunse, Bristo Street (Edinburgh), Mearns, Cambusnethan, and Dalkeith, and may now be considered as represented by the congregations of Dennyloanhead, Abernethy, Dunse (East Congregation), Bristo Street (Edinburgh), Abbey Close (Paisley), the original Secession congregation of Shotts, and the congregation of Gorebridge. In 1739, ministers were intruded into the parishes of Kilbarchan, Kingsbarns, Madderty, Tranent, and Urquhart ; and the persons opposed to their settlements, who seceded in these places, helped to form or increase the Secession congregations of Burntshields, Ceres, Kinkell, Dalkeith, and Elgin, and are represented by the congregations so named, except Burntshields, which has merged into that of Bridge of Weir. In 1740, an unacceptable settlement in the parish of Ceres became the direct cause of that place becoming the seat of a Secession congregation, and its full organisation as such. In 1742, ministers were intruded into the parishes of Bowden, Carnbee, and Manor ; and the persons opposed to their settlements, who seceded in these places, helped to form the Associate congregations of Midholm, Ceres, and Peebles. In 1747, the Secession congregation of Boghole, now the congregation of Moyness, originated in the settlement of an unacceptable minister in the parish of Auldearn. In 1748, a second violent intrusion of a minister into the parish of Dunse gave rise to the Relief, now the South Congregation there. In 1750, ministers were intruded into the parishes of Kelso, Kennoway, Lochwinnoch, and Methven ; and the persons opposed to their settlements, who seceded in these places, helped to form or increase the Associate congregations of Stichel, Kirkcaldy, Burntshields, and Methven, and are now represented by the congregations in the places where the settlements were effected. In 1751, the violent intrusion of a minister into the

parish of Alloa led to a great increase of the Secession congregation previously existing there. In 1752, the violent intrusion of a minister into the parish of Inverkeithing not only led directly to the formation of a dissenting congregation in that place, but to another in Dunfermline, and indirectly to the erection of the Synod of Relief, of which Mr Gillespie, minister of the latter congregation, became the founder. In 1753, the intrusion of an unacceptable minister into the parish of Walton gave rise to the Associate congregation of "Elsrickle," which has since become extinct. In 1754, what is now the congregation of Colinsburgh, arose out of the settlement of an unpopular minister in the parish of Kilconquhar. In 1756, the flagrant case of Nigg occurred, which gave rise to the Secession congregation in that place. In 1757, the congregation now known as that of High Street, Jedburgh, originated in the refusal of a nobleman, having influence with the Crown, to recommend a person approved by the people for their minister. In 1758, a minister was intruded into the parish of Beith, and another into the parish of Kilmany, in 1761, which occurrences gave rise to the Secession congregations of Beith and Rathillet.

From the date last specified, the Presbytery of Relief, then formed, began to profit, as well as the Secession, by the continued abuse of patronage in the Established Church. In that year (1761), the Relief congregation of Bellshill originated in the settlement of an unacceptable minister in the parish of Bothwell. In 1762, the Relief congregations of Auchtermuchty and Blairlogie began in a similar way. In 1763, the intrusion of a minister into the parish of Torphichen, gave rise to a Secession congregation there, which has since become extinct. In 1764, the Relief congregations of College Street, Edinburgh, and Dovehill, Glasgow, originated in the unpopular settlement of ministers in Lady Yester's Church, Edinburgh, and the Wynd Church, Glasgow. The first Secession congregation, Dunbar, began in 1765, in consequence of the church courts overruling the objections of certain parishioners to the person proposed to be settled over them as minister. In 1767, the Secession congregation of Eaglesham, and the Relief congregation of Campbelton, sprang out of the intrusion of ministers into these parishes. In 1768, a second violent settlement in the parish of Shotts, led to the selection of that place as the seat of a Secession congregation, by persons who had been previously attending at Cambusnethan, in conjunction with others who seceded upon the occasion. The Relief congregation of Kilsyth was formed the same year, and owes its origin to the countenance given by the then minister of that parish, the year before, to the intrusion of a minister into the parish of Eaglesham, out of which, as already stated, a Secession congregation had already arisen. In 1769, ministers were intruded into the parishes of Liddesdale (or Castleton) and Dunning, and thence originated the Secession congregations there. From similar causes, the Relief congregation of Kilmarnock began in 1772: and in 1773, the Relief congregation of St Ninians, and the Secession congregation of Queensferry.*

The period succeeding that to which our summary has brought us, is described by Dr M'Crie, in his evidence before the Select Committee of the House of Commons on Church Patronage in Scotland, as "the period of apathy, during which the people connected with the Establishment lost all sense of their ecclesiastical privileges, and submitted tamely to the yoke of patronage." But this apathy was

* Should there be any discrepancies between the dates assigned in these paragraphs for the origination of congregations, and those given in the tabular list in pages 32-35, they are probably to be accounted for by the fact that some interval would usually elapse between the time when a violent settlement occurred, giving rise to a Secession movement, and the time of its resulting in an organised congregation.—EDS.

more apparent than real. Secessions from the Established Church were still taking place, but with less noise and observation than before, experience having taught the people that no redress was to be expected from the Church Courts. Thus, the Relief congregation of Pittenweem began in 1774, that of Muir Street, Hamilton, in 1776, that of Kettle in 1778, and that of Biggar in 1779. In the same way there began the Secession congregation of Fenwick, and the Relief congregation of Campsie, in 1784, the Secession congregation, Newburgh, 1785, and the Secession congregation, Yetholm, and Relief congregation, Kilbarchan, in 1786. In 1788 the Secession congregation of Pitrodie sprang out of the intrusion of a minister into the parish of Kilspindie, as did the Relief congregation of New Kilpatrick, out of a similar settlement in that parish. The first Secession congregation of Saltcoats took its rise from the intrusion of a minister into the parish of Ardrossan, 1789, and the Relief congregation of Clackmannan from a similar cause in that place, 1790. In this way, also, began the Relief congregations of Mainsriddle, Newlands, East Kilbride, and Haddington, 1793; the Secession congregation of West Calder, 1794; the Relief congregation of Errol, 1796; and, in 1803, the Secession congregation of Avonbridge, in the parish of Muiravonside.

The subdivision of the two branches of the Secession into what was commonly denominated "The New and Old Light" Synods, which happened about the time to which our narrative has now brought us, somewhat marred the popularity of both; and to some extent discouraged further defections from the Established Church. Those which did take place for some time after, were more in favour of "the Tabernacle Men," as the Brothers Haldane* and others were called, who, by their zeal and apparent disinterestedness, were then producing great excitement in Scotland, and attracting more persons than either the Secession or Relief Churches. Town Councils in burghs, deriving revenue from pew-rents, with a view to the increase of their revenue, began now to give the people the choice of their pastors, in cases where they had the right of patronage; and even patrons in landward parishes sought to avoid collision with the people, and prevent, if possible, the growth of dissent, by presenting acceptable persons to the vacant charges as they occurred. These concessions, however, came too late to benefit the Established Church; "for already," as Dr Chalmers pertinently remarked, when urging its mere modification, "the arbitrary exercise of patronage had severed the Church from the common people, and reduced to naked architecture one-half of that costly apparatus reared by a former age, for upholding the Christian worth and virtue of the commonwealth."

2. The Porteous Act, its Bearing on the Secession.

In 1736, three years after "The Four Brethren" had declared their Secession from the Established Church, one Wilson, a native of Kirkcaldy, had been detected carrying on an extensive contraband trade, and his goods were seized by the revenue officers. Resolved, if possible, to recover his property, he, along with an associate of the name of Robertson, entered the house of the collector while he slept, and robbed him of a sum of money equal to the value of the property seized. For this crime, both the perpetrators were tried, and condemned to be executed. On the Sabbath before the day of execution, the prisoners were conducted to the

* Robert Haldane, of Airthrie, and his brother James, who in the early part of the present century devoted themselves with much zeal and energy to evangelistic work in Scotland, and with very remarkable success.

Tolbooth Kirk by four soldiers. Wilson threw his arms around two of them, shouted to his comrade to escape, and snatched another with his teeth; while Robertson, having tripped up the fourth, ran out of the church and disappeared. Having effected his object, Wilson became passive in the hands of his guards. This act of daring and disinterested intrepidity rendered him highly popular, and led the magistrates to apprehend an attempt to rescue him on the day of execution. To prevent this, as far as in them lay, they commanded, contrary to their wont, a party of soldiers from the neighbouring garrison to be present on the occasion. This offended the captain of the City Guard (Mr John Porteous, a worthless man, though an active soldier), who had hitherto conducted such scenes without any such aid, and aggravated the ferocity of his temper, naturally surly and brutal. The execution was allowed to take place; but while the dead body was yet suspended from the gibbet, a tumult arose among the multitude. Porteous commanded his men to fire upon the people, and himself discharged a piece at a man who had cut the rope by which the criminal was suspended, shooting him dead on the spot. Several persons were killed, and others wounded, by this reckless exercise of authority. For his sanguinary conduct in this affair, Captain Porteous was arraigned before the High Court of Justiciary, and sentence of death was passed upon him. His execution was appointed to take place on the 8th of September 1736.

When the day for carrying the sentence into effect arrived, and a crowd, to a much greater extent than usual, had assembled to see it put into execution, information was received that the Queen, acting as regent in the absence of her husband, George II., then in Hanover, had, in consequence of a representation made to her by persons of influence, granted the prisoner a reprieve of six weeks. The populace became enraged by this act of royal clemency, and resolved to take the law into their own hands. Waiting till night should aid their scheme, they then took possession of the city gates, disarmed the City Guard, and so became the uncontrolled masters of the city. Proceeding to the jail, they forced an entrance by burning the door, dragged Porteous down the chimney in which he had taken refuge, carried him to the usual place of execution in the Grassmarket, and hanged him on a dyer's pole, which projected from a house in the vicinity.

This daring outrage led to an Act by the legislature, demanding the perpetrators to deliver themselves up to the civil authorities, threatening death to all persons who should conceal them, and offering a reward of two hundred pounds to any person who should bring them to justice. The incumbent of every parish in Scotland was required, upon pain of ejection from his cure, to read this Act from the pulpit, on the first Sabbath of every month for a whole year. Some of the clergy rendered compliance with this demand in a way which prevented them giving offence, as instanced by Dr M'Kerrow, in a foot-note, when adverting to the offensive transaction in his "*History of the Secession*." "It is reported of a minister," says he, "in the south of Scotland, who had more of the wag than the martyr in him, that being desirous to maintain himself in the good graces both of the government and of the people, he endeavoured to compromise the matter betwixt them in the following manner:—He gave the people a hint to leave the church before he commenced reading the Act, by telling them, though the law made it imperative on him to read the Act, yet there was no clause in it making it imperative on them to sit and hear it read." Others, however, boldly refused compliance with the demand made upon them, and yet escaped the infliction of any penalty—a circumstance

which rendered those ministers the more odious who yielded obedience. That obedience was considered by the people generally as a desecration of the Church and Sabbath, and many of them abstained from attending on these occasions, that they might not be partakers of the crime. The Duke of Argyle, in a speech which he made at the time, tried to fix the odium of the Porteous Mob and murder upon the Seceders, saying, "This riotous and rebellious spirit does not proceed from any oppression of the governors or civil magistrates, as has been strongly insinuated, *but from a few fanatical preachers lately started up, who, by their sermons and other ways, instil into the minds of the vulgar and the ignorant such enthusiastical notions, as are inconsistent with all government, by making sedition and rebellion a principle of their religion.*" His Grace, however, signally failed in his object in making these unfounded charges; for, instead of regarding the Seceders in the light in which he represented them, many persons in Scotland regarded them as the truest friends of order and piety, and proceeded immediately to cast in their lot among them; thus manifesting, in the strongest manner possible, their contempt for men who, for the sake of a paltry State pay, prostituted the holy office of the ministry, by converting it into a State police. In this way the Secession congregation of Abernethy came to be considerably increased, by accessions from the parishes of Auchtermuchty and Collessie, the ministers in these places having committed this offence. The same thing having been done by the ministers of Cumbernauld, Larbert, Dunipace, and Kilsyth, portions of their congregations were thereby driven off from them, and joining the Associate Presbytery, helped to increase the Secession congregation of Falkirk. On this account, also, the Secession congregation in the Holm of Balfron was increased, by accessions from the parishes of Kippen and Killearn—the Seceders on these occasions being now represented by the congregation of Buchlyvie, whose remote origin is traceable to the circumstance under review. Such also is to be regarded as the origin of the first congregations in Jedburgh and Errol; for though the people forming them attended public worship at Morebattle and Perth for some time after their secession, yet their secession itself was caused by the ministers in their respective parishes persisting in reading this offensive Act. The Secession congregation in Kilmaurs was also benefited by the accession of persons who left their ministers on this account, in the parishes of Galston and Loudon, and whose representatives now form the congregations of Galston and Newmilns. The first Secession congregation in Glasgow was also made up to some extent, at first, of parties in the city and surrounding parishes, who had withdrawn from their ministers for the reason assigned. Other congregations, besides those specified above, were benefited, less or more, from the operation of this cause; but we are able to condescend only upon those named by the evidence afforded us. The cases adduced, taken in conjunction with those of a different kind, go to show that the people of Scotland are peculiarly jealous of everything tending to secularise their churches, and make political tools of their clergy. Statesmen may see by this that they cannot more certainly affect the stability of the Established Church than by using it avowedly for political purposes.

3. *Congregations Originating in the Negative Theology of Ministers of the Established Church.*

The evil most complained of, in connection with a State Church, is the arbitrary exercise of patronage; and that not merely because it is a usurped right, but also because it is frequently made the means of intruding ministers into charges who

preach another Gospel than Christ preached. Most of the congregations, the origin of which has been ascribed in the preceding narrative to patronage, might with nearly the same propriety have been traced to the prevalence of doctrinal error, or to what, in serious minds, amounts to much the same thing—the absence of evangelical truth in the discourses of those appointed to minister to them. The opposition shown to presentees arose, in many cases, not from dislike to the men personally, but from the fact that they belonged to the “Moderate Side” of the Church, from which little was ever known to emanate calculated to afford satisfaction to a soul in earnest about its salvation. The Secessions now to be enumerated sprang not from the kind of ministrations anticipated, but from those which had for some time been given, and because the religious sentiments of the ministers were found to be little in harmony with those of the people. In this way there arose the congregations of Aberchirder, Alloa (West), Anstruther, Arbroath (Erskine Church), Archieston, Auchterarder (South), Auchtergaven (South), Ayr (Cathcart Street), Banff (First), Girvan, Glenluce, Kirriemuir (Bank Street), Kilmarnock (Wellington Street), Kincardine, Kirkcudbright, Lanark (Broomgate), Langholm (North), Maybole, Musselburgh (Millhill), Newbigging, Newton-Stewart, North Berwick, Old Kilpatrick, Peebles (West), Port-William, Rothesay, Saltcoats (East), Sanday, Southend, Stockbridge (Berwickshire), Stonehaven, Stranraer (Bellevilla), Stronsay, Wamphray, and Waterbeck. Besides these, most of the congregations now in connection with the United Presbyterian Church have benefited, to a greater or less extent, by this cause, and will continue to benefit so long as the ministers of the Established Church fail to give prominence in their discourses to the doctrines of grace. “For,” as one of themselves has remarked, “if evangelical Christianity be popular Christianity, if its lessons are ever sure to have the most attractive influence on the multitude, if whatever the explanation of the fact may be, the fact itself is undeniable that the doctrine of our first Reformers, consisting mainly of justification by faith, and sanctification by the Spirit of God, is the doctrine which draws the most crowded audiences around our pulpits; and this doctrine is, at the same time, the most powerful and moralising agent that can be brought to bear upon them; then does it follow, that the voice of the people indicates most clearly in this matter what is best for the virtue of the people; that the popular taste is the organ by which conscious humanity discovers that which is best fitted both to exalt and console her; and that by the neglect and defiance which are so wantonly rendered to its intimations, are our statesmen withholding the best aliment of a people’s worth, and therefore the best specific for a nation’s welfare.”

4. Congregations which have acceded to the Secession and Relief Churches from other Denominations.

Besides increase by attraction of individuals, the Secession and Relief Churches were further augmented by the accession at different times, of whole congregations from other denominations. Thus the congregations of Carlisle, Halford, Penrith, Penruddock, Great Salkeld and Plumpton, South Shields, Swalwell, Tunley, Warkworth, and both congregations in Wooler, belonged previously to the old Presbyterian Nonconformists in England; and some of them participate in funds left to them as such. The congregations of Hexham, Holywell, North Middleton, Maryport, North Sunderland, and Whitby, were originally in connection with the Church of Scotland. The congregations of Darlington, Dukinfield, Ramsbottom, Stockton, Sutton, Warrington, Lauriston (Glasgow), and St James’s

(Paisley), were previously Independent ; and the congregation of St Paul's, Arbroath, was Wesleyan. Five of these have ceased to adhere to the denomination they had joined—the remainder are under the inspection of the United Presbyterian Synod.

■ *Congregations Originating in Causes Operating without the Secession and Relief Churches, not embraced in the preceding paragraphs.*

Both before the origin of the Secession, and for a long time afterwards, it was the practice of precentors to read every line of the psalm before singing it, with the view of enabling all the people to join in the service. This practice was rendered necessary by the inability of many persons to read. That necessity subsided with the progress of education. "The run-line," as it was popularly called (that is, singing continuously, instead of singing and reading alternately), was then introduced, but only with partial success. Where opposition failed, the more determined opponents left the Established and joined the Secession Church, in which the innovation for a long time received little countenance, save in the large towns and very populous districts, where, however, it only obtained a footing with difficulty. Many congregations were in this way considerably increased ; and the persons seceding on this account in the parishes of Tough and Johnshaven, were so numerous as to form congregations at once.

Innovation in the *mode* of singing in churches, was accompanied by innovation in the *matter* of praise. Paraphrases or metrical versions of Scripture passages, other than those of the psalms, were introduced, and led to similar results. Many Secession congregations were thence increased, and that of Slateford almost wholly originated in this cause.

At a period long prior to the Secession, many people in Scotland, from their hatred to Prelacy, and because of their adherence to the Solemn League and Covenant, had ceased to worship in the parish churches, and thence assembled for this purpose in the open air. What was necessity at first became afterwards matter of choice, more especially upon sacramental occasions. The ordinance of the Lord's Supper, as thus administered, had become associated in their minds with deeds valorously achieved, and sufferings heroically endured, by their fathers, for conscience' sake ; and thus became invested with additional solemnity and interest—God at the same time seeming to give countenance to this mode of dispensing it, by the favourable impressions it made, and the happy lasting effects which often followed. The early Seceders continued the practice, partly because no house which they could command would have accommodated the multitudes associating with them on such occasions, and partly because they knew that this mode of observing the ordinance accorded with the wishes of the people. The importance attached by many persons to its administration in this form was such, that when the Established clergy began to discountenance it, the people viewed the matter as an affront to religion itself. Those who thought and felt thus, sought to escape from such a course of defection by joining the Secession and Relief Churches, and from this cause the congregations of these bodies in general, and that of Langholm (East) in particular, largely increased. But open-air meetings, on sacramental occasions, by the Seceders, exerted an influence on many who expressed no dissatisfaction with the ministers of the Established Church for discountenancing them, and who were in attendance on that Church long after the administration of the ordinance in this way had ceased. Attracted by the popularity of the ministers assisting on these occasions, by the pre-

eminently evangelical character of the doctrines preached by them, by the hospitality generally afforded them, and by the edification derived from the rehearsal of what they heard by intelligent and pious persons on their journey homewards, many of them were present on such occasions at several places annually ; and this attendance very generally ended in their becoming members of the community with which they had thus associated.

The causes instanced in the immediately preceding paragraphs, as operating in the formation and increase of Secession and Relief congregations, have now almost wholly ceased—these congregations going beyond those of the Establishment in practising several of the innovations formerly complained of, but which are no longer considered to be innovations.* But open-air services, or “tent preachings” as they were called, in connection with sacramental occasions, are everywhere abandoned, save in very remote districts, by Established as well as by Dissenting congregations. Indeed, in most places it has almost become an impracticability ; not merely because of the odium brought upon it by its frequent abuse, and which would prevent many from giving it countenance, but also from the natural and social hindrances which have arisen to prevent its continuance. Land is now generally cultivated and enclosed. There are few places, accordingly, where a multitude of people could be allowed to assemble without serious injury either to proprietors or lease-holders. Besides, the habits of the time are entirely changed. Who now would be ready, as were many in attendance then, to pass several nights in the woods, or sleep in the pews of the church ? Who now would sit on the mountain side, listening to a succession of speakers, from an early hour on the Sabbath till midnight, and that after a great portion of three preceding days had been so spent, and when the day following was also to be thus occupied ? Some such persons might, no doubt, still be found, if necessity demanded such procedure. But that necessity does not now exist. Churches of the same denomination are now spread extensively over the country. Evangelical preaching very generally prevails, and the ordinance of the Supper may be enjoyed, not merely once a year as then, but in all the congregations of the United Presbyterian Church twice at least, in most of them four, in a few of them six or eight, and in one or more twelve times during that period.

The foregoing summaries, comprising the external causes operating in favour of the Secession and Relief Churches, show that however much of their success these Churches may ascribe to their founders, and to leading men who followed them, they must ascribe much more to concurring circumstances. The chief of these circumstances were the arbitrary exercise of patronage, and the unedifying instruction which it very frequently permitted. These causes were rendered inoperative for a time by the Evangelical clergy persuading the people that, by stating their grievances to the Legislature, they would obtain a modification of the law, and would thus be enabled to fill the pulpits of the Established Church with ministers of Evangelical sentiments. The expectation in this way excited not being realised, the disappointment quickened the languid causes of defection into more than former energy, and a Secession greater than the first, even after a hundred years’ growth, has been the result. This Secession has taken the ground originally occupied by the first, and being subjected to influences similar to those which drew the

* Both the Established and the United Presbyterian Churches now employ hymns, in addition to the paraphrases ; and in many churches of the Establishment instrumental music has been introduced.—EDS.

first away from that ground, it may be expected to follow the same course. These influences are much more efficacious now than they were then, and will accordingly take much less time to bring the later Secession to the position at present occupied by the earlier. "The time has come in which no man can possibly fail to perceive that the principle of an Established Church is not more rooted among us than is the principle of Dissent. The latter principle may be said to be much stronger than the former was, much as it harmonises with the probabilities of the future, while the former rests, for the most part, on the usages of the past. Hence, while it may be well to caution the abettors of ecclesiastical reformation against indulging expectations which will probably end in disappointment, there is no want of encouragement to abound in effort with a view to improvement. We see the changes in favour of our principles which are passing rapidly over the face of the world and the Church. God is manifestly doing His own work after His own manner. Our vocation is at once to labour and wait. In the present aspect of affairs there is much to check presumption, but there is also much to give buoyancy to hope. Reason and religion should alike dispose us to submit our own will as to the times and the seasons to the indications of the will of the Omniscent."*

SECTION IV.

CAUSES OPERATING IN THE FORMATION OF CONGREGATIONS SUBSEQUENT TO THE SECESSION, FROM WITHIN.

1. *Congregations Originating in the Burgess Oath Controversy.*

In 1745, an oath was imposed by Parliament upon all persons becoming Burghesses in Edinburgh, Glasgow, and Perth, which ran in these terms:—"I protest, before God and your Lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof. I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called Papistry." This oath was brought under the notice of the Associate Synod by overtures from two Presbyteries. Two different views were taken of its import—the one that it was tantamount to an approval of the corruptions of the Established Church, against which the Seceders had borne testimony, the other that it was only an approval of the religion itself, not of the manner in which it might be established or professed. The party holding the first of these views contended that all persons taking the oath should be excluded from the communion of the Secession Church, while the party holding the second argued in favour of forbearance. The dispute, prolonged through several sessions of Synod, ran so high, that it brought the parties at length to open rupture, and divided them, in 1747, into two Synods, known afterwards as "The Associate" or Burgher and "The General Associate," or Anti-Burgher Synods, the former being the names adopted by themselves, the latter being those imposed upon them by others. This Breach, as a matter of course, also divided the congregations, and gave rise to new ones in connection with both Synods. On the side of that which had now become the Associate (Burgher) Synod, there sprang from this cause what are now the congregations of Auchtermuchty (East), Dunse (West), Ecclefechan, Kinross (West), Leslie (East), Linlithgow (West), Selkirk (first), and St Andrews. On the side of the General Associate (Antiburgher) Synod, there originated in this way what are now, or were recently, the congregations of Belmont

* Vaughan's "Congregationalism," p. 173.

Street (Aberdeen), Cairneyhill, Coupar-Angus, Cumbernauld, Back Street (Dalkeith), Dunblane (second), Bell Street (Dundee), Nicolson Street (Edinburgh), Falkirk (South), Duke Street (Glasgow), George Square (Greenock), Howgate, Castle Street (Jedburgh), Blackett Street (Newcastle), and the congregations of Knox's (Haddington), and Pathhead (Kirkcaldy), now in connection with the Free Church. Several of these congregations did not come into existence till some time after "the Breach," because the parties forming them did not immediately know their strength. It was by travelling to distant places to attend ordinances, and finding there minorities of other congregations who had taken the same side with them in the controversy, that they agreed with them in the selection of a locality easily accessible to all. This, on application to the Presbytery of the district, became the seat of a congregation, traceable to "the Breach" as its remote though not proximate cause.

Judging by the enumeration of congregations here given, the reader will be apt to suppose that the event now referred to contributed largely to the increase of the Secession Church, but acquaintance with the state of matters previously will prevent this impression. Up till that time Presbyteries had very generally refused to sanction the formation of congregations at places within a convenient distance of others already existing, from a mistaken notion that a very large body of persons is indispensable to the maintenance of public religious ordinances. This policy was continued, notwithstanding the people's remonstrances against it, the hardships to which it subjected them, and their willingness to prove practically their ability to meet all the expenses which would thereby be incurred. Many of them, therefore, hailed "the Breach" as an auspicious event, readily perceiving that the rival Synods would eagerly afford supplies which they had refused when still united, and accordingly took advantage of the circumstance to secure their much-wished-for object. Hence the rapid increase of congregations at this particular period. Viewed in this light, "the Breach," though otherwise injurious, must be considered to have been beneficial. After all, it only hastened what would have otherwise taken place in a few years as a matter of course. But for this event a still greater number of congregations would have of necessity originated. In the towns and more populous districts of the country, those already in existence were so overgrown that convenience alone would soon have compelled them to divide, and form others which would most speedily have become large and prosperous because of influences which would then have been in operation to facilitate their growth. Whereas "the Breach" repelled many persons who would have been attracted to the Secession from the Established Church, and drove off others already in its connection who were anxious to escape the animosities to which the division had given rise. In this aspect it was an event to be deplored, but the bad effects of which, it is hoped, have been more than counterbalanced by the good results which have followed the Union by which it was repaired.

2. Congregations Originating in Doctrinal Controversy.

In 1754, the General Associate (Antiburgher) Synod passed an Act containing "an assertion of some Gospel truths in opposition to Arminian errors on the head of universal redemption." The Rev. Mr Mair of Milnathort dissented from this deed, because of its containing certain statements in which he could not concur. The Synod construed this dissent into an approval of the sentiments repudiated in the Act, and as Mr Mair refused to withdraw it when demanded, he was deposed from the office of the ministry. He continued notwithstanding to exercise the ministry

among a majority of his congregation who adhered to him. A large minority, who approved of the Synod's decision, withdrew from Mr Mair and his adherents, and formed what is now the congregation of Milnathort.

In 1810, the same Synod deposed the Rev. Mr Imrie of Kinkell, for reasons similar to those for which they had deposed Mr Mair. His adherents built a place of worship for him in Auchterarder, and the congregation thus formed is now the North Church there.

Other congregations besides these have had their origin in connection with doctrinal controversies agitated in the Secession Church, but in consequence of their not joining the Secession, they are excluded from this enumeration. Such cases, however, have been very few, and the fact is the more remarkable, seeing that such controversies have always been maintained with great keenness and much bitterness. This fact shows the inaccuracy of the prevailing opinion that a strong tendency to division inheres in dissent. The contrary will still further develop itself in the sequel, even in reference to causes which are generally considered to be still more productive of this result.

It is worthy of note that the doctrines brought into controversy in the Secession Church, have uniformly been such as were controverted among Christians holding evangelical sentiments. Almost all of them are involved in the question, What is the extent of the atonement? This question will ever be recurring despite of all attempts to settle it, seeing that both sides can be supported by passages of Scripture, and since there will ever be men who will hold the more circumscribed or more extended view sanctioned by these, according to their own liberal or illiberal and educational tendencies. No instances of Arianism, Socinianism, or Pelagianism, have ever been found in any of the denominations now blended in the United Presbyterian Church. No pretensions have ever been made in any of them to the gift of tongues, or the power of working miracles, as has been the case in State-favoured churches. And the fact that a question so mild in its practical bearing as, Whether there be a sense or not in which Christ died for all men? has been so frequently and fiercely agitated in the bodies of which the United Presbyterian Church is composed, evinces the wholesome jealousy entertained by them of every statement that seemed to wear even the semblance of heresy.

3. Congregations Originating in Questions respecting Ritual Observances.

In 1782, the Rev. Mr Smyton of Kilmaurs overtured the General Associate (Antiburgher) Synod to enjoin uniformity upon all its ministers in the mode of administering the Lord's Supper, as some ministers abstained from touching the bread and cup before prayer, he considering the act of touching essential to the right observance of the ordinance. The Synod refused to adopt the overture, holding that the subject of it should be matter of forbearance. The meeting of Synod at which this decision was come to, was thinly attended, and on that account Mr Smyton did not consider the decision expressive of the mind of the Church generally. He therefore introduced the matter again to the Synod the following year, for which he was pronounced contumacious, and deposed from office. He continued his ministrations notwithstanding; most of his people adhering to him, while others in different parts of the country, who coincided in his view, withdrew from connection with the Synod, and formed themselves into congregations under the inspection of the Presbytery formed by Mr Smyton and Messrs Proudfoot of Leith and Hunter of Falkirk, ministers who were then in a position similar to his own.

In this way there arose the congregations of Portsburgh (Edinburgh), Denny, and Bellevilla (Stranraer), which, after the dissolution of the Presbytery to which they first belonged, connected themselves with the Associate (Burgher) Synod, and are now part of the United Presbyterian Church. "The Smyton Controversy," as this dispute is generally designated, or that of "the Lifters and Non-lifters," or the "Bread controversy," is the only one bearing on Ritual Observance which has ever arisen in any of the sections of which that Church is now made up. "The Directory for Public Worship," appended to the Westminster Confession of Faith, was never considered obligatory by the Church, each minister and session being left to administer public ordinances in the manner which seemed to each most in accordance with Apostolic practice, and best fitted to promote peace and edification.* Mr Smyton sought to restrain this liberty, and certainly acted indiscreetly in pressing his overture after the Synod had so recently refused it. It seems, however, hard to have inflicted such high censure, especially as no law existed forbidding the reintroduction of his overture at the ensuing Synod. Nor is there any rule now upon the subject, unless it be held involved in the principle that decisions of Synod cannot be appealed from, which has not been generally so understood or acted upon. Nor would the plea of small attendance at the decision of a question, though well founded, be admitted now as a good reason for the reintroduction of an overture, and a review of the matter to which it had reference.

4. *Congregations Originating in Controversies respecting the Magistrate's power in matters of Religion, and the obligation of the National Covenants upon Posterity.*

In 1797, the Associate (Burgher) Synod prefixed the following explanatory statement or "Preamble" to their formula of ordination: "That whereas some parts of the standard books of this Synod have been interpreted as favouring compulsory measures in religion—the Synod hereby declare that they do not require an approbation of any such principle from any candidate for license or ordination; and whereas a controversy has arisen among us respecting the nature and kind of obligation of our Solemn League and Covenant on posterity—whether they be entirely of the same kind upon us as upon our ancestors who swore them; the Synod hereby declare that while they hold the obligation of our Covenants upon posterity, they do not interfere with that controversy which has arisen respecting the nature and kind of it, and recommend to all their members to suppress that controversy as tending to gender strife rather than godly edifying."

The adoption of this preamble produced great excitement among the sessions and congregations of the denomination, many of them construing it into a total denial of the right of the civil magistrate to interfere in matters of religion, and of the descending obligation of the National Covenants upon posterity; whereas the sole intention of the Synod was to have it clearly understood that the matter in dispute was not to be with them a term of communion. A motion to prevent the adoption of "the preamble" was brought into the Synod which met in 1799. This motion was negatived. Against this decision the Rev. Messrs Willis of Greenock and Hyslop of Shotts protested, and declared themselves no longer in connection with the Synod. This protest and deed of separation were accepted and adhered to by members of the Church in various places. These were formed into con-

* Nevertheless, no religious body in Scotland has been characterised by greater uniformity in the mode of conducting public worship than the Seceding Churches; and that uniformity has been based on a free adherence to the "Directory."—EDS.

gregations in connection with the Original Associate (Burgher) Synod in Airdrie, Alloa, Burntshields, Cumbernauld, Dalkeith, Doune, Dunblane, Dundee, Edinburgh, Falkirk, Glasgow, Kennoway, Kilmarnock, Kilpatrick, Kincardine, Kirkcaldy, Kirkintilloch, Longridge, Milnathort, Paisley, Perth, Pollokshaws, Renton, Shotts, Stirling, and Yetholm. Minorities of the congregations of Kilpatrick and Milnathort withdrew from the Seceders, and, adhering to the Synod which the majorities had left, formed what are now the congregations of Duntocher and Balgedie.

In 1839, the congregations in Scotland belonging to the Original Associate (Burgher) Synod, had increased to forty, thirty of which joined the Established Church. All of these again withdrew from the Establishment in 1843, and became part of the Free Church. The remaining ten formed a junction with the Synod of Original Seceders in 1842, and the great proportion of these also acceded to the Free Church in 1850. The congregations of Bannockburn, Bathgate, and Kilpatrick (Craigs), left the Original Associate Synod and joined the United Associate Synod shortly after its formation, and now form part of the United Presbyterian Church.

In May 1804, the general Associate (Antiburgher) Synod enacted a Narrative and Testimony to supersede the Original Secession testimony. Several members protested against this enactment, because it seemed to them to relinquish the received doctrine respecting the connection of Church and State, and the national character and descending obligation of the Covenants. Following out this protest, they separated themselves from the Synod, and formed "the Constitutional Presbytery." The ministers who took this step were the Rev. Messrs Bruce of Whitburn, M'Crie of Edinburgh, Aitken of Kirriemuir, Hog of Kelso, and Chalmers of Haddington, the majorities of their congregations concurring with them. A large portion of Mr Chalmers' congregation, however, withdrew from his ministry, and formed what is now the West Congregation of Haddington.

It is thus made evident that questions connected with the Magistrate's power and the National Covenants have been more productive of divisions in the Secession Church than those of a purely theological character, the progress of religious liberty being involved in the strifes engendered; while the issue of them has shown that public sympathy has been in favour of those who were most liberally disposed in the maintenance of them.

5. Congregations Originating in the Convenience of the Persons forming them.

Most of the early Secession congregations were large and widely spread. For example, during the incumbency of their first ministers, Abernethy was made up of persons from 12 parishes; Stirling, 13; Craigmaillen, 19; Cambusnethan, 22; and Ceres, 32 parishes. The inconveniences thence arising to many of their adherents were strongly felt, and speedily led to applications for supply of sermon in places more accessible to the applicants. In many cases, petitions to this effect were refused by the Presbyteries, through fear of serious injury to the congregations from which the petitioners proposed to separate. In others, they were complied with; and hence at different times have arisen the following congregations, now in connection with the United Presbyterian Church—Airth, Alyth, Annan; Princes Street, Arbroath; Auchtergaven, Auchtermuchty (North); Wallacetown, Ayr; Ayton (both), Balbiggie, Balerno; Livery Street, Bathgate; Mitchell Street, Beith; Church Street, Berwick; Biggar (North), Bo'ness, Braehead, Buchlyvie, Carnoustie, Carnwath,

Coldstream (West), Craigend, Crail, Crieff (Second), Crossford, Crossgates, Cupar (Burnside), Dalreoch, Dalry (Ayrshire), Drymen, Dunbar (Second); Chalmers' Street, Dunfermline; East Calder, Ellon, Eyemouth, Fala, Ford, Forfar, Forres, Galston, Gatehouse; Anderston, Greenhead, Tollcross, and Wellington Street, Glasgow; Gorebridge, Govan, Greenlaw, Greenloaning, Holm, Horndean, Irvine (East), Kilham, Kinross (East), Langholm (South), Largs, Longridge, Lauder; Junction Road and Kirkgate, Leith; Limekilns, Linlithgow (both), Lochgelly, Melrose, Midcalder, Minniehive, Moffat, Monkwearmouth, Muirtown, Musselburgh (Union), Nairn, Newarthill, Newtown, Norham, Old-Meldrum; Abbey Close, Paisley; Peebles (East), Penicuik, Peterhead, Port-Glasgow, Rosehearty, Saltcoats (West), Sanquhar (North); East Street, South Shields; Stewarton, Tranent, Thornhill, Tillicoultry, and Whitehill. In the same way there arose congregations, once belonging to sections of the United Presbyterian Church, but which are now in connection with other denominations—in Balmullo, Bathgate, Clola, Kilmarnock, Kilwinning, Pollokshaws, Renton, Strathkinnes, and Whitburn; and also congregations, which are now extinct, in Bo'ness, Kilconquhar, Lanark; Miles Lane, London; Liff, and Selkirk.

In this long catalogue of names, the reader will probably be surprised to find few belonging to large towns and cities, the more especially as these are the places which have chiefly increased their population, and extended their boundaries, since the origin of the Secession and Relief Churches. But his surprise will cease, when he reflects that in large towns distance of residence from church is not much attended to; miles of streets will be cheerfully traversed by persons going to and from their respective places of worship; whereas, if the same persons resided in the country, they would consider the journey to a distant church as something extraordinary. It is well known that congregations in towns are not made up, to any extent, of the persons resident in the immediate vicinity of their places of worship, but are chiefly formed by those who reside in other parts of the township, and even in places far beyond it.* This is the case with parochial as well as with dissenting communities, though not to an equal extent. Nor will it ever be otherwise, however much religious and benevolent speculators may grieve over it, or whatever schemes they may devise to alter or modify it.

Of all the chimeras that ever entered the human mind, one of the strangest was that broached by a late celebrated divine, of parcelling out a town into a number of parallelograms, and compelling the people within these to attend the place of worship assigned to each of those divisions. Sheep may be folded in this manner, but not human beings, who have the power of choice, and are creatures of feeling as well as of reason, and often, indeed, much more the creatures of impulse than of reason, capable of being affected as much by the associations surrounding them as by the instructions tendered them, whose affections become engaged to the persons benefiting them, and whose habits are speedily confirmed beyond correction or control. Yet something of this kind was attempted by Seceders in early times, as well as by Churchmen in more recent times. In imitation of the parochial system, they marked out boundaries for their congregations, and insisted that in all matters of worship and church fellowship the people should confine themselves within these limits. Proofs and illustrations of this statement will be found in the following part of this work, under the heads, Congregations of Morebattle, Earlston (East),

* The reader will remember that these sentences were written many years ago, and by the minister of a rural congregation.—EDS.

and Duke Street, Glasgow, while the present state of the United Presbyterian Church in these places shows how absolutely futile was the attempt.

The persons who formed the congregations now under consideration were consulting their own convenience in the movements made by them. But it was a convenience considered in connection with their ecclesiastical associations and sympathies, and not merely the saving of distance and trouble to themselves. They did not care for the convenience desired, unless it was accompanied with other circumstances to which they attached importance, and which they believed they could obtain in connection with the religious denomination to which they belonged. Nevertheless, many persons, who had an interest in thinking otherwise, persuaded themselves that the Secession and Relief congregations, which they saw rising around them, were not the offspring of principle and the natural growth of a healthy body, but the accretions of an active, but neglected population. Several witnesses examined before the Select Committee of the House of Commons on Church Patronage in Scotland, accordingly ventured the statement, that Dissent had increased in that part of the kingdom, because the parochial system in Scotland had not been carried out as it ought. Here we must turn for a moment to the cry that was raised, that Dissenters were invading the territories of the Established Church, and absorbing her population, in consequence of the State failing to provide sufficient accommodation for the people within her pale. This cry led to the appointment of a Government Commission in 1835, to inquire into the state of religious instruction in Scotland. The parishes personally visited and specially reported on by the commissioners were 552 in number, and the reports respecting them, since published, extend to nine folio volumes. From these we learn, that in 76 parishes in which there were Secession and Relief congregations, originating in the manner we have been describing in this section, 50 parochial churches had been rebuilt or enlarged to the extent required by law, and thus proof was furnished, that in so far as these parishes were concerned, the plea set up for increased accommodation was invalid. Besides the renovation and enlargement of these parochial churches, chapels of ease had been erected during the same period in several places where the population had greatly increased, and which should have hindered the increase of Secession and Relief congregations, if they could be so hindered.

If Dissenters had reasoned after the manner of Churchmen, they would have raised a cry that the Establishment was attempting to absorb their population, and referred to these cases for the proof. If they had been foolish enough to raise such a cry, they would have been told, as a matter of course, that the Established Church had the only right to the population, and they must not complain. Nor did they raise any groundless clamour, being fully aware that the tendency of all modern change is in their favour, and that no extension of the parochial system will avert the so-called evil. Of all the congregations now in connection with the United Presbyterian Church, only *four* have arisen from want of sufficient accommodation in the churches of the Establishment. These are Head Street, Beith; High Street, Brechin; Sir Michael Street, Greenock; and Allar's Church, Hawick,—all of them belonging to the Relief Church. Even these few might have been prevented, had the ministers in the places named manifested any concern on the subject. But they were indifferent to the extension of their churches, unless it was attended with the increase of their emoluments, or the diminution of their labours. Instead of extending their churches, even in comparatively recent times, they were diminishing them, by suppressing parishes, or uniting them, so as to make one place of worship serve

for two parishes. It was out of such an amalgamation, conjoined with the refusal to afford occasional supply of sermon in the church of the parish which had been suppressed, that Robertson congregation originated. On the other hand, the Courts of the Establishment would not allow the erection of chapels of ease in certain destitute localities, though laymen of the highest respectability were willing to become bound to meet all the expense of their erection and the continued maintenance of ordinances in them. From opposition to church extension in this form, there arose the Relief congregation now represented by that of Bread Street, Edinburgh, and the congregations of Castle-Douglas, and Moss Street, Elgin.

The large internal growth of several Secession and Relief congregations, rendered it necessary for them to colonise, without respect to the local convenience of their members, though this was, at the same time, in many instances, subserved by it. Thus, the overflowing of the church in College Street led to the erection of the church in St James' Place, Edinburgh, and instances of the same kind occurred in Glasgow. So, also, the overflow of the church in Cartsdyke, led to the erection of the church in Nicolson Street, Greenock, as did that of the church in Thread Street to the erection of the church in Canal Street, Paisley.

Under the head of convenience, we may classify other congregations as to their origin, although, in their case, the necessity arose from the increase of Seceders and members of the Relief Church, in localities which had acquired importance by the rise and extension of public works, and kindred causes. In this way, there arose the congregations of South Bridge Street, Airdrie; Alva, Balfron, Barrhead, Birkenhead, Bonhill, Bridge of Allan, Broughtyferry, Busby, Catrine, Coatbridge, Dunoon, Galashiels (West), Gourrock; Chapel Street, Hamilton; Helensburgh, Johnston, Lochwinnoch, Muirkirk, Partick, Pitcairn, Portobello, Stonehaven, Sanquhar (North), Thornliebank, and Wishawtown.*

Akin to the cause, with its peculiar modification, just now described, is that of the emigration of members of congregations into England, who carried with them their ecclesiastical predilections, and sought to give them practical effect in the land of their adoption. In this way there arose the congregations of Clayport Street, Alnwick; Blyth, Greenwich, Hull, Leeds, Liverpool; Llyod Street, Manchester; Ramsey, Isle of Man; North and South Shields, Whitehaven, and Workington. When we consider the immense number of Scotsmen who have taken up their residence in England, and the great proportion of that number who previously belonged to the Secession and Relief Churches, we must allow that the congregations formed by them in that country are exceedingly few. But the defection implied in the fact, is not peculiar to these Churches, but is common to all other Churches in Scotland to which the emigrants previously belonged. The congregations in England connected with the Established and Free Churches, are not more numerous in proportion to the strength of the parent denominations, than are those in connection with the United Presbyterian Church. The explanation of this fact is to be found in the character of the emigrants generally, rather than in the non-adaptation of their ecclesiastical views to those prevailing in England, and other causes of a similar kind, to which they are commonly ascribed. Many who have removed thither are more bent upon their temporal than upon their spiritual advancement, and therefore do not covet the religious privileges they had at home. Many, however, are inclined to associate themselves in Church communion after the

* Were the statistics brought down to the present date—1872—this list of congregations would be largely increased.—EDS.

manner of their fathers, if facilities were afforded them for doing so. In the large cities of England, in which numerous Scotsmen are settling, it is impracticable to attend the few and sparse churches belonging to their own denominations to be found in them. The argument sometimes used, "Fill the existing churches before building new ones," may be of some force in thinly-peopled districts, but not so in vast centres of population. In such teeming localities, churches, like plants in a nursery, with a good soil, protect and cherish one another. The United Presbyterians in the North of England, seem to have come now to this conviction, for in October 1854, the Lancashire Presbytery constituted a Society for Home Missions and Church Extension, with means to provide funds for carrying out their designs; and, as a commencement, have opened a station at Bootle, in Liverpool, to which they look as an experiment encouraging them to proceed with others. *

It is not attempted to be denied or concealed that many persons once connected with the denominations now in question, have changed their ecclesiastical principles with their change of residence, and many have abandoned their religious principles altogether. But these are the exceptions to the rule. The great proportion adhere tenaciously to the religious opinions in which they have been educated, and not a few of them have subjected themselves to great self-denial and sacrifice in maintaining their opinions. Yet it has been frequently averred, with a view to induce Government to extend the parochial system, that most persons are Dissenters from necessity, and not from choice; that Secession and Relief Churches especially have arisen in localities where the population has widely and rapidly extended, merely because the accommodation in the parish churches of these localities has not extended proportionately with it. Now, it can be proved beyond dispute, that in most of the places referred to in this section, there was a large amount of unoccupied spaces in the churches of the Establishment, both at the time the congregations named came into existence, and for a long time afterwards, so that if the persons composing them had been mindful of the Church from which they or their fathers came out, "they might have had an opportunity to have returned," but they sought after a more excellent way, and persuaded themselves that they had obtained it.

6. *Congregations Originating in the Opposition of Minorities to calls given by Majorities to Pastors to Preside over them.*

The Select Committee of the House of Commons on Church Patronage in Scotland, urged the question upon most of the witnesses examined, Whether popular election, as practised in the Secession and Relief Churches, did not produce divisions, *leading to the breaking up of congregations* when called to exercise it? Of the nineteen persons interrogated, though with few exceptions favourable to the most arbitrary exercise of patronage, not one admitted that he ever knew a case of a congregation being broken up from such a cause. The Rev. Dr Macfarlane of Greenock ventured, indeed, to repeat what he had before advanced in a pamphlet he had published on the subject under consideration, "That there can be no doubt whatever, that in popular elections there have been many heats and divisions, and that they have issued, *in a great many instances, in the people breaking off and building a new church.*" Not to speak of the evidence here adduced being

* Since the above was written, the movement for the Extension of the United Presbyterian Church in England has been conducted on a large scale, both in the great cities, and in provincial towns.—EDS.

given by a minister of another denomination than that to which his evidence applied, we challenge the accuracy of the evidence itself. So far from the instances to which he referred being *numerous*, they are surprisingly few and unimportant. Of the ordinations and inductions in the United Presbyterian Church, only twenty have led to disruption of congregations and erection of new churches. The congregations which have arisen from this cause are, St Nicholas Lane, Aberdeen; Bankhill; Berwick; Buckhaven; Ceres (East); Provost Wynd, Cupar; Tay Square, Dundee; Cowgate, Potterow, and Rose Street, Edinburgh; Hutchesontown, and John Street, Glasgow; Union Street, Greenock; Brandon Street, Hamilton; Kelso (East); Hope Street, Lanark; Lauder (South); Perth (North West); Selkirk (Second); and Strathaven (West).

Now, let it be carefully noted, that with the exception of Buckhaven, Ceres, Lasswade, and Lauder, all the cases mentioned occurred in congregations which were either in themselves large, or were capable of expansion, from their churches being situated in populous districts. The church in Bristo Street, Edinburgh, though one of the largest in the city, was quite filled when the persons originating the congregation of Rose Street withdrew from it. So it was equally well filled, when the Secession congregation of Cowgate was formed from it. The church in Nicolson Street, not much smaller than its neighbour, was in the same state, when the party separated from it by which the congregation of Potterow was begun. The church in Dovehill, Glasgow, containing 1400 sittings, was in a condition similar to those referred to in Edinburgh, when the congregations of Hutchesontown and John Street, in that city, were formed by persons who had attended it; and that notwithstanding the Relief congregation in Campbell Street had been pressed out of it by overcrowding. When these occurrences took place, both Edinburgh and Glasgow were rapidly increasing their population and extending their boundaries, while there were comparatively few Secession or Relief places of worship in either of them. Those who were friendly to the extension of these denominations, perceived that congregations connected with them might be multiplied without materially affecting those already existing, and made their opposition to a preferred candidate for the pastorate a reason for separation, when their object was more particularly the increase of churches. It is to be remembered that such movements were not then so favourably regarded, and that presbyteries sanctioned them rather from necessity than choice.

We are persuaded that the cases now exhibited would never have existed had the congregations in which they occurred been of ordinary size. Their unwieldy dimensions furnished an argument for division, which received additional force from the alienated feeling which had arisen.

We have satisfactorily accounted, we think, for cases of this kind which have occurred in Edinburgh and Glasgow. Let us turn now to those which have happened elsewhere. Eleven have taken place in towns of considerable size, and most of them then on the increase. These are Aberdeen, Berwick, Cupar, Dundee, Greenock, Hamilton, Kelso, Lanark, Perth, Selkirk, and Strathaven. The congregations which divided in these places were large, and there were no others of the same denomination existing there at the time, except in Aberdeen and Dundee. Such circumstances may help to explain these movements, if not altogether to account for them.

The remaining instances are those of Buckhaven, Ceres, Lasswade, and Lauder, already mentioned as furnishing exceptions to the cases occurring in large towns—each of which has a speciality of its own.

Buckhaven is the largest of seven villages belonging to the parish in which it is situated. It had become evident, from the number of Seceders travelling every Sabbath from these villages to Kennoway, three miles distant, where was the only place of worship belonging to their denomination in the district, that they would form at once a considerable congregation of themselves, without materially injuring that of Kennoway. The election of a minister in that congregation, not unanimously approved of, presented itself as a fitting occasion to make the attempt. The attempt succeeded, and the consequence is that the denomination has now two substantial congregations instead of one.

The case of Ceres was not that of a disputed settlement in the right import of that phrase. A *fama clamosa* had arisen against the minister-elect, which delayed his trials for ordination till the charge was investigated. At this constitutional course he took offence, and refused to concur in the delay. The majority of the congregation, justly displeased with him on that account, and with the sanction of the Presbytery, withdrew their call to him. The minority, however, adhered to the call, and formed themselves into a congregation, of which the minister in question became the pastor, without any ecclesiastical connection. At his death, which happened shortly afterwards, the congregation obtained a successor to him from a denomination different from that they had left. That denomination has now become one with that from which they seceded, and hence the circumstance of the United Presbyterian Church having two congregations in so small a place as Ceres.

The case of Lasswade is analogous to that of Buckhaven. An attempt to form a congregation there had been previously made and failed. The recent union of the two great branches of the Secession now favoured that attempt; while certain procedure on the part of the promoters of the call to the successful candidate for the vacant charge in Dalkeith, furnished an ostensible reason for action at that particular time. As anticipated, the movement has proved a successful one; and now the denomination has a good congregation in Lasswade, while that of Dalkeith, out of which it sprang, is as large and prosperous as ever.

The case of Lauder is still more peculiar than any of the foregoing. It was the failure of an unnecessary attempt to obtain a footing for another denomination in the place that gave rise to the case. The congregation it threatened to injure is more vigorous than ever.

The cases now explained embrace all of the kind which have ever occurred in the Secession, Relief, or United Presbyterian Churches.* They are few in number compared with analogous cases resulting from patronage, as then exercised in the Church of Scotland. For *twenty* churches which have originated in the one cause, *seventy-four* have sprung from the other. The former, too, were gains to the denominations in which the cases occurred; the latter were losses to the Established Church. These, too, represent only a small portion of the losses thus sustained, numerous parties, withdrawing on similar grounds, preferring to swell Dissenting congregations previously existing, to building places of worship for themselves. But what, indeed, are the United Presbyterian and Free Churches but great effects of the patronage system? And, embracing as they now do the majority of the population, is not their continued existence a nation's protest against the law of patronage, even in its modified form? When was it known that a nation protested against what was really for its advantage, or at least adhered to its protest after the advantage had been proved? The explanations given will show that the mischiefs ascribed to the popular election of

* The statement applies to the period prior to 1854.—Eps.

ministers are more imaginary than real. The argument drawn from the abuse of privileges and rights is not conclusive against the legitimate exercise of such rights and privileges. The past history of the United Presbyterian Church vindicates the conduct of those who made popular election the chief corner-stone of the edifice. And the trust bequeathed by former generations, is to be transmitted entire to coming generations.

7. Congregations Originating in Itineracies, Home Missions, and Church Extension Movements.

When the fathers of the Secession proceeded to form a Presbytery, it was not with the view of founding a Church ; but only, if possible, to constrain the Civil and Ecclesiastical Courts to modify the law of patronage, and remove offensive abuses. In this vain expectation they continued for about three years in a state of Secession before they complied with any of the applications made to them to organise congregations in their connection. The idea of becoming "a great home mission"—the boast of some in latter times—never seems to have occurred to them. The course they pursued was one to which they considered themselves impelled by necessity rather than by choice. So reluctant were they to enter upon it, that they willingly suffered many favourable opportunities for extending their cause to pass unimproved. They did, indeed, visit certain localities when invited ; but even then they refused to comply with the wishes of their professed friends, unless when fully convinced of the purity of their motives, rightly judging that the strength of a church depends more upon its right principles than the number of its adherents. The Rev. Mr Brown of Craigdam was the first Secession minister who spontaneously exerted himself to extend the interests of his denomination, by going forth and proclaiming its principles wherever opportunity was afforded him. From his itineracies in the counties of Aberdeen and Banff there arose the congregations of Cabrach, Grange, Huntly, Keith, and Shiels. Mr Buchanan of Nigg pursued a similar course, and by his exertions the congregations of Inverness (First), Thurso, and Wick were formed. Through the efforts of others in this way the following congregations had also arisen prior to the year 1800 : Maisondieu Lane, Brechin ; Kirkwall ; Mill Street, Montrose ; and Stronsay.

During the first twenty years of the present century, little was done by the Secession and Relief Churches, in the way of aggression, for extending their boundaries. To the exertions of a few persons may be ascribed the existence of several congregations in this way ; but, as the *doctrinal teaching* of the parochial churches in their vicinity had considerable influence in leading to the formation of such congregations, we have ranked their origin under that head. It was not till the union of the two great branches of the Secession, which took place in 1820, that any effort to stimulate denominational growth, worthy of the name, was put forth. That auspicious event imparted a consciousness of power to the parties uniting, which immediately developed itself in a series of movements towards expansion. The United Associate Synod, at its very first meeting, appointed commissioners to visit the south and north of Scotland, and report such localities as appeared to them to stand in need of evangelical instruction. In 1825 a standing committee of Synod was appointed to correspond with ministers respecting places suitable for preaching stations in their districts ; and an association, chiefly composed of laymen, and of which David Anderson, Esq., was the chief promoter, was formed in Glasgow, for advancing the interests of the Secession Church. Most of the Presbyteries in

the denomination also formed themselves into missionary societies for home operations, and secured the co-operation of the congregations within their bounds. This zeal on the part of the Secession Church awakened also that of the Relief; and their operations, separate and combined, led to the formation of the congregations of Aberchirder; Aberlady; Lisburn Street, Alnwick; Annan (Second); Anstruther; Archieston; Bedlington; Belfast; Blackburn; Burghead; Campbelton, Argyleshire (Secession); Campbelton, Inverness-shire; Carluke; Cambuslang; Dalry, Dumfriesshire; High Street, Dumbarton; Eday; Firth; Gardenston; Hartlepool; Houghton-le-Spring; Inveraray; Queen Street, Inverness; Kirkcowan; Larkhall; Leith-Lumsden; Lerwick; Lesmahagow; Letham; Leven; Lismore; Lochmaben; Longtown; Mainsriddle; Markinch; New Leeds; Newtyle; Oban; Otterburn; Patna; Portree; Rousay; South Ronaldshay; Sandwick; Savoch of Deer; Shapinsay; Tain; Troon; Walker; and Wigton, Cumberland.

Congregations were also formed by the voluntary withdrawal of members and adherents of different congregations, with the sanction of Presbyteries, and having the place of worship in a central locality, not before provided with a Gospel ministry. In this way there arose the congregations of Wishart Church, Dundee; Lothian Road, Newington, and Stockbridge, Edinburgh; Calton, Cambridge Street, Eglinton Street, Gillespie Church, Gordon Street, London Road, Renfield Street, and Shamrock Street, Glasgow; North Leith; and Coupland Street, Manchester. Most of these had come into existence prior to the Disruption in 1843, which forthwith led to such a multiplication of places of worship throughout the country as to supersede, for a time, the necessity of any effort in this direction. A few years afterwards, the Rev. Dr James Taylor overtured the Presbytery of Glasgow to take steps for locating preachers in the densely-populated districts of the city, with the view of drawing out persons not in the habit of attending any place of worship, and forming them into congregations called Missionary Churches. This overture was adopted. The success which has attended the prosecution of this measure is written in the history of not a few of the new congregations in Glasgow. In February 1853, a number of persons connected with the United Presbyterian Church in Glasgow met in the Religious Institution Rooms there, and formed themselves into an association for church extension in that city. A fund for aiding this object received a contribution of £1000 from Miss Davie, of Garnethill, in January 1854.*

In reviewing the causes specified, as operating in the formation of the congregations named, it becomes at once apparent that though seemingly numerous and diversified, they nearly all resolve themselves into two—resistance on the part of the people to the domination of parties in the State Church on the one hand, and the maintenance of the position which they have assumed, on the other. Aggression, in the proper sense of the term, has contributed very little to the extension of the denomination of which we now write. Its progress has been accelerated by the influence of the laity rather than that of the clergy. It is emphatically the Church of the people in its progression as well as its maintenance. It differs in these respects from the Wesleyan Church, with which it has sometimes been compared, both bodies having originated about the same time. The one is the produce of seed broadcast over the land by a widely-extended and ever-active agency, the other a spontaneous growth,

* Since 1854, at least 20 Churches have been added to the strength of the Denomination in Glasgow and its immediate suburbs, and energetic measures are now (1872) being adopted with a view to increased and systematic Church Extension.—EDS.

diffusing itself by degrees, aided, occasionally, by a supply from other sources ; the one is somewhat of an exotic in danger of degenerating, the other, more of an indigenous plant, which only needs to be let alone to spread itself without limitation.

It is obvious, from the review of the causes specified, conjoined with the collection of recent events, that the external causes operating in the formation of congregations have, to a great extent, ceased, or now exert little or no influence. The arbitrary exercise of Patronage, which was the chief of these, was restrained for a time by the enactment of the Veto Act. A few congregations which had separated from the main body of the Seceders united with the Established Church after that Act had been passed. But they were hardly independent when they repented of the step they had taken, and left with more precipitation than they had entered, finding that the privilege which the Veto promised to secure for them was illusory. The members of the United Secession and Relief Churches, on the other hand, not only maintained their position, but went on strengthening it. Congregation after congregation was added to these respective denominations. Afterwards, they coalesced into one body, and, notwithstanding the Disruption which has taken place and covered the land with churches, they have kept steadily on the increase. The precise extent to which they have been thus proceeding will become apparent in the course of the next chapter, where all the congregations which are now (1854) in connection with the United Presbyterian Church, or have ever been in connection with the sections of which it is composed, will be specified and enumerated according to the dates of their origin. In the meantime, it may be said to be apparent that whatever may have been the case aforesaid, it is to the principle of a Church Establishment itself that the people referred to now object, and not merely to the abuse of it. Some here are in the National Church who persuade themselves to the contrary, and, under that persuasion, have recently attempted to get its Courts to move for the further modification of the law of Patronage, and, if necessary, even its entire abolition, in the hope that Dissenters would thereby be induced to return to it.

"Dissenters," as has often been declared, and now fully proved, "*do not design, to not desire, to obtain admission into the Church.*" There was a time when it would have been possible by slight concessions to satisfy the scruples of the Nonconformists, and schemes of comprehension have been brought forward with the sanction of some of the wisest and best men of the Established Church, which, had they been carried into effect, would, without compromising any of the essential doctrines of Christianity, have gone far towards neutralising Dissent. But the time for the success of such schemes has long since passed." *

PROGRESSIVE EXTENSION OF THE CHURCHES BY INCREASE OF CONGREGATIONS.

This progression might have been exhibited briefly and comprehensively by tables, in which figures alone would have marked the number of congregations formed each year since the first Secession took place, or during any other successive portions of time that might have been fixed upon for the purpose. But such tables are unintelligible or uninteresting to the great proportion of readers, and on that account passed over by them without perusal. We shall therefore conjoin the names of congregations, with the dates of their origin, and then sum them up at different periods into which the whole amount of time embraced by the history naturally or conveniently divides itself. It will thus be seen at a glance what congregations were contem-

* "The Designs of the Dissenters. Letter to the King by a Protestant Dissenter." 1834.

poraneous in origin, as well as the number which came into existence at different periods of time.

1733. Abernethy ; Kinclaven ; Perth ; Stirling.
 1734.
 1735.
 1736.
 1737. Cambusnethan; Craigmailen; Queen Anne Street, Dunfermline; Falkirk (East); Haddington (East); Holm of Balfron; Bethelfield, Kirkcaldy; Milnathort (1st); Morebattle; Muckart; West Linton.
 1738. Burntisland; Burntshields; Ceres (1st); Bristo Street, Edinburgh; Greyfriars', Glasgow; Cartdyke, Greenock; Lock-
 erbie; Stow; Urr.
 1739. Dalkeith (East); Dunse (East); Kilmaurs; Leslie (West); Mearns; Sanquhar, (South).
 1740. Bridge of Teith; Comrie; School Wynd, Dundee; Midholm; Mill Street, Montrose; Stitchel.
 1741. Blackfriars', Jedburgh.
 1742. Dumbarrow.
 1743. Cumbernauld (1st); Kinkell.
 1744. Blackett Street, Newcastle.
 1745. Elgin (1st); Wigtown.
 1746. Alloa (West); Dennyloanhead.

"The Breach" occasioned by the Burgess Oath controversy took place in 1747, and from that date till 1820, when the portions of the Church which then separated were reunited, the congregations which originated are marked A. and B., according to the Synods to which they respectively belonged. The former referring to the General Associate (Antiburgher), the latter to the Associate (Burgher) Synod.

1747. A. Cairneyhill; Coupar Angus; Back Street, Dalkeith; Earlston (East); Nicolson Street, Edinburgh; Duke Street, Glasgow; George Square, Greenock; Haddington (2d); Kinross (West); Pathhead, Kirkcaldy; Oakshaw Street, Paisley; Perth (North); Stirling (2d).
 B. Auchtermuchty (North); Thornhill; Dunblane (1st); Ecclefechan; Scone; Selkirk (1st); St Andrews.
 1748. A. Howgate; Logiealmond.
 B.
 1749. A. Pathstruiehill.
 B.
 1750. A. Oxendon, London; Methven.
 B. Aberdeen (1st); Kelso (1st); Kennoway; Carliol Street, Newcastle.
 1751. A. Buchlyvie; Bell Street, Dundee; Lauderdale (1st).
 B. Torphichen.
 1752. A. Craigdam; Castle Street, Jedburgh; Greenloaning; Norham.
 B. Inverkeithing.
 1753. A. Elseridgehill; Errol (1st); Moyness.
 B. Clayport Street, Alnwick; Newcastle-ton.
 1754. A. Colmonel; Peebles (1st); Ivy Place, Stranraer.
 B.
 1755. A. Minniehive; Whitehaven.
 B.
 1756. A. Auchinleck; Falkirk (South).
 B. Biggar (North).
 1757. A. Loreburn Street, Dumfries; Ratt-ray.
 B.
 1758. A. Kilwinning (1st).
 B. Cumbernauld (2d); Wells Street, London; Dunblane (2d).
 1759. A. Mitchell Street, Beith.
 B.
 1760. A. Eastbarns, afterwards Dunbar (2d); Shiels.
 B.

"The Relief Presbytery," afterwards the Relief Synod, was formed in 1761, and from this date the congregations in connection with it are marked R.

1761. A. Blackswell, Hamilton; Mid-Calder; Kirkintilloch (1st); Lochgelly; Union Church, Musselburgh.
 B. Leslie (East); Rathillet.
 R. Colinsburgh; Gillespie Church, Dunfermline; High Street, Jedburgh.
 1762. A. Crieff (1st).
 B.
 R. Bellshill; Blairlogie.
 1763. A. Bo'ness (1st); Johnshaven (1st); Kendal.
 B. Abernethy (2d); Dunse (West); Pollokshaws (1st); Tough; Wooler (1st).
 R. Auchtermuchty (West).
 1764. A. Nigg; Strathaven (1st).
 B. John Street, Montrose; Spring Garden Lane, Sunderland.
 R.
 1765. A. City Road, Brechin; Cabrach; Grange; Hawick (West); Keith (1st); Kelso (2d); Muirtown.
 B. Alloa (West); Livery Street, Bathgate;
 R. Banff.
 1766. A. Clola; Whitehill; Whitburn.
 B. Dunbar (1st).
 R. Campbelton; College Street, Edinburgh; Dovehill, Glasgow.
 1767. A.
 B. Coldstream (West); Eaglesham.
 R. Dunse (South).
 1768. A. Forres; Wick.
 B. Shotts; Wellington Street, Kilmarnock.
 R. Dalkeith (West); Kilsyth.
 1769. A. Nairn.
 B.
 R.
 1770. A. Ayr (1st); Howford; Kirkgate, Leith.
 B. Wallace Green, Berwick; Dunning (1st); Linlithgow (West).
 R. Falkirk (West); Anderston, Glasgow.
 1771. A.

- B. Newtown ; North Berwick.
R. Aberdeen (1st); Largo.
72. A. Huntly; Kirriemuir (West); Newmills.
B.
R. Dysart; Kilmaronock.
73. A.
B. Cumnock ; East Bank, Hawick.
R. Irvine ; St Ninians.
74. A. Ayton (East); Clerk's Lane, Kilmar-
nock.
B.
R. Pittenweem.
75. A. Thurso.
B. East Calder ; Kincardine ; Longridge.
R. Boston Church, Cupar.
76. A.
B. Kilpatrick (Craigs) ; Queensferry ;
Stockbridge, Berwickshire ; Tarbol-
ton.
R. Auchterarder (South); Muir Street,
Hamilton ; Kettle ; Kinghorn.
77. A.
B. Ayton (West); Tranent.
R. Strathaven (East); Wamphray.
78. A. Belmont Street, Aberdeen ; Forfar ;
North Shields ; Workington.
B.
R. Chapel Street, Berwick.
79. A. Rothesay ; North Shields.
B. Dalry, Ayrshire.
R. Biggar (South).
80. A. Craigend.
B. Largs ; Langholm (North); Moffat.
R. Aberdeen ; Canal Street, Paisley ; Salt-
coats (West).
81. A. Alyth ; Greenlaw.
B.
R.
82. A. Princes Street, Arbroath.
B. Fenwick ; Penicuik.
R. Crieff (2d).
83. A. Auchtermuchty (North).
B. Fala ; Renton ; Slateford.
R. Millhill, Musselburgh.
84. A. Lethendy.
B. Horndean ; Limekilns ; South Shields
(1st).
R. Head Street, Beith ; Campsie.
85. A. St Andrew's, Leith.
B. Liff ; Lanark (1st); Newburgh (1st).
R. Perth (East).
86. A. Auchtergaven (1st); Balbiggie.
B. Rose Street, Edinburgh ; Galston ;
Kirkgate, Leith ; Yetholm (1st).
R. Kilbarchan.
87. A. Balmullo ; Tillicoultry.
B.
R. Coupar-Angus (2d); Dundee.
88. A. Belford ; Chalmers' Street, Dunferm-
line ; Inverness (1st).
B. Campbell Street, Glasgow ; Newbig-
ging ; Pitrodie.
R. Clackmannan ; Queensberry Street,
Dumfries ; Waterbeck.
89. A. Carnoustie.
B.
R. Ford.
90. A. Burnside, Cupar ; Ellon ; Peterhead
(1st).
B. Kinghorn ; Miles Lane, London ;
Peebles (East); Port-Glasgow ; Coun-
tess Street, Saltcoats.
R.
1791. A. Dalreoch.
B. Trinity Church, Greenock ; Johnston
(1st); Lochwinnoch.
R. Haddington ; East Kilbride ; Kelso
(East) ; Mainsriddel ; Newlands ;
Newton-Stewart.
1792. A. Potterrow, Edinburgh ; Wellington
Street, Glasgow ; Whithorn.
B. Well Wynd, Airdrie ; Buckhaven ;
East Linton ; Portsburgh, Edinburgh ;
Whitby.
R. Bridge-end, Dumbarton ; Campbell
Street (2d), Glasgow ; Kirriemuir
(1st).
1793. A. Inverleven ; Saltcoats (West).
B. Bo'ness (2d); Lauder (2d); Mauchline.
R. Balfron ; Coldingham ; Old Kilpatrick.
1794. A.
B. St Nicholas Lane, Aberdeen ; Crail ;
Freuchie ; West Calder.
R.
1795. A. Kirkwall.
B. Irvine (East); Kilconquhar.
R. Errol (2d); Broomgate, Lanark.
1796. A. Kinross (East).
B. Barrhead ; Denny ; Pitcairn ; Stone-
house.
R. St James' Place, Edinburgh.
1797. A. Pitcairngreen ; Stewarton.
B. Wallacetown, Ayr ; Braehead ; Mais-
ondieu Lane, Brechin ; Maybole ;
Morpeth ; Penrith ; Bellevilla, Stran-
raer.
R. Southend.
1798. A.
B. Balfron (2d); Church Street, Hamilton.
R. Burnhead ; Ceres (2d); Earlstoun (West);
John Street, Glasgow.
1799. A. Stronsay.
B. Brunswick Street, Manchester ; Midmar ;
Peterhead (2d); Pollokshaws (2d).
R. Hutchesontown, Glasgow ; Milngavie ;
Roberton ; Strathkinnes.
1800. A. Sanday.
B. Balgedie.
R. Castle-Douglas (1st); Kilmarnock ;
Langholm (South).
1801. A. Clavering Place, Newcastle.
B. Galashiels (East).
R. Castlegarth, Newcastle.
1802. A. Newarthill.
B. Crossgates.
R. Carrubber's Close, Edinburgh.
1803. A. Stromness.
B. Annan (1st); Avonbridge ; Johnshaven
(2d); Keith (2d); Leeds ; New Deer ;
Stonehaven.
R. Dunning (2d).
1804. A. Moss Street, Elgin.
B. Bolton.
R.
1805. A. Bathgate (2d); Bellingham ; Linlith-
gow (East); Thornhill.
B.
R. St Paul's, Aberdeen ; Greenhead,
Glasgow.
1806. A. Ferryport-on-Craig; Haddington (Wt.).
B. Airth ; Coldingham ; Duntocher ;
Fogrie.
R. Tollcross, Glasgow ; Sir Michael Street,
Greenock ; Lilliesleaf (1st).
1807. A.
B. Buccleuch Street, Dumfries.

- R. Thread Street, Paisley; Perth (North-West); Cheviot Street, Wooler.
1808. A.
B. North Sunderland.
R. Wilsontown.
1809. A. Selkirk (2d); South Shields (2d).
B. Carlisle; Coupar-Angus (3d); Mount Pleasant, Liverpool.
- R.
1810. A.
B. Chapel Knowe; Darlington; Gore-bridge.
R. Allars, Hawick; Roxburgh Place, Edinburgh.
1811. A.
B.
R.
1812. A. Church Street, Berwick.
B. Girvan; Lochmaben.
R. Bathgate (West); Dundee (2d).
1813. A.
B.
R.
1814. A.
B. Erskine, Arbroath; N. Middleton; Yetholm (2d).
R. Cathcart Street, Ayr; Dunscore.
1815. A.
B. Ford; Lilliesleaf; Sanquhar (North).
R.
1816. A. Holm, Orkney.
B. Auchterarder (North); Douglas; North Leith; Albion, London.
R.
1817. A. Inverness (2d).
B. Ramsbottom.
R.
1818. A.
B. Anstruther; Crail; Glenluce; Kirkcudbright.
R. Cowgate, Edinburgh; Bridge Street, Stranraer.
1819. A. Regent Place, Glasgow.
B. Creetown.
R.

The two great divisions of the Secession coalesced in 1820, under the name of the United Associate Synod, and from this date till the time of the next union, in 1847, the congregations which arose in connection with it are marked U.

1820. U. George Street, Aberdeen; Blyth; Dalry, Dumfriesshire; Drymen; High Street, Dumbarton; Lauriston, Glasgow; Kilwinning (2d); Union, Kirkcaldy; Letham; Stewartfield.
R. Calton, Glasgow.
1821. U. Burghhead; Dukinfield; Broughton Place, Edinburgh; Maryport; Melrose; Savoch of Deer; Union C., Sunderland; Westray.
R.
1822. U. Banff; Muirkirk; Rosehearty.
R. Junction Road, Leith; Wishawtown.
1823. U. St Vincent Street, Glasgow; Lathones; Mainsiddel; Partick (East); Wall-send.
R. Partick (West); Stockbridge, Edinburgh.
1824. U. Houghton-le-Spring; Lochee; St James', Paisley.
R. Coldstream (East).
1825. U. Aberchirder; Archieston; Edenshead; Eglinton Street, Glasgow; Old Meldrum; Portobello.
R. Arthur Street, Edinburgh; Johnstone (East).
1826. U. Balerno; St Margaret's, Dunfermline; West Kilbride; South Ronaldshay; Warkworth.
R.
1827. U. Dunoon; Monkwearmouth; Great Salkeld; Warrington.
R. Peebles (West).
1828. U. Eday; Cowgate, Edinburgh.
R. Bank Street, Kirriemuir.
1829. U. Blackburn; Stockbridge, Edinburgh; Queen Street, Inverness; Penrude-dock; Sandwick. [Cupar.
R. High Street, Brechin; Provost Wynd,
1830. U. Busby; Leith-Lumsden; Lasswade; Ramsay; Rigg of Gretna; Warrington.
R. Park Street, Arbroath; Roxburgh Place, Edinburgh; Leven.
1831. U. Bannockburn; Campbelton, Argyle-shire; Markinch; Hexham; Liverpool (2); New Leeds; Otterburn; Shapinshay; Smyrna C., Sunderland; Tunley.
R. Bonhill; Bread Street, Edinburgh; Brandon Street, Hamilton.
1832. U. Carnwath; Crossford; Tay Square, Dundee; Halford; Swalwell.
R. Auchtergaven (South); Port William.
1833. U. Maygate, Dunfermline; Union Street, Greenock; Longtown.
R. Annan (2d); Carlisle; Castle Douglas; Leitholm.
1834. U. Gardenston; Cambridge Street, Glasgow; Greenwich; Newtyle; Oban; George Street, Paisley; Old Laigh Church, Paisley; Rousay.
R. Portobello; Rutherglen.
1835. U. Airdrie (2d); Cambuslang; Catrine; Gatehouse; Blackfriars, East Regent Street, Glasgow; Pitlessie.
R. Bankhill, Berwick; Lauder (3d); Wall Knoll, Newcastle; Hough Street, S. Shields; Strathaven (West).
1836. U. Chirnside; Inverary; Patna; Portobello; Thornliebank.
R. Second Bell Street, Dundee; Gala-shiels (2d); Greenend; Hope Street, Lanark; Larkhall; Lesmahagow.
1837. U. Broughty Ferry; Wishart C., Dundee; Kirkcowan.
R. Lisburn Street, Alnwick; Bethel C., Newcastle.
1838. U. London Road, Glasgow; Hull; Pell Street, London; Troon.
R.
1839. U. Alva; Bedlington; Firth; Hartlepool; Lerwick.
R.
1840. U. Campbelton, Inverness-shire; Holywell; Lismore; Lossiemouth; Portree; Wigton, Cumberland; Montrose Street, Glasgow.
R.

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| <p>1841. U. Charlotte Street, Aberdeen; Eyemouth; Princes Street, Kilmarnock.
R. S. Bridge Street, Airdrie; Largs (2d), Newburgh (2d).
1842. U. Aberlady; Walker.
R.
1843. U. Belfast; Stamfordham; Stockton.
R.</p> | <p>1844. U. Birkenhead; Helensburgh; Mailings Rigg, Sunderland.
R. Gillespie Church, Glasgow.
1845. U. Alexandria.
R.
1846. U. Kirkintilloch (2d).
R.
1847. U. Govan; Spittal.</p> |
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The United Secession and Relief Churches united in May 1847, and from this date the congregations belong to the United Presbyterian Church.

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| <p>1847. Blantyre; Bradford; Newington, Edinburgh.
1848. Bridge of Allan; Renfield Street, Glasgow; Gourrock; Innerleithen.
1849. Embleton; Kilham; Coupland Street, Manchester. [Selkirk (3d); Sutton.
1850. Chatton; Richmond Street, Edinburgh;</p> | <p>1851. Zion Chapel, Newcastle.
1852. New City Road, Glasgow; Canon Street, Glasgow; Gorbals, Glasgow.
1853. High Bridge, Newcastle.
1854. Caledonian Road, Glasgow; Grange-mouth.</p> |
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[The list which follows is added by the Editors, to show the progress of the Church from 1854, when Dr Mackelvie ceased to write, to the close of 1871.]

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| <p>1855. Bristol; Derby Road, Liverpool; Claremont Street, Mitchell Church, Maryhill, Pollock Street, and St Rollox, Glasgow; Jarro; Burray (Orkney); Lismore.
1856. Berkeley Street, Blackfriars, and Springburn, Glasgow.
1857. Ardrossan; Blackhill, Langside Road, Glasgow.
1858. Knox's Church, Montrose; West Hartlepool; Kilmalcolm; Dalbeattie; Stornoway; St Paul's, Birkenhead. (This year the Irish Presbytery was added to the Synod, including the congregations of Belfast, Loanends, Knockloughorm, Boveedy, Craigmare, Ballyfreinis, Killaig, and Cullybackey.)
1859. Egremont, Liverpool; Highbury, London; Ollaberry, Shetland; Buckie.
1860. Kilcreggan; Kim; Mary's Chapel, and Portsburgh, Edinburgh.
1861. Dean Street, and Henderson Church, Edinburgh; Burton-on-Trent; Clapham, and Westbourne Grove, London; Woolwich; Everton, Liverpool; York Place, Perth; Portknockie and Findochty; Portree.
1862. Aldershot; Renfrew; Silverhill, Hastings; Butterburn, Dundee; Middlesborough; Sixtowns, Ireland; Wolverhampton; Cumberland St., Glasgow; Holm, Kilmarnock.</p> | <p>1863. Bishop Auckland; Mount Pleasant, Durham; Towlaw; Crook; Stratford, London; Claughton, Birkenhead; Cabrach; Fraserburgh; Dublin; Nelson Street, Aberdeen; Morning-side, Edinburgh; Baillieston; Lansdowne, Kent Road, Parliamentary Road (received), Partick East, Springbank, Barrack Street, and Frederick Street (formerly Taylor Street), Glasgow.
1864. Prince's Road, Liverpool; Smethwick, Birmingham; Portsoy; Millport; Uddingstone.
1865. Birmingham; Burra Isles, Shetland; St Andrews Square, Greenock; Leeds; Leicester; Motherwell; Willington Quay; Derby.
1866. Ibrox, Glasgow; Barrow-in-Furness; Langbank; Rochdale; Allan Park, Stirling.
1867. Queen's Park, Glasgow; Portadown, Ireland.
1868. Hammersmith, London; Mount Street, Blackburn; Kirkmuirhill.
1869. Dennistoun, Glasgow; Pendleton, Manchester; Bow, London; Glengarnock; Gateside; Innellan.
1870. Forrest Hill, and New Barnet, London; Dollar; Holy Island.
1871. Wemyss Bay; Brighton; Canongate, Edinburgh.</p> |
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In reviewing the preceding list of names and dates, it will be observed that 4 congregations are specified as having seceded from the Established Church in 1733, and that blanks are left opposite the three succeeding years, to intimate that during that period there were no fresh accessions. This representation of the then existing state of things needs explanation. The 4 congregations specified, were then virtually, but not actually, in a state of Secession. Their ministers had formed themselves in that year into a Presbytery. But it was not till 1737 that these

brethren proceeded to organise congregations, or receive existing ones into communion with them. From that date, accordingly, we begin to trace the progress of the Secession Church, by increase of congregations, notwithstanding that 4 have been enumerated as existing previously.

During the ten years that elapsed from the period specified till the Breach, that is, from 1737 to 1746 inclusive, 45 congregations were in connection with the Presbytery, including the 4 belonging to the original founders, making upon an average $4\frac{1}{2}$ annually. Of these 45 congregations, 8 were at that time vacant, and 6 had only 3 ministers among them, each pair constituting one charge, with separate places of worship, in which they assembled on alternate Sabbaths, or otherwise as agreed upon.

At the Breach, in 1747, the 45 congregations, or more correctly, the majorities of their members, who retained the properties previously belonging to the whole, divided thus : Abernethy, Alloa, Burntisland, Ceres, Comrie, Craigmaitlen, Dennyloanhead, Dumbarrow, Dunse, Elgin, Holm of Balfroon, Kilmaurs, Kinclaven, Kinkell, Leslie, Lockerbie, Mearns, Midholm, Milnathort, Montrose, Morebattle Muckart, Newcastle, Sanquhar, Urr, and Wigtown, adhered to the General Associate (Antiburgher) Synod ; Bridge of Teith, Burnshields, Cambusnethan, Cumbernauld, Dalkeith, Dundee, Dunfermline, Edinburgh, Falkirk, Glasgow, Greenock, Haddington, Jedburgh, Kirkcaldy, Perth, Stirling, Stitchel, Stow, and West Linton, adhered to the Associate (Burgher) Synod. This specification shows that at its formation, the former of these Synods consisted of 26 congregations, and the latter of 19 congregations. The 26 Antiburgher congregations had 22 ministers, and the 19 Burgher congregations had 12.

During the ten years which succeeded the Breach, that is, from 1747 to 1756 inclusive, 36 congregations originated in connection with the General Associate (Antiburgher), and 15 with the Associate (Burgher), Synod, making together 51, and giving an average of 5 annually.

The fact that 51 congregations came into existence in connection with the Secession Church during the ten years which succeeded the Breach, while there were only 45 during the ten years which preceded it, seems to indicate a higher rate of increase over the Church as a whole, during that period. But this is partly in appearance only, for only 20 of the 51 were actual additions to the Church ; the remaining 31 were halves, or other portions of previous wholes—an increase by division, not by addition. Of the 20 added, 13 were in connection with the General Associate (Antiburgher), and 7 in connection with the Associate (Burgher), Synod. The aggregate 20 in ten years, gives an average of 2 annually, which is less than half the average annual rate at which the Church was progressing before the Breach. But these numbers are not certain *criteria* by which to form a judgment in the case, for most of the 31 congregations resulting immediately from the division would have certainly been formed before long, independently of the Breach. They were hurried into existence by that event, but they were not the mere effect of it. Still, the growth of the Church was retarded for a time by the Breach, for at the same rate at which it had been previously proceeding, there should have been 45 entire congregations, in addition to 31 portions, or 76 in all ; whereas there were only 51, or a coming short by 25 of the ten years' previous increase.

During the *third* decade of the Secession Church, that is, from 1757 to 1766 inclusive, 25 congregations were added to the General Associate (Antiburgher), and 18 in connection with the Associate (Burgher), Synod, giving an annual average of

$2\frac{1}{2}$ to the one, and nearly 2 to the other. The addition to both branches during this period was 43, giving an average of $4\frac{1}{2}$ annually, indicating that the Secession Church as a whole, had recovered the shock it sustained by its division in 1747, though its increase was only that of an arithmetical, and not, as might have been expected, that of a geometrical progression.

During the *fourth* decade of the Secession Church, that is, from 1767 to 1776 inclusive, 12 congregations were formed in connection with the General Associate (Antiburgher), and 18 in connection with the Associate (Burgher), Synod, giving an annual average of 1 and a fraction to the one and nearly 2 to the other, showing that the increase continued in favour of the latter, instead as heretofore in favour of the former. The aggregate increase upon both branches during this decade was 30, giving an average of 3 only, so that the annual average of the whole had decreased by $1\frac{1}{2}$ from the annual average of the immediately preceding period. But it is to be remembered that the Relief had now come into competition with the Secession Church, and that at the point of time to which we are now brought, that Church had been six years in existence. We shall trace its progress at a subsequent stage of our inquiries. We have adverted at present to the fact of its having come into operation as a cause increasing dissent, merely to account for the slower progress of the Secession during this, than during the preceding period, when increasing at the same rate as at its beginning. Taking the three Churches together, we will find that dissent was progressing in Scotland at the period referred to at a rate as great as at any previous portion of its history.

During the *fifth* decade of the Secession Church, that is, from 1777 to 1786 inclusive, 15 congregations were formed in connection with the General Associate (Antiburgher), and 21 in connection with the Associate (Burgher), Synod, giving an annual average of $1\frac{1}{2}$ to the one, and 2 and a small fraction to the other, showing that the increase continued in favour of the latter. The aggregate addition to both branches of the Church during this period was 36, giving an average of $3\frac{1}{2}$ annually, being an increase of 6 upon the whole, and an annual average of $\frac{1}{2}$ over that of the ten preceding years.

During the *sixth* decade of the Secession Church, that is, from 1787 to 1796 inclusive, 17 congregations were formed in connection with the General Associate (Antiburgher), and 29 in connection with the Associate (Burgher), Synod, giving an annual average increase of rather more than $1\frac{1}{2}$ to the one, and rather less than 3 to the other. The aggregate addition to both branches during this period was 46, giving an average of $4\frac{1}{2}$ annually, which proves that the Secession again, notwithstanding the rivalry of the Relief Church, was advancing at the same rate as during the first ten years of its existence.

During the *seventh* decade of the Secession Church, that is, from 1797 to 1806 inclusive, 14 congregations were formed in connection with the General Associate (Antiburgher), and 28 in connection with the Associate (Burgher), Synod, giving an average annual increase of $1\frac{1}{2}$ to the one, and nearly 3 to the other. The aggregate addition to both branches during this period was 42, giving an average of little more than 4 annually, and showing a slight decrease from the rate of progress during the decade immediately preceding. This slightly lessened progress at this time is accounted for by the fact that it was the time when both branches of the Church were agitated by the controversy respecting the Magistrate's power in matters of religion, and the descending obligation of the National Covenants upon posterity, and which led to division in both. It is also further accounted for by the

fact, that it was the time when the brothers Haldane and others, known then as "The Tabernacle Men," were producing considerable excitement in the country, and thereby diverting public attention from every other religious denomination to their own, and sharing with them the converts from Established to Dissenting principles. These circumstances considered, there is reason for surprise that the Secession Church advanced at the rate it then did, and the fact shows that it had now taken a very strong hold on the country, and could not be easily affected either by internal divisions, or outward rivalry.

During the *eighth* decade of the Secession Church, that is, from 1807 to 1816 inclusive, 4 congregations were formed in connection with the General Associate (Antiburgher), and 20 in connection with the Associate (Burgher), Synod. As three years more will bring us down to the time when the two Synods merged into one, we shall add them here, and start from the Union in 1820, in our next enumeration by decades. During the thirteen years, then, which succeeded the seventh decade of the Secession, 6 congregations were formed in connection with the General Associate (Antiburgher), and 26 in connection with the Associate (Burgher), Synod, giving an annual average of little more than $\frac{1}{3}$ to the one, and a little more than $2\frac{1}{3}$ to the other. The aggregate addition to both branches during this period was 32, giving an average of nearly $2\frac{1}{2}$ annually. This is little more than half the rate of progress at which the Church had been advancing during several preceding periods of its history. But it is to be remembered, that the question of Union had been pending for a portion of this period, and was decided by consummation at the end of it, and that while negotiations with this object in view were proceeding, neither party was caring to take very active steps for its increase, inasmuch as such a course would have been liable to misconstruction.

In summing up the preceding statements referring to the increase of the Church by the addition of congregations, we find that 83 years had elapsed from the time the Associate Presbytery began to respond to the wishes of the people for supply of sermon by preachers in their connection, till the two Synods, which had been formed out of it, were again merged, and that 325 congregations started in that time in connection with both branches. This aggregate, however, does not include the congregations which had been formed during the same period in Ireland, in connection with the Secession Church, nor those which had been added to the Original General Associate (Antiburgher), and Original Associate (Burgher), Synods, after their formation. The annual average progress was within a small fraction of 4, being a diminution by rather more than half a congregation from the rate of progress during the first and some other decades of the Church's existence. If, however, the Irish and Original Secession congregations be added, the annual rate of increase will be found greater upon the whole period in question, than upon any of the particular portions composing it. What the actual increase was will appear in some of our subsequent summations.

If we reckon from the Breach, in 1747, to the union of the two great branches of the Secession, in 1820, we find that seventy-three years elapsed, and that 125 congregations had been formed in that time in connection with the General Associate (Antiburgher), and 155 in connection with the Associate (Burgher), Synod, giving an annual average increase of nearly $1\frac{1}{3}$ to the one, and nearly $2\frac{1}{3}$ to the other; the average having been in favour of the former during the first half of the period, and in favour of the latter during the second.

Of the 325 congregations, which had come into existence as above described, 283 united in 1820. What became of the remainder will be shown when we come to account for the deductions which fall to be made from the aggregate acquired in the course of progress. Meanwhile it is proper to state that, of the 283 uniting at the date specified, 129 had been in connection with the General Associate (Anti-burgher), and 154 in connection with the Associate (Burgher), Synod.

During the *first* decade of the UNITED SECESSION CHURCH, that is, from 1820 to 1829 inclusive, 51 congregations were formed in connection with it, giving an annual average increase of 5, being at the rate of half a congregation more than the Church had attained either in its entire or divided state.

During the *second* decade of the United Secession Church, that is, from 1830 to 1839 inclusive, 55 congregations were formed in connection with it, giving an annual average increase of $5\frac{1}{2}$, being at the rate of half a congregation more than during the immediately preceding period, and 1 more than was ever added in any one year of the Church's existence, either in its entire or divided condition. The period thus marked and limited, then, was the period when the Secession Church reached its maximum of increase by addition of congregations. It was a period of intense excitement, arising both from political and ecclesiastical movements in the country—a period which might have been supposed to be unfavourable to its progress. In the next section it will be seen that it was a period in which the Relief Church grew as rapidly, in proportion to its original extent, as the Secession. The two Churches together increased to the extent of 79 congregations during this period, which is nearly an annual average increase of 8. It was this circumstance that created so much alarm at the time in the Established Church, and led to the movement which has issued in a way so disastrous to its position and prospects.

During the seven and one-third years which followed the second decade of the United Secession Church, and which preceded its union with that of the Relief, 22 congregations were added in connection with it, giving an average annual increase of 3, being a diminution of nearly one-half from the period immediately preceding. But this is readily accounted for by the facts—first, that negotiations for the union of the churches named were pending all this time, and neither party cared to take active steps for its increase in such circumstances. And, secondly, the Disruption took place during this period, and all denominations were led by it to pause in their efforts for church extension, till it became apparent how the separating party was disposed to act towards them.

It thus appears that the Secession Church increased to the extent of 45 congregations, whilst entire; to the extent of 280, whilst divided; and to the extent of 128 in its state of reunion—making in all 453—not reckoning in that number certain classes of congregations before specified. It is a remarkable circumstance that the Secession Church, during the twenty-seven years of its existence as the United Associate Synod, had as many congregations added to it, save 4, as the Relief Church had during the whole eighty-six years of its separate existence, and 23 more than it had acquired in its divided state during the twenty-seven years, or corresponding period, which preceded the union. That union, then, must have given a considerable impulse to it, and must ever be regarded as the most auspicious event in its history. One hundred years precisely had elapsed from the time that the Associate Presbytery took steps for its self-extension, till the two Synods, which were formed out of it, re-united. We find $4\frac{1}{2}$ was the annual average increase upon the

whole period, being the rate precisely which it had attained during the first decade of its existence.

"The Relief Presbytery," afterwards the SYNOD OF RELIEF, was formed in 1761; and from that year to 1770, inclusive, which was its *first* decade, 15 congregations arose in connection with it, giving an average increase of $1\frac{1}{2}$ annually.

During its *second* decade, that is, from 1771 to 1780 inclusive, 19 congregations were formed in connection with it, giving an annual average increase of 2, being at the rate of $\frac{1}{2}$ congregation more than during the preceding period.

During its *third* decade, that is, from 1781 to 1790 inclusive, 12 congregations were formed in connection with it, giving an annual average increase of 1, being about half the rate at which it was progressing during the period immediately preceding.

During the *fourth* decade of its existence, that is, from 1791 to 1800, inclusive, 27 congregations were formed in connection with it, giving an annual average of nearly 3, or an increase of 2 over the rate of progression during the previous ten years. This was the period when the Relief Church reached its maximum of increase, and the period when the Secession Church was suffering from internal division, produced by what is now known as "The Old Light" controversy.

During its *fifth* decade, that is, from 1801 to 1810 inclusive, 15 congregations were added to the Relief Church, giving an annual average increase of $1\frac{1}{2}$, being only half the rate at which it was increasing during the immediately preceding period.

During its *sixth* decade, that is, from 1811 to 1820, inclusive, only 7 congregations were added to the Relief Church, being little more than $\frac{1}{2}$ congregation annually. This is the period of minimum increase in that Church, which is probably accounted for by the fact that it is the period which preceded the union of the two great branches of the Secession.

During its *seventh* decade, that is, from 1821 to 1830 inclusive, 14 congregations were added to the Relief Church, giving an annual average of nearly 2, being a rate of progress double that at which it was advancing during the ten years previous.

During its *eighth* decade, that is, from 1831 to 1840, 24 congregations were formed in connection with the Relief Church, giving an annual average increase of $2\frac{1}{2}$, being only $\frac{1}{2}$ congregation less than it had reached at its greatest maximum of increase. The corresponding period in the growth of the Secession Church has been previously marked out as the period of its maximum increase, and the influences affecting both at this time are indicated along with the enumerations there made.

During the six remaining years of its separate existence, that is, from 1841 to 1847 inclusive, 4 congregations were added to the Relief Church, being rather more than $\frac{1}{2}$ congregation annually, and bringing down the rate of progress to within a mere fraction of what it had been at the lowest. This and the corresponding period in the progress of the Secession Church are to be considered transition periods, when both Churches were preparing for union, and neither of them was exerting itself for its individual increase.

It thus appears that, during the eighty-six years which had elapsed from the formation of the Relief Church, till its union with the Secession, 136 congregations had been added to the Synod, or an annual average increase of $1\frac{1}{2}$, or the same rate of increase as the Secession in its first decade. Both Churches maintained the same rate of progress with which they started. In no year, save 1811-1813, was there no increment of at least one congregation to either denomination.

Of the 136 congregations which had been added to the Relief Church, only 118 united with the Secession. Of the 18 congregations not uniting, we will have occasion to speak at a subsequent stage of our inquiries. Meanwhile, it is proper to remark that the number of Secession congregations joining with the Relief at the union of both in 1847 was 400, being the whole *then in connection* with the United Associate Synod, giving a total of 518 to the United Synod.

During the eight years which have elapsed since the union of the Secession and Relief Churches—that is, from 1847 to 1854 inclusive, the United Presbyterian Church has had 21 congregations added to it, giving an average of less than 3 a-year.*

The enumeration we have now made shows that 539 congregations are (1854) in connection with the United Presbyterian Church.† This gives only the number in Great Britain; and it does not comprehend all that sprang out of the Secession movement in that part of the kingdom; for two other synods branched off from those whose history has been traced; and the congregations belonging to these have not yet been taken into account. The congregations not thus enumerated amount to 51, which, added to 453‡ connected with the Associate, General Associate, and United Associate Synods, make 504. Such was the result in Great Britain, as far as congregations are considered, of the movement of “the Four Brethren” in 1733. But the effects of that movement extended also to the sister island, and to many places abroad. In another page we have shown that 136 Secession congregations in Ireland united with the Synod of Ulster in 1840; and 8 congregations in that country, formed into a Presbytery apart from that Synod, have since united with the United Presbyterian Church. The two Synods of Original Seceders had also eight congregations in Ireland. It has been still further shown that 208 Secession congregations were formed in the United States previous to the year 1844, and many more have been added since. In Nova Scotia the United Presbyterian Church numbers 42 organised congregations, besides many others in course of formation, but as yet treated only as preaching stations. In Canada there were 86 congregations prior to the union in that province. In Jamaica there were 24, and in Trinidad 2. The churches here named were all offshoots from the Secession Church before its union with the Relief, and are accordingly specified in the account of its separate progress. Taken together, the congregations which are known to have sprung out of the Secession of Erskine and his coadjutors from the Established Church, are found to amount to 1018. To these there are to be added 136 congregations which had arisen in connection with the Relief Synod previous to its union with the Secession Church, and 21 that have been added in connection with the United Presbyterian Church since its formation; and the sum total is 1175.

How little did the founders of the Secession and Relief Churches think that the cause they had espoused would prosper in the way it has done! We can suppose them looking at the obstacles to its success, and saying despondingly with the prophet, “By whom shall Jacob arise, for he is small?” Everything save their own indomitable courage and unwavering confidence in God was against it. The ruling powers, both civic and ecclesiastical, were strongly opposed to it. There

* From 1847 to 1856, 36 congregations were added to the United Presbyterian Church; being at the rate of 3½ a-year. But immediately prior to this period, the noble exertions of the Free Church had added largely to the places of worship in Scotland, and that denomination to a great extent occupied the field in which churches might have been planted by the elder body. From 1857 to 1866, 81 congregations were added, being an average of 8 a-year. During the 5 years from 1867 to 1871, 18 were added, the average again falling back to less than 4.—EDS.

† The number at the close of 1871 is 652.—EDS.

‡ See page 39.

were statutes then existing unfavourable to its progress. The mass of the people was strongly prejudiced against it. Many landholders did what they could to hinder it, by refusing sites for places of worship essential to its prosperity. The adherents to the cause generally were themselves persons very limited in their pecuniary resources, while the maintenance, and still more the extension, of the Church involved very great expense. The Established Church from which they had withdrawn cost them nothing; while adherence to their Secession subjected them, in many cases, to still greater disadvantages than outlay of money. Prestige was in favour of the Church established by law, which not only hindered Secession, but was frequently drawing back those who had seceded. Honour and emolument were more readily available within its pale than without, and proved powerful attractions to those who preferred them to religious principle. The aspirants for magisterial authority, wide practice as surgeons, extended business as lawyers, and genteel congregations as ministers, withdrew from it. And yet it grew, and continues to grow more rapidly than ever. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

It has been shown in the list of congregations, that in all 612 have at one time or another been in connection with the denominations now composing the United Presbyterian Church, exclusive of those that have sprung up in connection with the denominations which at different times branched off from the Secession, and of those which originated in Ireland and America. It has also been shown that the Church is at present (1854) made up only of 539 congregations. We are therefore called to account, at this stage of our progress, for the remaining 73. Of these, two went over to the Established Church, both of them previously belonging to the Relief Synod. One was under the ministry of Mr Bryce in Aberdeen, who took offence at his rival candidate being subsequently ordained in the same city, and who in consequence induced his adherents to withdraw from the connection along with him. The other was under the ministry of the Rev. Mr Johnston, Edinburgh, who took offence at the Synod interdicting the use of an organ in his place of worship. Thus, notwithstanding the inducement held out by promise of endowments and otherwise, only two congregations have been permanently gained over to the Establishment.

Of the 71 remaining to be accounted for, 9 adhered to the Original Associate (Burgher) Synod, as one of the results of what is known as "the Old Light Controversy"—namely, Aberdeen (First), Burntshields, Cumbernauld (First), Carlsdyke (Greenock), Milnathort (First), Pollokshaws (First), Renton, Shotts, and Yetholm (First); and 4 to the Original General Associate (Antiburgher) Synod as the other—namely, Balmullo, Haddington (Second), Kelso (Second), and Whitburn. The congregation of Midholm withdrew at a subsequent period and joined this connection. These all continue to exist except the congregations of Balmullo and Kelso, for which there was never any urgent need.

Of the 57 still remaining, 8 declined acceding to the union formed between the two great branches of the Secession in 1820, and continued apart from it—namely, Auchinleck, Ayr (First), Clola, Colmonel, Kilwinning (First), Pathhead, Pitcairngreen, and Thurso. Pitcairngreen has since become extinct. From Clola and Pathhead sprang the congregations of Stewartfield and Union Chapel, Kirkcaldy, which now form part of the United Presbyterian Church. To the class of congregations remaining apart when others were joining are to be added the congregations of Provost Wynd (Cupar), and Kirkintilloch (First), which stood aloof from the

Union of the Secession and Relief Churches formed in 1847. The former is now extinct; the latter is in connection with the Free Church.

Forty-nine congregations have still to be accounted for. Of these, 5 have passed over to the denominations with which they were originally connected, namely, Darlington, Dukinfield, Halfold, Ramsbottom, and Warrington; four are now in connection with the Evangelical Union, namely, Bathgate (Second), Cupar-Angus (Relief), Dunning (Relief), and Clerk's Lane, Kilmarnock; and the remainder have become extinct, namely, Abernethy (Second), Auchtergaven (South), Balfron (First), Banff (Relief), Belfast (Bankhill), Berwick, Bolton, Bo'ness (First), Cambuslang, Castle-Douglas, Dumbarrow, Dunblane (Second), Elseridgehill, Carrubber's Close (Edinburgh), Ford (Relief), Fergie, Greenend, Greenwich, Haddington (Relief), Howford, Castle Street (Jedburgh), Kirriemuir (First Relief), Kilconquhar, Lanark (Secession), Largs (Relief), Lauder (Relief), Leeds, Liff, Liverpool (Second), Peel Street (London), Mainsriddel (Relief), Morpeth, 3 in Newcastle, North-West (Perth), Strathkinness, Torphichen, Wilsontown, and Workington.

It has to be added that 13 congregations have disappeared by junctions formally allowed, or silently acquiesced in, with other congregations in the same place, namely, the Relief with the Secession congregation, Annan; the Relief with the Secession congregation, Auchtergaven; the Secession with the Relief congregation, Campbelton, Argyleshire; the Secession (Maygate), with the Relief (Gillespie Church), Dunfermline; the Relief with the Secession in Errol; the Secession (East Regent Street), with the Secession (Duke Street), Glasgow; the *first* Secession with the *second* Secession, Johnshaven; the *second* Secession with the *first* Secession, Keith; the *first* Secession with the *second* Secession, Lauder; the congregation of Miles Lane with that of Albion Chapel, London; the *first* Secession with the *second* Secession congregation of Peebles; the West Secession congregation with that of the same denomination in Countess Street, Saltcoats; the *second* with the *first* Secession congregation, Selkirk; and the *first* with the *second* congregation, South Shields.

Of other congregations previously specified as being in connection with the Secession or Relief Churches, but whose names do not now appear in the list of the United Presbyterian Synod, seven are to be considered as continued under other designations: Coldingham, Cowgate, Craigmullen, Lauriston (Glasgow), Inverness, Portobello, and Spring Garden Lane (Sunderland).

SECESSION CHURCH IN IRELAND.

Presbyterianism in Ireland is an offshoot of the Church of Scotland. It dates from the reign of James I. The persecutions inflicted by that monarch and his son upon the Covenanters compelled many of them to seek refuge in the sister isle. There they formed a Church upon the model of the one from which they had thus been separated.

Patronage in the Scottish sense of the word was unknown in the Irish Church, but certain regulations, giving an undue share of influence to the rich in the appointment of ministers, caused disaffection among the humbler classes similar to that caused by patronage in Scotland; and the same leaven of Pelagian and Arian doctrine was at work in both countries. These influences were brought into powerful operation in the town of Lisburn in 1736, by the induction of the Rev. William Patton to the pastorate of the Presbyterian congregation there. A formidable opposition to his settlement had arisen, and the dissentients were unwilling to submit to

his ministry. It happened about the same time that the father of the late Rev. William Jameson of Kilwinning, who was a seafaring man, had occasion, in the course of his business, to visit the place. From the well-known sympathies of kindred minds, he soon found himself in intercourse with some of the religious people of the town. He reported to them the determined resistance which had been made in the General Assembly in Scotland, and the Secession which in consequence had taken place. In little more than three months after Mr Patton's induction, a memorial, signed by no less than 280 heads of families residing in Lisburn, was presented to the Associate Presbytery craving to be taken under their inspection, and to have a supply of preachers afforded with a view to the choice of a minister. To this memorial the Presbytery gave an encouraging answer, but could not at that time comply with its request.

A similar application to the above was made in 1742, by people in Lylehill, a place in the neighbourhood of Lisburn—the movement originating, in this case, not from unfaithful preaching, nor improper influence exercised by the more wealthy members of the congregation, but from disaffection to the Synod of Ulster, in consequence of their having refused the applicants a petition to be erected into a separate congregation. This time the application was granted, and a preacher was sent to Ireland to labour there for three months. He was succeeded by another, whose visit was followed by one from the Rev. James Fisher, formerly of Kinclaven, but then of Glasgow. Nothing more was done towards the furtherance of the Secession cause in Ireland till March 1745, when the Synod into which the Associate Presbytery had now merged, sent Mr John M'Ara, minister at Burntshields, and Mr Isaac Paton, probationer, to itinerate a few weeks in that country. Mr Paton was invited by the Seceders in Templepatrick to settle among them. Having accepted this invitation, he was ordained pastor of the congregation there, and so became the first Secession minister in Ireland.

The Breach divided the Seceders in Ireland as elsewhere. Nevertheless, both divisions prospered. In 1750 the Associate (Burgher) Synod had three, and the General Associate (Antiburgher) Synod had four congregations in that country. In 1784 there were 37 congregations belonging to the two Synods, and their ministers were deemed of sufficient importance to merit royal patronage and support in the form of a *Regium Donum*. In May of that year, the two Synods in Ireland tried to unite, but were prevented doing so by the Synods of their respective denominations in Scotland, to which they were still in subordination. This union, however, after several other attempts to effect it, and as frequent interference on the part of the Church at home, was consummated at Cookstown in July 1818. At that time 78 congregations belonged to the Associate (Burgher), and 32 to the General Associate (Antiburgher) Synod. Altogether there were 110 congregations, of which 104 had settled ministers—the remaining 6 being vacant.

In 1840 all grounds of separation between the United Associate Synod in Ireland, and the Synod of Ulster, were removed, and a union was effected. At the time of this event 136 congregations belonged to the Seceders. During the first year of the union 15 Secession ministers adhered to a protest they had made against it, and withdrew from attendance upon meetings of Presbytery. In 1841, 9 of these dropped their protest, and were received into connection with the Assembly. Six continued to protest, but after the death of some, and the resignation of others, the congregations they represented also acceded.

As already stated, the Seceders accepted the *Regium Donum*. This grant was

voted annually by Parliament, and was unaccompanied by any conditions whatever. About the year 1800 the Synod of Ulster obtained a large addition to their grant, but clogged with conditions which were disapproved of by many of the recipients, and which were denounced by both classes of Seceders as involving a surrender of the liberties of the Church, and the honour of Christ. And yet these same Seceders in 1809 accepted an enlargement of their grant on precisely the same conditions. One minister, however, of the General Associate Synod, the Rev. James Bryce of Killaig, persisted in refusing the grant, and to his resistance is to be traced the origin of "The Associate Presbytery of Ireland."

A deputation of the United Associate Synod in Scotland visited Ireland in 1840, and expressed to a deputation of the Associate Presbytery which met them, an anxious desire that a union should take place between the two bodies. On their return, they made a recommendation to the same effect in their report to their own Synod. Little more was done in this matter till May 1847, at which time a union had been effected between the Secession and Relief Churches. A deputation of the Associate Presbytery of Ireland waited at that time upon the United Presbyterian Synod then formed, and craved to be included in it. The Synod resolved, "that as close a connection should be immediately formed with the Associate Presbytery as circumstances will admit; and in particular (1) that ministerial and Christian communion should be cultivated between the ministers and congregations of the two Churches, as between the congregations and ministers of the United Presbyterian Church; (2) that the licentiates of the Associate Presbytery should be eligible to the ministry by the congregations of the United Presbyterian Church, and that licentiates of the United Presbyterian Church should be eligible to the ministry by the congregations of the Associate Presbytery; and (3) that ministers and Presbytery elders of both Churches, when present in presbyteries or synods of either Church, should, without being entitled to a vote, be regarded by said presbyteries and synods as corresponding members; and that measures should be forthwith taken to draw closer the bonds of Christian fellowship and affection between the two bodies."

The Associate Presbytery of Ireland having expressed a desire for union with the United Presbyterian Church, the Synod of 1855 remitted the question to the Presbytery of Glasgow with instructions to correspond with the Irish Presbytery, and report to next meeting of Synod. At the Synod of 1856, progress was reported, and the matter was again entrusted to Glasgow Presbytery, with instructions to send the same down to the several presbyteries and sessions of the Church, with such information on the subject as they might consider needful and desirable. The information desired was presented in the shape of returns from presbyteries and sessions to the Synod of 1857. Two representatives of the Associate Presbytery, Rev. Drs Bryce and Macintyre, were heard on the subject, and a committee was appointed to meet with these brethren, during the session of Synod, to consider the terms on which the Irish Presbytery should be received as a constituent part of the United Presbyterian Church. That committee gave in their report, to the effect "that the most advisable form of accomplishing this incorporating union would be by this Synod receiving and recognising the Associate Presbytery of Ireland as a presbytery of this Church." The committee found that the subordinate standards of both denominations were the same, and that on other points there was substantial agreement. It was then resolved, "that the report of the committee be sent down to presbyteries to consider and report; and that Dr

William Johnston and Messrs William Marshall and Andrew Robertson, as a deputation, visit the congregations of the Associate Presbytery of Ireland to express the fraternal regard cherished towards them by this Church." At the Synod of 1858, the returns from presbyteries and the report of the deputation were considered. The deputation reported "that there are at present 5 ministers in connection with the Irish Presbytery, and 8 congregations; that the deputies spent three weeks in visiting the congregations, and that all they saw and heard tended to confirm the accuracy of the judgment already come to by the Synod, that the United Presbyterian Church and the Associate Presbytery of Ireland are agreed in all essential parts of Christian doctrine, discipline, and observance, and that the points on which they differ admit either of being adjusted, or of being made matters of forbearance; and to increase and deepen their earnest desire for the prosperity, spiritual and temporal, of the small but interesting body that has so long testified in Ireland, in the midst of many temptations and discouragements, on behalf of a pure and free Gospel, and of a Church untrammelled by State support or State control." After reasoning, the question as to immediate union was put to the vote, when it was carried that the Synod do now receive and recognise the Associate Presbytery of Ireland as a presbytery of this Church. The union was accordingly consummated on the 6th May 1858, and the moderator gave the brethren of the Presbytery who were present the right hand of fellowship.*

THE SECESSION CHURCH IN THE UNITED STATES.

As early as the year 1736, many families belonging to the Secession Church in Scotland had emigrated to America. These settled generally in the States of Pennsylvania and New York. In that year those of them resident in and about Londonderry, Chester County, State of Pennsylvania, addressed a letter to the Associate Presbytery, containing an urgent request to send them a probationer or ordained minister, in order that they might have a dispensation of Gospel ordinances after the manner of their fatherland. They offered at the same time to pay all the necessary expenses thence arising. To this letter the Presbytery sent a friendly answer, but were necessitated by scarcity of preachers to defer complying with its request. Before a renewal of this application could be made, the Breach had taken place, which was the occasion of further delay. After the Breach, in August 1751, an application was made to the General Associate (Antiburgher) Synod by Mr Alexander Craighead, minister at Middle Octarara, Pennsylvania, along with a number of persons in the province, earnestly beseeching the Synod to appoint some ministers to that part of America. The Synod took immediate steps to comply with this request, but it was not till the summer of 1753 that they were able to accomplish anything. Mr Alexander Gellatly, probationer, who had been licensed for the purpose, was then sent out, to continue if required; and the Rev. Andrew Arnot, minister at Midholm, to return home in a year, or remain if inclined. These ministers met with a cordial welcome on their arrival in America, and soon after, according to instructions given them, constituted themselves, along with two elders, into a presbytery, which they designated THE ASSOCIATE PRESBYTERY OF PENNSYLVANIA. Applications from America, to both branches of the Secession, for supply of sermon now multiplied; and in compliance with these, Messrs James

* At the Synod of 1871 the Presbytery of Ireland consisted of 10 congregations, two of which were vacant.—EDS.

Proudfoot, Matthew Henderson, John Mason, and John Smart, were sent by the General Associate (Antiburgher) Synod prior to 1765. In that year the Rev. James Clark, of Ballibay, in Ireland, proceeded thither, under the sanction of the Associate (Burgher) Synod, with a part of his congregation, and joined the Presbytery of Pennsylvania. He was followed by Messrs Telfar and Kinloch from the same body in 1769. They also united with the Presbytery of Pennsylvania without being required to renounce their relation to the Associate (Burgher) Synod. In a few years, however, Messrs Telfar and Kinloch returned to Scotland. Mr Gellatly was removed by death. Messrs John Smith and John Rodgers were sent out in 1770. The Presbytery of Pennsylvania in 1776 consisted of 13 ministerial members, and, for greater convenience, was then divided into two Presbyteries, that of Pennsylvania and that of New York. These two Presbyteries had entirely separate jurisdiction, and were held to be in connection only by the subordination of both to the General Associate (Antiburgher) Synod of Scotland.

In 1774, three ministers of the Reformed (Cameronian) Presbytery who had gone out to America, at the request of persons formerly of that communion in Scotland, but then settled in Pennsylvania, formed themselves into a Presbytery, under the designation of THE REFORMED PRESBYTERY. A union of these three Presbyteries was projected in 1779, and carried into effect in 1788, and the united body took the name of THE ASSOCIATE REFORMED CHURCH. Against this union, two ministers of the Associate Presbytery of Pennsylvania—namely, William Marshall and James Clarkson—protested, and continued a separate organisation, under the original title of the Associate Presbytery of Pennsylvania. In this act they were sustained and approved of by the two Synods in Scotland, which immediately sent out other ministers to aid them to supply the vacant congregations which adhered to them. Thus originated "The Associate" and "Associate Reformed" Churches of America, which, ever since that time, have pursued a separate course, having no ministerial communion with each other, though holding nearly the same doctrines, and agreeing very closely in worship and discipline.*

By the fostering care of the General Associate (Antiburgher) Synod in Scotland, the Associate Presbytery of Pennsylvania increased in numbers, and spread over a vast extent of country. This soon rendered it necessary to constitute three Presbyteries—namely, the Presbyteries of Philadelphia, Cambridge, and Chartiers. These, together with a presbytery previously constituted in Kentucky, were formed into one Synod, styled the Associate Synod of North America, which met for the first time in Philadelphia, May 20, 1801. This Synod kept up a friendly intercourse with the General Associate (Antiburgher) Synod in Scotland till 1820, when communications ceased, on account of the union of the two great branches of the Secession in that year. Respecting the merits of that union great diversity of views existed among the ministers of the Associate Church in America; and the question, whether the American Church should join in that union, was negatived by the casting-vote of the moderator.

The Associate Synod of North America continued to increase till 1838, when nine ministers, who, for a series of years, had contended against a course of maladministration in the Synod, were thrust out by a majority, as the original Seceders had

* These two Churches were happily united in 1858, and now form the United Presbyterian Church of America. At the Union, the United Church had 4 Synods, 49 Presbyteries, 419 ministers, 66 licentiates, 14 foreign missionaries, 660 congregations, 54,789 communicants, 4 theological seminaries, 6 colleges, and 6 weekly or monthly periodicals.—EDS.

been driven from the Established Church of Scotland. The ministers thus expelled protested against the proceedings, and formed themselves into three Presbyteries—namely, Cambridge, Albany, and Vermont, under one Synod. A minister in the Presbytery of Maine was soon after cut off for the same reason; and, as he was followed by another minister, and a considerable portion of their people, they formed themselves into a Free Presbytery. About the same time, two others were expelled in Virginia and Carolina, for not acceding to the Synod's new terms of communion on the subject of slavery. These amounted in 1844 to 15. Previous to the separations in 1838, the Associate Presbytery of North America consisted of 15 Presbyteries, having 100 ministers, and more than 200 congregations. In 1844, it had 14 Presbyteries, with 103 ministers and 208 congregations.

A Theological Seminary was established by this Church, under the Rev. Dr Anderson as professor, in 1794, being the first institution of the kind in the United States; that of the Associate Reformed Church, under Dr John Mason, in 1805, being the next. This seminary had, in 1844, two able professors and 30 students.

The Associate Reformed Church, formed as above stated, consisting of three Presbyteries, met in Synod immediately after the union in 1784. The three Presbyteries were soon after subdivided into seven. In 1802 the Synod was divided into four Provincial or "Particular" Synods—namely, New York, Pennsylvania, Seiota, and the Carolinas. After this division, the first General Synod met by delegation in May 1804. In 1805 the Theological Seminary was instituted, under Dr Mason. This institution, which had been long effective, fell under pecuniary embarrassment in 1820, and was discontinued. In the same year the Synod of Seiota withdrew from the General Synod, and in the year following (1821) the Synod of the Carolinas also withdrew; so that the General Synod now consisted of the Synods of New York and Pennsylvania. In 1822 a resolution was passed by this body to unite with the General Assembly of the Presbyterian Church. This was effected by a majority of the delegates that year (16 in all), being in favour of the union, though a majority of the Presbyteries voted against it. By this division the valuable theological library, belonging to the seminary, was transferred to the General Assembly, but was afterwards recovered. The result of this union also was, that about 12 congregations withdrew from the Synod, and united with the General Assembly. Thus was the General Synod of the Associate Church in a few years dissolved, and three separate and independent Synods were formed, which continue to this day—namely, the Synod of New York, the Synod of the West, and the Synod of the Carolinas, each of which has its theological institution. Though independent of each other, they still hold friendly intercourse as sister Churches. The Synod of the Carolinas in 1844 formed a union with the excinded brethren of the Associate Church in that region; and the Synod of the West formed a union with the Associate Synod, and with one of the two branches into which the Reformed Presbyterian Church was a short time before divided. In 1838 the Synod of New York had 4 Presbyteries, 40 ministers, and 44 congregations; the Synod of the West had 7 Presbyteries, 68 ministers, and 145 congregations; and the Synod of the Carolinas had 2 Presbyteries, 19 ministers, and 28 congregations. In all, 13 Presbyteries, 127 ministers, and 217 congregations.

THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Nova Scotia, in its most extensive meaning, is a province of British America, bounded by Canada, the Gulf of St Lawrence, the Atlantic Ocean, and the United States of America. It was divided in 1784 into two provinces, that of New Brunswick, and that of Nova Scotia proper. Nova Scotia, in this limited sense, is a peninsula joined to the Continent of America by a narrow isthmus, and is about 240 miles in length, by 30 to 60 in breadth, and lies to the west of New Brunswick. Prince Edward Island, 117 miles in length, with a medium breadth of 20 miles, lies near the Northern Coast of Nova Scotia, to which government it is annexed. Cape Breton is an island not much less than that of Prince Edward, from which it is separated only by a narrow channel called Northumberland Straits. All these regions are to be understood as embraced, or in course of being embraced, by the Church whose designation furnishes the title to this chapter, but which was originally known as a branch of the Secession Church in Scotland.

From what has been said under our narrative of the "Secession Church in Ireland," it will be seen that the Church so named gained a footing in that country very early in its history, and spread rapidly, especially in the counties of Antrim, Donegal, and Londonderry. Seceders, along with other Presbyterians from these districts, emigrated to Hampshire in America, now the United States; thence they removed to Truro, in Nova Scotia, about the year 1761. In May 1764, a petition signed by 60 of these persons was presented to the Associate (Burgher) Synod, setting forth their "destitute condition through the prevalence of Popery and the great want of the Gospel; and craving them to send a competent number of able ministers to that province, for erecting Christ's throne of discipline in it, and, in the meantime, to appoint one of their number to come over to dispense word and Sacrament among them." In compliance with this request, Mr Kinloch, probationer, proceeded, by appointment of Synod, to that country in the spring of 1766. He was called to Truro, but declined the call. He returned to Scotland in 1769, and was soon ordained over the congregation of Abbey Close, Paisley.

About the same time with the other branch of the Secession, the General Associate (Antiburgher) Synod began to take interest in Nova Scotia as a mission-field. They sent out, as their agent, Mr James Murdoch, who, after preaching a short time at Windsor, removed to Musquodoboit, where he was unfortunately drowned.

The Rev. Daniel Cock of Greenock and the Rev. David Smith of St Andrews, succeeded Mr Kinloch as agents from the Associate (Burgher) Synod, the latter of whom settled in Londonderry, and was the first minister belonging to this branch of the Secession who actually entered upon a permanent charge in Nova Scotia, though the other was called before him, and afterwards settled in Truro. These were the only Presbyterian ministers in the district till 1785, when Mr Hugh Graham, a licentiate of the Associate (Burgher) Synod was settled in Cornwallis, and thus increased their number.

In 1786, these three ministers formed themselves into a Presbytery, called the Presbytery of Truro, which was subsequently enlarged by accessions of congregations in the colony, and by ministers from the mother country.

Mr James M'Gregor,* missioned by the General Associate (Antiburgher) Synod,

* Afterwards Rev. Dr M'Gregor. See "History of the Secession Church in Nova Scotia," by Rev. Dr James Robertson, Glasgow, pp. 75-185.—EDS.

arrived in the country shortly before the Presbytery of Truro was formed. On the occasion of its formation he was present, but did not account himself a member of it. Very soon after he discontinued attending its meetings. In 1795, along with Messrs Brown and Ross, who belonged to the same branch of the Secession with himself, and, like him, had come to the country under its sanction, he formed the Presbytery of Pictou. These Presbyteries acted separately till July 1817, when they united, and assumed the appellation of the United Presbyterian Church of Nova Scotia. The union, as then formed, comprehended the whole of the Presbyterian ministers of the province, excepting Dr Gray of Halifax, whose congregation was averse to it, although he himself continued on friendly terms with the Synod which had thus arisen. This Synod was now divided into three Presbyteries, namely—Truro, Pictou, and Halifax. That of Truro consisted at the time of 9 congregations, 7 of which had ministers ordained over them, and 2 were vacant. That of Pictou had 13 congregations, 8 of which had ministers, and 5 were vacant; and that of Halifax had 4 congregations with ministers, and one vacant; making in all, 27 congregations and 19 ministers.

The Presbyterian Church of Nova Scotia does not now include all the Presbyterian ministers in the country, as when the Synod was originally formed, and assumed the appellation it now wears. After the Disruption of the Church of Scotland in 1843, there were 4 ministers who continued in that connection, 3 of whom were in Nova Scotia, and 1 in Prince Edward Island, and 12 who attached themselves to the Free Church, 5 of whom were in Cape Breton. According to the census of 1851, out of a population of 276,000 souls in Nova Scotia, about 73,000 were Presbyterians of the Scotch school. Of these, 19,000 are designated as belonging to the Established Kirk of Scotland, 25,000 to the Free Church, and 29,000 to the Presbyterian Church of Nova Scotia. The Presbyterian Church, as now defined, consists at present (1854) of 4 Presbyteries, namely—Pictou, Truro, Halifax, and Prince Edward Island. In the Pictou Presbytery there are 12 congregations with ordained ministers, 2 vacancies, 1 station, and 19 churches. In the Presbytery of Truro, there are 7 settled congregations, 1 vacancy, 7 stations (which, when wanted, are expected to form 2 or 3 congregations), and 16 churches. In Halifax Presbytery there are 6 settled congregations, 1 vacancy, 4 stations, and 12 churches. In the Presbytery of Prince Edward Island, there are 6 settled congregations, 1 vacancy, 3 preaching stations, and 15 churches. The number of churches is stated as well as congregations, because several of the ministers have 2 and others 3 churches in which they officiate in turns.

This Church has 4 professors employed in training young men for the ministry, two in the theological, and 2 in the classical and philosophical department. There are 11 students in the former, and 12 in the latter. The place of meeting is at present at West River. This seminary has already supplied a number of ministers to the Church—natives of the colony—and bids fair to provide a supply equal to the demand, while places may also be found for preachers and ministers from the mother country. There is also a Board of Missions in connection with this Church, which has already sent one agent of its own into the mission field, and will go on increasing the number as the funds permit. Nova Scotia is pre-eminently a Scottish colony, and the Presbyterian Church—the off-shoot of the Secession—is the leading denomination in it. May it continue so in moral power, as well as in civil influence and numerical strength!

PRESBYTERIES.

THE Commission of the General Assembly which met in November 1733 having declared the Rev. Ebenezer Erskine of Stirling, the Rev. William Wilson of Perth, the Rev. Alexander Moncrieff of Abernethy, and the Rev. James Fisher of Kinclaven, no longer ministers of the Church of Scotland, these "Four Brethren" met at Gairney Bridge, near Kinross, on the 5th December following, and with much prayer and solemn deliberation, constituted themselves a Presbytery, apart from the judicatories of the Established Church, under the general designation of "The Associate Presbytery." They continued to act in this capacity till the 11th October 1744, when, along with the ministers and representative elders of the congregations which had become connected with them in the interim, they formed themselves into a Synod, embracing three Presbyteries constituted at the same time, under the designations of the Presbyteries of Edinburgh, Glasgow, and Dunfermline. The Presbytery of Edinburgh included all the congregations in the south and south-east of Scotland, with two which had arisen in England, the Frith of Forth being its northern boundary. It was made up at first of 14 congregations, 10 of which were supplied with ministers, and 4 were in a state of vacancy. The territory then assigned to it now embraces 8 Presbyteries. The Presbytery of Glasgow embraced the west and south-west of Scotland, from Falkirk to Urr in Galloway. It was made up at first of 12 congregations, 8 of which were supplied with ministers, and 4 were in a state of vacancy. The territory assigned to it now contains 10 presbyteries. The Presbytery of Dunfermline embraced all the congregations north of the Forth, being then 17 in number, 8 of which were supplied with ministers, and 9 were in a state of vacancy. The territory assigned to it now contains 13 presbyteries. In speaking of existing Presbyteries, those of the Relief as well as of the Secession are included; but only according to the arrangement made since the union of both in the United Presbyterian Church, when they were all recast, and divided or extended as circumstances demanded. How this was done will be shown in the sequel, as each Presbytery comes in alphabetical order before us.

PRESBYTERY OF ABERDEEN.

At the Breach occasioned by the Burgess Oath Controversy in 1747, the only Secession congregations north of the Tay were Dundee (Kirk Wynd), Buchan (now Craigdam), Elgin (First), and Ross (now Nigg), all of which were in a state of vacancy, and not even fully organised. Previous to that time, they were all

under the inspection of the Presbytery of Dunfermline, in which Dundee afterwards continued, as adhering to the Associate (Burgher) Synod, while the other three, having taken the opposite side in the controversy, were included in the General Associate (Antiburgher) Presbytery of Perth, which was then formed. With this Presbytery, these three remained connected, with a short interruption, till the year 1770, when, with the congregations which had arisen in the interim, they were disjoined from Perth, and formed into the Presbytery of Elgin, which included all the congregations north of the Dee. This Presbytery was divided in 1780, into the Presbyteries of Aberdeen and Elgin. In 1788, the Associate (Burgher) Synod formed a Presbytery of Perth, which included all the congregations in and north of that city, which they divided in 1806, by forming those north of Montrose into the Presbytery of Aberdeen. The respective Presbyteries of Aberdeen continued to act apart till 1820, when they were amalgamated by the Union which was then effected between the two great branches of the Secession. The *quondam* Relief congregation in Aberdeen, which had previously belonged to the Relief Presbytery of Dundee, was added to the Presbytery of Aberdeen at the Union of the Secession and Relief Churches in 1847.

CONGREGATIONS IN THE PRESBYTERY OF ABERDEEN.

1.—CONGREGATIONS IN THE CITY.

NETHER KIRKGATE (Now EXTINCT).

Mr JOHN BISSET, one of the ministers of St Nicholas Parish, Aberdeen, co-operated with the Seceding brethren in their protest against patronage and other defections of the Established Church, but did not deem it expedient to secede with them. He continued, however, to be so dissatisfied with his ecclesiastical connection, that he wrote a letter to the Associate Presbytery in the summer of 1740, proposing a conference at Montrose with any of the members who might be appointed to meet him. With this view, the Rev. Messrs Wilson, Moncrieff, and Fisher, were sent thither on the 23d of July of that year. On their arrival there, they found a letter from Mr Bisset, apologising for his non-appearance and the trouble he had given them; intimating, at the same time, that he did not now see his way clear to follow out the course he had proposed to himself when writing to them. He continued, notwithstanding, to afford them countenance in several ways, particularly in their opposition to the ministrations of Mr Whitefield in Scotland, when they came to understand his feelings towards them. Mr Bisset's colleague had invited Mr Whitefield to preach in St Nicholas Church. Mr Bisset officiated in turn on one part of the day, and in the course of the prayer, referred by name to Mr Whitefield, whom he *knew* to be present, entreating the Lord to forgive the dishonour that had been put on them, when that man had been invited to preach in that pulpit. He referred to him again in the course of his sermon, by reminding the people that the person thus called to address them was a curate of the Church of England, and by quoting *some* passages from his printed sermons, which he said were grossly Arminian. These acts, conjoined with others of a similar character, led to the belief that sooner or later he would withdraw from the Established Church. Under this impression, and conceiving that no other recourse was left him than to join the Secession already existing, the Associate Presbytery abstained from supplying sermon to certain members

of his congregation who applied for it, holding them as joining their testimony, while they continued under Mr Bisset's ministry. Shortly after the Breach, in 1747, Mr Bisset opened a correspondence with the Rev. Ebenezer Erskine, in which he expressed his sympathy with him and his brother Ralph in the trying circumstances through which they had passed in the recent controversy, and intimated that "if they would return to their old terms of church-fellowship" (which Dr Fraser, in his "*Life of Ebenezer Erskine*," understands to mean, if they would cease to require the swearing of the bond) "he and several clergymen in the north would join them." Whatever was implied in this proposal, the Secession brethren to whom it was made deemed it not only inexpedient to comply with it, but held it as cutting off all expectation of Mr Bisset's ever connecting himself with them, and therefore granted sermon to the persons under his ministry favourable to their views, on the renewal of their application. The party thus forming the First Secession congregation, Aberdeen, worshipped in a hall in Virginia Street till 1772, when they removed to a church they had built for themselves in the Nether Kirkgate, containing 700 sittings.

1st Minister.—ALEXANDER DICK, from the first congregation, Kinross; called to Torphichen and Aberdeen. Ordained 7th December 1758. Died 17th February 1793, in the 64th year of his age, and 35th of his ministry. A volume was published anonymously in 1852, entitled, "*Sermons and Notes of Sermons, by the late Rev. Alexander Dick, First Secession Minister in Aberdeen; with a Sketch of his Life, and of the Origin of the Secession in Aberdeen.*"

2d Minister.—WILLIAM BRUNTON, from West Linton. Ordained 22d April 1795. The Old Light Controversy arising shortly after Mr Brunton's ordination, led to a division in his congregation, previously weakened by the supporters of another candidate having withdrawn at his settlement. The majority adhered to the Original Burgher Synod, and raised an action before the Sheriff of Aberdeen to have Mr Brunton and the minority adhering to him ejected from the place of worship, of which they had retained possession. The Sheriff decided in favour of the pursuers, on the sole ground that they were the majority; holding the question as to which of the parties adhered to their original principles as not before the Court, and as not a proper subject of cognisance by it. The case was appealed to the Court of Session. The Judges were much divided in opinion, but the majority adhered to the Sheriff's opinion; and the case, "*Dunn and others versus Brunton, 10th May 1801*," is often referred to as a precedent in questions affecting Dissenting Church property. Mr Brunton being thus required to remove, and his people deeming themselves incompetent to erect another place of worship for him, he resigned his charge, and did not obtain another. He taught a school for a short time in Dundee, but relinquished it and emigrated to America, where he died in 1839, in the 67th year of his age. After Mr Brunton's resignation, the party who had adhered to him broke up and dispersed themselves among different denominations in the city. The party obtaining possession of the property continued in connection with the Original Burgher Synod till 1839, when, with the majority of that denomination, they connected themselves with the Established Church; from which they again separated at the Disruption in 1843, and now form Melville Free Church.

BELMONT STREET.

Seven persons belonging to Mr Bisset's congregation, reference to which has been made in the preceding article, acceded to the General Associate (Antiburgher) Synod, when the other seceders in Aberdeen obtained supply of sermon from the Associate (Burgher) branch of the Secession, and formed themselves into an association for prayer and mutual exhortation. They attended public worship at Craigmadam, eighteen miles distant from Aberdeen, in favourable weather; but met on other occasions in an upper room in the city, which they had hired for the purpose. Their number having increased, though still small, they removed to a larger room in 1772; and applied to the Synod for supply of sermon once a month, which was granted. In 1775 they removed to a room in Spittal, which was always crowded, but few members were added to the church. On 12th November 1777, they were disjoined at their own request from Craigmadam, and formed into a separate congregation, the communicants amounting at the time to 40. Church built, 1779; sittings, 800. A new church was opened 10th January 1869, with sittings for 694; cost, £3100, 5s. 6d.

1st Minister.—MICHAEL ARTHUR, previously of Peebles. Translated to Aberdeen 26th June 1772. Mr Arthur was moderator of the Synod in 1779, on which occasion he preached a sermon, which was subsequently published, containing the following passage: "The unhappy rupture or breach which so early happened in the Seceding body, has been much improved against the testimony and cause in which we are embarked. The mournful breach in the Associate Synod deserves indeed to be lamented and bewailed to the latest ages. We have reason to consider that dismal event as a providential intimation of what was to befall the generation. Matters were so ordered by a God of judgment, that a stumbling-block was laid in the way of the generation, and they judicially left to harden and confirm themselves against that great cause in which we have embarked. Thus that mournful dispensation bespeaks not so much, perhaps, dissatisfaction with the parties between whom the rupture happened, as displeasure with the generation among whom they live, and who so violently oppose their testimony. Whatever sinful hand the one party or the other, or both, had in the breach, God had an all-wise, unerring, and over-ruling hand in it." For this passage, the Rev. Adam Gib libelled Mr Arthur before the Synod, giving as his reason, "that he considered the Breach as the most distinguished article of the *Magnalia Dei* (the great things of God) in the course of the Secession, and which ought to be held in a most thankful remembrance among all posterity in the Secession body, as being the immediate fountain whence the perpetuating of the Secession cause among the hands of this Synod has flowed all along from that day to this; and therefore he protested against all dissembling or defaming it, such as is meant in the above quoted passage, reckoning that incumbent upon *him*—as he now remained alone in the Synod of all who were engaged in the contendings of that day—the only other survivor of them, in Earlston Presbytery, having been incapable for some years of attendance in the synodical meetings." Mr Arthur charged Mr Gib "with bringing this libel against him because he attended a meeting of ministers and others belonging to both branches of the Secession in the neighbourhood of Peebles, to ascertain the practicability of bringing about a union betwixt them; and Mr Gib himself with having described the Breach as *that melancholy event* in his 'Present Truth,'

volume first, page 49." The Synod enjoined both Mr Gib and Mr Arthur to abstain from the further prosecution of this affair; but at the next meeting Mr Arthur again introduced the subject, stating that he considered the decision of the last meeting respecting him dishonourable to the Synod and injurious to him, and that he had therefore resigned his charge into the hands of the Presbytery, which had admitted him, on the 8th of February (1786). Mr Arthur was summoned to attend the next meeting of Synod, which he did; and after delivering sentiments similar to those already stated, withdrew. The Synod then declared him no longer a minister or member of the Secession Church. Mr Arthur was received, on application, into connection with the Relief Church; and shortly afterwards emigrated to America, along with his son, who had recently received license as a probationer, where they both died.

The congregation then called Mr Frederick M'Farlane, who was appointed to Montrose.

2d Minister.—WILLIAM M'CAUL, from Sanquhar, South, called to Kilmaurs and Stewarton, then united congregations, also to Burntisland, and Aberdeen. Ordained 8th April 1789. Resigned, on account of ill health, 20th November 1798. Became a farmer in the neighbourhood of Sanquhar, and died there.

The congregation then called the Rev. John Bunyan, who remained in his charge at Whitehill.

3d Minister.—JAMES TEMPLETON, from Kilmaurs. Ordained 2d September 1801. Joined the Protesters 1820, re-admitted 10th July 1827. *See further*, under the congregation of Charlotte Street.

4th Minister.—ROBERT SEDGEWICK, from Regent Place, Glasgow; called to Cumbernauld and Aberdeen. Ordained as colleague to Mr Templeton 21st September 1836. Resigned 12th February 1849. Emigrated to Nova Scotia, and became minister of a congregation there. Author of a sermon entitled "Times of Refreshing," suggested by the recent efforts which the United Secession Church had made on behalf of her weak congregations, and a small work on "Fellowship with Christ."

5th Minister.—JOHN CROMBIE BROWN, LL.D., from Haddington East, of which his grandfather was minister. Received into connection with the United Presbyterian Church as a probationer 5th June 1849. Ordained at St Petersburg 6th December 1835; was afterwards at Cape Town. Inducted to the pastorate of Belmont Street, Aberdeen, 24th April 1850. Had the degree of LL.D. conferred upon him by King's College, Aberdeen, 1858, in which college he was Lecturer on Botany. Demitted his charge on accepting appointment as Professor of Botany, Cape of Good Hope, 10th February 1863. Returned to this country, and was afterwards minister in Berwick.

The congregation called Mr Adam Welsh, who preferred Kincardine; Mr Robert Stewart Bruce, who preferred Wishaw; Mr Robert Lyon, who preferred North Leith.

6th Minister.—DAVID BEATT, from Dundee, School Wynd; called to Hartlepool and Aberdeen. Ordained 18th April 1865.

FIRST RELIEF (Now EXTINCT).

A difference having taken place among the members of the Chapel of Ease, Gilcomston, respecting the appointment of the Rev. Mr Johnston to be their minister, the dissatisfied party applied to the Relief Presbytery of Perth for supply of sermon,

which was granted 1771. The congregation thus formed met in a hall in the city till 1778, when they removed to a place of worship they had built for themselves in Belmont Street, where they called Mr Bryce, who was ordained over them in 1780. Mr Brodie was a rival candidate with Mr Bryce, and his supporters induced him to settle in Aberdeen, and continued to adhere to him. In 1791 Mr Brodie and his congregation were received, upon petition, into connection with the Synod of Relief, from which they had separated themselves by their ecclesiastical irregularity, in failing to concur with the majority. This gave so much offence to Mr Bryce, that he immediately renounced connection with the denomination, and took steps to have the place of worship and the people of his charge recognised by the General Assembly as a Chapel of Ease and Congregation in connection with the Church of Scotland; in which he succeeded. The South Parish Church, Belmont Street, now occupies the site on which the *quondam* Relief Church and subsequent Chapel of Ease formerly stood. Mr Bryce continued minister of the chapel in his adopted ecclesiastical connection till his death. His son, Dr James Bryce, formerly chaplain in India, is author of a "History of the Church of Scotland."

SECOND RELIEF (NOW EXTINCT).

As stated in the preceding article, Mr Brodie was the unsuccessful candidate at the election of Mr Bryce as minister of the First Relief Congregation, Aberdeen. By an agreement entered into previous to the hearing of candidates, subscribers to the building of the chapel were alone allowed to vote in the election, and were unanimous in favour of Mr Bryce. The other adherents to the cause, who constituted a majority, finding themselves precluded from a voice in the election, immediately separated from the minority, and were received upon petition into connection with the Old Relief Presbytery. Mr Brodie was also received, and was soon after called by the people to be their pastor. They erected a place of worship in the Ship-row, which was at last removed to make way for the new market.

1st Minister.—JOHN BRODIE, ordained 6th August 1780. Translated to Dove Hill, Glasgow, September 1798; called by his former congregation in Aberdeen, but preferred remaining in Glasgow.

2d Minister.—ALEXANDER BOWER, a licentiate of the Presbyterian Church of Ireland. Received into connection with the Relief Synod as a probationer; ordained 6th November 1799; resigned 23d September 1806. Joined the Church of Scotland, but never obtained a settlement in that connection. Author of a "History of the University of Edinburgh," "Life of Dr Beattie," etc. After Mr Bower's resignation, the congregation dispersed, and the place of worship was subsequently sold.

ST NICHOLAS LANE.

A large minority of the first Secession congregation, Aberdeen, were opposed to the call of Mr Brunton, before noticed, and refused to submit to his ministry. In 1794 they were recognised upon petition to the (Burgher) Synod, with which they were connected, as a separate congregation. They met in a hall in the city till 1801. First church built in Belmont Street, but removed when Union Bridge was erected. Second church built in St Nicholas Lane in 1802, with 604 sittings: rebuilt, 1845; 710 sittings.

Before obtaining a fixed pastor, the congregation called, 1st, Mr John Dick, 20th January 1796, and again, 3d July 1796, who was appointed by the Synod to Slateford; 2d, George Henderson, 26th December 1797; 3d, Thomas Burn, 20th August 1798; 4th, Ebenezer Bonar, 6th November 1798.

1st Minister.—LAURENCE GLASS, from Milnathort. Called to Crail and Aberdeen. Ordained 5th March 1800; died 7th May 1813, in the 35th year of his age, and 13th of his ministry. Author of a Sermon on "Missions."

The congregation then called the Rev. John Jamieson, who preferred remaining in his charge at Scone.

2d Minister.—HENRY ANGUS, A.M., from Inverkeithing. Called to Lochwinnoch and Aberdeen. Ordained 23d July 1816; died 28th June 1860, in the 66th year of his age and 44th of his ministry. Author of a pamphlet on "The Voluntary Controversy;" a Sermon on "The Spirituality of the Christian Church, preached at the opening of the Synod of the United Presbyterian Church," of which he was moderator, May 1851; "Separation from Brethren for Conscience's Sake;" "Reply to Rev. A. Gray;" and "Works of Fiction; their Use and Abuse:" a Lecture.

3d Minister.—J. M. M'KERROW, B.A., from the congregation of Brunswick Street, Manchester, of which his father is minister. Ordained 19th October 1859. Author of a Sermon preached on the death of Mr Angus. Mr M'Kerrow was called twice to Birmingham; loosed from his charge in Aberdeen on accepting the second call, 13th August 1867.

The congregation called the Rev. R. S. Bruce, Wishaw, who declined the call.

4th Minister.—JOHN RUTHERFORD, B.D., from Edinburgh, North Richmond Street, of which his father is minister. Ordained 11th November 1868.

GEORGE STREET.

Mr TEMPLETON, third minister of the congregation of Belmont Street, Aberdeen, declined, with the majority of his congregation, to accede to the Union of the two branches of the Secession in 1820, though both did so sometime afterwards. In the interim, a large minority of his congregation, favourable to the Union, withdrew from his ministry, and formed the congregation now worshipping in George Street. Church built, 1821; sittings, 747.

1st Minister.—JAMES STIRLING, from Strathaven (First). Ordained 25th September 1824. Died 22d June 1871, in the 72d year of his age, and 47th of his ministry.

The congregation called Mr G. S. Scotland, who declined the call; Mr M'Donald, who preferred Cumnock; and Mr John Boyd, M.A., who preferred Skelmorlie.

2d Minister.—ARCHIBALD YOUNG, M.A., from Glasgow, London Road; called to Middlesboro' and Aberdeen. Ordained 6th September 1871.

CHARLOTTE STREET.

Mr TEMPLETON, third minister of the congregation of Belmont Street, Aberdeen, differed with his colleague on a doctrinal point then agitating the Church, and separated from him. He began a preaching station in Gallowgate. For this act the Presbytery laid him under suspension, but afterwards removed the sentence. He was then dying, and received no benefit from the act. He died 11th August 1840, in the 70th year of his age and 39th of his ministry. After his death his

adherents were restored, upon petition, to their connection with the Synod, and recognised as a separate congregation, 18th January 1841. In 1841 they erected the present place of worship in Charlotte Street, containing 1000 sittings.

1st Minister.—JAMES TEMPLETON, ordained 1801. Died 1840, in the 70th year of his age, and 39th of his ministry.

2d Minister.—PATRICK ROBERTSON, previously of Craigdam. Translated to Aberdeen 30th June 1841. Joined the Free Church on 14th January 1845, and became minister of Culsalmond in 1846. Died 26th July 1867, in the 91st year of his age.

3d Minister.—JOHN BROCKET RITCHIE, from Potterrow, Edinburgh, of which his father was minister. Ordained 3d December 1845. Author of three discourses on "The Armour of the Christian Church." Demitted his charge 6th February 1866. Retired to Portobello as ordained preacher.

The congregation called Mr W. T. Henderson, who preferred Millport; Rev. W. Turner, Craigdam; and Rev. W. Galletly, Peterhead.

4th Minister.—JAMES CORDINER, from Campbelton, called to Shapinshay and Aberdeen. Ordained 5th February 1868. Died 13th September 1868, in the 30th year of his age, and 1st of his ministry.

5th Minister.—MATTHEW GALBRAITH, M.A., from Liverpool, Mount Pleasant; called to Moffat and Aberdeen. Ordained 13th April 1869.

ST PAUL'S STREET.

About a year previous to Mr Bower's resignation,* several persons had withdrawn from his ministry. They applied for supply of sermon from the Relief Presbytery of Perth, which was granted. The original place of meeting was a hall in St Andrew's Street. First church built in 1805; second (in St Paul's Street), in 1842; sittings, 900.

Before obtaining a fixed pastor, the congregation called the Rev. William Strang, previously of Newton-Stewart, then acting as a probationer, who declined the call.

1st Minister.—SAMUEL M'MILLAN, from Campbell Street, Glasgow. Ordained 9th February 1807. Died 11th January 1864, in the 90th year of his age and 57th of his ministry. His library was presented to the Synod.

Mr M'Millan published "A Discourse concerning reading set forms of prayer in the worship of God," and "The Beauties of Ralph Erskine." Also author of "Illustration and Vindication of Two Important Doctrines of Scripture;" another, "Explanation and Vindication of Important Doctrines;" Editor of Ralph Erskine's Works, 7 volumes; and of Works of Thomas Boston, 12 volumes.

In 1836 the congregation called Mr Thomas Sommerville to be colleague to Mr M'Millan, who preferred Auchtergaven.

2d Minister.—WILLIAM BECKETT, from Thread Street, Paisley. Ordained as colleague to Mr M'Millan 29th November 1837. Translated to Rutherglen, 13th August 1840.

3d Minister.—JOHN THORBURN, from Allars, Hawick. Ordained as colleague to Mr M'Millan, 27th May 1841. Resigned, 1845. Admitted to the Relief congregation, Dunning, 1846.

4th Minister.—ANDREW DICKIE, previously of Colinsburgh. Admitted colleague to Mr M'Millan, 18th August 1847.

* See Second Relief, p. 56.

NELSON STREET.

On the 10th January 1863, Mr Thomas Brown, licentiate of the Free Church, and late of the Gallowgate Territorial Mission, made application to the Presbytery of Aberdeen to be admitted as a Probationer of the United Presbyterian Church. The application led to inquiry as to his connection with the mission, and his reasons for leaving the Free Church, and was deferred till the production of certain extracts of Free Church Presbytery decisions were given. These were furnished at a meeting of Presbytery on 5th May, when it was deemed expedient to transmit the application to the Synod. The Synod received the application, and remitted the case for final adjustment to Aberdeen Presbytery. In July a memorial, signed by 102 persons, under the ministrations of Mr Brown, was laid before the Presbytery, asking to be congregated by the Presbytery. After making all inquiry, and consulting neighbouring sessions, it was found by the Presbytery that the mission had been in existence since 1851, and that Mr Brown had been the agent since 1854; and that the reason for seeking admission to the United Presbyterian Church was dissatisfaction with the Free Church in various respects, especially in their declining to erect the mission into a charge. At a meeting of Presbytery on 25th August, it was agreed to grant the petition; and on the 15th September 1863, the Gallowgate congregation was formed, with 133 members on the roll.

The Church in Nelson Street was built in 1866, and opened 31st March 1867, at a cost of £1042. Membership in 1870, 244; stipend by people, £100, with supplement.

1st Minister.—THOMAS BROWN, from Free Tolbooth, Edinburgh (Dr Tweedie's). Ordained 3d May 1864.

2.—CONGREGATIONS BEYOND THE CITY.

CRAIGDAM.

Craigdam is in the parish of Tarves and district of Buchan, Aberdeenshire. The church and manse stand apart from any village, the nearest being that of Tarves, which is 1½ miles distant. Tarves is 6 miles west of Ellon, 5 north-east of Old Meldrum, and 18 north-east of Aberdeen.

The Rev. Mr Forbes, of Old Deer, a parish in the district of Buchan, was one of forty ministers who protested against the act of Assembly 1732, restricting the election of ministers in vacant parishes to heritors, elders, magistrates, and town councillors, in burghs; and to heritors and elders in landward parishes; and otherwise took part in opposing the measures which led to the Secession, but did not himself secede. He continued, however, to inveigh from the pulpit against the corruptions of the Established Church, thereby producing dissatisfaction in the minds of many of his parishioners towards it. Among those in whom this feeling was produced, were James Fergusson, Esq., of Kinmundy, and his wife, Mrs Elizabeth Dean. This worthy couple went to Burntisland in the spring of 1741 for change of air. While there, they connected themselves with the Secession Church, by joining the congregation in that place, then under the ministry of the Rev. James Thomson, one of the Seceding brethren. This brought them into acquaintanceship with the Rev. Alexander Moncrieff, of Abernethy, who was then assisting Mr Thomson at the

dispensation of the Lord's Supper. Mr Moncrieff was induced by them to visit Peterhead in the autumn of that year, for the sake of the mineral waters and excellent sea-bathing to be obtained there. Having received benefit from these, he repeated his visits, during several successive seasons, to the place. In the course of these visits he preached every Sabbath at Kinmundy, 8 miles inland from Peterhead. An addition was then being made to the mansion house upon that estate, and the carpenters' benches and building materials served as seats for the auditors. Through the influence of Mr and Mrs Fergusson, and the operation of other causes referred to in the notices of the different congregations in the district of Buchan, Seceders speedily multiplied in the parishes of Old and New Deer, Tarves, and Methlic. It therefore became necessary to make the seat of the congregation as central as possible to all these places. With this view, the mill of Auchnagat, on the road from Tarves to Stewartfield and Peterhead, was fixed upon, and the Seceders in the district accordingly met there for a time. It was found, however, impracticable to obtain a site for a church in that locality, and they were obliged to remove to Craigdam, 16 miles from Kinmundy, where the Earl of Aberdeen granted them ground for the purpose. Craigdam continued to be the meeting-place of all the Seceders in Buchan till 1766, when those in the parishes of Old and New Deer were separated from it and formed into the congregations of Clola and Whitehill.* The congregations of Belmont Street, Aberdeen, and Old Meldrum, also emanated from this one at subsequent dates. The present is the third place of worship erected by the congregation. It was built in 1806, at a cost of between £400 and £500. Sitings, 600.

1st Minister.—WILLIAM BROWN, from the North congregation, Perth. Ordained, with stipend of £15, 23d July 1752. Died 1801, in the 73d year of his age and 49th of his ministry.

The congregation then called Mr M'Gregor, who was under appointment of Synod to proceed to America, having obtained license at an early period of his studies for that purpose, and was therefore not allowed to accept the call.

2d Minister.—PATRICK ROBERTSON, from Perth, North. Ordained 8th March 1804. Translated to Charlotte Street, Aberdeen, 30th June 1841.

The congregation then called Mr John Steedman, who accepted the call, but withdrew his acceptance on receiving a call to Stirling.

3d Minister.—JOHN CALLANDER, from Falkirk (East). Called to Keith and Craigdam. Ordained 3d November 1842. Left Craigdam suddenly in 1849, and was next heard of in America. In January 1851, he was declared by the Presbytery of Aberdeen to be no longer a minister or member of the United Presbyterian Church. Died at Toronto, 11th March 1853.

4th Minister.—WILLIAM TURNER, from Dunbar, First. Ordained 14th October 1851. Author of a history of his own congregation, under the title of a "Church of a Hundred Years;" and articles in the British and Foreign Evangelical Review.

LYNTURK.

Tough is a parish in the district of Alford, Aberdeenshire. The village of the same name, in which the church formerly stood, is about 32 miles north-west of Aberdeen.

The congregation of Tough originated with members of the Established Church

* See under Presbytery of Buchan.

About the year 1760, who took offence at the minister of the parish ordering his predecessor to discontinue the reading of each line of the psalm before singing it, which had been the previous practice not only in that place but throughout Scotland from the Reformation from Popery onward, and was only then beginning to be abandoned in the larger towns, where ability to read was prevailing among the population. They applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Perth and Dunfermline, 1763. First place of worship built, 1764; second built, 1791; sittings, 250.

A new Church, costing £760 was opened on the 1st Sabbath of May 1866, with sittings for 320. The congregation has also a manse which cost £600. All the three churches have occupied different sites. The first was close to the mansion-house of Lynturk; the second about a mile southwards, and the third about 2 miles westwards from the original site. The change of locality necessitated a change of name. All three churches have been built on the estate of Lynturk, and hence the present designation.

Before obtaining a fixed pastor, the congregation called Mr James Moir, who was appointed by the Synod to Cumbernauld.

1st Minister.—CHARLES HUNTER; called to Kinross and Tough. Ordained as minister of the United Congregations of Lynturk and Banchory—the name being afterwards changed into that of Tough, 24th August 1769. Died 20th May 1775, in the 6th year of his ministry.

2d Minister.—ANDREW MURRAY, from West Linton. Ordained 8th June 1780. Died 9th July 1816, in the 76th year of his age and 37th of his ministry.

3d Minister.—JOHN ROBB, from Bridge of Teith. Ordained 17th March 1819. Died 29th November 1853, in the 68th year of his age, and 35th of his ministry. The congregation called Mr James Harrower, now of Eyemouth.

4th Minister.—GEORGE M'ARTHUR, A.M., from New Deer. Ordained 13th February 1856. Resigned his charge 3d March 1863, on accepting an academical appointment in Old Aberdeen.

5th Minister.—WILLIAM AITKEN, M.A., from Lathones. Ordained 2d March 1864.

SHIELS—BELHELVE.

The Church of Shiels stands upon a farm from which it derives its name, about a mile from the village of Belhelvie, Aberdeenshire, by which name it has been generally called. Shiels is 10 miles north of Aberdeen.

The congregation in this place originated in a system of itineracies pursued by the Rev. Mr Brown of Craigdam. His first visit to Belhelvie or Shiels was in 1755. Encouraged by the attendance afforded him, he repeated his visits at regular intervals, and when no longer able to continue them, the General Associate (Antiburgher) Presbytery of Elgin took the place under their superintendence as a preaching station. The cause prospered, and the present is the second place of worship which the congregation has erected. Sittings, 330. The congregation was disjoined from Craigdam 26th June 1782.

Before obtaining a fixed pastor, the congregation called Mr Robert Laing, who was appointed by the Synod to Dunse.

1st Minister.—JAMES ANDREW, from Perth, North, 5th July 1786. He left the congregation, without tendering his resignation, 1800; connected himself as a

private member with the church of the Original Seceders ; afterwards became a farmer in the neighbourhood of Perth, and died there 1822.

2d Minister.—DAVID WADDEL, previously of Cabrach, Presbytery of Elgin. Admitted to Shiels 24th December 1800. Died 16th November 1826, in the 71st year of his age, and 41st of his ministry.

3d Minister.—JAMES M'INTOSH, from the congregation of Coupar-Angus. Ordained 30th July 1828. Resigned 4th April 1850. Emigrated to America 1855.

The congregation next called, 1. Mr Alexander M'Lean, but the Presbytery refused to sustain the call, inasmuch as he had only preached one Sabbath to the congregation before it was brought out for him, while the rules of the Church required that he should have preached on two ; 2. James A. Johnston, once and a second time, who declined both calls, and is now minister of Springburn, Glasgow.

4th Minister.—WILLIAM GILLESPIE, from Denny, sometime missionary in China under the auspices of the London Missionary Society. Received into connection with the United Presbyterian Church as a probationer, having been licensed and ordained by the United Presbytery of Glasgow, with a view to missionary labour. Admitted to Shiels 28th April 1852. Resigned 14th August 1855 ; afterwards minister of Henderson Church, Edinburgh.

A call was given to the Rev. William Inglis, late of Banff, which he declined, and to Mr Peter Davidson, who preferred Brechin.

5th Minister.—EDWARD RANKINE, from Rose Street, Edinburgh. Ordained 10th July 1857..

ELLON.

Ellon is a considerable village in a parish of the same name, Aberdeenshire, 16 miles north of Aberdeen, and 16 south by west of Peterhead.

The Secession Congregation of Ellon was disjoined from that of Clola, 27th June 1791, for the convenience of the parties composing it. Their first place of worship was at Auchmacoy, in the parish of Logie, Buchan, 8 miles from Clola, their original place of meeting. The site of this church was held in lease only during the life of their first minister, the proprietor having refused to grant them any other charter, and there was no other ground in the district available for the purpose at the time. On the minister's resignation they applied to the proprietor to renew the lease, but this he refused to do, and they sold it to him at a valuation. Unable to obtain another site in the vicinity, they were obliged to remove to Ellon, or cease to be a congregation. Ellon is 2 miles west of Auchmacoy ; and being remote from the centre of the congregation, their removal thither caused them the loss of a number of members. Church built, 1827.

1st Minister.—JAMES RONALDSON, from Abernethy. Ordained 30th June 1795. Resigned 1825. He purchased a small property in the Newton of Falkland, Fifeshire, to which he removed, and subsequently died there, in 1845, in the 76th year of his age.

2d Minister.—WILLIAM STOBBS, from Morebattle. Called to Stromness, Blyth, and Ellon. Appointed by the Synod to Ellon, and ordained 6th November 1827. Called a second time to Stromness, and translated thither 11th June 1829.

3d Minister.—JAMES YOUNG, from Pitcairn-Green. Ordained 15th July 1830. Deposed 10th January 1842. Restored to the membership of the Church, and became city missionary in connection with the congregation of Rose Street, Edin-

Burgh, 1844. Died 16th November 1847, in the 49th year of his age, from fever caught in the discharge of his duty. A short account of his life, written by the Rev. Dr Young, of Perth, together with a few of his Lectures and Sermons, was published after his death.

4th Minister.—JAMES IRELAND, from Milnathort. Ordained 14th October 1843.

MIDMAR.

Midmar is a parish in Aberdeenshire, between the Dee and the Don. The Presbyterian place of worship, so named, stands apart from any village, on the turn-pike road between Skene and Alford, 8 miles from Tough, and 15 west from Aberdeen.

The congregation of Midmar originated in an itineracy in the north by ministers of the Associate (Burgher) Synod, and was begun by the Rev. Ebenezer Brown of Inverkeithing, who preached the first sermon there in 1798. Several members of the congregation of Tough removed to the neighbourhood about the same time, and they, along with persons belonging to the Established Church favourable to the cause, petitioned the Associate (Burgher) Presbytery of Perth—the most northern in the connection at the time—for sermon, which was granted 1799. They erected a place of worship for themselves in 1802, the site of which was sub-leased from the tenant of a farm to which it belonged. When the lease expired, the proprietor would neither renew it to the congregation, nor allow them the use of the place of worship they had built, though offering to pay a rent for it. They were therefore compelled to erect another at great inconvenience to themselves, and injury to their interests as a congregation. This they did in 1842, at two miles' distance from the former site. Sittings, 250.

1st Minister.—JAMES PATERSON, from Tough. Ordained 15th March 1805. Died 8th March 1838, in the 62d year of his age, and 33d of his ministry. Author of a volume of sermons, and a work on witchcraft.

The congregation called Mr James Barrie, who was then under engagement to the Synod's Committee on Missions to proceed to Canada as a missionary, and was not therefore allowed to accept the call. Mr Barrie is now minister in Erramosa, Canada West.

2d Minister.—ROBERT PATERSON, previously of Smyrna Chapel, Sunderland. Admitted to Midmar, 14th December 1842. Loosed from his charge 3d March 1847. Afterwards admitted to Aberchirder.

The congregation then called Mr Archibald Cross, who declined the call, and afterwards became minister of West Linton.

3d Minister.—JOHN PEDEN BELL, from the congregation of Greyfriars, Glasgow. Ordained 4th March 1849.

Author of "Christian Sociology;" "Mercy as Conditioned by Righteousness;" "The Sabbath as Enjoined by the Decalogue, and the Day as Changed;" and various papers in the *United Presbyterian Magazine*.

STONEHAVEN.

Stonehaven is the county town of Kincardineshire, 15 miles south-west of Aberdeen, and 23 north-east of Montrose.

This congregation originated with some members of the congregation of St

Nicholas Lane, Aberdeen, who had gone to reside there. They applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Perth, 1801. Church built the same year, cost £500; sittings, 400. A new church was opened 16th March 1862, cost £1000, and has sittings for 350.

1st Minister.—JOHN BALLANTYNE, from Lochgelly. Called to North Berwick and Stonehaven. Ordained 19th March 1805. Died 7th November 1830, in the 53d year of his age and 25th of his ministry. Author of a "Comparison of Established and Dissenting Churches," and "An Examination of the Human Mind."

2d Minister.—DAVID TODD, from School Wynd, Dundee. Ordained 31st August 1831. Resigned 10th April 1855. Emigrated to Canada. Returned on account of ill health. Died at Liverpool, 7th December 1859, aged 53 years.

The congregation called Messrs J. Harrower, Peter Davidson, and Robert Scott, who declined the calls.

3d Minister.—THOMAS SCOTT, from Edinburgh, Portsburgh. Ordained 2d September 1857.

OLD MELDRUM.

Old Meldrum is a market town in Aberdeenshire, 18 miles north-west of Aberdeen, and 5 miles north-east of Inverury, on the road from Banff to Aberdeen.

The congregation of Old Meldrum originated with members of the congregation of Craigdam, resident in and about the town, who, partly for convenience—the distance between the places being $3\frac{1}{2}$ miles—and partly for the sake of securing evangelical preaching to the place, in which there were then many inhabitants, with only two places of worship, the one belonging to the Church of Scotland, and the other to the Scottish Episcopal Communion. In anticipation of immediately obtaining a disjunction from Craigdam, in which, however, they were not successful till 1825, they built a church in 1822, at a cost of £250, containing 312 sittings.

1st Minister.—JAMES M'CRIE, D.D., from Colmonell. Ordained 1st February 1827. Had the degree of D.D. conferred upon him by Princetown, New Jersey, in June 1861. In 1863, Dr M'Crie, though retaining his connection with Old Meldrum, removed to Colmonell.

Author of "The Primal Dispensation: The Original Character of its Delegated Head, His First Sin, with its Immediate and Remote Consequences;" "Autopedia, or Instructions on Personal Education;" "Jehovah's New Covenant Love: Its Signs, Sacrifices, and Salvation;" "Memory, its Character, its Improvement, and its Power."

2d Minister.—ROBERT HALL, from Glasgow, St Vincent Street; called to Bonhill and Old Meldrum. Ordained as colleague to Dr M'Crie, 24th April 1862.

LUMSDEN.

Leith Lumsden, is a village in the parish of Auchindoir, and district of Strathbogie, Aberdeenshire, 34 miles north-west of Aberdeen.

In 1830, the United Associate Presbytery of Aberdeen extended their home missionary operations up Strathbogie. In carrying out these, the Rev. Messrs Templeton and Stirling, and Robb of Tough, occasionally visited the parishes of Kildrummy and Auchindoir, preaching to the people on Sabbath evenings in barns, dwelling-houses, stables, or any other place they could command. There were then no Dissenters

in these parishes, nor in several others around them. Several persons, however, soon formed the resolution of becoming such, and, on application to the Presbytery, had regular supply of sermon granted them. A society hall had been built shortly before in Kildrummy, of which they obtained the use as a place of meeting, and, at the same time, there happened to be an unfinished house in Leith Lumsden, Auchindoir, of which they were also allowed the use for a like purpose, having sermon in the one in the forenoon, and in the other in the evening. They continued to worship in these places till 1833, when they removed to a place of worship which they had built for themselves in Leith Lumsden, at the cost of £120, containing 200 sittings. The congregation then consisted of 36 persons, who had all previously belonged to the Established Church.

Before obtaining a fixed pastor, the congregation called Mr Robert Morris and Mr Robert Lees, both of whom declined the calls, the former from the state of his health; but neither of them obtained any other settlement.

1st Minister.—ROBERT CREASE, previously of Peebles. Admitted to Leith Lumsden 17th January 1838. Resigned 16th March 1841. Afterwards acted in several places as town missionary. Died 1852, in the 56th year of his age.

The congregation then called Mr Robert Ferrier, who preferred Tain; Mr A. M. Vylie, who declined the call, and afterwards went abroad; Mr William Main, who referred Campbellton, Inverness-shire; and Mr Alexander Walker, previously of Blackett Street, Newcastle.

2d Minister.—WILLIAM THOMSON. Ordained 28th March 1854. Translated to Burton-on-Trent, 12th May 1863.

3d Minister.—WILLIAM SIMMERS, A.M., from Savoch of Deer. Ordained 25th November 1863. Translated to Portsoy 16th March 1868.

The congregation called Mr W. Watson, who preferred Kirkcudbright.

4th Minister.—JAMES WILSON, from Glasgow, Cathedral Street. Ordained 24th February 1869.

PRESBYTERY OF ANNANDALE.

THE Associate (Burgher) Synod formed a Presbytery of Annan and Carlisle, by a division of the Presbytery of Selkirk, in 1815. This Presbytery underwent some modification at the union of the two great branches of the Secession in 1820. It was divided and formed into separate Presbyteries at the union of the Secession and Relief Churches in 1847, the northern one taking the title of the Presbytery of Annandale, being made up of the Secession and Relief congregations in the district.

ECCLEFECHAN.

Ecclefechan is a village in the parish of Hoddam, Annandale, Dumfriesshire, 16 miles east of Dumfries, and 5 north of Annan.

The parish of Hoddam is bounded on the north by the parish of St Mungo. In 1735 the parishioners of St Mungo gave a call to Mr John Reddoch, probationer, to be their pastor, while the crown, as patron, presented Mr William Forrester, probationer, to the vacant charge. The case was litigated through the Church Courts, and finally settled in 1736 by the General Assembly deciding in favour of the

patron's presentee. Several of the parishioners refused to submit to the incumbent's ministry, and finding a number of sympathisers in the adjoining parishes, they united with them in a petition to the Associate Presbytery for supply of sermon, which was granted. Some praying societies in the district, formerly under the inspection of the Rev. Mr Hepburn of Urr, had been previously received into connection with the Presbytery. These, with the parties referred to above, now associated together, under the designation of "The Correspondence of Annandale," in contradistinction to a larger association, of which Mr Hepburn's adherents had formed a part, entitled "The Societies of the South and West." The more frequent place of meeting for "The Correspondence of Annandale" was at Ecclefechan, but occasional meetings were held at other places, to which particular reference is made in the history of Lockerbie congregation, with which that of Ecclefechan is identified till 1746. In that year a paper of grievances was laid upon the Presbytery's table, setting forth that "some societies of persons in and about Ecclefechan, Woodhall, Blacketridge, and Sarkshields, have so little sympathy with or concern about their minister, that never as yet would they assist in casting or leading (driving home) elding (fuel), nor be assistant in anything of that kind; that they refuse to bear public burden with the rest to defray expenses of manse and glebe, nor will they concur to build a house to preach in according to the Presbytery's decision at West Linton in July 1745;" and "that the place of worship should be at Lockerbie." The Presbytery appointed Mr Murray, who had been ordained over "The Correspondence of Annandale" three years before, but had recently been confining his public ministrations almost wholly to Lockerbie, to preach a few Sabbaths in the summer time in the Ecclefechan district. But this attempt of the Presbytery to reconcile the people proved unavailing. Those in and about Ecclefechan determined that the place of worship should be in their neighbourhood, either for the "Correspondence" as a whole, or for themselves as a separate congregation. The controversy respecting the Burgess Oath had now begun to agitate the Church, and when the Breach resulting from it took place, the majority of the people in and about Ecclefechan adhered to the Associate (Burgher), while the greater portion of those in and about Lockerbie adhered to the General Associate (Antiburgher) Synod, and thus became separate congregations. Those forming the congregation of Ecclefechan worshipped in the open air till 1766, when they took possession of a church they had built for themselves containing 600 sittings. A new church was opened in 1864 at a cost of £1750.

1st Minister.—JOHN JOHNSTON, from West Linton. Ordained 26th August 1761. Called to Cumbernauld 1763, but continued in Ecclefechan. Died 28th May 1812, in the 82d year of his age and 52d of his ministry.

The congregation then called Mr John M'Kerrow, who was appointed by the Synod to Bridge of Teith; Mr Robert Balmer, who was appointed to Berwick; Mr Andrew Hay who declined the call, and never obtained another; and Mr Brash, who was appointed by the Synod to Campbell Street, Glasgow.

2d Minister.—ANDREW LAWSON, from Selkirk, of which his father was minister. Called to North Middleton, Yetholm, and Ecclefechan. Ordained 2d October 1816. Translated to Selkirk 1st June 1824.

3d Minister.—GEORGE JOHNSTON, D.D., from Ayton (West). Ordained 12th April 1826. Translated to Nicolson Street, Edinburgh, 1831, after being twice called.

The congregation called Mr M'Gill, who preferred Rigg of Gretna.

4th Minister.—JAMES HARKNESS, from Rose Street, Edinburgh. Ordained 15th August 1832. Resigned, 5th March 1839. Emigrated to America.

5th Minister.—WILLIAM TAIT, from Fala. Ordained 23d June 1841. Died 9th July 1867 in the 57th year of his age, and 27th of his ministry.

6th Minister.—NATHANAEL FORSYTH M'DOUGALL, previously of Portsoy. Admitted 7th January 1868. Died 1st January 1872, in the 34th year of his age and 14th of his ministry.

LOCKERBIE.

Lockerbie is a market town in Annandale, Dumfriesshire, 12 miles east of Dumfries, 10 north of Annan, and 16 south of Moffat.

The Rev. John Hepburn, to whom more particular reference is made in the notice of the congregation of Urr, Presbytery of Dumfries, had a number of adherents in Annandale, who, after his death, met as praying societies till the rise of the Secession, when most of them acceded to the Associate Presbytery. They were then known as "The Societies of the South and West." After the accession of the Seceders in Hoddam and neighbourhood, by whom the congregation of Ecclefechan came afterwards to be formed, these societies were divided into "The Correspondence of Annandale," and "The Correspondence of Nithsdale." The first meeting-places of the Seceders in Annandale were at Borlain, where the Rev. Ralph Erskine and the Rev. James Fisher preached to them on the 25th August 1738; and Cousten and Shaw, where these ministers again preached to them in the summer of 1739. When about to call a minister, a dispute arose among the members of the correspondence as to the regular place of meeting, of which some account has been already given in the notice of Ecclefechan congregation, which indirectly was formed from it. The Presbytery decided that "the house for public worship be built with all expedition at North Croft, and that until said house be built, the place of public worship on Sabbath days be at Caldains, in the summer time, and at Norwood, if need be, in the winter time."

The first minister was ordained at Ecclefechan two years before a place of worship was provided for the congregation, and he continued to preach there more frequently than elsewhere for a time. In July 1745, a petition was presented to the Presbytery by members of "The Correspondence of Annandale," resident in its northern bounds, craving that Lockerbie be appointed the seat of the congregation. Those of them resident in the southern district were strongly hostile to this proposal; but the Presbytery decided, notwithstanding, that the place of worship should be in Lockerbie, and the church was erected there in 1745. Second church built, 1810; cost £800; sittings, 570.

Before obtaining a fixed pastor, the congregation called Mr Cleland, who was appointed by the Synod to the Holm of Balfron.

1st Minister.—GEORGE MURRAY. Ordained 2d May 1744. Adhered, with the majority of his congregation, to the General Associate (Antiburgher) Synod at the Breach in 1747. Died 1758, in the 14th year of his ministry.

The congregation then called Mr Grahame, who was appointed by the Synod to Whitehaven.

2d Minister.—GEORGE MURRAY, from Dunse (East). Ordained 6th October 1762. Died 5th November 1800, in the 64th year of his age and 39th of his ministry.

The congregation next called Mr Bayne, who was appointed by the Synod to Eastbarns, now the second congregation, Dunbar.

3d Minister.—WILLIAM PATRICK, from Cumbernauld (Second). Called to Hamilton and Lockerbie. Ordained 16th September 1802. Resigned 17th July 1815. Emigrated to America, and became minister of a congregation in Merigomish, Nova Scotia.

The congregation called Mr Reid, who was appointed by the Synod to Sanquhar.

4th Minister.—JOSEPH TAYLOR, from City Road, Brechin. Ordained 29th August 1816. Suspended 1825. Returned to Brechin, and died there, 12th September 1827, in the 37th year of his age.

The congregation then called Dr John Taylor, who was appointed by the Synod to Auchtermuchty.

5th Minister.—HUGH DOUGLAS, from Ayr (First.) Ordained 25th March 1828; died 20th December 1864, in the 64th year of his age and 37th of his ministry.

6th Minister.—DAVID THOMAS, from Balfon. Called to Stronsay and Lockerbie. Ordained 15th March 1865.

NEWCASTLETON.

Newcastleton is a village in Liddesdale (by which name the congregation is sometimes called), Roxburghshire, 10 miles east of Langholm, 20 miles south of Hawick, and 26 south-west of Jedburgh.

The United Presbyterian Congregation in this place originated in the violent intrusion of a minister into the parish of Castleton. The persons opposed to his settlement among them, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Edinburgh, 1753. Their first place of worship was situated in the corner of a moss, on the banks of the Liddle. The congregation was reduced very low after the resignation of the first minister; but so rallied again under the ministrations of Mr Smart, afterwards of Paisley, who supplied them for a time as a probationer, that they were induced, in 1803, to build a new church in the village of Newcastleton; sittings, 400.

Before obtaining a fixed pastor the congregation called: 1st, Mr Wylie, who was appointed by the Synod to Scone; 2d, Mr William Ronaldson; 3d, Mr James Mitchell. Neither of the latter calls was prosecuted after being given, nor were those that received them ever settled as ministers.

1st Minister.—JAMES FLETCHER. Ordained 12th May 1762. Mr Fletcher wrote a Preface to a new edition of Dr Watts' work on "The Sonship of Christ," for which he was cited before the Presbytery on the charge of having countenanced heretical opinions; but instead of answering the citation, he sent in the resignation of his charge, 1st September 1801. Removed to Dalkeith, where he lived privately till his death.

2d Minister.—WALTER DUNLOP, from Eastbank, Hawick. Ordained 15th August 1804. Translated to Dumfries 24th May 1810.

The congregation then called Mr Willans, who was appointed by the Synod to Pitcairn.

3d Minister.—JOHN LAW, from Linlithgow (West). Called to Annan, Kilmar-nock, and Newcastleton. Ordained 26th August 1812. Translated to St Margaret's, Dunfermline, 1st October 1828.

4th Minister.—JOHN BLACK, from Well Wynd, Airdrie. Ordained 7th October 1829.

WAMPHRAY.

The United Presbyterian congregation so designated is situated in the village of Gateside, from which it originally took its name. Gateside is in the parish of Wamphray, Upper Annandale, Dumfriesshire, 17 miles north-east of Dumfries.

Wamphray was among the earliest formed congregations of the Relief Church, and originated in the high moderatism and general unacceptability of the ministers of Wamphray and Johnston, contiguous parishes in the district. The persons forming it are known to have worshipped many years in the open air, but the date of their organisation as a congregation has not been ascertained. Church built, 1777; sittings, 300. The church was rebuilt, and opened in May 1850, at a cost of £300, with 250 sittings.

Before obtaining a fixed pastor, the congregation called Mr Nicolson, who preferred Pittenweem; Mr Taylor, who preferred Earlston; and Mr Gilmour, afterwards of Banff, from whom the call was withdrawn.

1st Minister.—THOMAS MARSHALL. Ordained 1778. Died 1781, in the third year of his ministry.

2d Minister.—GEORGE HALLIBURTON NICOLSON, previously of Pittenweem. Translated to Wamphray 1782. Died 1792, in the 10th year of his ministry.

3d Minister.—DECISION LAING. Ordained 20th July 1797. Translated to Balfour 19th July 1804.

4th Minister.—HENRY PATERSON. Ordained 1st August 1805. Died 14th June 1847, in the 71st year of his age and 42d of his ministry. Moderator of Relief Synod, 1821.

5th Minister.—JOHN BRASH, from East Campbell Street, Glasgow, of which his father was minister. Called to Aberchirder and Wamphray. Ordained 13th January 1851. Called by Cameronian Church in New York. Emigrated thither and settled as its minister, 1854.

The congregation called Mr John Hyslop, now of Leven.

6th Minister.—DAVID MANN, from Braehead. Ordained 26th December 1855. Demitted his charge 28th March 1871, having accepted a call to Walton, county Huron, Ontario.

MOFFAT.

Moffat is a village in Dumfriesshire, 16 miles north of Lockerbie, 21 north-east of Dumfries, and about 20 south-east of Biggar.

A few persons resident in the vicinity of Moffat travelled up Annandale to Coustoun, to hear the Rev. Ralph Erskine and the Rev. James Fisher preach there in 1739, and were then induced to connect themselves with the Seceders, and become part of the congregation of Ecclefechan at its formation. When the congregation of Biggar began, a portion of the Seceders in and about Moffat connected themselves with it. From this circumstance the Rev. Mr Low, of Biggar, was led to preach occasionally in Moffat, at which times the members of the Secession congregation of Ecclefechan and those of Biggar, resident in the district, were brought together, and perceiving that they were sufficiently numerous to maintain ordinances among themselves, they applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Edinburgh, 1780. They worshipped in the

open air till 1790, when they took possession of a church they had built for themselves, containing 380 sittings. A new church was opened in 1862, with sittings for 750, at a cost of £4000.

Before obtaining a fixed pastor the congregation called Mr Leckie, who was appointed by the Synod to Peebles.

1st Minister.—HECTOR CAMERON, from Bridge of Teith; called to Ayton, Jedburgh, Paisley, and Moffat. Ordained 1794; called to Barrhead 1799, and again in 1800, but continued in Moffat, and died there 1805, in the 37th year of his age and 11th of his ministry.

2d Minister.—JOHN MONTEITH, from Dunblane. Ordained 27th September 1809. Died 23d April 1844, in the 60th year of his age and 35th of his ministry.

3d Minister.—JOHN RIDDELL, from Greenlaw. Called to the Secession Church, Campbleton, and Moffat. Ordained 4th March 1845. Called to Albion Chapel (London), East Bank (Hawick), and Leicester, but remained in Moffat. Died 13th January 1868, in the 50th year of his age, and 23d of his ministry. Author of "The Reformation from Popery; its Causes, Characteristics, and Claims." A volume of sermons was published after his death, with a Memoir by Dr A. Thomson.

The congregation called Mr Matthew Galbraith, M.A., who preferred Aberdeen.

4th Minister.—WILLIAM HUTTON, previously of Cumnock. Admitted 19th October 1869.

LANGHOLM.

Langholm is a Burgh of Barony, and capital of the district of Eskdale, Dumfriesshire; 18 miles north-east of Annan, 12 north of Longtown, and 23 south of Hawick.

NORTH CHURCH.

A meeting for Christian fellowship had existed in Langholm for some time previous to 1780. At one of its meetings held that year, the conversation among the members happened to turn on the defections of the Church of Scotland generally, and the character of the ministrations then afforded in the parish church of Langholm particularly, with both of which all of them declared themselves much dissatisfied. The result of this conversation was the adoption of a resolution to withdraw from the Establishment and connect themselves with the Secession. This was accordingly done by a successful application for supply of sermon to the Associate (Burgher) Presbytery of Edinburgh, 20th March 1781. In 1782, the people commenced building a place of worship for themselves, but the work proceeded very slowly. The walls were not raised to their intended height till 1784, and were not roofed in till 1785, when further procedure was prevented by want of funds. On the 6th of October 1786, a gentleman unknown in the place passed the edifice, and seeing it in the state described, was led to inquire into the cause, and, on being informed by one conversant with the circumstances, handed his informant a sum sufficient for the completion of the undertaking, and departed. At their urgent request, he gave them his name, and received an obligation from them that they would expend the money for the purpose for which he had given it, charging them, at the same time, not to make it public. The money was faithfully expended, and the secret of it faithfully kept. No man knoweth it unto this day. By next year, the little sanctuary was

finished, and occupied by an organised congregation. A staff of elders were ordained in 1787. Second Church built, 1822; sittings, 550. The foundation-stone of a new church was laid on 1st May 1866. The church was opened by Dr Cairns on 29th May 1867. It cost £2110, and is seated for 600.

1st Minister.—JOHN JARDINE, from Blackfriars, Jedburgh, called to Belford and Langholm. Ordained 14th April 1789. Died 6th April 1820, in the 71st year of his age, and 31st of his ministry. A volume of his Sermons, with a Memoir prefixed, was published after his decease.

2d Minister.—JOHN DOBIE, from Loreburn Street, Dumfries. Ordained 30th August 1821. Called, in 1822, to Maryport, but continued in Langholm. Died 6th February 1845, in the 45th year of his age, and 24th of his ministry.

The congregation then called Mr Alexander Wallace, who preferred Alexandria.

3d Minister.—WILLIAM BALLANTYNE, from Lauder. Ordained 31st December 1846.

SOUTH CHURCH.

About the year 1798, the minister of the parish of Canonbie, which adjoins that of Langholm, became incapacitated for his duty, and an unacceptable preacher was appointed as his assistant. Several of the parishioners withdrew from the Established Church in consequence, and connected themselves with the Relief congregation in Waterbeck, the site of which place of worship is between 9 and 10 miles from Canonbie. Finding this place much too distant to allow of regular attendance, they applied for and obtained supply of sermon at Canonbie in 1800, from the Relief Presbytery of Dumfries. Encouraged by the attendance, and disliking the open-air worship which they had for some time practised, they applied to the Duke of Buccleuch, sole proprietor of the land in the parish, for a site on which to build a church. He sought time to consider the application, but his consideration did not seem approaching any issue. Wearied out by applications and delay, they turned their attention to the town of Langholm, 6 miles distant from the village of Canonbie, as a place where they might possibly obtain their object, and where, they were aware, they had several sympathisers. A site was obtained from Mr Walter Young, who owned a small property in the town, and who still further aided the cause by connecting himself with the Relief Church, of which he continued a consistent member till his death. Church built, 1807; sittings, 650.

Before obtaining a fixed pastor, the congregation called Mr John Barr, who accepted the call; but, receiving one soon afterwards from the congregation of Dovehill, Glasgow, over which he was subsequently settled, he refused to implement his engagement in Langholm, for which he was publicly rebuked at the bar of the Synod.

1st Minister.—THOMAS GRIERSON. Ordained 16th December 1812. Deposed 10th May 1815. Continued to preach for some time at different places without any ecclesiastical connection, but ultimately removed to Glasgow, and died 8th February 1829.

The congregation then called Mr John Nichol, who preferred the congregation of Cathcart Street, Ayr.

2d Minister.—PATRICK H. PEACOCK, from the congregation of Canal Street, Paisley. Ordained 30th March 1820. Resigned 8th May 1821. Removed to Paisley, pursued a secular calling, and died there.

The opposition which the congregation had to encounter at its commencement, and the untoward circumstances which occurred in it afterwards, nearly annihilated it; and, for a number of years, it had ceased to meet in a congregated capacity. In 1830, Mr James Watson was ordained over the Relief congregation of Waterbeck, and soon after took up the cause of Langholm in a kindly spirit. Through his instrumentality, the congregation rallied again, and in a few years obtained another pastor.

3d Minister.—JAMES CROSS, from Dalkeith (West). Ordained 2d June 1835. Translated to Newcastle, 7th February 1843.

4th Minister.—WILLIAM WATSON, from Broomgate, Lanark. Ordained 20th March 1844. Author of "Christian Stewardship," or the Life of Henry Craigie, W.S.

WATERBECK.

Waterbeck is a village in the parish of Middlebie, Dumfriesshire, 20 miles east of Dumfries, and 4½ north-east of Ecclefechan.

The congregation of Waterbeck originated in the general dissatisfaction felt in the district, both with the doctrine taught and the deportment maintained by the minister of the parish of Middlebie. Application was made by the dissatisfied parties to the Relief Presbytery of Dumfries for supply of sermon, 18th March 1790, which was granted. Sermon was continued at Craigs till the following year, after which it was afforded statedly at Waterbeck. The place of meeting there, till a church was built, was on the bank of a stream in a holm now used as a garden. The congregation was organised in 1790, and a session formed by Mr Thomas Stothart and Mr John Smith, previously elders of the Established Church. Church built, 1792, at a cost of £400; a gallery was added in 1804; sittings, 490.

Before obtaining a fixed pastor, the congregation called the Rev. John Selkrig, a minister in connection with the Church of Scotland in Workington, Cumberland, but the Presbytery refused to sustain the call, till he made application to be received as a minister of the Relief Church. This he refused to do, and the matter dropped. They afterwards called Mr Smart, who preferred Mainsiddell; Mr Gellatly, who preferred Haddington; Mr Grimmond, who preferred Coupar-Angus; and Mr Boag, who preferred Castle-Douglas.

1st Minister.—JAMES GEDDES. Ordained 19th March 1794. Died 1802, in the eighth year of his ministry.

2d Minister.—JOHN M'FARLANE, from Head Street, Beith. Ordained 6th June 1803. Translated to Bridgeton, Glasgow, 2d September 1810.

3d Minister.—DANIEL STRUTHERS, from Anderston, Glasgow. Ordained 23d May 1811. Died 28th October 1829 in the 43d year of his age and 19th of his ministry.

4th Minister.—JOHN WATSON, from Dovehill, Glasgow. Ordained 16th September 1830. Loosed from his charge 9th April 1839. Emigrated to Nova Scotia, and became minister of a congregation there. Author of "Room at the Gospel Feast;" and "Christian Loyalty," a discourse preached 1st July 1838, the Sabbath after the Coronation of Queen Victoria.

5th Minister.—ROBERT HAMILTON, from Saltcoats (East). Ordained 13th January 1840. Resigned 6th May 1851. Emigrated to Australia, and became minister of a congregation at Collingwood.

6th Minister.—DAVID S. GOODBURN, from Peebles (West). Called to Berwick, Kilham, and Waterbeck. Ordained 29th January 1852.

ANNAN.

Annan is a royal burgh, and capital of Annandale in Dumfriesshire, 15 miles east by south of Dumfries, 12 south of Lockerbie, and 5 south of Ecclefechan.

SECESSION CONGREGATION.

A number of persons, chiefly belonging to the Established Church, resident in Annan, thinking there was room in the town, which then contained nearly 4000 inhabitants, for another place of worship, there being at the time no other than the parish church, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Selkirk, 1799. The supply of sermon was discontinued the following year, but renewed again in 1803, with greater success. In the meantime, a place of worship had been erected by the Independents, and a minister ordained over a congregation. In 1807 a number of members belonging to the Secession congregation of Ecclefechan, resident in the town, petitioned the Presbytery to be disjoined from Ecclefechan and joined to Annan, which was allowed. The Independent interest having failed, the Seceders purchased the place of worship belonging to it, which they occupied till 1836, when they erected the one now occupied by the amalgamated Secession and Relief Congregations, at a cost of £1100 for the building, and £150 for the ground; sittings, 746.

1st Minister.—WILLIAM GLEN, D.D., from Lochwinnoch. Ordained 15th April 1807. Resigned 1817. Became missionary to Astrachan in Russia, under the auspices of the Scottish Missionary Society. Continued there after the breaking up of the mission, and prosecuted a Persian translation of the Old Testament Scriptures, in which he had been previously engaged. Returned to Scotland in 1836, and proceeded to Persia the following year, under the auspices of the United Associate Synod, with a view to complete his work. Returned to this country again in 1842, in order to get his translation printed, which was done partly at the expense of the London Bible Society, and partly at that of the United Associated Synod. Had the degree of D.D. conferred upon him by the University of St Andrews in 1845. Returned to Persia in company with his son in 1847 to circulate his translation of the Scriptures in that country, and died there while so engaged, 12th January 1849, in the 72d year of his age, and 42d of his ministry.

The congregation called the Rev. George Lawson, previously of Bolton, Lancashire, who was appointed by the Synod to Kilmarnock; and Mr John Law, who was appointed to Newcastleton.

2d Minister.—JAMES DOBBIE, A.M., from East Campbell Street, Glasgow. Ordained 16th August 1820. Accidentally poisoned 22d May 1846, in the 51st year of his age, and 26th of his ministry.

The subsequent history of the Secession Congregation of Annan is identical with that of the Relief Congregation in the same place, after 1847, which is given below.

RELIEF CONGREGATION.

In May 1833, Mr Maxwell, Rector of Annan Academy, and James Simpson, Esq., of the Commercial Bank, Annan, were on a visit to the Rev. Edward Dobbie of Burnhead, when the conversation turned on the religious state of Annan, and the

remark was made by the latter of the visitors named, that it was surprising to him that no other denomination should attempt to supply the deficiency of church accommodation to a population of 5000, with only an Established and Secession place of worship. The substance of this conversation was repeated by Mr Dobbie to the first meeting of the Dumfries Relief Presbytery, held thereafter, when it was agreed to place Annan under the Home Mission Committee as a preaching station. Sermon was accordingly supplied there in the course of the following month, in an open field adjoining the town, and continued till the summer of the succeeding year, when the supporters of the cause took possession of a place of worship which they had erected for themselves, containing 709 sittings.

Before obtaining a fixed pastor, the congregation called Mr William Ritchie, who preferred Auchtergaven.

1st Minister.—ARCHIBALD TUDHOPE, from Thread Street, Paisley. Ordained 14th October 1834. Resigned 1838. Emigrated to America, and became minister of a congregation in Philadelphia.

2d Minister.—WILLIAM WYPER, previously of Newcastle. Translated to Annan 30th October 1839. Admonished by the Synod for fostering division in the church at Dunse. Accepted the admonition, and some months afterwards endeavoured to carry his congregation over to the Establishment, and was cut off from the denomination. Joined the Established Church 1840, and became minister of the *Quoad Sacra* Church, Norriston, Monteith, Perthshire. Found dead by the wayside in June 1870.

3d Minister.—JOHN DONALD, from Hutchesontown, Glasgow. Ordained 1842. Died 1844, in the 26th year of his age, and second of his ministry.

The congregation next called Mr Allan M'Lean, who declined the call, and afterwards joined the Established Church; and Mr John Mitchell, who also declined the call, and was afterwards of Leven.

CONGREGATION AS UNITED.

The Secession and Relief congregations in Annan being both vacant at the union of their respective Synods in 1847, the Presbytery to which they now belonged appointed a committee to promote their amalgamation, in which they succeeded, and on the 21st of March 1848, they were declared one, with the general consent of both parties composing them. The place of worship previously belonging to the Secession branch of the congregation was preferred as the common place of meeting, and that formerly belonging to the Relief was sold.

1st Minister of the United Congregation.—ROBERT GARDNER, from Johnston, (East). Called to Comrie, Blackett Street (Newcastle), and Annan. Ordained 2d October 1849. Translated to Wolverhampton 7th August 1871.

2d Minister.—JAMES RONALD, previously of Douglas. Admitted 23d January 1872.

CHAPELKNOWE.

The congregation thus designated derives its name from the circumstance of its place of worship being erected on a knoll apart from any town or village, and having nothing near it to afford a more distinctive appellation. The church is in the parish of Half Morton, Eskdale, Dumfriesshire, 13 miles north of Carlisle, and 9 east of Annan.

The parish of Half Morton was formerly an appendage to that of Langholm. When so annexed, the General Assembly enacted that the minister should hold both benefices on condition of his preaching every fourth Sabbath in Half Morton. The condition in course of time was forgotten, though the benefices continued conjoined. For twelve years previous to 1833 there was no public worship maintained in this place by the Established Church. The Associate (Burgher) Presbytery of Selkirk, on petition by some of the inhabitants, afforded supply of sermon in 1810. Church built, 1822 ; sittings, 244.

Before obtaining a fixed pastor, the congregation called Mr Alexander Robertson, who declined the call, and Mr Samuel Spence, who preferred Liverpool.

1st Minister.—GEORGE CLARK, from Castle Street, Jedburgh. Ordained 18th December 1832. Died 23d February 1852, in the 55th year of his age, and 20th of his ministry.

The congregation then called Mr Andrew Graham, afterwards of Crossgates, and Mr Milne, afterwards of Greenlaw, both of whom declined the calls.

2d Minister.—JAMES C. MEIKLEJOHN, from Glasgow (London Road). Ordained 25th April 1854.

RIGG OF GRETNA.

Rigg is a village in the parish of Gretna, on the southern verge of Dumfriesshire, 11½ miles north-west of Carlisle, and 6 east of Annan.

Sermon was occasionally afforded to this place by the late Mr Henderson, of Hawick, and other ministers of the Secession Church, about the beginning of the present century, but was afterwards discontinued. Some farmers and other persons, moving in a respectable sphere of life, had been some time resident in England, where they had become convinced of the scriptural nature of self-supported churches, and would not therefore submit to the ministrations of an incumbent imposed upon them by the patron of the parish. They thence took steps to procure a minister of their own choice, by applying, in 1830, to the United Associate Presbytery of Annan and Carlisle for supply of sermon, which was granted. Church built, 1832 ; sittings, 357.

Before obtaining a fixed pastor, the congregation called Mr W. Miller, who preferred Whitburn.

1st Minister.—MATTHEW M'GILL, from Mauchline. Called to Ecclefechan and Rigg. Ordained 25th May 1832. Deposed from office 24th May 1864.

The congregation called Mr Thomas Weatherstone, in 1869, who died before receiving ordination ; and Mr David Drysdale, Dunfermline, who withdrew his acceptance of the call.

2d Minister.—WILLIAM WILLIAMSON, from Glasgow. Called to Loan Ends, Ireland, but withdrew his acceptance of the call ; and to Gateshead, which he declined. Ordained 11th April 1871.

PRESBYTERY OF ARBROATH.

THE General Associate (Antiburgher) Synod formed a Presbytery of Forfar in 1788, by separating the congregations in the district from the Presbytery of Perth, to which they had previously belonged. At the union of the two great branches of the Secession in 1820, the congregations in the district previously belonging to the Associate (Burgher) Presbytery of Aberdeen were separated from it and added to Forfar. The congregations of the United Associate Presbytery of Forfar had so increased in 1840, that it was deemed expedient that year to divide it into two—the one to be called “The Presbytery of Dundee,” the other, “The Presbytery of Arbroath.”

DUMBARROW (Now EXTINCT).

Dumbarrow is a hamlet in the parish of Dunnichen, Forfarshire, 4 miles east of Forfar, and 12 north-east of Dundee.

The congregation of Dumbarrow originated in the Secession of the Rev. Andrew Arrot, with a number of his people, from the Established Church, 13th October 1742. They continued to worship in the parish church till 1744, when they were compelled to remove from it by an official order from the Sheriff of the County. They then took possession of a place of worship which the minister built for them on his own grounds in Dumbarrow, and were joined by several persons in the parish of Monikie, who had taken offence at Mr Goodsir, the minister, for not seceding from the Established Church with “The Four Brethren,” after the support he had given to their measures.

1st Minister.—ANDREW ARROT. Ordained as minister of the parish of Dunnichen. Acceded to the Associate Presbytery 1742. Adhered, with the majority of his congregation, to the General Associate (Antiburgher) Synod at the Breach, 1747. Died 1760.

The congregation then called Mr Bennet, who was appointed by the Synod to Ceres.

2d Minister.—MICHAEL ARTHUR. Called to Kendal and Dumbarrow. Ordained October 1764. Resigned 1768. Admitted to Peebles 1771.

3d Minister.—JOHN YOUNG. Ordained 27th April 1774. Deposed 30th April 1800. Previous to Mr Young's deposition, the congregation had been greatly reduced by members at a distance having drawn off to form congregations in their more immediate neighbourhoods. The congregations of Forfar, Carnoustie, and Princes Street, Arbroath, originated in this way, the persons by whom they were formed belonging almost wholly to the congregation of Dumbarrow. Mr Young had estranged a goodly number of his people from himself and the cause during the latter part of his ministry among them; and after his deposition, the congregation became extinct, the only one of the original, or, indeed, of any of the early Secession congregations that has done so. It is, however, to be considered as still represented by the United Presbyterian congregation of Letham, which has since arisen in the parish, and with which, at its formation, the remaining members of Dumbarrow congregation became connected. After his deposition, Mr Young continued to reside in the manse, and preached to the people till his death in 1810.

MONTROSE.

Montrose is a royal burgh and seaport town in Forfarshire, 8 miles east of echein, 18 north-east of Forfar, and 12 north of Arbroath.

MILL STREET.

The parish of Montrose is joined by that of Dun on the west. Mr Ker, minister of this parish at the rise of the Secession, took an active part with "The Four Brethren" testifying against the defections of the Church of Scotland, but did not choose to cede with them. On this account several of his parishioners withdrew from his ministry, and along with several persons in Montrose who sympathised with them, seceded to the Associate Presbytery in 1735. The Rev. John Bisset, one of the ministers of St Nicholas Church, Aberdeen (*see* Aberdeen), having opened a correspondence with the Associate Presbytery, proposing a conference at Montrose with any one or more of their number, with a view of joining them, the Rev. Messrs Wilson, Moncrieff, and Fisher, were appointed to meet him, and also the Seceders in the district, on the last Wednesday of August 1740. On arriving at Montrose, the commissioners found a letter from Mr Bisset awaiting them, apologising for the trouble he had given them, but declining the interview. They proceeded, therefore, to fulfil the other part of their mission, and met accordingly with the adherents to the Presbytery, preached to them, and organised them as a congregation, of which the Seceders in Dundee, Coupar-Angus, and Fettercairn, also formed a part. Sermon was afforded generally at Dundee and Montrose alternately, but occasionally at the other places named. In 1745, the congregation thus formed, and constituted as described, called Mr Johnston, afterwards of Dundee, and Mr Swanston, afterwards of Kinross, to be conjoined ministers of the Association, but the Presbytery refused to sustain the calls, divided the Association into the congregations of Dundee and Montrose, and required each to choose a minister for itself. While preparing to do so, the controversy respecting the Burgess Oath arose, dividing them in sentiment, in common with other congregations in the denomination; and from the effects of this division they were long in recovering. The representatives of the persons forming the congregation of Mill Street, adhered to the General Associate (Antiburgher) Synod, while the representatives of the persons forming the congregation of John Street, Montrose, adhered to the Associate (Burgher) Synod. First church built, 1750—the open space around it being used as a burying-ground; gallery was added, 1788; total sittings, 550; cost, £1400. Second church built, 1851; sittings, 650.

1st Minister.—COLIN MACKAY, from Elgin (First). Ordained 28th October 1751. Resigned 14th May 1786, on an annuity of £25. Removed to Dundee, where he lived privately till his death.

2d Minister.—FREDERICK M'FARLANE, from Logiealmond. Licensed while a student of the fourth year, with the view of proceeding to America as a missionary; but having obtained calls from Aberdeen, Craigend, and Montrose, he was allowed to remain in this country. Ordained 25th September 1788. In 1791, he was called three times by the congregation of Nicolson Street, Edinburgh, but continued by the Synod in Montrose, notwithstanding his openly expressed wish to remove, because of the divided state of the congregation. His friends in Nicolson Street

were allowed to withdraw and form the congregation of Potterrow, Edinburgh. By them, in this new capacity, he was again called, but the Synod still refused to translate him. He then resigned his charge. Emigrated to America, and died there.

The congregation called Mr Williamson, who was appointed by the Synod to Whitehaven.

3d Minister.—ARCHIBALD WILLISON, from Dennyloanhead. Ordained 14th March 1798. Resigned 25th June 1804. Joined the Constitutional Presbytery, the name by which Dr M'Crie and others separating with him from the General Associate Synod at first designated themselves, and became minister in Birsay, Orkney, in that connection.

4th Minister.—ANDREW WILSON, from Cairneyhill. Ordained 16th April 1806. Resigned 2d March 1847; intimating, at the same time, his having withdrawn from the membership of the Secession Church. Lived privately in Montrose till his death.

In 1844, the congregation called Mr R. D. Duncan to be colleague to Mr Wilson, but he preferred Wishart Church, Dundee.

5th Minister.—ALEXANDER ANDERSON, A.M., from Perth (North). Ordained 12th August 1845.

Author of "Total Abstinence in Harmony with the Gospel," and "The Voluntary Principle Vindicated: A Criticism on the Articles of Agreement on Union."

JOHN STREET.

The history of John Street is identified with that of Mill Street, noticed above, till the Breach in 1747, when the parties who afterwards formed it adhered to the Associate (Burgher), while the other Seceders in the district adhered to the General Associate (Antiburgher) Synod. They were then, and for a long time afterwards, few in number; and therefore contented themselves with meeting as a society for prayer and mutual exhortation. This society joined with another in Brechin, under the designation of "The Correspondence of Brechin and Montrose." They met on stated occasions at these places alternately, and had sermon afforded them by ministers of their denomination as opportunity offered. They continued to act thus till 1764, when the members were induced to apply to the Associate (Burgher) Presbytery of Perth and Dunfermline for regular supply of sermon, which was granted. It was, however, withdrawn after a few years' trial, for want of encouragement; but was again renewed, upon petition, and with greater success, in 1780. First church built 1784; second built, at a cost of £1100, 1824; sittings, 750.

Before obtaining a fixed pastor, the congregation called the Rev. John Kyle, who preferred remaining at Kinross.

1st Minister.—JOHN KING, from Mitchell Street, Beith. Withdrew from the General Associate (Antiburgher), and joined the Associate (Burgher) Synod while a Student of Divinity. Ordained 26th May 1790. Died 17th May 1827, in the 66th year of his age and 37th of his ministry.

2d Minister.—JAMES LILLIE, M.D., D.D., from Kelso (West). Ordained 11th March 1829. Resigned 27th February 1833. Emigrated to America, and became minister of a congregation in New Jersey, United States. Afterwards Professor of Theology in Maclay College, Toronto.

3d Minister.—HENRY HYSLOP, from Annan. Ordained 22d January 1834.

KNOX'S CHURCH.

For about twenty-five years, missionary operations had been carried on in Castle Street and neighbourhood. Preachers for longer or shorter periods occupied the situation. In August 1856, Mr Alexander Campbell was invited to take charge of the district, and, in the course of two years, gathered around him a number of persons who attended with regularity on divine worship. The station was erected into a congregation by the United Presbytery of Arbroath, on 7th December 1858. Next year, the members of the station duly called Mr Campbell to take the pastoral oversight of the church. For several years worship was conducted in an old building purchased as the site of the church, and temporarily fitted up for meetings. The new church was begun in June 1863, and opened for worship on the second Sabbath of May 1864. It is seated for about 540 persons, and cost about £900. The church is a missionary one, and therefore made up of the working classes, and of very poor people, their energies being hampered by church debt. In addition to ordinary pastoral work, the minister conducts services for foreign sailors, Norwegians, Swedes, Danes, Germans, French, Italians, etc. The number of such services in 1869 amounted to 100; and a large distribution of tracts in foreign languages is made to those present.

1st Minister.—ALEXANDER CAMPBELL, from the Free Church. Ordained as minister of Knox's Church, 1st November 1859.

Author of "Teachers' Writing Manual : A Government Text Book for Schools ;" "Letter to the Provost of Montrose on Licenses ;" and "Letter to Volunteers on the Immoralities connected with the Annual Gatherings in August."

JOHNSHAVEN.

Johnshaven is a seaport village in the parish of Benholm, Kincardineshire, 9 miles north-east of Montrose, and 29 south-west of Aberdeen.

FIRST CONGREGATION.

All the parishioners of Benholm, with the exception of a few Episcopalians, belonged to the Established Church till 1763; at which time the minister of the parish sought to alter the mode of conducting the psalmody, by discontinuing the practice of reading the line. A number of his people remonstrated with him against this change, and because their remonstrances were unheeded, they withdrew from the Established Church, and applied to the General Associate (Antiburgher) Presbytery of Perth for supply of sermon, which was granted. The farmer of the Mains of Brotherton, being in favour of the movement, allowed them the use of his barn as a place of meeting, till better accommodation was procured. In 1764 they purchased two dwelling-houses, and had them fitted up as a place of worship, the proprietor of the lands on which the village stands having refused them a site on which to build one. They built a church in 1790, which was afterwards converted into a dwelling-house, in consequence of its use, as a place of worship, being superseded by the first congregation uniting with the second, and the united congregations occupying the place of worship which had previously belonged to the second.

1st Minister.—DAVID HARPER, from Pathstruiehill. Ordained 22d February

1769. Loosed from his charge 13th April 1789. Removed to another village in the parish, and lived privately there till his death.

2d Minister.—JOHN MURRAY, from Duke Street, Glasgow. Ordained 12th April 1791. Resigned 27th December 1803. Admitted to Carnoustie 1806.

3d Minister.—WILLIAM CAIRNS, A.M., LL.D., from Duke Street, Glasgow. Ordained 2d March 1808. Resigned 24th October 1815, on being chosen Professor of Logic and Belles Lettres by the Directors of Belfast Institution. This office he continued to hold till his death, 21st April 1848. Author of "Outlines of Lectures on Logic and Belles Lettres;" a "Treatise on Moral Freedom;" and "Memoir of Dr John Young."

The history of this church, after 1820, merges into that of the second congregation, Johnshaven.

SECOND CONGREGATION.

This congregation originated in a dispute in the First congregation, respecting alleged irregular intromissions in the treasurer's books. The party bringing the charge not being satisfied with the manner in which the case was treated by the congregation, withdrew from it, and got others who sympathised with him to join in a petition to the Associate (Burgher) Presbytery of Perth for supply of sermon, which was granted, 1803. They met in a dwelling-house, at a short distance from the village, till 1805, when they took possession of a place of worship they had built for themselves in Johnshaven, containing 330 sittings. A new church was built, and opened on 4th November 1860, at a cost of £603, containing sittings for 300.

1st Minister.—THOMAS TROTTER, from Ecclefechan. Ordained 13th April 1808. Resigned 2d March 1818. Emigrated to Nova Scotia, and became minister of a congregation in Antigonish, Presbytery of Pictou. Died there, 20th April 1855, in the 73d year of his age.

The first and second congregations in Johnshaven being both vacant at the Union of the two great branches of the Secession in 1820, were united by mutual consent.

UNITED CONGREGATION.

1st Minister.—WALTER SCOTT, from Selkirk. Ordained 18th November 1823. Resigned 29th June 1824. Became probationer, and died in that capacity.

2d Minister.—JOHN LIDDLE, from the congregation of Dennyloanhead. Emigrated to America 1815, having been previously ordained at large with that view. Obtained a charge at Amherst, United States, which he afterwards resigned, and returned to this country. Admitted to Johnshaven 16th November 1825. Resigned 24th April 1838. Removed to Denny, and died there.

The congregation then called Mr William Barrie, who, being under engagement at the time to the Mission Committee to proceed to Canada, was not allowed to accept the call.

3d Minister.—GEORGE WALKER, previously of Muirkirk. Admitted to Johnshaven 27th October 1842. Resigned 22d March 1848. Emigrated as a missionary to Nova Scotia.

4th Minister.—JOHN COOPER, from Broughton Place, Edinburgh. Ordained 30th October 1849. Loosed from his charge 14th February 1854.

The congregation called Mr Ebenezer E. Whyte, Mr R. Brown, and Mr John Pettigrew.

5th Minister.—JOHN M'NAB, from Alyth. Ordained 23d February 1859. Author of "The Trade Spirit *versus* the Religion of the Age;" and "The Fear of Lord the beginning of Wisdom."

BRECHIN.

Brechin is a royal burgh and city in Forfarshire, 26½ miles north-east of Dundee, north-east of Forfar, and 8 west of Montrose.

CITY ROAD.

The Rev. Messrs Johnston and Gray of Brechin, were both protestors against Act of Assembly 1732, restricting the election of ministers to elders, magistrates, counsellors in burghs, and to heritors and elders in landward parishes, and otherwise acted with "The Four Brethren" who seceded, but themselves remained in Established Church. Their doing so, in the circumstances, gave offence to several of their parishioners, who in consequence withdrew from their ministry, and joined themselves with the Seceders. They travelled to Dundee and Montrose where a sermon happened to be afforded in either place, and when prevented from going further by the state of the weather or other causes, they met at appointed places in different localities for prayer and mutual edification. While continuing to act thus, "The Burgess Oath Controversy" began to agitate the Church, and ultimately divided them into two parties, in common with the other adherents of the Secession cause. Those of them who afterwards formed the City Road congregation, adhered to the General Associate (Antiburgher) Synod, but it was not till 1765 that they could be induced to apply for supply of sermon, which was granted them that year by the Presbytery of Perth. Church built, 1765; sittings, 573. On the 5th September 1854, the Free Church congregation of South Port, Brechin, united with that of City Road. A new church with 550 sittings was opened 11th September 1859, cost £1213. Alterations on the interior were made in 1871, costing £309.

1st Minister.—JOHN GRAY, from Nicolson Street, Edinburgh, called to Elgin and Brechin. Ordained 27th December 1768. Died 8th September 1802, in the 34th year of his ministry.

2d Minister.—JAMES GRAY. Ordained as colleague and successor to his father, 14th April 1794. Took part with the protestors against the Union of the two great churches of the Secession in 1820, and refused to join in it. With a minority of his congregation, he afterwards joined the Synod of Original Seceders. The majority of the congregation retained the property belonging to the congregation, paid to the minority a sum of money equivalent to half its value, with which they erected another place of worship in the town, where Mr Gray continued to minister to them till his death, which took place 5th July 1848, in the 77th year of his age, and 55th of his ministry. The congregation called Mr James Gilfillan, who was appointed by the Synod of Stirling.

3d Minister.—JOHN CRAIG, previously of Kinkell. Admitted to Brechin 11th August 1823. Resigned 4th June 1833. Took appointments as a probationer for a time, but afterwards removed to Glasgow, and lived privately till his death, which took place in 1847.

The congregation called Mr Borwick, who preferred Bell Street, Dundee.

4th Minister.—JAMES BOYD, A.M., from Wellington Street, Glasgow. Ordained 26th August 1835. Resigned 12th August 1845. Joined the Free Church, and became minister of Polmont, Stirlingshire.

5th Minister.—WILLIAM S. HEDDLE, from Kirkwall. Ordained 27th January 1847. Resigned, on account of ill health, 1850. Proceeded to Jamaica, and was located as a missionary there. Now living near Kirkwall.

The congregation called Mr David Young, who preferred Milnathort.

6th Minister.—SAMUEL HOUSTON, from Ireland, previously in connection with the Presbyterian Church in England. Received into connection with the United Presbyterian Church 1850. Ordained 22d July 1851. Resigned 12th April 1853. Now proprietor of Elswick Academy, Newcastle.

7th Minister.—HUGH AIRD, M.A., from Glasgow (Greyfriars). Ordained 31st January 1855.

MAISONDIEU LANE.

The history of this congregation is identified with that of the City Road, Brechin, until the Breach, 1747, when the representatives of the parties forming it adhered to the Associate (Burgher), while the other Seceders in the district adhered to the General Associate (Antiburgher) Synod. They formed themselves into a society for prayer and mutual edification, which met in the house of Mr John Low. This society had sermon afforded it by Mr Dick of Aberdeen on his way to and from Edinburgh to attend the meetings of Synod, and on other occasions calling him southwards, as also by other ministers on their way to Aberdeen to assist Mr Dick at the dispensation of the Lord's Supper. Matters continued in this state till 1770, when, in consequence of an increase to their number by members of their denomination settling in the town, they were induced to apply to the Associate (Burgher) Presbytery of Perth for regular supply of sermon, which was granted. It was, however, soon afterwards discontinued for want of encouragement. After Mr King's settlement in Montrose, most of the persons adhering to the Associate (Burgher) Synod in Brechin, travelled thither to attend his ministry, and continued doing so till 1797, when the Rev. Ebenezer Brown of Inverkeithing, being on a mission tour to the north, preached at Brechin, and gave such an impulse to the cause as to induce its friends to apply again for regular supply of sermon, which was granted, and attended with greater success. First church built, 1802; sittings, 400. Second church built, 1849; sittings, 500.

1st Minister.—DAVID BLACKADDER, from Renton. Ordained 4th April 1804. Died 4th August 1843, in the 73d year of his age, and 40th of his ministry.

2d Minister.—WILLIAM THOMSON RANKINE, from Galashiels (East). Ordained 2d September 1844. Died 24th June 1860 in the 42d year of his age, and 16th of his ministry.

3d Minister.—ALEXANDER HUTTON DRYSDALE, M.A., from Bridge of Allan. Ordained 23d October 1861. Translated to Rochdale 29th August 1867.

4th Minister.—THOMAS KIRK, from Stirling (Erskine Church). Called to Kinkell, Holm, Sandwick, Brechin, and Banff. Ordained 22d April 1868.

HIGH STREET.

This congregation originated partly in the want of accommodation in the Established Church, and partly in the growing attachment of many of its members to the principles of dissent. The parties moving in its formation applied for and obtained supply of sermon from the Relief Presbytery of Perth, December 1829, and were organised as a congregation in that connection in June following. The place of worship now occupied by them was built about 1730 for an Episcopal congregation, and was almost wholly rebuilt in 1746, having been partially burned and otherwise much injured by the rebels under Prince Charles Edward the previous year. It continued an Episcopal place of worship till purchased by the congregation now occupying it, by whom it was enlarged in 1835; sittings, 620.

1st Minister.—JAMES GOODWIN, from Anderston, Glasgow. Ordained 21st December 1831. Died 4th July 1847 in the 48th year of his age and 16th of his ministry. Mr Goodwin published a sermon on Psalm xxxiv. 11, entitled, "Children taught to fear the Lord."

2d Minister.—JAMES GIBSON, previously of Maygate, Dunfermline. Admitted to High Street, Brechin, 14th March 1848, and was the first minister or preacher of the late United Associate Synod, called by a congregation connected with the late Relief Synod. Demitted his charge 9th April 1856, and proceeded to Canada, where he became minister of a church. Died in New York 1860.

3d Minister.—PETER DAVIDSON, from Greyfriars, Glasgow. Called to Shiels, Stonehaven, and Brechin. Ordained 24th December 1856. In 1860, Mr Davidson received an invitation to the pastorate of Broughton Place Mission Church, Edinburgh, but declined the offer. Demitted his charge and proceeded to Adelaide, South Africa, 7th January 1862.

The congregation called Mr Richard Leitch, who preferred Newcastle.

4th Minister.—ROBERT WORKMAN ORR, from Fenwick, of which his father is minister. Ordained 22d December 1863.

MUIRTON.

Muirton is a village in the parish of Marykirk, Kincardineshire, about 4 miles west of Laurencekirk, and 9 miles north-east of Montrose.

The representatives of the persons forming the congregation of Muirton, were chiefly parishioners of Fettercairn, which bounds Marykirk on the west, who acceded to the Associate Presbytery in 1738. They met at different places in Forfarshire, with the other Seceders in the district, till the congregation of Mill Street, Montrose, was formed, when they became part of it. About the year 1758, a large common in the parish of Marykirk was divided among the proprietors of land in the neighbourhood, some of whom feued their allotments, from which circumstance the village of Muirton arose. The new village was considered by the Seceders in the district a suitable site for a place of worship in their connection; and, accordingly, they applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Perth, 1765. First church built 1769; second built, 1824, cost £400; sittings, 430.

1st Minister.—JAMES IMRIE, from Duke Street, Glasgow. Ordained 12th May 1773. Resigned 1780. Removed to Glasgow, and died there.

2d Minister.—DAVID MEEK, from Kirriemuir (West). Ordained 19th November 1794. Deposed 25th March 1818, but afterwards restored. Removed to Edinburgh, and died there, 1845.

3d Minister.—JAMES RENWICK, from Minnihive. Ordained 6th March 1822. Died 22d October 1845, in the 56th year of his age, and 24th of his ministry.

The congregation then called Mr Cowan, who preferred Buckhaven.

4th Minister.—JOHN BUICK, from Auchterarder (North). Called to Banff and Muirton. Ordained 24th March 1847. Resigned 16th January 1849. Died at Muirton 1850, in the 28th year of his age.

5th Minister.—JOSEPH LECKIE, from Falkirk (East). Ordained 31st October 1849. Demitted his charge on account of ill health, 8th June 1858. Afterwards of Millport, and Ibrox Church, Glasgow.

The congregation called Mr A. G. Fleming, who preferred Alva.

6th Minister.—THOMAS SWAN, from Leslie (East). Ordained 30th October 1860.

FORFAR.

Forfar is the county town of Forfarshire, 14 miles north of Dundee, 31 north-east of Perth, and 12 north-west of Arbroath.

The Seceders in and about Forfar met for public worship at Dumbarrow till 1778, when, on account of distance, they were formed at their own request into a separate congregation. Church built, 1780; sittings, 470.

1st Minister.—JOHN JAMIESON, A.M., D.D., from Duke Street, Glasgow, of which his father was minister. Called to Perth, Dundee, and Forfar. Ordained August 1780. Had the degree of D.D. conferred upon him by the College of New Jersey, United States, being the first honour of the kind conferred upon a Secession minister. Called to Nicolson Street, Edinburgh, 1793, but continued in Forfar till 30th May 1797, when he was called a second time, and translated thither.

2d Minister.—ANDREW AEDIE, from Pathstruiehill. Called to Ceres, Kinross, and Forfar. Ordained 7th October 1798. Died 8th July 1838, in the 64th year of his age and 40th of his ministry. Mr Aedie published a sermon, entitled, "A Supreme Regard to the Glory of God the Substance of True Morality."

3d Minister.—ANDREW MURRAY, from Carnoustie, of which his father was minister. Ordained 8th October 1839. Demitted his charge 23d June 1857; took to farming, and afterwards became a preacher.

The congregation, in 1858, called Mr Alexander Aikman, who preferred Muckart; and Mr James M'Owan, afterwards of Bannockburn, and Perth.

4th Minister.—HUGH LANG NIVEN, from Greyfriars, Glasgow. Ordained 24th February 1859. Deposed 6th January 1863.

5th Minister.—PETER WRIGHT, from King Street, Kilmarnock. Ordained 20th October 1863.

ARBROATH.

Arbroath is a seaport town in Forfarshire, 18 miles north by east of Dundee, 12 west by south of Montrose, 14 south of Brechin, 15 south-east of Forfar.

PRINCES STREET.

This congregation was formed by members of the congregation of Dumbarrow, resident in and about Arbroath, who, on account of the distance from their place of worship (7 miles), petitioned the General Associate Presbytery to be disjoined and formed into a separate congregation, which was done in 1782. They met in a hall in Arbroath till 1791, when they removed to a place of worship they had erected for themselves in North Grimsby Street, which, by an enlargement made in 1824, contained 714 sittings. Session premises were added in 1861, at a cost of £160. Thereafter, the whole buildings were sold, and a new church built in Princes Street, which was opened 27th January 1867, at a cost of £2600, with sittings for 850.

Before obtaining a fixed pastor, the congregation called Mr Browning, who was appointed by the Synod to Auchtermuchty.

1st Minister.—JAMES MILLER, from Comrie. Ordained 14th July 1789. Loosed from his charge 1819. Emigrated to America, and died there.

The congregation then called Mr Hannah, who was appointed by the Synod to Fore Abbey Street; Mr David Young, who was appointed to Perth; and Mr Alison, who was appointed to Stewartfield.

2d Minister.—JOSEPH HAY, A.M., from Alyth, of which his father was minister. Called to Anstruther and Arbroath. Ordained 15th October 1823. Died 11th July 1859, in the 63d year of his age, and 36th of his ministry. Author of a "Class Book for Bible Classes, on the Geography and Chronology of the Old and New Testaments."

The congregation called Dr John Wilson, who preferred Glasgow (Mitchell Church).

3d Minister.—ROBERT JOHNSTON, LL.B., from Biggar. Ordained 4th December 1860. Called to Glasgow, Shamrock Street, in September 1861, but declined the call. Translated to Glasgow, Parliamentary Road, 5th December 1871. Author of "Lectures, Exegetical and Practical, on the Epistle of James."

ERSKINE CHURCH.

This congregation originated in the dissatisfaction felt by a number of persons in Arbroath with the doctrines taught in the Established Church, and the preference they had been led to give upon examination to the principles of the Secession. They invited the Rev. Messrs King of Montrose, and Blackadder of Brechin, to preach to them in 1812, which these gentlemen did, and continued to do at intervals till their services were superseded by the Associate (Burgher) Presbytery of Perth granting a petition for regular supply of sermon to the place, 7th July 1814. A church was built in Fore Abbey Street, with 630 sittings, but remained in an unfinished state till August 1821, when it was opened. A new church, called Erskine Church, was opened 6th July 1851, containing 784 sittings; cost £1284, 16s. 1d. A session hall was added some years after, which cost £706, 19s. 5d.; repairs on the church in 1870 cost £115.

1st Minister.—WILLIAM HANNAY, from Wigtown. Ordained 15th August 1822. Died 29th March 1829, in the 38th year of his age, and 7th of his ministry.

The congregation then called Mr W. Nesbit, who was appointed by the Synod to Cowgate, Edinburgh.

2d Minister.—PETER DAVIDSON, D.D., from Bell Street, Dundee. Ordained 9th March 1831. Translated to Stockbridge, Edinburgh, 7th March 1836.

3d Minister.—ALEXANDER SORLEY, from Falkirk (East). Called to Cumbernauld, Kilbride, and Arbroath. Ordained 1837. Author of "Prayer: a Sermon to Children;" and "Sermons on Temperance."

PARK STREET, OR ST PAUL'S.

This congregation originated with a number of Wesleyan Methodists, who separated from a society in that connection in Arbroath, because the Conference would not receive the Rev. John Grahame (afterwards of the Relief congregation, Regent Place, and the Secession church, Duke Street, Glasgow), then a local preacher among them, as a regular minister. The place of worship now occupied by the congregation was built for him in 1826, and was in connection with a small body of professing Christians, styling themselves "The Original Relief Association." Mr Grahame left Arbroath for Newcastle shortly after the erection of the church, in order to raise funds for its completion, and put Mr Pullar in his place till his return. While at Newcastle, he received and accepted a call to a church there. Mr Pullar remained till he had reduced the membership to 52, and also left for Newcastle in 1830. The congregation thus reduced, applied, in April of that year, to be received into connection with the Relief Synod, which was granted. A gallery was introduced into the church in 1841, which increased the sittings from 600 to 1000.

Before obtaining a fixed pastor in connection with the Relief Synod, the congregation called Mr Boag, afterwards of Brandon Street, Hamilton, who declined the call.

1st Minister.—WILLIAM ALLAN, from Tollcross, Glasgow. Ordained 20th December 1831. Died 22d October 1871, in the 71st year of his age, and 40th of his ministry. Author of a Sermon preached on occasion of the death of the Rev. James Goodwin, Brechin.

CARNOUSTIE.

Carnoustie is a village in the parish of Barry, Forfarshire, 10 miles east of Dundee, and 7 west by south of Arbroath.

The congregation in this place was originally formed by members belonging to the General Associate congregations in Dundee, Dumbarrow, and Arbroath, who, finding it inconvenient to continue their attendance at these places, applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Forfar, 1789. Their first place of worship was at Barrymuir, a lonely spot, around which the population was very sparse, but which was considered central for the congregation. In 1810, they removed to a place of worship they had erected for themselves in Carnoustie, a growing village in which a great proportion of the members had become located. Before obtaining a fixed pastor, the congregation called Mr S. Gilfillan, who was appointed by the Synod to Comrie.

1st Minister.—SIMON SOMERVILLE, from Lauder (First). Ordained 7th November 1791. Resigned 9th October 1804. Admitted to Moss Street, Elgin, 1805.

The congregation then called Mr Buchanan, who was appointed by the Synod to Dalkeith.

2d Minister.—JOHN MURRAY, previously of Johnshaven. Admitted to Carnoustie 31st December 1806. Died 1st July 1817 in the 53d year of his age, and 27th of his ministry.

The congregation then called Mr David Young, who was appointed by the Synod to Perth, and Mr William Parlane, who was appointed to Tranent.

3d Minister.—JAMES CHAPMAN, from Craigend. Ordained 14th August 1822. Resigned, on account of ill health, 5th June 1832. Removed to Perth, and died there 1833.

4th Minister.—LAURENCE PITCAITHLEY, from Craigend. Ordained 18th February 1834. Resigned 1845. Died at Simla, East Indies, 19th December 1849, whither he had gone as a teacher of mathematics.

The congregation then called Mr James Cursetter, who declined the call.

5th Minister.—GEORGE JERMENT MACKENZIE, from Potterrow, Edinburgh. Ordained 24th November 1846. Died 18th November 1847, in the 27th year of his age and 1st of his ministry. A posthumous volume of his sermons has been published, accompanied with a Memoir by Mr William Barlas, and Sermon by Dr Ritchie. The volume is entitled, "Remains of a Year's Ministry."

6th Minister.—JOHN P. MILLER, M.A., from Huntly, of which his father was minister. Ordained 9th January 1849. Author of Memorial of his father.

LETHAM.

Letham is a village in the parish of Dunnichen, Forfarshire, 5 miles east of Forfar.

The Associate (Burgher) Presbytery of Perth fixed upon Letham as a preaching station, 1792, and continued supply of sermon till 1802, when it was discontinued for want of encouragement. A place of worship which had been built in the interim, containing 200 sittings, passed shortly afterwards into the hands of the Independents. Letham was again fixed upon as a preaching station by the United Associate Presbytery of Arbroath, 1820, and this time with greater success. Church built, 1838; sittings, 300. The United Presbyterian congregation of Letham is to be considered the representative of the former congregation of Dumbarrow.

1st Minister.—JAMES GALLOWAY, from Lauriston, Glasgow. Ordained 16th July 1839. Resigned 18th February 1840.

The congregation then called Mr Christie, who preferred Crossford.

2d Minister.—ROBERT FORBES, from East Kinross. Ordained 25th October 1842. Died 19th December 1847, in the 33d year of his age and 6th of his ministry.

The congregation called Mr David Young, who declined the call, and afterwards became minister of Chatton, in Northumberland.

3d Minister.—ANDREW R. JOHNSTON, previously of Dumtocher. Admitted to Letham 20th June 1850. Demitted his charge 11th March 1856. Retired to Glasgow, and is a preacher on the list of Occasional Supply.

4th Minister.—ALEXANDER CLARK, from Kirkcaldy. Ordained 27th April 1858.

PRESBYTERY OF BANFFSHIRE.

THE Presbytery of Banffshire was formed in 1852 by separating the congregations of Cabrach and Keith from the Presbytery of Elgin, and the other congregations constituting it from the Presbytery of Buchan.

KEITH.

Keith is a town in Banffshire, 17 miles south-south-east of Elgin, 11 north of Huntly, and 20 south-west of Banff.

KEITH (FIRST).

This congregation originated in the itineracies of the Rev. Mr Brown of Craigdam, about the year 1765. Its history is identified with that of Cabrach and Huntly till 1775, and with that of Grange till 1785. Church built, 1780; sittings, 450.

1st Minister.—GEORGE COWIE. Ordained as minister of the united congregations of Cabrach, Keith, Grange, and Huntly, 1771. After 1775 Mr Cowie confined his ministerial labours to Huntly alone, leaving the other portions of the former congregation to provide themselves with a minister, or ministers, as they saw meet.

2d Minister.—ANDREW YOUNG. Ordained as minister of the united congregations of Keith and Grange, 1777. After 1785 Mr Young confined his ministerial labours to Grange alone, leaving the Keith portion to provide itself with another minister.

3d Minister.—JAMES BUNYAN, from Howgate. Ordained 26th September 1787. Loosed from his charge, 13th February 1828. Died, May 1828.

4th Minister.—JOHN MORRISON, from Campbell Street (First), Glasgow. Ordained 12th May 1829. Resigned 9th April 1839. Emigrated to America, and became minister of a congregation in Madrid, St Lawrence county, state of New York.

The congregation then called Mr Simpson, who preferred Forres; and Mr Calander, who preferred Craigdam.

5th Minister.—ROBERT GRAHAME, LL.D., from Kinross (West). Ordained 16th May 1843. Resigned 6th April 1847. Joined the Established Church, and became minister of the parish of Abernyte 1848, and Errol 1858. Had the degree of LL.D. conferred on him by the University of St Andrews.

The congregation then called Mr Walker, who preferred Newcastle; and Mr White, who preferred Wooler.

6th Minister.—ALEXANDER MILLER, A.M., previously of South Ronaldshay. Admitted to Keith 27th January 1849. Demitted his charge 15th April 1856, on his acceptance of superintendentship of Edinburgh City Mission.

7th Minister.—JAMES FORRESTER, from Rathillet. Ordained 3d December 1857. Died 24th August 1866, in the 32d year of his age, and 9th of his ministry.

The congregation called Mr James Urquhart Blackwood, from Glasgow (Renfield Street), who was also called to Portadown, in November 1867. Mr Blackwood accepted the call from Keith, and delivered his trial sermons at Portsoy, 20th February 1868; immediately after which he was seized with severe illness, and died 31st May 1868, before receiving ordination, in his 34th year.

The congregation then called Mr James S. Scotland, afterwards of Errol ; and Mr J. Faulds Henderson, who accepted Innellan.

8th Minister.—WILLIAM NAIRN, A.M., from Glasgow, Greyfriars. Ordained 1st August 1869.

KEITH (SECOND).

The second congregation of Keith originated with a party in the first congregation, who withdrew from it and connected themselves with "The Tabernacle Men," more particularly referred to in the notice of Huntly congregation, when Mr Cowie, their former minister, identified himself with them. The Rev. Ebenezer Brown of Inverkeithing, itinerating in the north by appointment of Synod in 1803, preached in the place of worship they had erected ; and they being at the time without a minister, were led by this circumstance to apply to the Associate (Burgher) Presbytery of Perth for supply of sermon, which was granted. Church built, 1801 ; sittings, 480.

1st Minister.—ROBERT MOFFAT, from Kelso (First). Ordained 9th April 1806. Resigned 12th January 1817. Became superintendent of an academy in Whitby. Author of a volume of poems, and "The Duty and Privilege of Believers," a farewell sermon to the congregation of Keith. Died 28th November 1853.

2d Minister.—ANDREW KENNEDY, from Biggar (North). Ordained 10th December 1817. Resigned 4th May 1841. Afterwards located as the Synod's Missionary at a Chute, Canada East. Author of "Hymns for the Young."

The congregation afterwards became extinct. The church was sold to the Free Church.

GRANGE.

A district and parish on the left bank of Isla Water.

This congregation originated about the year 1770, as an off-shoot from Craigdam. The people first met for public worship at Shiel, and afterwards at Whitehill, on a spot then called Heathery Bog. The first church was covered with heather. A more substantial structure was erected on the same site. The congregation was originally associated with Huntly and Cabrach. On 25th July 1775, Huntly, Grange, and Cabrach were disjoined, and erected into separate congregations.

1st Minister.—GEORGE COWIE, from Craigdam. Ordained 13th February 1771. Removed to Huntly in 1775.

2d Minister.—ANDREW YOUNG, from Hamilton. Ordained at Keith 12th November 1777, as minister of Keith and Grange. Remained in Grange on its disjunction from Keith in 1785. Died 24th May 1788, in the 37th year of his age, and 12th of his ministry.

3d Minister.—JOHN PRIMROSE, from Alloa. Called to Ireland and Nova Scotia. For some time assistant to Adam Gib. Ordained 28th July 1789. Preached also at Portsoy and Ord. Died 28th February 1832, in the 81st year of his age, and 43d of his ministry.

4th Minister.—JOHN MEIKLEHAM, A.M., from Glasgow. Ordained 31st August 1831.

CABRACH.

This church is situated in the district of the same name, partly in Aberdeenshire and partly in Banffshire, which is drained by the Deveron and its tributaries—the Black Water and Rooster—and flanked by hills. A manse once stood near it, but

is now removed. The sum of half-a-crown of annual-rent is paid for the church to the Duke of Richmond, the proprietor of the soil. The first church was built with turf and stone, and thatched with heather; and when sold to make way for the present building, realised the sum of £2, 8s. The present church was built in 1796-7, and cost about £60.

The congregation originated with Mr Troup, first Secession minister of Elgin. Mr Joiner, a member of Mr Troup's congregation, had sent some cattle up to the Cabrach hills to graze, and went one day to see how they were thriving. He called at Bushrood on one Thomas Christie, a weaver, who accompanied him over the hills. On their way, Mr Joiner inquired after the religious condition of the locality, and whether there were any with the fear of God in their hearts. "Nane but Tammas Christie," was the answer which Thomas Christie gave. Mr Joiner told him of his minister, Mr Troup, and next Sabbath Thomas was in Elgin and had heard for himself, and taken his resolve to become a Seceder. For some time he travelled to Elgin, but at length left Cabrach, and "bade good-bye," as he said, "to the land of Sodom, and turned his back upon the land of Gomorrah," and settled in Elgin. This was in 1760. About a year afterwards, he induced his minister to visit the Cabrach. On a field of the farm of Hillock, near the present church, a congregation gathered in from seventeen parishes. Mr Troup's text was Isaiah xxxviii. 14, "Like a crane or a swallow, so did I chatter," and very powerful was the impression made. From this time, 1761, till 1768-9, there was occasional preaching in the Cabrach, Mr Brown of Craigdam, it is said, being one of the itinerants who preached.

1st Minister.—GEORGE COWIE, from Craigdam. Ordained minister of Cabrach, Grange, Huntly, Keith, and Auchendoin, 13th February 1771. In 1774, settled in Huntly, though still giving occasional sermons at Cabrach till they got regular supply. The first church was built during Mr Cowie's ministry.

In 1778, the congregation called Mr Isaac Ketchen, who was settled in Nairn.

2d Minister.—JAMES WYLIE, from Muckart. Ordained 8th November 1780. Deposed 21st November 1781.

In 1783, the congregation called Mr R. Laing, who was settled in Dunse.

3d Minister.—DAVID WADDELL, from Leslie (East). Ordained 15th August 1786. Resigned 1800, and inducted in December the same year at Shiels, Belhelvie.

Since that time, there has been no regular minister in the Cabrach. It was to the preaching of the Haldanes in the district, and the party spirit evoked thereby, that the resignation of Mr Waddell was owing, and the vacancy has since continued.

The congregation was reorganised, 16th April 1863, but is still without a minister.

HUNTLY.

Huntly is a town in Aberdeenshire, 21 miles south-west of Banff, 11 miles south of Keith, and 33 north-west of Aberdeen.

The congregation of Huntly originated in the itineracies of the Rev. Mr Brown of Craigdam. By his occasional ministrations there, a number of persons in the town and neighbourhood were attracted to Craigdam, and became members of his congregation. Mr Cowie, the first minister of Huntly, taught Mr Brown's family while a student, and on his receiving license, Mr Brown sent him to preach to the portion of his congregation resident there. On hearing him, they resolved to form a congregation, and, if possible, obtain him for their minister. In this purpose they were joined by several members of the Established Church, who attended the

ministry of the Rev. Mr Campbell of Bottriphnie, then famous in that district of country for the evangelical strain of his preaching, and by persons residing in the parishes of Keith and Grange, among whom Mr Brown had also itinerated, and who, at Mr Campbell's suggestion, had shortly before formed themselves into societies for prayer and mutual edification. These parties carried their resolution into effect, by applying for, and obtaining, supply of sermon from the General Associate (Anti-urgher) Presbytery of Elgin in 1772. First church built, 1775; second built, 1809; members, 340.

1st Minister.—GEORGE COWIE, from Craigdam. Ordained 13th February 1771, as minister of the United Societies of Grange, Keith, Cabrach, and Huntly. Supplied each of these places on successive Sabbaths till 1775, when he began to confine his ministrations to Huntly alone. Suspended by the General Associate Synod from the exercise of his office in 1800, for the countenance he had given to Messrs Haldane and others, then known as "The Tabernacle Men;" but continued to preach notwithstanding, and became one of the most active promoters of the cause he had espoused. Died 1806, in the 57th year of his age, and 36th of his ministry. Author of a pamphlet in reply to one alleged to contain Socinian doctrine, by the Rev. Mr Skene of Banff; and a "Memoir of Mr John Leslie," who had been a member of his congregation.

On Mr Cowie's refusal to submit to the sentence of the Synod, a few members of his congregation withdrew from his ministry, and continued the Secession congregation in Huntly—that under Mr Cowie having virtually become Independent, though continuing to take the name of Secession. These built the second place of worship in 1809, referred to above, and were subsequently joined by several others of Mr Cowie's members.

Before obtaining another pastor, this congregation called Mr Morrison, who was appointed by the Synod to Bathgate; Mr Gilmour, who was appointed to South Shields; and Mr Charles Robertson, who declined the call, and never obtained another.

2d Minister.—JAMES MILLER, from Haddington (West). Called to Stronsay and Huntly. Ordained 11th May 1815. Resigned 22d January 1847. Died at Whitehill Grange, 16th October 1863, in the 86th year of his age, and 48th of his ministry.

The congregation then called Mr Inglis, who preferred Johnstone; and Mr John Young, who preferred Newburgh.

3d Minister.—JAMES W. MAILER, M.A., from the North Congregation, Perth. Ordained 29th August 1849. Died 1st May 1869, in the 46th year of his age, and 20th of his ministry.

Author of "The Laws of Health;" "Philosophy of the Bible, or Union between Philosophy and Faith;" and "Christ's Kingdom and the World's Church."

4th Minister.—ALEXANDER MILLER, A.M., previously of Keith. Admitted 14th December 1869.

BANFF.

Banff is the county town and principal seaport of Banffshire, 45½ miles north-west of Aberdeen, and 40 west-north-west of Peterhead.

BANFF (RELIEF).

The causes in which this congregation originated have not been ascertained, nor full particulars respecting the first ministers settled over it.

1st Minister.—DAVID SANGSTER. Translated to Perth 1787.

2d Minister.—ALEXANDER BURGESS, previously probationer of the Church of Scotland, and parochial schoolmaster of Boharm, Banffshire. Received into connection with the Relief Synod, and ordained over the Relief congregation, Banff. Deserted his charge 1795. Emigrated to America, and died there.

3d Minister.—JOHN M'DERMID. Ordained 1796. Translated to Canal Street, Paisley, 1802.

4th Minister.—JOHN LAIDLAW, from High Street, Paisley. Ordained 25th August 1802. Translated to Dunning 1805.

5th Minister.—WILLIAM GILMOUR, from Anderston, Glasgow. Ordained 1806. Resigned 1808. Admitted afterwards to Wooler.

After Mr Gilmour's resignation, the congregation continued to receive supply of sermon for a time, and ultimately became extinct.

BANFF (SECESSION).

A few persons resident in Banff, disliking the non-evangelical character of the ministrations afforded in the parish church, applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Aberdeen in 1804; but the supply was withdrawn the following year for want of encouragement. The union of the two great branches of the Secession in 1820 rendering success more probable, and the reasons which prompted the former attempt still existing, the station was revived in 1821. The persons attending it were organised into a congregation in 1822, when there were found to be 14 belonging to the Secession Church, and 24 belonging to other denominations. Twelve members of the congregation of Grange were shortly after added to it. Church built, 1823, at a cost of £800; sittings, 490.

Before obtaining a fixed pastor, the congregation called Mr Carmichael, afterwards of Burghead, but the call was afterwards withdrawn.

1st Minister.—WILLIAM PATERSON, from Wallacetown, Ayr. Ordained 20th April 1826. Resigned 1829. Emigrated to America.

2d Minister.—ROBERT BLACKWOOD, from Alloa (First). Ordained 20th July 1830. Withdrew from the Synod and congregation 25th August 1845. Joined the Free Church, and became minister in Aberdeen. Died 20th February 1858.

The congregation then called Mr Buick, who declined the call, and afterwards became minister of Muirton.

3d Minister.—WILLIAM INGLIS, from Dunfermline. Called to Huntly and Banff. Ordained 30th December 1847. Resigned 27th March 1855. Afterwards went to Canada, and became a minister there.

4th Minister.—THOMAS HORNE BAXTER, from Alloa (First). Called to Whitby, Houghton le Spring, Zion Chapel (Newcastle), and Banff. Ordained 14th August 1856. Resigned his charge, and became an Evangelist, 12th June 1866. Afterwards on the list of preachers. Died at Musselburgh, 11th February 1872, in the 48th year of his age.

The congregation called Mr J. Picken, preacher, in 1866, who declined the call; also, Mr Thomas Kirk, afterwards of Brechin.

5th Minister.—JOHN NAISMITH RUSSELL, B.A., from Hamilton. Ordained 22d April 1868.

ABERCHIRDER.

Aberchirder is a village in the parish of Marnock, Banffshire, 9 miles south-south-west from Banff.

The congregation of Aberchirder was partly formed by members of the Established Church who were dissatisfied with the ministrations afforded in the church of the parish, and partly by a few Seceders in the district, who found it inconvenient to travel to their respective places of worship. The first supply of sermon was afforded by the United Associate Presbytery of Stewartfield, 1825. Congregation organised in 1839; church built, 1839; sittings, 350; cost, £270.

1st Minister.—PETER LANDRETH, from Greenlaw. Ordained 13th August 1844. Resigned 4th August 1847. Became editor of the *Fife Herald* newspaper. Author of "Studies and Sketches in Modern Literature;" the "Life of Dr Adam Thomson, of Coldstream," etc.

The congregation called Mr Swan, who preferred Comrie; Mr Brash, who preferred Wamphray; and Mr Morton, who preferred Greenock.

2d Minister.—ROBERT PATERSON, previously of Midmar. Admitted to Aberchirder, 14th October 1851. Demitted his charge, 25th May 1869.

The congregation called Mr G. F. Steven, Mr R. A. Watson, and Mr Charles M'Ewing, all of whom declined the calls.

3d Minister.—JOHN M'RAITH, from Head Street, Beith. Ordained 29th November 1871.

GARDENSTOWN.

Gardenstown is a fishing village in the parish of Gamrie, Banffshire, 14 miles west of Fraserburgh, and 8 east of Banff.

The congregation originated as a mission station in the year 1841. The church was built in 1850, and has sittings for 200. The first minister was ordained as a home missionary in 1847, and inducted 1st October 1850.

1st Minister.—JOHN MONRO, from College Street, Edinburgh. Ordained 30th December 1847. Demitted his charge on account of dissensions in the congregation, 14th January 1862; afterwards of Creetown.

2d Minister.—JOHN GILMOUR, from East Kilbride. Ordained 5th May 1864.

BUCKIE.

A fishing village in the parish of Rathven, 5 miles west from Cullen.

Certain disputes having arisen in the Free Church of Buckie, the Free Presbytery of Fordyce and the Synod of Aberdeen decided against the minister. The case was carried to the Assembly, and a committee was sent down to investigate the whole matter and issue the case. This committee reversed the findings of Presbytery and Synod, in consequence of which 80 members seceded from the Free Church of Buckie, and applied to the United Presbytery of Banffshire for supply of sermon on the 16th August 1859, with the view of being formed into a congregation. It was reported that the petitioners, 100 in number, had purchased the Mason Hall for £375, and that ministers and preachers had been preaching to them. The petition was granted, and the congregation formed on 20th September 1859. The cause flourished. A remarkable revival of religion pervaded the district at the time, and

multitudes crowded around the new standard that was lifted up. The church was opened by Dr George Johnstone, 14th December 1870; cost, £1000; sittings, about 500.

1st Minister.—WILLIAM BARRAS, from London Road Church, Glasgow. Ordained at Buckie, 10th May 1860. Removed, at invitation of John Henderson, Esq. of Park, to Glasgow in December 1863.

2d Minister.—GEORGE G. GREEN, M.A., from Craigdam. Ordained 11th January 1866.

FINDOCHTY.

This congregation originated in the Revival of 1859-60. Preaching stations having been opened at Portknockie and Findochty, fishing villages on the coast of Banffshire, and application having been made to the Presbytery to be congregated, these two places were declared to be one congregation of the Church on 5th March 1861. Churches were built at both places. Findochty church cost £500; sittings, 400. The church at Portknockie was disposed of to the Free Church, 24th March 1869.

1st Minister.—WILLIAM BIRRELL, from Leslie (West). Ordained at Findochty, 4th March 1862. Deposed for immorality, September 4, 1866.

The congregation called Mr W. Watson, preacher, in 1868, but he preferred Kirkcudbright.

PORTSOY.

A small seaport town, $7\frac{1}{2}$ miles west from Banff.

In 1863 there was a division in the Free Church of Portsoy regarding the settlement of a minister. On the 26th January 1864, a petition, signed by 82 persons in Portsoy, requesting supply of sermon, was presented to the Banffshire Presbytery. The Presbytery granted the prayer of the petition, and appointed a deputation to visit the locality. On the 8th March, the Presbytery agreed that action be taken with a view to organising the petitioners, and on the 19th April the station was congregated.

The church was built in 1866 at the cost of £830. A manse was added in 1869. The church contains sittings for 350. In 1865 the congregation called Mr W. James, who preferred Leeds.

1st Minister.—NATHANAEL F. M'DOUGALL, from Edinburgh (Nicolson Street). Called also to Stornoway and Archieston. Ordained at Portsoy, 21st September 1865. Translated to Ecclefechan in 1867.

2d Minister.—WILLIAM SIMMERS, A.M., previously of Lumsden. Inducted 11th March 1868.

PRESBYTERY OF BERWICK.

THE Associate (Burgher) Synod formed a Presbytery of Coldstream out of the Presbytery of Kelso in 1797. At the union of the two great branches of the Secession in 1820, the congregations in the district previously connected with the General Associate (Antiburgher) Synod were added to it, and the name changed into that

The Presbytery of Coldstream and Selkirk." At the union of the Secession Relief Churches, 1847, the congregations previously in connection with the Synod were added to it, and in October of that year the Presbytery of Kelso formed out of it, when it took the name it now bears—the Presbytery of Berwick.

DUNSE.

Dunse is the most important town in Berwickshire, situated at the northern extremity of the district of Merse, $7\frac{1}{2}$ miles south-west of Greenlaw, $10\frac{1}{2}$ north of Coldstream, and 15 west of Berwick.

DUNSE (EAST).

The parish church of Dunse having become vacant in 1737, Lord Blantyre, who obtained a disposition to the patronage from Mr Hay of Drummelzier, presented Mr Roger Moodie to the charge. The presentee was unacceptable to the parishioners generally, and they set themselves determinedly, but unsuccessfully, to prevent his settlement among them by opposing it through all the Church Courts. He was ordained minister of Dunse, by order of Assembly, 1738, and it was deemed necessary to have a company of dragoons present to keep the peace. Most of his parishioners withdrew from the Established Church, and joined in a petition to the Associate Presbytery for supply of sermon, along with several persons in the neighbouring parish of Bunkle, who had some time previously withdrawn from the ministry of Mr Hart, of that parish, because, after taking part with "The Four Brethren" in all the measures that led to their secession, he did not secede with them. The Rev. Messrs Ralph and Ebenezer Erskine were appointed to preach for them on the Friday after Mr Hunter's ordination at Morebattle, which took place on 10 October 1739. They were afterwards supplied with sermon, upon an average, in six weeks, till they obtained a minister travelling on the interim Sabbaths between Morebattle and Morebattle, to attend upon the ministrations of Mr Hunter and Mr Hunter. First church built, 1742; second built, 1843; sittings, 620.

1st Minister.—JOHN WHYTE, sen., from Abernethy. Ordained 12th January 1740. Adhered with the majority of his people to the General Associate (Antislavery) Synod at the Breach, 1747. Died 4th March 1792, in the 77th year of his age, and 50th of his ministry.

2d Minister.—JOHN WHYTE, jun. Ordained as colleague and successor to his father, 20th August 1772. Died 1776, in the 30th year of his age, and 4th of his ministry.

3d Minister.—ROBERT LAING, from Abernethy. Called to Shiels, Dundee, Perth, and Dunse. Ordained as colleague and successor to Mr Whyte, sen., 1785. Deposed 1793. Emigrated to America, where he was restored, 1796, upon petition to the Synod in this country, to his status as a minister, and became pastor of a congregation in Buffalo, United States.

4th Minister.—JOHN THOMSON, from Kilmaurs. Called to Kilwinning, Dalrymple, and Dunse. Ordained 12th August 1794. Died 1st November 1838, in the 74th year of his age, and 45th of his ministry.

5th Minister.—WILLIAM RITCHIE, D.D., from Princes Street Church, Arbroath.

Called to Kendal and Dunse. Ordained 22d October 1839. Called to Hamilton, Canada West, in 1856, but declined the call. Received the degree of D.D. from St Andrews in 1870.

Author of "A Geography of the Holy Land for Sabbath Schools;" "Life for God, illustrated by Nehemiah;" "The Prodigal's Return;" "Scripture Testimony respecting Intoxicating Wine;" "Life of Rev. James Smart, and of Rev. James Anderson;" and "God's Judgments on India."

DUNSE (SOUTH).

In 1748, Mr Hay of Belton, who had obtained a disposition to the patronage, presented Mr Adam Dickson, son of the minister of Aberlady, to the church and parish of Dunse, then vacant. The parishioners disputed his right of presentation, and called the Rev. Mr Lindsay, of Dumbarnie, to be their minister. Mr Hay's right of patronage was confirmed by a decision of the House of Peers, and the General Assembly ordered his presentee to be ordained on the 21st September 1750. So decided, however, was the opposition to his settlement, that it was deemed expedient to call in the military, as had also been done at the settlement of his predecessor, to preserve order. Many of the parishioners were highly offended with this procedure, and several of them withdrew and joined the Secession congregation which had arisen out of the preceding settlement of a minister in the parish. A number of them, though dissatisfied, continued to attend the Established Church till the Relief movement by Gillespie and Boston, junior, began, when they identified themselves with it. They met for worship on the green in which the church now stands, till its erection in 1763. They were organised as a congregation, 1767. Mr Monteith, ordained minister, Patrick Gillies, and Mr John Middlemas, previously elders of the Established Church, constituting a session. Second church built, 1852; sittings, 650.

Before obtaining a fixed pastor, the congregation called Mr Michael Boston, then of Alnwick, afterwards of Falkirk, but the call was not sustained.

1st Minister.—THOMAS MONTEITH, previously minister of the congregation of Hyde Hill, or "Low Meeting," Berwick, in connection with the Church of Scotland. Called to Dunse while in that connection. Received, upon petition, into connection with the Relief Synod, and translated to Dunse 16th July 1767. Resigned, 1769. Afterwards admitted to Alnwick. Author of a reply to "Paine's Age of Reason."

2d Minister.—ALEXANDER SIMPSON, previously of Bellshill. Admitted to Dunse, June 1774. Resigned 1784. Removed to London, where he ministered to an Independent congregation till 1787, when he was admitted to a Presbyterian congregation in Alnwick.

3d Minister.—THOMAS THOMSON, previously of Earlston. Translated to Dunse 1785. Called a first and second time to Portsburgh (afterwards the congregation of James' Place, Edinburgh), and translated thither 30th March 1797.

4th Minister.—JOHN WATSON, from Biggar (South). Ordained 21st August 1798. Translated to John Street, Glasgow, 29th May 1800. The congregation called Mr Auld, who preferred Burnhead.

5th Minister.—JOHN RALSTON, from Falkirk (West). Ordained 5th August 1801. Died 30th November 1838, in the 61st year of his age, and 38th of his ministry.

6th Minister.—DANIEL KERR, A.M., previously of Ceres. Translated to Dunse 1st April 1840.

NORHAM.

Norham is a village on the river Tweed, 9 miles from Berwick, and 8 from oldstream, on the road between these places.

The members of a praying society in Norham acceded to the Associate Presbytery in August 1737, and became part of the congregation of Morebattle at its formation. The Seceders in and about Norham continued to attend public worship at Morebattle till 1752, when those of them resident about Lowlin Mill petitioned to be formed into a separate congregation with its seat in Norham, which was done. Church built, 1753; sittings, 400.

Before obtaining a fixed pastor, the congregation called Mr Jerment, who was appointed by the Synod to Peebles.

1st Minister.—JAMES MORRISON, from Milnathort. Ordained 23d June 1756. Died 14th February 1824, in the 92d year of his age, and 68th of his ministry.

Author of "A New Year's Gift"—being a Catechism for Children; "The Crisis:" a Discourse on the Aspect of Providence, 1777; "Present Duty: in Treatises Relative to the Duty of Covenant-renewal;" "The Contrast: a Plea against Popery."

2d Minister.—THOMAS YOUNG, from Morebattle. Ordained as colleague to Mr Morrison, 7th April 1812. Died 31st May 1849, in the 78th year of his age, and 38th of his ministry.

In 1844, the congregation called Mr Kidd, probationer, to be colleague to Mr Young, but certain circumstances connected with the call led the Presbytery to investigate his conduct, and cite him to appear before them, to answer charges brought against him. Failing to appear, he was suspended from his office as a preacher, and from the communion of the Church. Encouraged by a small portion of the congregation to settle in Norham, notwithstanding, he continued to preach there till 1846, when he withdrew, and turned to a secular calling.

The congregation afterwards called Mr William Deas, who declined the call, and afterwards went to America; and Mr John Scott, who preferred going to Jamaica as a missionary, where he very soon fell a victim to the climate.

3d Minister.—JAMES T. ANDERSON, A.M., from Union Street, Greenock. Ordained as colleague to Mr Young, 23d June 1847. Died 6th July 1868, in the 54th year of his age, and 21st of his ministry.

The congregation then called Mr Archibald Bleloch, M.D. and D.Sc., who declined the call, and is now a physician in Edinburgh.

4th Minister.—GEORGE HISLOP MAIN, from Campbelton, Inverness, of which his father was minister. Ordained 14th July 1869.

SPITTAL.

Spittal is a village at the mouth of the Tweed, on the south bank opposite Berwick, from which it is reached both by a ferry and a bridge.

The United Presbyterian congregation of Spittal was in connection with the Church of Scotland at its formation, and originated in a very peculiar way. During the year 1745—famous for the rebellion led on by Prince Charles Stuart—the south gate of Berwick, in order to keep out the rebels, was kept shut on Sabbath mornings too long to allow the Presbyterians in Spittal and neighbourhood to reach the Presbyterian chapel in Berwick, which they then attended, in time for public worship. As a relief from this inconvenience, a place in Spittal, previously used for

other purposes, was granted them; and having obtained supply of sermon, they ceased to travel again to Berwick. They were organised as a congregation in 1752, and in that year had a minister in connection with the Church of Scotland ordained over them. He was succeeded after his death by another in the same connection, and that other had Mr John Lawson, also a licentiate of the Church of Scotland, ordained as his assistant and successor in 1781. In 1784, Mr Lawson applied for admission, along with his congregation, into connection with the Relief Synod, and was received. Mr Lawson accepted a call from the Relief congregation, Dumfries, and removed to that place, 1788. The congregation of Spittal called Mr Cant, a licentiate of the Church of Scotland, to be Mr Lawson's successor. Mr Cant had at the time a promise of a presentation to the parish of Ladykirk, in Berwickshire, and would not accept the call to Spittal unless they would allow the Northumberland Presbytery to ordain him. To this they agreed. He wished to keep up his connection with the Church of Scotland; and as the Presbyterians in Spittal were bent on having him, they dropped their connection with the Relief Synod. Mr Cant died while minister of Spittal, and was succeeded by another minister in connection with the Church of Scotland. In 1813 he was translated to the High Meeting, Berwick, and was succeeded in that year by Mr Whitehouse, to whom more particular reference is made below. In 1847, very shortly before the union of the Secession and Relief Churches, the congregation of Spittal, with only one dissentient voice, adopted a resolution to join the Secession Church; and this resolution was carried out successfully by an application to the United Associate Presbytery of Coldstream and Berwick. The place of worship has been several times enlarged, and now contains accommodation for 730 sitters.

1st Minister in connection with the United Presbyterian Church.—WILLIAM WHITEHOUSE. Ordained by "Morpeth Class Ministers" as minister of the congregation of Thropton, near Rothbury, Northumberland, 27th June 1801. Translated to Spittal, 1813. Received, with his congregation, into connection with the United Associate Synod, June 1847. Died 13th October 1857.

2d Minister.—JAMES FALCONER, previously of Gatehouse. Admitted to Spittal as colleague to Mr Whitehouse, 11th July 1848. Resigned on account of ill-health, 10th October 1849. Removed to Glasgow and died there, 1851.

3d Minister.—WILLIAM PORTEOUS, from Coldstream (West), of which his father was minister. Called to Mainsriddell and Spittal. Ordained as colleague to Mr Whitehouse, 16th April 1850.

ALNWICK.

Alnwick is a market town in Northumberland, 29 miles south of Berwick, and 34 north of Newcastle.

CLAYPORT STREET.

This congregation originated with a few Scotsmen resident in the place, a native of Alnwick who had returned to it after a residence for some time in Glasgow, where he had attended the ministry of the Rev. James Fisher, and some persons who had belonged to the Church of England, but had become dissatisfied with its form of government and the doctrines they heard taught in it. These parties having con-

ulted together, agreed to petition the Associate (Burgher) Presbytery of Edinburgh for supply of sermon in 1753, which was granted. They purchased a house in Canongate, which in Roman Catholic times was one of the many "religious houses" in Alnwick, but had been converted into a dwelling-house long before it came into their hands, and had it reconstructed into a suitable place of meeting for worship and religious instruction. In 1770 they took possession of a place of worship they had built for themselves in Ogle Terrace, Clayport Street, containing 400 sittings. From this they removed in 1803 to one they had erected in Greenbat, containing 550 sittings. The Duke of Northumberland wishing to build an Episcopal Church on the site occupied by the Presbyterian one (the ground on which it stood belonged to him), and the lease being expired, requested it to be removed, contributing a small sum for the purpose. They thus came to build, in 1846, the place of worship in Clayport Street, which they now occupy, containing 600 sittings.

Before obtaining a fixed pastor, the congregation called, 1st, Mr James Mitchell, but the call was afterwards withdrawn, and he never received another; 2d, Mr Kinloch, who was not allowed to accept the call because of a *fama* which had arisen against him, but who afterwards became minister of Abbey Close congregation, Paisley.

1st Minister.—JOHN MARSHALL, from Stitchell. Ordained 1766. Died 1805, in the 64th year of his age and 39th of his ministry.

The congregation then called Mr Thomson, who was appointed by the Synod of Coldstream.

2d Minister.—DAVID PATERSON, A.M., from Stow. Called also to North Berwick and Alnwick. Ordained 21st August 1806. Died 22d November 1843, in the 68th year of his age and 38th of his ministry. Author of a volume of Sermons, three Discourses on a Future State, a Discourse on Election and Perseverance, and two Discourses to the Young.

3d Minister.—JOHN KER, A.M., D.D., from Broughton Place, Edinburgh. Ordained 11th February 1845. Called to Barrhead 1849. Called twice to Campbell Street, Glasgow, 1850, and translated thither 19th March 1851.

4th Minister.—WILLIAM LIMONT, from Nicolson Street, Edinburgh. Ordained 13d December 1852.

LISBURN STREET.

This congregation originated in the home missionary operations of the Relief Presbytery of Kelso. The Rev. William Ritchie, of Berwick, was appointed to preach in Alnwick in 1837. The cause having prospered, a place of worship was erected in Lisburn Street by its promoters, in 1839, containing 500 sittings.

Before obtaining a fixed pastor the congregation called Mr Wyper, who preached Newcastle.

1st Minister.—PETER GLASSFORD, from Hutchesontown, Glasgow. Ordained 10th October 1838. Translated to Leitholm, Berwickshire, 31st August 1842.

2d Minister.—DAVID DONALDSON, from Kettle. Ordained 8th February 1843.

BERWICK.

Berwick is a seaport town at the mouth of the Tweed, 54 miles south-east of Edinburgh, and 64 north of Newcastle.

CHAPEL STREET.

This congregation was originally in connection with the Church of Scotland. The Rev. Thomas Monteith had been minister of the congregation in Hyde Hill, or "The Low Meeting," as it was commonly called, for some years in connection with the Church of Scotland, when he received a call from the Relief congregation of Dunse, which he accepted, and was received at the same time into connection with the Relief Synod. He was succeeded in Berwick by Rev. William Crookshank, M.A., a minister in connection with the Church of Scotland, who, failing to give satisfaction, resigned and removed to London, and became minister of the Scots Church, Swallow Street, Westminster. Mr Crookshank is the author of "The History of the State and Sufferings of the Church of Scotland from the Restoration to the Revolution," 2 vols. After his resignation, the congregation applied to be taken into connection with the Relief Church, and were received. Church built, 1756; sittings, 780.

1st Minister in connection with the Relief Synod.—ANDREW THOMSON. Ordained 1778. Died 1813, in the 63d year of his age and 35th of his ministry.

2d Minister.—ROBERT HALL, previously of Dundee. Translated to Berwick 23d June 1814. Died 1st March 1834, in the 48th year of his age and 20th of his ministry.

3d Minister.—WILLIAM RITCHIE, previously of Auchtergaven. Translated to Berwick 26th May 1835. Author of "Azuba," and Lectures on Baptism. Resigned his charge in consequence of ill-health, 9th May 1859.

4th Minister.—DAVID PATERSON, formerly of Newcastle, Zion Chapel. Inducted as colleague to Mr Ritchie, December 1st 1857. Demitted his charge 8th June 1858. Now living privately in Kirkcaldy.

5th Minister.—JAMES M'LEISH, from Dunning. Called to Muckart, Eyemouth, and Berwick. Ordained 31st May 1859.

WALLACE GREEN.

This congregation originated with members of the Church of Scotland resident in the town, who being desirous of a purer dispensation of the Gospel and a stricter exercise of discipline than were afforded in the connection to which they had previously belonged, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Edinburgh, 1770. Church built in Golden Square, 1771; enlarged, 1796; sittings, 1000.

A new church was opened in Wallace Green on the 3d Sabbath of June 1859; collection, £192, 10s. The site cost £705. Total cost of the church, with site, £5712, 2s. 2½d. A gallery was added in 1865, costing £194, 1s. 11d. Sittings at first, 970. Of these 56 were removed at the erection of the gallery; 112 additional were given in the gallery, making in all, 1026. Anniversary collection in 1869, £192, 10s.

1st Minister.—ALEXANDER DICKSON, from Blackfriars, Jedburgh. Ordained 22d April 1772. Died 12th September 1780, in the 63d year of his age and 9th of his ministry.

2d Minister.—JOHN BLACKHALL, from Selkirk. Called to Dundee and Berwick. Ordained 3d January 1782. Died 3d March 1813, in the 58th year of his age and 32d of his ministry.

3d Minister.—ROBERT BALMER, D.D., from Blackfriars, Jedburgh. Called to Ochwinnoch, Ecclefechan, Leslie, and Berwick. Ordained 23d March 1814. Appointed Professor of Theology by the United Associate Synod, 1834. Had the degree of D.D. conferred upon him by the University of St Andrews, 1840. Died 1st July 1844, in the 57th year of his age and 31st of his ministry.

Author of "A Charge delivered to the Rev. Robert Redpath, at his Induction as Minister of Wells Street congregation, London;" "Essay on the Character of the Rev. Dr Belfrage of Falkirk," appended to a "Memoir of his Life," by Drs M'Kerrow and M'Farlane; "Sermon preached in Broughton Place Church, after the death of Mrs Brown, wife of the Rev. Dr Brown," affixed to a Memoir of her by her husband; "Statements on certain Doctrinal Points;" "Redemption from Death and the Grave: Two Sermons, preached after the Death of the Rev. David Paterson, of Linwick;" "The Scriptural Principles of Unity," forming the second Essay in a volume, entitled "Essays on Christian Union," by several ministers. Two volumes of his Academical Lectures and Pulpit Discourses were published after his death, with a Memoir of his Life, by the Rev. Dr Henderson, of Galashiels.

4th Minister.—JOHN CAIRNS, A.M., D.D., from Stockbridge, Berwickshire. Ordained 1845. Called to Rose Street, Edinburgh, 1846, but continued in Berwick. Called to Greyfriars, Glasgow, 23d April 1855, but continued in Berwick. Called to Morningside, Edinburgh, in 1864, but declined the call. Called to Edinburgh, Nicolson Street, April 1867, but declined the call. Appointed Professor of Apologetics to the United Presbyterian Church, 16th May 1867. Had the degree of D.D. conferred on him by the University of Edinburgh in 1858.

Translator from the German of "Elijah the Tishbite," by Dr Krummacher; author of "Fragments of College and Pastoral Life," a Memoir of the late Rev. John Clark, of Glasgow; a pamphlet entitled "An Examination of Professor Ferrier's 'Theory of Knowing and Being;'" and another entitled "The Scottish Philosophy, a Vindication and Reply;" "Rationalism;" "Sketch of the character of Rev. A. Kirkwood;" "Success of Christianity an argument for its Divine Origin;" essay prefixed to "Lord Bacon's Bible Thoughts;" "False Christs and the True, a Discourse;" "The Membership of the Christian Church and the Purity of her Communion;" "Memoir of Dr Brown;" "Memoir of Dr Henderson of Galashiels;" "Every Man's Duty to avail himself of his abbat Rights;" Essay prefixed to Culverwell.

CHURCH STREET.

This congregation originated with eight members of the congregation of Norham and members of the West congregation, Ayton, resident in Berwick, who, on account of the inconvenient distance of their respective places of worship, applied for and obtained supply of worship from the General Associate (Antiburgher) Presbytery of Selso, 1812. Church built same year; sittings, 600. Soon after the settlement of the first minister, the membership was 370.

Before obtaining a fixed pastor, the congregation called Mr A. Isaac, probationer, afterwards of Londonderry, Ohio, America.

1st Minister.—WILLIAM YOUNG, A.M., from Oakshaw Street, Paisley. Ordained 3d April 1816. Died 21st June 1840, in the 48th year of his age and 25th of his ministry. Author of "Analysis of Shorter Catechism for the Young."

The congregation then called Mr Laurie, who preferred Partick, Mr Edmond, who preferred Dennyloanhead, and Mr Duncan, who preferred Mid-Calder.

2d Minister.—JOHN PEDEN, previously of East Regent Place, Glasgow. Admitted to Berwick 22d February 1842. Died 11th July 1858, in the 48th year of his age and 20th of his ministry. Author of a Sermon entitled, "Intemperance a great barrier to the progress of the Gospel."

3d Minister.—JAMES GRIERSON SCOTT, from Broughton Place, Edinburgh. Ordained 15th November 1859. Translated to St Andrews 5th August 1868.

4th Minister.—JOHN CROMBIE BROWN, LL.D., formerly of Belmont Street,

Aberdeen. Inducted 2d March 1869. Demitted his charge 5th July 1870. Lived privately in Berwick.

5th Minister.—JAMES STEPHENS, M.A., from Glasgow, Sydney Place. Ordained 24th January 1871.

BANKHILL (Now EXTINCT.)

This congregation originated with a minority of the congregation of Chapel Street, Berwick, who preferred another candidate to the successful one, at the election of a minister, after the death of Mr Hall; and on that account withdrew from the majority, and were allowed by the presbytery to form a separate congregation. Church built, 1835; sittings, 530.

1st Minister.—ALEXANDER M'COLL, from Bridgeton, Glasgow. Called to Bonhill and Berwick. Ordained 14th July 1835. Resigned 23d January 1847. Emigrated to America, and became minister of a congregation at Seneca Falls, in that country.

2d Minister.—HUGH DUNLOP, from Irvine, Relief. Ordained 2d August 1848. Resigned 11th March 1851.

The congregation called Mr Goodburn, afterwards of Waterbeck, Mr George Sandie, afterwards of Gourrock, and Mr John Thomson, afterwards of West Calder, all of whom declined the calls. Dispirited by these disappointments, and seeing the congregation had never prospered, and that there was no great need for its continuance in a small town already possessing three congregations of the same denomination, the members came to the resolution of dissolving it, and dispersing themselves among the churches in the place, according as their preferences might lead them. This was accordingly done, and the place of worship disposed of to the English Presbyterians, 15th February 1853.

WOOLER.

Wooler is a town in Northumberland, 45 miles north-west of Newcastle, 17 south-west of Berwick, and 17 west of Alnwick.

TOWER HILL.

A praying society in Wooler acceded to the Associate Presbytery in 1737, and afterwards formed part of the congregation of Morebattle. In April 1749, the members of this society petitioned the General Associate (Antiburgher) Synod for supply of sermon in Wooler, which was granted. The Synod, however, was prevented by the paucity of preachers from maintaining the station efficiently. It was, therefore, relinquished in the course of the following year. In 1763, a number of persons belonging to a congregation in the town, connected with the Northumberland class of Presbyterians, sought refuge from the strife and division which then prevailed in it, by connecting themselves, as a congregation, with the Associate (Burgher) Presbytery of Kelso. Church built, 1779; sittings, 400; new church built, 1868, at a cost of £1300; sittings, 435.

Before obtaining a fixed pastor, the congregation called Mr Kyle, who was appointed by the Synod to Kinross.

1st Minister.—GEORGE BELL, from Blackfriars, Jedburgh. Ordained 25th March 1778. Died 2d November 1800, in the 63d year of his age and 23d of his ministry.

2d Minister.—JAMES ROBERTSON, from Kinross (West). Called to Tarbolton and Wooler. Ordained 11th August 1802. Died 25th March 1855, in the 78th year of his age and 53d of his ministry.

3d Minister.—PETER WHYTE, from Dalreoch. Called to Keith and Wooler. Ordained as colleague to Mr Robertson, 15th November 1848.

CHEVIOT STREET.

A congregation of Protestant dissenters was formed in Wooler in 1700, and supplied with sermon by the neighbouring ministers of Etal, Barmoor, and Branton, till 1706, after which they had a regular succession ordained over them for a hundred years. Happening to be vacant in 1806, they were supplied with preachers of the Church of Scotland. These failing to give satisfaction, the congregation applied, on 7th July 1807, to be taken into connection with the Relief Synod, and were received. First church built, 1770; second built, 1778; sittings, 1000.

Before obtaining a fixed pastor, the congregation called Mr Johnston twice, who preferred a call to Edinburgh.

1st Minister.—WILLIAM GILMOUR, previously of Banff. Admitted to Wooler 4th August 1808. Died 2d April 1835, in the 73d year of his age and 30th of his ministry.

2d Minister.—JAMES LOGAN MUIRHEAD, from St Ninians. Ordained as colleague to Mr Gilmour 22d May 1833.

COLDSTREAM.

Coldstream is a market town in Berwickshire, 9½ miles east of Kelso, 10½ south-west of Dunse, and 14½ west of Berwick.

WEST CHURCH.

This congregation originated with a few members of the congregation of Stichel, resident in Coldstream, who, partly for their own convenience, and partly for the benefit of the place, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Edinburgh, 17th December 1767. First church built, 1768; second built, 1806; sittings, 950.

1st Minister.—JOHN RIDDOCH, from Stirling (First). Ordained 24th November 1768. Resigned 29th May 1804. Removed to St Ninian's, and died there, 1806.

2d Minister.—ADAM THOMSON, A.M., D.D., from the congregation of which he became minister. Called to Leslie, Horndean, Alnwick, and Coldstream. Ordained 12th March 1806. Had the degree of D.D. conferred upon him by the College of Miami, Oxford, Ohio, United States, 1838. Died 23d February 1861, in the 82d year of his age and 55th of his ministry.

Author of "Two Discourses on the Distress of Widows and Fatherless Children," Memoir of his Brother, the Rev. Peter Thomson, of the Scotch Church, Leeds, and of Sermons occasioned by

his Death ; "The Death of a Good Man the Source of great Lamentation : A Sermon preached at Selkirk after the Death of Dr Lawson ;" "An Account of the Life and Writings of the Rev. Augustus Toplady," prefixed to a complete Edition of his Works ; "A Comparative View of English and Scottish Dissenters ;" "Cure for Pauperism : Proposed in a Letter to the Rev. Thomas Chalmers, D.D.;" "The Might and Mastery of the Established Church Laid Low : Being a Review and Refutation of the Principal Arguments of the Rev. Drs Inglis and Chalmers in Vindication of Ecclesiastical Establishments ;" "Appeal from Scotland ; or, The Cry of a whole Nation of Dissenters, urging their Claims to the Redress of their Grievances ;" "The Church and the Voluntaries : Two Letters addressed to George Buchan, Esq., of Kelloe ;" "Calumny Exposed, and the Conduct of the Dissenters Vindicated ;" "Union of the Old Light Seceders with the Established Church : A Review of the Proceedings of the Synod of Merse and Teviotdale ;" "Claims of Dissenters on the Government of the Country : A Letter addressed to Lord Melbourne, 1836 ;" "The Claims of Churchmen on the Government of the Country : A Letter addressed to Lord Melbourne, 1838 ;" "Outlines for the Pulpit ;" "Consolation for Christian Mourners ;" "Bible Monopoly inconsistent with Bible Circulation : A Letter addressed to Lord Bexley ;" with various other publications on the subject of Bible monopoly.

In 1785, the government of the day renewed a patent (given successively before to several persons) to Mr John Hunter Blair, and James Bruce, Esq., granting them, as His Majesty's printers for Scotland, a monopoly of the printing and sale of all Bibles in that part of the British dominions for forty-one years, dating the patent from 1798, when the preceding one was to terminate. This patent, if not renewed, must have ceased in 1839. In anticipation of the renewal being granted, Mr (afterwards Dr) Thomson, overtured the United Associate Synod in 1837 in these terms: "That a petition be presented to the House of Commons against the monopoly now held by the King's printers and the two Episcopalian Universities, by which they can, and do, prevent all others from printing and publishing the authorised version of the Word of God ; and that while a committee of the House of Commons is sitting on the subject, a committee of Synod be appointed to watch the progress of the measure, with full power to take such steps as the future aspects or exigencies of the case may seem to render expedient." The Synod adopted this overture, named a committee, and appointed Mr Thomson convener. Certain circumstances awakened suspicion that Government only intended to transfer the patent from the King's printers to the Scottish Universities. This proposal, which had been actually made, was successfully resisted by Mr Thomson, who undertook a journey to London for the special purpose. Lord John Russell subsequently announced to the House of Commons the purpose of the Government to form a Board, to consist of five persons, to whom would be granted the exclusive right of printing and publishing the Bible ; one of these to be the Moderator of the General Assembly of the Church of Scotland, two others, divines of the same Church, and two others to be laymen, but also connected with the Established Church. This proposal being made while the Synod was in session, a memorial to Parliament was immediately agreed upon, and the Rev. Mr Thomson and the Rev. James Harper were appointed a deputation to wait upon the members of the Cabinet, and represent to them how obnoxious the proposed scheme was to the Dissenters in Scotland. The deputation were successful in obtaining a modification of the constitution of the Board—though not in preventing its appointment—which was the object of their delegation; and to their exertions, and more especially to those subsequently put forth by Dr Thomson in the cause, the public are indebted for the present low price of the Bible. These exertions were of a very extensive and peculiar kind, involving nothing less than the printing of the Bible under his own auspices, and at his own risk, to prevent a monopoly by any of the extensive booksellers, which, it was presumed, would have been certain if means had not been taken to prevent it. This undertaking proved disastrous to Dr Thomson and his family, involving them in

a loss of from £12,000 to £15,000. When this came to be known, some friends of the Bible in Bristol, among whom, the Rev. Mr Gregory of Clifton took the lead, originated the idea of a testimonial to Dr Thomson, which, to some extent, might indemnify the loss. This idea was taken up by the Doctor's friends in Coldstream, and active steps taken to realise it. But after many appeals from them to friends in Scotland, not more than from £300 to £400 were obtained; and the affair was about to prove a failure when it was taken up by the Rev. Dr Macfarlane, of Glasgow, and the late David M'Gill Crichton, Esq. of Rankeillor, who got up meetings in all the principal towns in Scotland and England, and relaxed no effort till between £3000 and £4000 were obtained. The money was invested in trustees for behoof of Dr Thomson while he lived, and to pass to his family at his death.

3d Minister.—PETER MEARNs, from Montrose Street, Glasgow. Ordained as colleague to Dr Thomson 30th September 1846. Mr Mearns has published—

“Lectures on the Second Psalm;” a small work entitled, “The Christian Eucharist;” and another, entitled, “The Olive, the Vine, and the Palm;” “Tirosh lo yain;” “The Devoted Minister, a Memoir of Rev. D. Wilson, Cumnock;” “Wark Castle;” “A Nation at Prayer, a Memorial of the National Thanksgiving, 1872.”

EAST CHURCH.

Several families and individuals belonging to the Relief Church having come to reside in Coldstream, from which the nearest place of worship in their connection was 8½ miles distant, and finding only two churches in the town and parish, while they regarded the population as admitting of a third, applied for and obtained supply of sermon from the Relief Presbytery of Kelso 1824. Church built 1826; sittings, 800.

1st Minister.—JAMES S. TAYLOR, from Roxburgh Place, Edinburgh. Ordained 17th January 1828. Translated to Hutchesontown, Glasgow, 19th November 1839.

2d Minister.—JAMES PORTEOUS, previously of High Street, Jedburgh. Translated to Coldstream, 3d March 1840. Died at Spittal, Monday 23d August 1869, in the 81st year of his age and 55th of his ministry. He preached forenoon and afternoon of the previous day, and was seized with illness while preaching. On the celebration of his jubilee, 13th July 1864, he was presented with a purse containing £145.

3d Minister.—GEORGE F. ROSS, from Nicolson Street, Edinburgh. Called to Hull and Coldstream. Ordained 20th September 1870.

STOCKBRIDGE.

Stockbridge is a hamlet in the parish of Cockburnspath, Berwickshire, 9 miles south-east of Dunbar, 9 north-west of Coldingham, and 11 north of Dunse.

The congregation of Stockbridge originated in the dissatisfaction felt by many of the parishioners of Cockburnspath with the ministrations of the incumbent of the parish. One of these happening to hear the Rev. Mr Henderson, of the Secession Church, Dunbar, preach at the baptism of a child belonging to one of his people, resident in Cockburnspath, expressed a wish to him that regular supply of sermon, by the denomination to which he belonged, might be afforded to the place. On this wish being reported by Mr Henderson to the Presbytery of Edinburgh, it was

agreed to make trial how far the people of the district concurred in it, by sending preachers to them for a time. This was accordingly done in 1776, and attended with success. The first place of meeting was at Old Cambus, by which name the congregation was originally designated. After some years it was removed to Wood-end, near the Pease Bridge—a very inconvenient place—but the only one available at the time. After numerous rebuffs from proprietors of land, to whom application was made, a site was obtained from Sir James Hall, of Dunglass, and the present place of worship built upon it, 1793; sittings, 425.

1st Minister.—GEORGE CAMPBELL, from Wellington Street, Kilmarnock. Called to Stitchel and Stockbridge. Ordained 19th August 1794. Died 23d November 1817, in the 56th year of his age and 24th of his ministry. Mr Campbell published “Sermons on Interesting Subjects,” in one volume.

2d Minister.—DAVID M’QUATER INGLIS, from Kincardine. Called to Sanquhar and Stockbridge. Ordained 25th August 1819. Died 8th April 1867, in the 77th year of his age and 48th of his ministry.

3d Minister.—GEORGE HILL DICK, from Edinburgh, Lothian Road. Ordained 6th November 1867. Translated to Glasgow, Eglinton Street, 5th December 1871.

AYTON.

Ayton is a village in Berwickshire, 9 miles north-west of Berwick, and 20 east of Dunbar.

SUMMERHILL.

This congregation originated in the circumstance of the Rev. Mr Dickson of Berwick preaching a sermon in Ayton, at the baptism of a child belonging to a member of his congregation, resident in the place; upon which occasion so large a company assembled, that the thought at once suggested itself to many persons present, of applying for regular supply of sermon from the denomination to which Mr Dickson belonged. After consultation among themselves, this was accordingly done, and sermon was afforded them by the Associate (Burgher) Presbytery of Kelso, 1777. Church built, 1779; sittings, 295. A new church was opened, 14th July 1864, with sittings for 500, at a cost of £1300. A new manse has also been built.

1st Minister.—JOHN THOMSON, from Bridge of Teith. Ordained 1783. Deposed 1794. Enlisted; was killed by falling from a rock at Gibraltar.

The congregation called Mr Cameron, who was appointed by the Synod of Moffat.

2d Minister.—DAVID URE, from Haddington (East). Ordained 27th August 1795. Died 31st December 1845, in the 73d year of his age and 51st of his ministry.

3d Minister.—THOMAS MONTGOMERY, from Annan. Ordained 29th September 1846.

SPRINGBANK.

In August 1774 the people in Mordington Mains, Greenlaw, Faldon, Faldon Hag, Flemington, and East Renton, belonging to the General Associate (Antiburgher) congregation of Dunse, petitioned the Presbytery of Kelso to be disjoined from that congregation, and formed into a separate one, with its seat in Coldingham, for the

accommodation of a portion of the congregation of East Barns (now the second congregation, Dunbar), which was expected to join it. The petition was granted. In August 1775 these parties, along with 15 members of the Established Church, petitioned the Presbytery to allow Ayton, instead of Coldingham, to become the seat of the congregation, as more convenient for the persons moving in the formation of it. This was opposed by the congregation in Dunse, on the ground that their boundaries extended to Clazeburn and Achincrow, 8 and 7 miles from Dunse, and 5 miles from Ayton; and that to make Ayton the place of meeting would be encroaching upon the limits which they held had been allowed to them. After much importunity, the change of meeting-place was permitted, and Ayton became the seat of the congregation in 1779. Church built, 1781; sittings, 270. New church opened, 9th April 1872, by Rev. Professor Cairns, with sittings for 350, at a cost of £1500; opening collection, £100, 12s. 6d.

1st Minister.—JOHN TURNBULL. Ordained 3d March 1779. Deposed 23d February 1790, but restored in 1792. Removed to Glasgow, and died there, 1823.

2d Minister.—ROBERT WILSON, from Morebattle. Ordained 28th May 1792. Died 17th February 1816, in the 59th year of his age and 24th of his ministry.

3d Minister.—JAMES STARK, from Cumbernauld (Second). Ordained 13th April 1819. Died 22d July 1869, in the 78th year of his age and 51st of his ministry.

4th Minister.—WILLIAM WILSON, from Kirkcaldy. Ordained as colleague to Mr Stark, 3d March 1869.

HORNDEAN.

Horndean is a village in the parish of Ladykirk, Berwickshire, 9 miles south-east of Dunse, and 8 west of Berwick; nearest station Norham, 3 miles distant.

Ministers were violently intruded into the parishes of Ladykirk and Hutton, which immediately adjoin each other, in the course of eighteen months preceding the Secession of "The Four Brethren" from the Established Church. Several persons in both parishes joined the Seceders in consequence, and took part in the formation of the first Secession congregation of Dunse when it arose. In course of time other Secession congregations arose in the surrounding district, and some of the Seceders in Ladykirk and Hutton became connected with them. Those of them belonging to the congregation of Golden Square, Berwick, finding the distance inconvenient, knowing the ministers of the parishes of Ladykirk and Hutton to be unacceptable to many of their people both on account of their life and doctrine, and presuming that they were able to support public ordinances among themselves, applied for, and obtained, supply of sermon from the Associate (Burgher) Presbytery of Kelso, 1784. Organised into a congregation 1785, when it was found that a number of the persons constituting it had previously belonged to the Established Church. Church built, 1786; enlarged, 1812; sittings, 450.

1st Minister.—ALEXANDER CALDERHEAD. Ordained 1787. Resigned 1802. Accompanied the Rev. Dr Mason of New York to America, in furtherance of the object with which that gentleman visited this country. Became minister of a congregation in the state of Ohio, and died there.

The congregation called Mr Campbell, who was appointed by the Synod to Tarbolton; Mr Thomson, who was appointed to Coldstream; Mr Stewart, who was appointed to Stirling; and Mr R. Fletcher, who was appointed to Hamilton.

2d Minister.—WILLIAM LEE, from Selkirk (First). Ordained 25th August 1807. Died 11th April 1854, in the 47th year of his ministry.

3d Minister.—JOHN STARK, from Ayton (West), of which his father was minister. Ordained as colleague to Mr Lee, 10th October 1849.

BELFORD.

Belford is a town in Northumberland, 12 miles north of Alnwick, and 8 north-east of Wooler.

The edifice occupied by the United Presbyterian congregation of Belford—originally a dwelling-house—was leased in 1777 for 99 years as a place of worship for Protestant dissenters, by the minority of a congregation previously in connection with the Church of Scotland. At the election of a minister for that congregation they had preferred Mr Poole to Mr Waters, the other candidate, and, failing in their object, withdrew from the majority; and, with the consent of the Presbytery, were formed into a separate congregation, with Mr Poole for their minister. Mr Poole was translated to Hexham, 1786. After several unsuccessful attempts to procure a successor to him from among the licentiates of the Church of Scotland, they passed the place of worship into the hands of members of the congregation of Wooler, resident in and about Belford, by whom sermon was obtained from the Associate (Burgher) Presbytery of Coldstream, 1788.

After being organised as a congregation in this connection, they called Mr Jardine, who was appointed by the Synod to Langholm. This disappointment so disheartened and offended them, that they forthwith made overtures to members of the congregation of Norham to join them in a petition for supply of sermon to the General Associate (Antiburgher) Presbytery of Kelso, which was successfully done, 1791.

1st Minister.—JOHN THOMSON, from Muckart. Ordained 27th February 1793. Died 25th February 1845, in the 83d year of his age and 52d of his ministry.

2d Minister.—JOHN HUNTER, from Penicuik. Called to South Ronaldshay and Belford. Ordained 17th August 1831, as colleague to Mr Thomson. Died 2d August 1866, in the 62d year of his age and 35th of his ministry.

3d Minister.—JOHN LAING, B.A., from Glasgow (Duke Street). Ordained 23d April 1867.

COLDINGHAM.

Coldingham is a village in the parish of the same name, Berwickshire, 11 miles north-west of Berwick, and 18 south-east of Dunbar.

RELIEF.

The parish church of Coldingham having become vacant in 1792, the patron presented the Rev. James Landale, of Witherington, Northumberland, to the charge. This appointment was remonstrated against by a number of the parishioners, who, finding remonstrance vain, applied for and obtained supply of sermon from the Relief Presbytery of Kelso, 1793. Church built the same year; sittings, 609.

Before obtaining a fixed pastor, the congregation called Mr Geddes, who preferred Waterbeck.

MR WILLIAM SHARP was ordained minister of the Relief congregation, Coldingham, 13th March 1794, and was loosed from his charge 24th March 1805.

The subsequent history of this congregation is involved in the history of the formation of the one that follows.

SECESSION.

The Relief Congregation of Coldingham not being satisfied with the manner in which the Presbytery investigated the case of Mr Sharp, resolved to change their ecclesiastical connection, and with this view applied to the Associate (Burgher) Presbytery of Coldstream to be taken under its inspection, which was granted 1806.

Before obtaining a fixed pastor in their new connection, the congregation called Mr Brown, who was appointed by the Synod to North Berwick.

1st Minister.—ROBERT MACLAURIN, from Bridge of Teith. Called to Johnstown, New Deer, and Coldingham. Ordained 27th August 1807. Died 19th March 1848, in the 65th year of his age and 41st of his ministry.

Author of a small work, entitled, "The Power of Religion to Sanctify and Comfort, illustrated in a Sketch of the Death of Alexander Edington;" another, entitled, "Christian Experience, Illustrated in an account of the Life and Death of James Wait, a Pious Shepherd;" and a third, entitled, "The Imprecation Answered; or, the History of a City Apprentice."

2d Minister.—ANDREW HENDERSON, from Tay Square, Dundee. Ordained 2d June 1847. Translated to Paisley, Abbey Close, 16th April 1855.

3d Minister.—ANDREW BRODIE ROBERTSON, from Edinburgh, Infirmary Street. Ordained 22d January 1856.

NORTH SUNDERLAND.

North Sunderland is a village in Northumberland, 24 miles south of Berwick, and 7 east of Belford.

This congregation originated with some members of the congregation of Warrenford, in connection with the Church of Scotland, resident in and about North Sunderland, who, on account of some procedure of their minister displeasing to them, ceased to attend at Warrenford, which is 5 miles distant from North Sunderland, and formed themselves into a congregation, with its seat in the latter place. They had a minister ordained over them, who shortly afterwards adopting the views of the Baptists, connected himself with that body. During the vacancy thus created, they accepted supply of preachers from different denominations; and those of the Associate (Burgher) Synod proving most acceptable to them, they sought connection with that branch of the Secession, by a petition to the Presbytery of Coldstream, and were received, 1808. Church built the same year; sittings, 400.

Before obtaining a fixed pastor in their new connection, they called Mr Andrew Iay, who declined the call, and died a probationer.

1st Minister.—MOSES HENRY WILLIAMSON, from Blackfriars, Jedburgh. Ordained 10th April 1810. Resigned 1817. Subsequently emigrated to Canada, and died there.

2d Minister.—GEORGE DICKSON, from Dalkeith (East). Ordained 20th April

1819. Died 8th December 1832, from cholera, after a few hours' illness, in the 42d year of his age and 14th of his ministry.

3d Minister.—ANDREW BROOM, from Abernethy. Called to Newcastle, South Sunderland, and North Sunderland. Ordained 9th April 1834. Suspended 19th June 1838, from the office of the ministry, for reasons assigned, and subsequently deposed for acting in opposition to this sentence. Continued to keep possession of the property belonging to the congregation, and to preach notwithstanding. On being served with a legal notice to remove, he filed a bill in Chancery—a form in England similar to an interdict in Scotland—and obtained a writ of injunction to stay the ejectment. The trustees answered, and the injunction was dissolved by the Chancellor. Two actions—one for recovery of the church, and the other for recovery of the manse—were now commenced by the only surviving trustee, who died while they were pending, but were continued by his son and heir. Both actions came before Mr Justice Rolfe, in the *Nisi Prius* Court, and were decided in March 1841, by finding that the indenture granted to the trustees was invalid, and the jury returned a verdict, nonsuiting the plaintiff. This decision was founded on Act 9 Geo. II., cap. 36, requiring that deeds of trust for charitable uses, not signed, sealed, and delivered in the presence of two or more credible witnesses, be enrolled in the Court of Chancery within six calendar months after execution. The provisions of this act had not been complied with. The site for the Church was held as being conveyed in gift; a shilling a year, the rent at which it was held in lease for 99 years, not being considered an equivalent; and though the ground-rent of the manse, of ten shillings a-year, was allowed to be a full and valuable consideration, yet the deed was invalid, from the circumstance of being signed only by one witness. The deed being void, the property reverted to the heir of the original grantor, who was favourable to the party in the congregation adhering to the Synod, and who by him were now put in possession of it. Mr Broom ceased to offer further opposition, withdrew from the place, and afterwards ministered to congregations in different places, without any known ecclesiastical connection.

4th Minister.—HUGH GLOVER, from Wellington Street, Kilmarnock. Ordained 16th March 1842. Died 30th August 1869, in the 66th year of his age and 28th of his ministry.

5th Minister.—GEORGE HENDERSON, from Leith, St Andrews Place. Ordained 9th February 1870.

EMBLETON.

Embleton is a village in Northumberland, 6 miles south of North Sunderland, and 7 east-by-north of Alnwick.

There had long been a number of Presbyterians in and about Embleton, who attended public worship at Alnwick and other places in the surrounding country, but who, finding it inconvenient to travel so far every week, came to the resolution of providing themselves with Gospel ordinances nearer home, after the manner to which they had been accustomed. With this view, they applied for and obtained supply of sermon at Embleton from the Northumberland Presbytery in connection with the Church of Scotland, 1833. After having had two ministers in that connection, who removed to other spheres of labour, they happened to be without one at the Disruption of the Church of Scotland in 1843. Sympathising with the Disruptionists, they applied to the English Presbyterians, who identified

themselves with them, for supply of sermon, which was promised them; but, probably from the confusion then created, the promise was not made good. After being six or eight weeks wholly without sermon, they were on the eve of making application to be received into connection with the United Secession Church, when Rev. Mr Richards, of the Congregational Church, Alnwick, hearing of their circumstances, offered his services occasionally, which were accepted. This led to settlement of a Congregational minister among them, who, after six years residence, removed to Howden, near Newcastle. Being thus again vacant, the English Presbyterians were anxious to supply them with a minister, but they now preferred connecting themselves with the United Presbyterian Church, and with a view applied for and obtained supply of sermon from the United Presbyterian Presbytery of Berwick, 14th August 1849. Church built, 1833; sittings, 300.

1st United Presbyterian Minister.—WILLIAM ROSS, from Bellevilla, Stranraer. Ordained 23d July 1850.

CHIRNSIDE.

Chirnside is a village in the parish of the same name, Berwickshire, 9 miles north-west of Berwick, 6 south-west of Ayton, and 6 north-east of Dunse, and was the scene of the later labours of Rev. Henry Erskine.

Several persons in the parish of Chirnside acceded to the Associate Presbytery in 1738, and became members of the Secession congregations of Stichel and Dunse. The Breach divided them in sentiment, in common with all the other Seceders in Scotland. The party adhering to the General Associate (Antiburgher) Synod attended public ordinances at Dunse; that adhering to the Associate (Burgher) Synod, at Stichel. This portion of Seceders appeared sufficiently numerous in 1763 to form a congregation, with its seat in Chirnside, and a petition, with this view, joined by persons of similar views in adjoining parishes, was presented to the Associate (Burgher) Presbytery of Edinburgh, and attended with success. The meeting-place of the congregation was removed to Dunse in the spring of the following year, as more convenient to the majority of the persons composing it. In 1836, the Seceders in and about Chirnside, belonging to the congregations of Ayton, Berwick, and Dunse, were disjoined from these congregations at their own request, and formed into a separate society, with its meeting-place at Chirnside—the numbers being sufficient to form a large congregation at once. The union of the two great branches of the Secession, which took place 16 years before, had removed the hindrances to the formation of a congregation in this place; while the extent of the surrounding congregations was such, as to allow considerable efforts to be made upon them without injury to any of them. Church built, 1838; sittings, 620.

Before obtaining a fixed pastor, the congregation called Mr Watson, who preferred Methven; and Mr Hogg, previously of Rattray, then on the list of preachers, from whom the call was afterwards withdrawn.

1st Minister.—JAMES SMART, from Stirling (First). Ordained 21st August 1839. Died 30th December 1853, in the 41st year of his age and 15th of his ministry.

2d Minister.—JAMES KER, A.M., from Urr. Ordained 8th August 1854. Called to Wolverhampton and Leicester, March 1868. Translated to Leicester 18th May 1868.

3d Minister.—WILLIAM RUTHERFORD, from Grangemouth. Called to Holm, in Ardkney, and Chirnside. Ordained 3d February 1869.

EYEMOUTH.

Eyemouth is a fishing village in the parish of the same name in Berwickshire, 6 miles north of Berwick, 3 north-east of Ayton, and 3 south-east of Coldingham.

The United Presbyterian congregation of Eyemouth originated partly with members of the Established Church and partly with members of the Secession congregations of Ayton and Coldingham, who were desirous of having evangelical preaching afforded to the village, and with this view, applied for and obtained supply of sermon from the United Associate Presbytery of Berwick, 2d February 1841. On being organised into a congregation in September of that year, it was found that the persons composing it were from the Established and Secession Churches in about equal numbers. Church built, 1842; sittings, 450.

Before obtaining a fixed pastor, the congregation called Mr James Duncan, who preferred Alva.

1st Minister.—THOMAS PEARSON, from Clayport Street, Alnwick. Called to Galston, Crossford, and Eyemouth. Ordained 30th May 1843. Died 14th January 1855, in the 40th year of his age, and 13th of his ministry. Author of "Infidelity: Its Aspects, Causes, and Agencies." This Essay obtained the prize of £100 offered by the Council of the British Organisation of the Evangelical Alliance.

In May 1856, the congregation called Mr James M'Leish, and on 22d September, Mr James Robertson, both of whom declined the calls.

2d Minister.—JAMES HARROWER, from Alloa (Townhead). Called to Tough, Isle of Man, New Deer, and Eyemouth. Ordained 21st July 1857.

CHATTON.

Chatton is a village in Northumberland, on the left bank of the river Till, 5 miles west of Belford, 5 east of Wooler, and 15 south-east of Alnwick.

A considerable number of persons formerly connected with the Presbyterian congregations of Belford and Wooler, resided in Chatton and its neighbourhood. Many of these had long felt the inconvenience of travelling so far to their respective places of worship, and the need of a larger supply of Gospel ordinances in their district than had been provided, there being then no church save the Episcopal one of the parish, in a compass of 5 miles from the village. On the 1st November 1849, from thirty to forty of these persons met for consultation on this subject, when a committee was appointed to ascertain by inquiry in the district, what encouragement they had to move in this matter. The result far surpassed their expectation; and therefore at their next meeting it was unanimously resolved to apply to the United Presbyterian Presbytery of Berwick for supply of sermon, which was accordingly done with success in January 1850. They met in a large room in the village till the place of worship they had erected for themselves was roofed in, but otherwise unfinished, when they took possession of it. They were organised as a congregation on the 1st of July 1850, when 93 communicants were enrolled. Of these 45 belonged to Mr Muirhead's, and 11 to Mr White's congregation, Wooler; 11 to Mr Hunter's, Belford, and 17 to congregations in connection with the English Presbyterians. Nine were admitted members who had not been previously in connection with any church. Church built, 1850, at a cost of £400, of which the congregation and friends in the neighbourhood subscribed £300, including £10 from the Bishop of Durham. Sittings, 550.

Before obtaining a fixed pastor the congregation called Mr Kechie, who preceded Earlston.

1st Minister.—DAVID YOUNG, from the congregation of James' Place, Edinburgh. Called to Letham, Lethendy, and Chatton. Ordained 13th October 1851.

BEAUMONT UNION.

Kilham, formerly the name of this church, is a small village on the left bank of the Beaumont water, parish of Kirknewton, and county of Durham. The United Presbyterian place of worship is not in the village, but a mile distant from it, on the opposite side of the stream. It is 8 miles south-east of Coldstream, 8 miles south-west of Wooler, 6 miles east of Yetholm, and 4 miles west of Crookham, the seat of an English Presbyterian congregation, and about 2 miles east of the famous battlefield of Flodden.

There had been for a long time numerous Presbyterians in the Beaumont Union, but had no places of worship in their own connection nearer than those situated in the places named above, and who were otherwise not well supplied with the means of grace. These circumstances led them to apply for supply of sermon to the United Presbyterian Presbytery of Berwick, which was granted in November 1849. They were organised as a congregation in November 1850, with 120 members, chiefly of persons previously connected with the United Presbyterian Church, with a few who had been connected with the English Presbyterians. They met for a short time in the village of Kilham, where it was expected a site would be obtained for a church. No spot, however, in or near the village could be procured for this purpose, and they were obliged to accept the corner of a field on the roadside, from Mr Ord, of Lesbit, at the inconvenient distance already specified, and with no house of any kind near it. Church built, 1851; sittings, 400.

1st Minister.—DAVID TAYLOR, from the congregation of Pathstruiehill. Ordained May 25, 1852. Resigned his charge, 23d April 1872, on going abroad.

HOLY ISLAND.

In August 1860, the Revs. John Hunter and William Porteous were appointed by Berwick Presbytery to conduct evangelistic services at Holy Island. Mr Hunter was afterwards appointed superintendent of the mission—an office he held till the end of 1862, when he was succeeded by the Rev. James M'Leish. In November 1863, Mr M'Leish reported that occasional services had been held during the year, and suggested the provision of stated supply on account of the spiritual destitution of the place. It was agreed that a catechist be located—the mission board having offered £50 towards the salary of the agent. On 20th August 1867, a building was rented for the meetings of the station, which was opened by the Rev. John Laing on 1st Sabbath of September. Mr Bannatyne, preacher, began his labours at the same time, and continued them till the following April, when he was succeeded by Mr Isaac Marwick, student, who continued till July 1870. Mr John Young, student, began his work in October 1870, and remained till July 1871. The present missionary is Mr W. G. Forbes, student. The station was congregated on 10th April 1870, with 10 members; the present membership (1872) is 29.

PRESBYTERY OF BUCHAN.

In 1824 the United Associate Synod divided the Presbytery of Aberdeen into those of Aberdeen and Stewartfield. The Presbytery of Stewartfield changed its name into that of Buchan, as more descriptive of its locality, in 1847, at which time it included most of the congregations which have since formed the Presbytery of Banff, and two which have been transferred to the Presbytery of Aberdeen.

CLOLA.

Clola is a hamlet in the parish of Old Deer, Aberdeenshire, 16 miles east of Craigdam, and 2 south-east of Stewartfield.

The Rev. Mr Forbes of Old Deer was one of the 42 ministers who protested against the Act of Assembly, 1732, and otherwise took part in the measures which led to the Secession of the "Four Brethren," but did not secede with them. He continued notwithstanding to inveigh from the pulpit against the corruptions of the Church of Scotland, and thereby produced in the minds of several of his parishioners dissatisfaction both towards himself and the Church so impugned by him. They withdrew from his ministry in consequence, and along with other Seceders in the surrounding district helped to form the congregation of Craigdam. They continued in connection with this congregation till 1766, when, along with the Seceders in the parish of New Deer, they were separated from it, and formed into the united congregations of Whitehill and Clola, both of which the minister supplied till they also were disjoined. Church built, 1784; sittings, 392.

1st Minister.—WILLIAM MITCHELL. Ordained as minister of the united congregations of Whitehill and Clola, 14th November 1770. After 1777, Mr Mitchell confined his ministerial labours wholly to Clola, and left Whitehill to be supplied with another minister. At the union of the two great branches of the Secession in 1820, he took part with the "Protestors" against the union, and thus became separated from the United Associate Synod. Mr Mitchell died in April 1832, in the 84th year of his age, and 62d of his ministry. The congregation joined the Free Church in 1852.

WHITEHILL.

Whitehill is in the parish of New Deer, Aberdeenshire, 13 miles south-west of Fraserburgh, 16 west of Peterhead, and 33 north of Aberdeen.

The Rev. Mr Mair, of New Deer, was one of the ministers who protested against the act of Assembly, 1732, and otherwise took part with "The Four Brethren" in the procedure which led to their Secession, but did not himself secede. This gave offence to many of his parishioners, who, in consequence, took part with parishioners of Old Deer, Tarves, and Methlic, in forming the Secession Congregation of Craigdam. With this congregation they remained connected till 1766, when, with the seceders in Old Deer, they were separated from it, and formed into the United Congregations of Clola and Whitehill, with a place of worship at each, the minister preaching every third Sabbath at the latter place. First church built, 1770; second built, 1823; sittings, 450.

1st Minister.—WILLIAM MITCHELL. Ordained over the congregations of Clola

and Whitehill, 1770. After 1777, Mr Mitchell confined his ministerial labours wholly to Clola, and the people of Whitehill were thus left to make choice of a pastor for themselves.

The congregation called Mr Aitken, who was appointed by the Synod to Kirriemuir.

2d Minister.—WILLIAM BARLAS, from Perth (North.) Ordained 26th August 1779. Called in 1781 to Aberdeen, but continued in Whitehill. Deposed 5th September 1797. Emigrated to America, and died in New York, 7th January 1817. A volume of his sermons, and another of his letters, consisting of his correspondence with the Rev. John Newton, of pious memory, were published after his death.

3d Minister.—JOHN BUNYAN, from Howgate, of which his father was minister. Ordained at large 1780, along with several probationers, to allow of their dispensing the sacraments in remote districts. Admitted to Whitehill 18th December 1798, after nearly 20 years itinerancy. Died 20th December 1821, in the 70th year of his age, and 23d year of his ministry.

The congregation called Mr James Gilfillan, who was appointed to Stirling.

4th Minister.—ADAM LIND, from Craigdam. Ordained 7th August 1823. Died 3d May 1862, in the 79th year of his age, and 39th of his ministry. A Memoir of his Life was published by his nephew, Rev. A. Lind, Elgin.

The congregation called Mr J. A. Murray, who preferred Burntisland, and Mr M'Donald.

5th Minister.—JOHN PATERSON, from Galston. Called to Kinkell and Whitehill. Ordained 7th June 1864.

PETERHEAD.

Peterhead is a seaport town in the district of Buchan, Aberdeenshire, 32 miles north-north-east of Aberdeen, and 40 east-south-east of Banff.

PETERHEAD (FIRST), NOW EXTINCT.

This congregation originated with members of the congregation of Clola, resident in and about Peterhead, who, finding it inconvenient to travel between these places weekly, applied to the Presbytery to be formed into a separate congregation, with its seat in the town, which was allowed, 1790. Church built, 1794; sittings, 507.

Before obtaining a fixed pastor the congregation called Mr Clark, afterwards of Dalreoch, who declined the call.

Minister.—THOMAS MILNE, from Chalmers' Street, Dunfermline. Ordained 14th July 1796. Resigned 12th December 1815. Became probationer, but retired after a time from the list of preachers, and lived privately in Dunfermline till his death.

The congregation then continued vacant till the union of the two great branches of the Secession, when the remaining members united with those of the second congregation. The place of worship belonging to them was afterwards sold to the Independents.

PETERHEAD (SECOND).

This congregation originated in a dispute which had arisen among the members of the first congregation. Finding that harmony could not be restored, 43 of them applied for and obtained supply of sermon from the Associate (Burgher) Presbytery

of Perth, 30th December 1799. Church built 1800; sittings, 500. A new church was opened on 16th May 1858, with sittings for 750, at a cost of £1387, 7s. 2½d.

1st Minister.—ROBERT CAMPBELL, from Tarbolton. Ordained 27th May 1802. Died 28th May 1852, in the 78th year of his age, and 51st of his ministry. Mr Campbell published a discourse which he had preached on behalf of Missions, and another occasioned by the death of Mr Glass of Aberdeen.

The congregation called Mr Drummond, who preferred Carlisle, and Mr W. Morrison, who preferred Ayr.

2d Minister.—JAMES FRAME, from Lanark. Called to Newcastle and Peterhead. Ordained 4th January 1854. Translated to Perth (York Place), 24th February 1861.

3d Minister.—WILLIAM GALLETLY, from Edinburgh, Bristo Street. Ordained 1st January 1862. Demitted his charge on accepting the superintendentship of the Edinburgh City Mission, 22d December 1869. Now minister of Tillicoultry.

4th Minister.—JOHN DICKSON, from Edinburgh, Portsburgh. Called to Colinsburgh and Peterhead. Ordained 9th November 1870.

NEW DEER.

New Deer is a parish in Aberdeenshire. The place of worship belonging to the United Presbyterian congregation of New Deer is in the wood of Artamford, by which name the congregation is more generally designated in the locality, and stands about half-a-mile from the village of New Deer, 5 miles south-west of Whitehill, and 6 from Stewartfield.

The congregation of Artamford or New Deer originated in some difference which had taken place among the members of the congregation of Whitehill, which led a portion of them to apply for supply of sermon to the Associate (Burgher) Presbytery of Aberdeen, 1803, which was granted. Church built, 1804; sittings, 380.

Before obtaining a fixed pastor, the congregation called Mr Maclaurin, who was appointed by the Synod to Coldingham.

1st Minister.—FULLERTON PATERSON, from Biggar, North. Called to Queensferry and New Deer. Ordained 30th August 1809. Died 18th June 1853, in the 78th year of his age, and 44th of his ministry.

A call was given to Mr Erskine, who preferred Burghead; to Mr M'Queen, who preferred Milngavie; and to Mr Harrower, who declined the call, and was afterwards of Eyemouth.

2d Minister.—JOHN ALEXANDER, A.M., from Kilmarnock (Princes Street). Ordained 4th November 1856. Demitted his charge on account of ill health, 10th January 1865. Lived some time in Dollar. Died in Glasgow, 11th August 1871.

3d Minister.—CHARLES GORDON SQUAIR, from Nairn. Called to Burray, Dubbieside, Boveedy, and New Deer. Ordained 10th August 1865.

FORGUE, (Now EXTINCT).

Forgue is a parish in Aberdeenshire. The building erected for a place of worship stands on a spot of land called Bogfountain, 9 miles south of Huntly.

The dissenting congregation of Forgue originated with persons in the district who took part with the Rev. Mr Cowie in his movement in favour of "The Taber-

acle Men" (*see* Huntly). Mr Cowie preached to them as often as practicable till his death. Shortly after this event, the Rev. Ebenezer Brown of Inverkeithing, being by appointment of Synod on a mission tour to the north, visited Forgue, and, after preaching there, was requested by the people to obtain regular supply of sermon for them from the Associate (Burgher) Synod, which he did in 1806. Church built, 1805; sittings, 400.

Mr WALTER GRAHAME, from Biggar (North), was ordained minister of the Secession congregation, Forgue, 1806. Resigned the same year; and after itinerating some time as a probationer, returned to Forgue and resumed his pastoral relation to the congregation there, without induction, or formal recognition of the Presbytery's authority in the matter. Withdrew in like manner, 1831. Removed to Aberdeen and lived privately there till his death. Forgue was supplied with sermon after this as a mission station till 1842, when it was abandoned for want of encouragement, and the congregation became extinct.

SAVOCH OF DEER.

Savoch is a district in the southern part of New Deer parish, Aberdeenshire. The church and manse stand apart from any village, 5 miles west of Stewartfield, 5 south-east of New Deer, 7 from Ellon, the post-town, and 1 mile from Auchnagatt, the sub-post-office.

The congregation originated in a system of itineracies set on foot by the United Associate Presbytery of Aberdeen, soon after the union of the two great branches of the Secession, 1820. The first sermon was preached at Savoch in August 1821. The place of worship for the first 7 years consisted of two thatched cottages thrown into one, with a pulpit placed on the floor, in the end. There, notwithstanding many disadvantages, the cause prospered. Church built 1828; cost £350; sittings, 310. Besides granting a quarter of an acre of ground as a site for the building, the Earl of Aberdeen contributed £50 towards its erection. He acted in the same generous manner when a manse was built in 1830.

1st Minister.—DAVID CAW, from Methven. Ordained 1830. Resigned July 1832. Emigrated to America, and became minister of a congregation there.

2d Minister.—JOHN HUNTER, from Blackfriars, Jedburgh. Ordained 11th July 1833. Died 3d June 1865, in the 62d year of his age, and 32d of his ministry.

3d Minister.—GEORGE BLAIR, from Leslie (West). Ordained 4th April 1866.

STEWARTFIELD.

Stewartfield is a village in the parish of Old Deer, and district of Buchan, Aberdeenshire, 26 miles north of Aberdeen, 10 west of Peterhead, 2 south of Clola, and 1 from Mintlaw, the post-town.

The congregation of Stewartfield originated in the union between the two great branches of the Secession in 1820. The majority of the congregation of Clola, with which the persons forming the congregation of Stewartfield were previously connected, took part with their minister, Mr Mitchell, in his protest against that union, and with him abstained from joining in it. The minority approving of it, petitioned the United Associate Presbytery of Aberdeen to be recognised as a congregation in their connection, which was allowed. Church built 1822; sittings, 440. A new church was opened 19th March 1868, with sittings for 350, at a cost of £1138, 14s.

1st Minister.—DAVID ALLISON, from Abbey Close, Paisley. Called to Arbroath, Anstruther, and Stewartfield. Ordained 8th July 1823. Resigned 30th November 1857. Died 7th July 1858, in the 59th year of his age, and 35th of his ministry.

2d Minister.—JAMES HENRY, from Whitehill. Ordained 16th December 1858.

ROSEHEARTY.

Rosehearty is a fishing village in the parish of Pitsligo, Aberdeenshire, 4 miles west of Fraserburgh, 16 east-by-north of Banff.

Several fishermen in the village of Rosehearty acquired a knowledge of and a relish for evangelical truth by the preaching of the Rev. Mr Mercer, minister of the parish of Pitsligo, who died about 1760. He was succeeded by a minister whose theological views were opposed to those of his predecessor, and whose ministrations produced great dissatisfaction in the minds of the persons referred to. Regarding him, however, as a person of high moral character, they did not withdraw from his ministry. About 1770 some of these men removed to Saltcoats and Ayr, to prosecute their calling. There they became acquainted with the doctrines taught, and principles maintained, by the Secession, and testified their approbation of them by entering its communion. In the course of a year a few of them returned to Rosehearty, and a Secession congregation being now formed at Clola, they connected themselves with it, though 18 miles distant. A few years after, the settlement of a minister at Whitehill, 11 miles distant, led to their being connected with that congregation till, in 1791, they erected a small place of worship in Rosehearty. Here they obtained sermon occasionally from the minister of Whitehill, with whose congregation they still remained in communion, and from probationers of the Secession Church who happened to be in the district, and not otherwise engaged. They were disjoined at their own request from Whitehill, and organised as a separate congregation, in 1822. They were supplied for a time every Sabbath with sermon during the herring-fishing season, and on other occasions once a fortnight. They ultimately became able to maintain ordinances constantly, and to have ministers ordained over them. The church was afterwards enlarged, and now accommodates 350 sitters.

1st Minister.—ROBERT JOHNSTON, from Chalmers Street, Dunfermline. Ordained 22d April 1828. Resigned 1832. Became probationer. Died in Jamaica in January 1853, in the 65th year of his age.

2d Minister.—WILLIAM BALFOUR, from Castle Street, Jedburgh. Ordained 16th April 1835.

NEW LEEDS.

New Leeds is a village in the parish of Strichen and district of Buchan, Aberdeenshire, on the road leading from Ellon, through Mintlaw, to Fraserburgh. It is 8 miles south of Fraserburgh, and 4 north of Mintlaw, the post-town.

The congregation of New Leeds originated in the home missionary operations of the United Associate Presbytery of Stewartfield. At the suggestion of the Rev. Mr Campbell of Peterhead, New Leeds was fixed upon as a mission station, and the Rev. Mr Allison, of Stewartfield, appointed to open it in June 1831. He preached in Langhill, in the house of Mr William Steven, one of his own elders, who kindly afforded accommodation to the congregation for a whole year. Organised, 1843.

First church built, 1832; sittings, 200. Second church built, 1853, conjointly with a manse, at a cost of £750.

1st Minister.—WILLIAM FISHER, from Perth (North). Located in New Leeds as an ordained missionary, 1843. In July following called by the people, and inducted 21st November. Demitted his charge 24th March 1868. Died 14th January 1870, in the 70th year of his age, and 27th of his ministry.

FRASERBURGH.

In the beginning of August 1862, a preaching station was opened at Fraserburgh. A few members of the United Presbyterian Church lived in the town; but during the season of the herring-fishing considerable numbers of people coming to the place, added to the population, and led chiefly to the formation of the congregation. On the 28th July 1863, the station was erected into a regular congregation, with 22 members. For some time the congregation was supplied with sermon by a senior student, located in the town. In the spring of 1870, elders were elected, and a session formed, the members of the church numbering 36. The congregation worships in a hall, which they have rented, and which was fitted up with seats at the expense of the Home Mission Board.

PRESBYTERY OF CARLISLE.

At the Union of the Secession and Relief Churches, 1847, the Presbytery of Annan and Carlisle was divided into the parts indicated by its designation; the northern portion then became the Presbytery of Annandale, and the southern the Presbytery of Carlisle.

WHITEHAVEN.

Whitehaven is a seaport town in Cumberland, 40 miles south-west of Carlisle, and 12 from Maryport.

In March 1755, twenty-seven persons, chiefly Scotchmen, resident in Whitehaven, dissatisfied with the doctrine preached at the town meeting, applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Sanquhar. They met in a storeroom in Howgill Street till 1760, when they removed to a place of worship they had erected in High Street, containing 700 sittings; renewed in 1871.

1st Minister.—WILLIAM GRAHAME, from Craigmaitlen. Ordained 19th November 1759. Translated to Newcastle, 6th June 1771.

The congregation called Mr Ramsay, who was appointed to Duke Street, Glasgow.

2d Minister.—JOHN COLQUHOUN, from Nicolson Street, Edinburgh. Ordained 14th April 1773. Resigned 1785. Removed to the Isle of Man, and died there.

3d Minister.—DAVID WILLIAMSON, from Abernethy. Called to Montrose and Whitehaven. Ordained 19th September 1787. Resigned 15th March 1820. Emigrated to America. Died 13th May 1821, in consequence of a cold caught during his voyage thither, in the 58th year of his age and 34th of his ministry. Author of a sermon on "The Whole Duty of Man," "Lectures on Civil and Religious Liberty,"

"Reflections on the Four Principle Religions in the World" (in two volumes), "Political Debates," "Correspondence with Rev. John Newton," "The Doctrines of the Churches of England and Scotland on the Eternal Sonship of Christ," etc.

4th Minister.—ROBERT HOGG, from Blackswell, Hamilton. Ordained 27th June 1821. Resigned 1832. Admitted to Alyth, 22d May 1833.

5th Minister.—ALEXANDER SUTHERLAND, from Oakshaw Street, Paisley. Ordained 28th January 1834. Resigned 18th February 1845. Joined the Established Church; minister of Strathbungo.

6th Minister.—JAMES HOWIE, from Oakshaw Street, Paisley. Ordained 16th March 1847. Resigned 7th May 1849.

The congregation then called Mr Kechie, afterwards of Earlstoun, and Mr M'Lean, afterwards of Kirriemuir, both of whom declined the calls.

7th Minister.—WILLIAM DRUMMOND, from Leven. Called to Campbelton and Whitehaven. Ordained 13th April 1852. Demitted his charge 11th July 1865. Retired to Leven; occasional preacher.

8th Minister.—JAMES ANDERSON, formerly of Dunbar (First). Admitted 26th June 1866.

WORKINGTON.

Workington is a seaport town in Cumberland, 34 miles south-west of Carlisle.

A congregation in connection with the General Associate (Antiburgher) Synod was formed in Workington by a few Scotchmen resident there in 1778. They called and obtained for their

1st Minister.—JAMES M'EWAN, from Bucklyvie. Ordained 23d March 1780. Resigned 1784. Admitted to Dundee 1785. The congregation, which had never prospered, became extinct after Mr M'Ewan's resignation, but has been revived in connection with the English Presbyterian church.

PENRITH.

Penrith is a market town in Cumberland, 17 miles south of Carlisle, 51 north of Lancaster, and 30 north of Kendal.

The congregation now in connection with the United Presbyterian Church in Penrith originated, some time prior to the year 1700, with a few Presbyterian non-conformists resident in the town and neighbourhood. All the ministers ordained over it prior to 1751 appear to have been English Presbyterians. Those who succeeded them up till 1797 were licentiates of the Church of Scotland. As the church at that time was vacant, the members resolved to connect themselves with the Secession Church, and with this view applied to the Associate (Burgher) Presbytery of Selkirk to be received under its inspection, which was granted. The old church was built in 1688. New church opened 18th February 1864, with sittings for 300; cost £1300.

1st Minister in connection with the Secession Church.—HENRY THOMSON, A.M., D.D., from Musselburgh. Ordained 18th December 1799. Had the degree of D.D. conferred upon him by the University of Edinburgh, 1811. Died 5th June 1861 in the 88th year of his age and 62d of his ministry. Translator from the French of "Duvoisin on the Truth of the Gospel;" author of "A Charge delivered at the Ordination of the Rev. Richard Hunter, Carlisle;" "Discourses on Passages selected from the First Seven Chapters of the Book of Acts;" "The Universal and

eternal Obligation of the Fourth Commandment, and the Original Institution of the Sabbath, being the substance of two sermons preached in the Presbyterian Chapel, Fisher Street, Carlisle ;" "Sacramental Addresses ;" and "The Communicants' Manual, comprising the exercises of a Christian in the Lord's Supper, examining himself respecting his knowledge, faith, and repentance."

2d Minister.—JOHN TANNAHILL, A.M., from Glasgow (Greyfriars). Ordained as colleague to Dr Thomson, 20th January 1858.

CARLISLE.

Carlisle is a city in Cumberland, 96 miles south of Edinburgh, 105 south of Glasgow, and 60 west of Newcastle.

In 1778, the Rev. Alexander Waugh (then of Newtown, afterwards Dr Waugh of London), preached in Carlisle at the request of some Scotsmen resident there. At his suggestion, they built a chapel in Annetwell Street, and obtained supply of sermon to it from the Associate (Burgher) Presbytery of Glasgow. The further history of this chapel is given in a letter by the late Dr Burder of London to Dr Waugh's biographers, and is inserted in his life, from which we quote it : "It was on the 4th of July 1781, that, by desire of Lady Glenorchy, I went from Lancaster, where I then resided, to Carlisle to purchase of Mr Waugh a small chapel in which he had occasionally ministered in connection with the Secession Church. But as the cause was discouraging, he was desirous of parting with the place, and Lady Glenorchy, who had engaged me and others to preach at various places in the north of England, authorised me to purchase it for her. I met Mr Waugh there. I preached in the evening. Before sermon he baptized a child ; next day I paid him the purchase money, £120, and he has often told me since, how his heart was lightened from a heavy burden, as he had made himself responsible for the money, and was afraid of the consequences. He used to say it was a warning to him never to have to do with money matters in chapel building." After the chapel in Annetwell Street passed into the hands of Lady Glenorchy, the persons previously connected with it met in another place hired for the purpose, and continued to be supplied with sermon by Secession preachers. The Rev. James Kyle, previously minister of the Associate congregation, Kirkintilloch, but then acting as a probationer, was sent by the Presbytery of Glasgow to supply this station. While discharging his mission there, he attracted the attention of the Old Presbyterian congregation of Fisher Street, Carlisle, and was importuned by some of its members to become assistant and successor to their aged minister, Mr Milne. To this opportunity he yielded, and, without deferring in any form to the Presbytery or synod with which he was connected, became one of the ministers of that congregation. By this deed, he was held as having withdrawn from his former denomination, and to have passed into another connection. After his death, which took place by drowning in the Eden, in 1809, the congregation in Fisher Street was received, upon petition, into connection with the Associate (Burgher) Synod, by the Presbytery of Selkirk. The congregation dates its existence from the Revolution in 1688, and furnished a list of its ministers from that time to the judges presiding in the action respecting Lady Hewley's Charity, in which it claims a participation, its ministers having been in receipt of a moiety of said charity till the question of its legal participants was raised. Sittings in old church, 450. New church built in 1856 ; sittings, 650.

1st Minister in connection with the Secession Church.—ARCHIBALD HENDERSON, A.M., called to Dunning and Carlisle. Ordained 30th October 1810. Resigned 1818. Emigrated to Canada, and entered upon a Government chaplaincy in St Andrews, obtained for him through the influence of Dr Hall of Edinburgh.

2d Minister.—RICHARD HUNTER, from Fala. Ordained 31st May 1819. Died 2d March 1853, in the 58th year of his age, and 34th of his ministry. Mr Hunter published "Memoirs of Martha Fowler, a Sabbath Scholar;" a sermon entitled "Saints Precious in the Sight of the Lord;" and two others preached on ordination occasions.

3d Minister.—ROBERT DRUMMOND, A.M., D.D., from the Relief congregation, Irvine, of which his father was minister. Called to South Ronaldshay, Peterhead, and Carlisle. Ordained 29th September 1853. Translated to Edinburgh (St James' Place), 23d February 1858.

4th Minister.—HENRY MILLER, A.M., from Glasgow (John Street). Called to North Shields, Ceres, Wigtown, and Carlisle. Ordained 3d June 1858. Translated to London (Hammersmith), 14th July 1869.

5th Minister.—JAMES CHRISTIE, B.A., previously of Otterburn. Called twice to Carlisle. Admitted 12th July 1870.

MARYPORT.

Maryport is a seaport town in Cumberland, 12 miles north-east of Whitehaven, and 28 south-west of Carlisle.

This congregation originated with a number of persons belonging to a congregation in the town connected with the Church of Scotland. That congregation having become vacant by the presentation of the minister to a parish in Scotland, a dispute arose about the choice of his successor. A question was raised at law as to which portion of the disputants had a right to the property occupied by the congregation, and the party against which the case was decided forthwith applied for and obtained supply of sermon from the United Associate Presbytery of Annan and Carlisle, 1821. The congregation thus formed met in a large factory in the town till 1831, when they took possession of a place of worship they had erected for themselves, containing 500 sittings.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Dobie, who preferred remaining at Langholm.

1st Minister.—HUGH MILVAIN, from Ivy Place, Stranraer. Ordained 29th October 1823. Died 1827, in the 32d year of his age and fourth of his ministry.

2d Minister.—WILLIAM BOOKLESS, from Horndean. Ordained 16th November 1831. Resigned 31st December 1850, and lived privately in Maryport.

3d Minister.—JOHN SCOTT CRAIG, from Regent Place, Glasgow. Ordained 1st July 1851.

PENRUDDOCK.

Penruddock is in the parish of Greystoke and county of Cumberland, 6 miles west of Penrith, the post-town, and 12 east of Keswick.

The congregation now in connection with the United Presbyterian Church in this place originated in the rejection of the Rev. Dr Gilpin from the parish church of Greystoke, of which he was rector. At the restoration of King Charles II. to the throne in 1660, Dr Gilpin formed a congregation at Penruddock, two miles from

The parish church from which he had been ejected. Upon his removing to Newcastle, whither he was called by a congregation of Presbyterians, the congregation of Penruddock, at his suggestion, invited Mr Anthony Sleigh, a native of the place, and educated at the College of Durham, to become their pastor. Mr Sleigh ministered to his little flock amidst much hardship for forty years, meeting them in private houses, and often under the cover of night. He was followed in the charge of Penruddock by a succession of ministers, some of whom were English Presbyterians, others licentiates of the Church of Scotland. One was a Baptist, and the last, before the congregation became connected with the Secession Church, was an Independent. The Rev. Dr Thomson of Penrith being requested to preach this gentleman's funeral sermon, availed himself of the opportunity thus afforded him to suggest to the congregation the expediency of obtaining a successor to their deceased pastor from the Secession Church, and in accordance with this suggestion they applied for and obtained supply of sermon from the United Associate Presbytery of Annan and Carlisle, 1829. Ten persons belonging to the congregation soon after refused to admit the Secession preachers to the pulpit, and had it supplied by one from the Congregational connection. But the majority of the trustees being Presbyterians, again took and kept possession of it for the Secession preachers. The church had been built by Presbyterians; the site on which it stands and the land which furnishes the endowment appertaining to the congregation were bequeathed by persons belonging to that denomination of Christians; and in order to be faithful to the trust reposed in them, the trustees considered themselves bound to find supply of ministers to it from a Presbyterian denomination.

1st Minister after accession to the Secession Church.—JOHN MILLER, from Newarthill. Ordained 5th August 1830. Died at Borrowstounness, 30th January 1862, in the 60th year of his age and 32d of his ministry.

The congregation has since been supplied by preachers or students located for a time.

LONGTOWN.

Longtown is a town in Cumberland, 12 miles south of Langholm, and 9 miles north of Carlisle.

The United Presbyterian congregation of Longtown, originated in a prayer-meeting established by four persons in the town, June 1832. At the request of these persons, Secession ministers in the neighbourhood preached occasionally in Longtown, and generally attracted large audiences. The members of the prayer meeting were encouraged by these circumstances to apply for regular supply of sermon, to the United Associate Presbytery of Annan and Carlisle, which was granted, 1833. Church built, 1835; sittings, 350.

1st Minister.—JAMES P. HAMILTON, from Cambusnethan. Ordained 24th June 1834. Deposed, 1835. Continued to preach sometime in Longtown, notwithstanding, but subsequently removed to the neighbourhood of Cambusnethan, and engaged in a secular calling.

2d Minister.—JOHN F. WARDLAW, from Nicolson Street, Edinburgh. Ordained missionary, 10th November 1835. Adopted Independent views of church government, and relinquished his connection with the Secession Church. Became Independent minister at Brampton, in Cumberland, and afterwards at Stockton, in Durham.

3d Minister.—PETER CARRUTHERS, from Queensferry, of which his father was minister. Ordained 23d May 1837.

GREAT SALKELD.

Great Salkeld is 5 miles from Plumpton, and Salkeld and Plumpton about 5 miles each from Penrith, in Cumberland, the post-town.

The place of worship at Great Salkeld is understood to have been built in 1709, that at Plumpton in 1707. Neither record nor tradition affords any information as to the commencement of Dissenting worship in either of these places; but nonconformists are known to have been numerous in the district at the Revolution in 1688. There is still extant a long list of ministers who have been ordained over these churches, the last of whom, previous to their coming under the inspection of the Secession Synod, was Rev. Timothy Nelson, an alumnus of Glasgow University, and licentiate of the Northumberland Class of Presbyterians, who was translated from Redwing, Alston Moor, to Great Salkeld and Plumpton, 1801. In consequence of extreme age, his congregation, in 1827, resolved on providing him with an assistant, and with this view, applied to the United Associate Presbytery of Annan and Carlisle for a hearing of young men. Before granting this request, the Presbytery required the congregation to show what pecuniary resources it possessed, when evidence was afforded that, besides seat-rents and collections, which from several circumstances were necessarily small, they were in the receipt of £8 annually from Lady Hewley's Charity; that they had a common interest in a plot of ground which lets for £4, 10s.; and that they received a common benefit of £7 out of the Presbyterian Fund, London. After due deliberation, the prayer of the congregation's petition was not only granted, but a recommendation to the Synod agreed on, to grant £10 annually to the congregation. Mr Nelson died in 1830, in the 93d year of his age, and 70th of his ministry, before the congregation had fixed upon any one to be his assistant and successor.

1st Minister in connection with the Secession Church.—GEORGE CHAPMAN, from Bethelfield, Kirkcaldy. Ordained 8th May 1833.

Mr Chapman has published "An Exposition of the Fifth and Three Following Chapters of the Epistle to the Romans."

WIGTON.

Wigton is a town in Cumberland, 11 miles south-west of Carlisle, 16 north-east of Maryport, and 28 from Whitehaven.

The United Associate Presbytery of Annan and Carlisle fixed upon Wigton as one of its stations, and began to send preachers to it in 1840. New church opened, 1st December 1850. Mr George Jardine, probationer, and the Rev. James McWhirter supplied for some time as located missionaries.

1st Minister.—ALEXANDER LEITCH, D.D., from Nicolson Street, Edinburgh. Went as a missionary to Madras, under the auspices of the London Missionary Society. Returned to this country, on account of the health of his wife, 12th June 1849. Received, on petition, as a probationer by the United Presbyterian Synod, 1851. Inducted 12th April 1852. Author of "The Gospel and the Great Apostacy," "Christian Errors Infidel Arguments," "The Unity of the Faith," "Lively Hope—

ermon," "Heart Religion," etc. Had the degree of D.D. conferred upon him the University of Edinburgh in April 1871.

HOLYWELL.

The place of worship of this congregation is in the township of Solport, and parish of Stapleton, county of Cumberland, 7 miles from Longtown. It was built 1837. Its first minister was a licentiate of the Church of Scotland, who, after a year's incumbency, was translated to Longtown. While thus vacant, the congregation resolved to seek connection with the Secession Church, and with this view applied to the United Associate Presbytery of Annan and Carlisle to be taken under inspection. This petition was granted, but only on the condition that the Presbytery should not be involved in any legal proceedings that might arise respecting right of property, from the congregation passing into another connection.

Before obtaining a fixed pastor in this connection, the congregation called Mr Fleming, now of Whithorn, who declined the call.

1st Minister.—JOHN B. THOMPSON, from Wellington Street, Glasgow. Ordained on 14 June 1842.

PRESBYTERY OF CUPAR.

The Presbytery of Cupar was formed at the union of the two great branches of the Secession Church in 1820, by a junction of part of the General Associate (Anti-Burgher) Presbytery of Kirkcaldy, with part of the Associate (Burgher) Presbytery of Perth and Dunfermline. Several of the congregations connected with it at its formation passed over to the Presbytery of Kirkcaldy, at the union of the Secession and Relief Churches, 1847.

CERES.

Ceres is a village in the parish of the same name, Fifeshire, 3 miles south-east of Cupar, and 8½ south-west of St Andrews.

CERES (WEST).

Mr Greenlees was minister of the parish of Ceres at the origin of the Secession. Previous to that event a *fama* had gone abroad against him, which rendered a presbyterial investigation into his conduct necessary. In order to prevent the censure about to be passed upon him, he himself brought the case, by complaint, before the General Assembly, 1732. The Commission, to which it was referred, without reversing the Presbytery's proceedings, justified Mr Greenlees' complaint, and dismissed the case. So unsatisfactory was this decision to the people generally, that the Synod of 1746 found it necessary to inquire at the Assembly, which met the following year, whether the deliverance of the Commission was to be regarded as a complete deliverance on the whole case?" and were answered in the affirmative. This answer provoked a number of the parishioners of Ceres to withdraw, not only from the

ministry of Mr Greenlees, but from the Established Church itself, and to become strongly hostile to both. It was one of several cases of a highly discreditable kind which had been recently passed over without animadversion, and accordingly not only affected Ceres locally, but Scotland generally. This is the case, along with that of Mr Young of Leslie, to which the founders of the Secession made special reference in their published documents as instances of the laxity of discipline then prevailing in the Church of Scotland, and as among the reasons for their solemn protest and subsequent procedure. The persons who thus became Seceders in the parish of Ceres, formed themselves into a praying society, which became part of an association that had previously existed in the district. When weather permitted, they travelled to Abernethy, a distance of 15 miles, to attend the ministry of Mr Moncrieff, one of the four seceding brethren, meeting privately for prayer and mutual exhortation at other times. Matters continued in this state for several years; an occasional member of the Established Church uniting with the Seceders, while a still greater number sympathised with them, but were not wholly disposed to join them. A new set of circumstances however arose, which speedily brought about the formation of a Secession congregation in the place.

The parish church of Ceres having become vacant in 1738, the congregation proceeded to make choice of a minister. When it was found that they could not agree as to the person they should call, a call was brought out for each of two candidates. The majority (chiefly made up of sympathisers with the seceders), was in favour of Mr John Loudon, while the minority preferred Mr Thomas Scott, both probationers. The call to Mr Loudon was sustained by the Presbytery of Cupar, as having the majority of signatures, and this decision was confirmed by the Synod of Fife. The case was appealed to the Commission of the General Assembly, which allowed objections against Mr Loudon to be stated, the chief of which was "that he had preached upon several occasions for the seceding brethren." On examination into the truth or falsehood of this allegation by the court, Mr Loudon admitted "having once preached at Perth, and once at Orwell, at the invitation of Messrs Wilson and Mair, but that he did not approve of said ministers' separation." The Commission set aside the call to Mr Loudon, and sustained that of Mr Scott, though subscribed only by a minority of the congregation; and this decision was confirmed by the General Assembly that met in 1740. The Seceders in the district had been organised into a congregation more than two years before. Their records, which are still extant, date from the 23d March 1738, and are entitled "Records of the Associate Session of the East of Fife." A few days after the decision of the Assembly in Mr Loudon's case was made known, between 30 and 40 persons, resident in the parish, and previously members of the Established Church, applied to the Associate Presbytery to be recognised as in connection with it, and were received. The Seceders, thus greatly augmented in Ceres, received supply of sermon, along with others in adjoining parishes, at different places in the district. In April 1741, Mr Alexander Fairmie, elder in the parish of Ceres, along with a number of the parishioners, joined the Secession, and the great proportion of the adherents in the east of Fife being resident in Ceres, that place became the seat of the congregation. In a short time it embraced 32 parishes, extending from the Forth on the south, to the Tay on the north, and from St Andrews in the east, to the Lomond Hills on the west. At the first dispensation of the Lord's Supper, which took place on the 21st August 1743, two thousand tokens were distributed to intending communicants. According to tradition, these tokens were circular pieces of leather, about the size

a shilling, with a hole perforated in the centre. The sum collected on the occasion was 140 pounds Scots; £11, 13s. 4d. sterling. The sacrament on this occasion was administered in the open air, not only from want of a house sufficiently large to accommodate the worshippers, but for want of a house of any kind; the services at all times being conducted out of doors till 1744, when the congregation took possession of a place of worship provided by itself in Ceres, containing between 900 and 1000 sittings. This congregation had at one time members residing in 32 parishes. The Secession Congregations in St Andrews, Cupar, and Balmullo, were wholly formed out of the first congregation of Ceres, as was also the Relief Congregation in the same place; and other congregations in the surrounding district, drew largely upon it. By these diminutions much space was left unoccupied in the original edifice, which for the sake of comfort has been contracted, and affords accommodation now for only 500 sitters.

1st Minister.—WILLIAM CAMPBELL. Ordained 1st September 1742, two years before the erection of a Secession place of worship at Ceres. Adhered with the majority of his congregation to the General Associate (Antiburgher) Synod at the Leith, 1747. Died October 1752, in the 49th year of his age, and 11th of his ministry. A series of sermons, by Mr Campbell, on 1st Peter iii. 16, were published after his death, under the title "The way in which Sinners were brought back to God."

2d Minister.—ADAM FOOTE, from Muckart. Ordained 25th October 1756 and died 1762, in the 29th year of his age, and 6th of his ministry.

3d Minister.—THOMAS BENNET, from Milnathort. Called to Dumbarrow, Methven, and Ceres. Ordained 22d December 1762. Died 3d October 1793, the 61st year of his age, and 31st of his ministry.

Mr Bennet published a volume of sermons on the xlv. Psalm, and another entitled "Zion's able defence." He was author of a work published anonymously, entitled "Terms of Communion required upon by the Scots Methodists, but generally known by the Specious Denomination of the Presbytery of Relief."

The congregation called, 1st, Mr Andrew Aedie, who was appointed by the Moderator to Forfar; 2d, Mr John Jamieson, who was appointed to Methven; 3d, Mr James Robertson, from whom the call was withdrawn, and who never received another.

4th Minister.—PETER TAYLOR, from Cairneyhill. Ordained 19th March 1799. Signed 25th July 1843. Removed to Edinburgh, where he lived privately till his death, which took place in 1846, in the 74th year of his age.

5th Minister.—WILLIAM BARLAS YOUNG, from Logiealmond, of which his father was minister. Ordained 19th February 1845. Demitted his charge on account of declining health, 4th November 1856. Died 29th September 1857, in the 36th year of age, and 13th of his ministry.

A call was given to Mr Alexander Doctor, but not prosecuted.

6th Minister.—ROBERT ANDERSON, from Glasgow, Greyfriars. Ordained 28th May 1858. Author of "Asleep in Jesus;" the Funeral Sermon of Rev. John Robertson, Kirkowan.

CERES (EAST).

After the death of Mr Bennet, the first congregation, Ceres, called Mr Moses Robertson, but a *fama* having arisen against him while on trials for ordination, it was agreed, by a majority of the congregation, to withdraw the call, which was ac-

cordingly done in due form. A number of his admirers, thinking him ill treated in the matter, withdrew from the congregation, and applied to the Relief Presbytery of Dysart to be taken under their inspection, which was granted, 1798. But Mr Robertson, not having applied for admission to the Relief Church, was not eligible to office among them, and they proceeded accordingly to make choice of a pastor from among the probationers of that denomination. Church built, 1798; sittings, 560.

1st Minister.—FORREST FREW, a licentiate of the Established Church, who had been received into connection with the Synod of Relief as a probationer. Ordained 8th December 1798. Translated to Perth, 22d July 1807.

2d Minister.—ARCHIBALD CUMMING, previously of Newlands. Admitted to Ceres 20th January 1808. Resigned 1830. Admitted to Colinsburgh 1834.

3d Minister.—DANIEL KERR, A.M., from Kilbarchan. Ordained 17th April 1833. Translated to Dunse, 17th March 1839.

4th Minister.—DAVID ANDERSON, from Kilsyth, of which his father was minister. Ordained 12th August 1840.

AUCHTERMUCHTY.

Auchtermuchty is an ancient burgh in the centre of Fife, 13 miles north of Kirkcaldy, 9 west of Cupar, 5 south of Newburgh, and 4 east of Abernethy by the hillroad.

AUCHTERMUCHTY (EAST).

The Rev. Mr Thomson of Auchtermuchty took part with "The Four Brethren" in all the measures which led to the Secession, but died at the time the Secession occurred. His hostility to the law of patronage had excited his people's indignation against it, and they successfully opposed it when it came to be exercised upon themselves. After the death of Mr Thomson, Mr Moncrieff of Riddie laid claim to the patronage of Auchtermuchty, and presented Mr Matthew Moncrieff, probationer, afterwards of Bressa, in Shetland, to the vacant charge. The kirk-session of the parish, and the town council of the burgh, disputed Mr Moncrieff's claim, and insisted that the right belonged to them, and heads of families resident in the parish; and on this ground called Mr Patrick Maxton to become their minister. Mr Moncrieff applied to the Court of Session to have his claim sustained, but on investigation it was refused. Nevertheless, the General Assembly acknowledged his right when the parish again became vacant. In the meantime the Presbytery, as well as the Civil Court, took part with the people, and the object of their choice was settled among them on the 16th July 1734. When the very offensive "Porteous Act" came to be passed by the Legislature, Mr Maxton, who was indebted for his office to a species of popular election, read this Act from the pulpit, and persisted in reading it in despite of the frequent remonstrance of his people against his doing so; while several of the clergy, who had come to their livings by the exercise of patronage, refused to read it at all. This subserviency to the Government, itself unpopular, and the particular act by which it was indicated, itself insulting, highly incensed his people against him, and for a time the congregation was threatened with annihilation by his parishioners.

aining from attendance on his ministry. It was found necessary to appoint a committee of Presbytery to meet with the minister and session, and bring about, if possible, a reconciliation between them. This attempt at peacemaking proved unavailing. At length, in 1743, the elders returned, seemingly of their own accord, under protestation, and in respect" (as the record which they made of the matter is) "of an acknowledgment Mr Maxton had made, that he would no more justify or defend his conduct in regard to said Act, and that he wished from the bottom of his heart he had never seen it. The elders took this step in their own name, in the name of all the dissenters of the congregation who shall return, being anxious to prevent the evils that may attend the present state of this congregation, and the interests of peace and religion in the place." Many of the dissenters, however, never returned, and had no wish to do so, for they had not only withdrawn from Mr Maxton's ministry, but from the Established Church itself, having some years previous formally acceded to the Associate Presbytery, and had travelled from the hill every Sabbath afterwards to Abernethy, to attend the ministry of Mr Macrieff, one of the seceding brethren.

The parish of Auchtermuchty is bounded by that of Collessie on the east. This parish became vacant by the death of the incumbent, Mr Ballingal, in 1744. As in the preceding case, so in this, the patron and the people came into collision in the choice of a successor. The patron presented Mr John Mathie, while the people preferred Mr George Simpson, to occupy the vacant charge. The Presbytery sustained Mr Simpson's call; but the Assembly, to which the Presbytery's decision was appealed, set it aside, and ordered Mr Mathie's ordination, which took place in due course accordingly. A number of the parishioners, however, would not submit to Mr Mathie's ministry, and chose rather to travel weekly to distant places to hear the Gospel preached by those whose hostility to patronage and other corruptions of the Church of Scotland had led them to abandon it and all its emoluments. Some of the Seceders in the parish of Collessie attended ordinances at Abernethy, some at Leslie, and some at Leslie. It once happened that the ministers of the congregations met accidentally in the course of visitation at Kilwiss, then a small village about five miles south from the village of Collessie, but whose site is occupied now only by a farmstead, 8 miles from Abernethy, 8 from Ceres, and 9 from Leslie.

The Breach in 1747 affected the Seceders in Auchtermuchty and Collessie, in common with those everywhere else. Those of them adhering to the General Associate (Antiburgher) Synod continued to form part of the congregations already named, but those of them who adhered to the Associate (Burgher) Synod separated from them, and obtained supply of sermon for themselves at Auchtermuchty. They built a place of worship in 1750, containing 422 sittings, and for want of better material covered it with rushes gathered out of the adjoining marsh, which itself vanished, being converted into the beautiful estate of "The Myres." This church, which had undergone several alterations, was superseded in 1845 by one containing 600 sittings.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Telfar, who was continued by the Synod in his charge at the Bridge of Teith.

1st Minister.—PATRICK MATTHEW, previously of Midholm. Admitted to Auchtermuchty 1752. Deposed 5th May 1767. Emigrated to America, and died there.

2d Minister.—JOHN FRASER, A.M. Seceded from the Established Church while student of divinity, disgusted, it is said, with the legal doctrine preached in the

pulpits of Aberdeen, while he was attending college there. Ordained 7th July 1768. Resigned on account of declining health, 20th April 1814. Died 18th December 1818, in the 74th year of his age, and 51st of his ministry. Mr Fraser was the originator of the overture proposing an alteration in the preamble to the formula of ordination, the adoption of which by the Associate (Burgher) Synod led to the controversy which issued in its division and the formation of "The Original Associate (Burgher) Synod." A volume of his sermons and essays was published after his death, with a Memoir by his son, Dr Fraser.

The congregation afterwards called Mr George Donaldson, who was appointed by the Synod to Dundee; and Mr Andrew Scott, who was appointed to Cambusnethan.

3d Minister.—ARCHIBALD BAIRD, D.D., from Greyfriars, Glasgow. Called to Dunbar, Dunblane, and Auchtermuchty. Ordained 19th August 1817. Translated to St James' Street, Paisley, July 1825.

4th Minister.—JOHN TAYLOR, M.D., D.D. Called to Lockerbie and Auchtermuchty. Appointed by the Synod to Auchtermuchty. Ordained 15th August 1827. Called by the United Presbyterian Synod of Canada to become its Professor of Divinity, which call he accepted, and removed thither 20th June 1852. (*See* Busby.)

Author of "A Memoir of the Rev. Alexander Nisbet of Portsburgh, Edinburgh," prefixed to a volume of his Essays; and a Sermon, entitled "The Gospel Ministry, as instituted by Christ, a good work."

5th Minister.—GEORGE BARLAS, from Perth (North). Called to Kettle, Stranraer, and Auchtermuchty. Ordained 12th October 1853. Resigned his charge, 28th September 1858. (*See* Musselburgh.)

In May 1859, the congregation called Mr James H. Scott, but he preferred a call from Bonkle.

6th Minister.—JOHN F. M'SWAIN, from Bridge of Allan. Called also to Kilgairn. Ordained 4th July 1860.

AUCHTERMUCHTY (WEST).

The parish church of Auchtermuchty having become vacant in 1762, Lieutenant-Colonel George Moncrieff of Riddie claiming the right of patronage, notwithstanding the Court of Session had set aside a similar claim by his family at the previous nomination of a minister to the parish, presented the Rev. Thomas Milne of Lesswalt to the vacant charge. The Presbytery of Cupar and Synod of Fife both refused to sustain the presentation on the ground stated above; but the General Assembly, to which the case was ultimately appealed, overruled the decisions of both, and ordered the Presbytery to proceed to the admission of Mr Milne as minister of Auchtermuchty without delay. This was accordingly done, but a portion of the parishioners, instead of submitting to his ministry as expected, applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh immediately after the decision was given. Church built, 1763; sittings, 500.

1st Minister.—THOMAS SCOTT, previously minister of a congregation in Hexham, Northumberland. Admitted to Auchtermuchty 1763. Resigned 1786. Removed to Edinburgh, where he lived privately till his death.

2d Minister.—JAMES BONAR, from the Secession congregation of Bucklyvie, in which he held the office of elder previous to his becoming a student. Called to Falkirk and Auchtermuchty. Ordained April 1788. Moderator of Relief Synod in

1801. Died 4th February 1847 in the 97th year of his age and 60th of his ministry. Mr Bonar published a sermon "On the Reformation of Manners," another "On the Religious Education of Children," and an essay on "Church Government."

In 1837 the congregation called Mr James Hamilton, afterwards of Largo, to be colleague to Mr Bonar, who declined the call.

3d Minister.—JOHN WISE, from the congregation of which he became minister. Ordained as colleague to Mr Bonar 6th February 1838.

AUCHTERMUCHTY (NORTH).

This congregation was formed by members of the congregation of Abernethy, resident in the parishes of Auchtermuchty and Strathmiglo, who, for convenience sake, and with the consent of all parties, were disjoined from Abernethy, and formed into a separate congregation, 1783. First church built same year; second built, 1850; sittings, 400.

Before obtaining a fixed pastor, the congregation called Mr Biggar, who was appointed by the Synod to Urr.

1st Minister.—JAMES BROWNING, from Kilwinning. Called to Arbroath and Auchtermuchty. Ordained 17th August 1785. Died 29th October 1825, in the 76th year of his age, and 41st of his ministry. Author of Sermons, in three volumes, and some separate ones on controversial points.

2d Minister.—JAMES FORSYTH, from Craigend, of which his father was minister. Called to Tillicoultry and Auchtermuchty. Ordained 18th April 1826. Translated to Craigend 16th December 1841.

3d Minister.—THOMAS STEVENSON, from Clerk's Lane, Kilmarnock. Called to Forres and Auchtermuchty. Ordained 14th June 1842. Resigned his charge 22d April 1856, and proceeded to Canada, where he laboured for several years, and returned to Scotland in 1869.

Author of a pamphlet, entitled "An Exposition of Biblical Doctrine on Christ's Priesthood and Suretyship, in opposition to Modern Errors; or, a new Treatise on the Atonement Controversy."

4th Minister.—DAVID SIDEY, from Methven. Called to Muckart and Auchtermuchty. Ordained 5th August 1857. Translated to West Calder, 27th December 1865.

5th Minister.—JOHN MORISON, from Falkirk, South. Ordained 6th March 1867.

ST ANDREWS.

St Andrews is a well-known city, and seat of a university, in the east of Fife, 11 miles north-east of Cupar, and 29 north-east of Kirkcaldy.

A praying society had existed in St Andrews long prior to the origin of the Secession, and had become part of a still larger association designated "The Correspondence of the East of Fife." The members of this society, in common with all those constituting the correspondence, were strongly attached to the Marrow doctrine, and also to the founders of the Secession, by whom it had been boldly advocated. They, however, stood aloof from them for a considerable time, public feeling being very much against them in St Andrews. This feeling was kept alive by the Rev. Mr Anderson, one of the ministers of the parish, previously a most intimate friend and frequent correspondent of the Erskines, and Dr Haddow the

principal, and Dr Campbell one of the professors, who seized every opportunity to inveigh against the Seceders and their principles. In despite of all these influences, however, this society determined at length to withdraw from the judicatories of the Established Church, and openly take part with the Seceding brethren. The members accordingly petitioned the Associate Presbytery, 21st December 1737, to be taken under its inspection, which step was followed in the succeeding spring by "The Correspondence," of which this society was a part. The Rev. Messrs Nain and Moncrieff preached to them by appointment of Presbytery at Balone-den, a retired spot about 2 miles south-west of St Andrews, on the second Sabbath of March 1738. After sermon, the ministers and a portion of the people adjourned to the house of Mr Wallace, farmer, in the vicinity of Balone-den, and constituted a session with Mr John Bennet and Mr John Ferney, elders of the Established Church, who had acceded to the Associate Presbytery. Supply of sermon was afforded them only at distant intervals, and at different places in the district, in consequence of the paucity of the preachers at the Presbytery's disposal. When not thus supplied, they travelled to Abernethy, a distance of 22 miles, to attend the ministry of Mr Moncrieff. On these occasions they generally set out on their journey about midnight of Saturday, carrying lanterns with them to light them on their way. These they hid among the furze when the dawn superseded the need of them, and resumed them on their return home, which they usually reached about midnight of the following evening. The accessions made to "The Correspondence" from time to time, by local causes, swelled it ere long into a large congregation, which came to fix its seat in Ceres. This circumstance, as a matter of course, superseded the necessity for the Seceders in the district travelling any longer to Abernethy, or for supply of sermon being afforded them at other places, save as it could be conveniently done by the minister ordained over them. Of the magnitude of the congregation thus formed, particular notice has been taken under the article Ceres. The Breach in 1747 divided this congregation in common with most others in the connection. A great proportion of the members resident in the parishes of St Andrews, Kingsbarns, and Cameron, adhered to the Associate (Burgher) Synod, and thus came to form a congregation separate from that of Ceres. They met for the first time, in this new relation, in the house of Mr James Chambers, adjoining their previous place of worship, which was built on property belonging to him. But finding upon examination that the majority of the persons moving in the cause resided nearer St Andrews than Ceres, they resolved on making that city the seat of the congregation, and accordingly removed thither. They obtained the use of an old barn in the neighbourhood, and continued to meet there for a considerable time. While there they were much annoyed by students of the university, playing all manner of practical jokes upon them, and assailing them with a variety of opprobrious epithets. They subsequently bought an old house in a back court in the centre of the town, and had it fitted up as a place of worship. Here they grew and prospered. Larger accommodation than this place afforded being required, they feued a piece of ground in North Street, and built a church upon it in 1826; sittings, 440. A new church containing sittings for 750 was opened in the City Road, 15th November 1865, at a cost of £3300.

1st Minister.—JAMES BENNET, from Kinross (West). Ordained 1752. Died 1757, in the fifth year of his ministry.

The congregation then called Mr Low, who was appointed by the Synod to Biggar.

2d Minister.—DAVID SMITH. Ordained 1764. Moderator of Associate Synod

in 1766. Resigned 19th March 1771. Sent by the Synod to America. Became minister of a congregation in Londonderry, Nova Scotia. Died there 25th March 1795, in the 63d year of his age, and 31st of his ministry.

The congregation then called, Mr Forrest, who was appointed by the Synod to Bathgate; Mr Aitcheson, afterwards of Leith; and Mr Blyth, afterwards of Fala. The two latter were publicly rebuked by the Synod for refusing to be ordained at St Andrews.

3d Minister.—GEORGE WILLIAMSON, previously of Hawick. Inducted to St Andrews 24th November 1789. Resigned 4th August 1795. Joined the Original Associate (Burgher) Synod as a probationer, at its formation in 1796. Died, without obtaining a settlement, 26th November 1817, in the 76th year of his age and 43d of his ministry.

4th Minister.—JOHN RAE, from Stirling (First). Ordained 29th August 1797. Translated to Miles Lane, London, 21st October 1805.

The congregation then called Mr Campbell, who was appointed by the Synod to Irvine.

5th Minister.—JOHN JOHNSTON, from Ecclefechan, of which his father was minister. Ordained 21st November 1809. Translated to Eglinton Street, Glasgow, September 1825.

6th Minister.—EBENEZER HALLEY, D.D., from Kinross (West). Called to Partick and St Andrews. Ordained 9th August 1826. Translated to Kirkgate, Leith, 5th June 1828.

The congregation called Mr Robert Wilson, who was appointed by the Synod to Kendal.

7th Minister.—THOMAS AITKEN, from Falkirk (East). Ordained 2d June 1829. Resigned 24th July 1838. Emigrated to America, and became minister of a congregation in Genesee, State of New York.

8th Minister.—JAMES TAYLOR, A.M., D.D., from Greenlaw. Ordained 29th May 1839. Translated to Regent Place, Glasgow, 26th February 1846.

9th Minister.—JOHN KIDD, from Alloa (West). Ordained 3d November 1846. Called to Bread Street, Edinburgh, but declined the call. Deposed 22d November 1854. Emigrated to America, and became minister of South Milwaukie, or Dundas, Canada West.

The congregation called Rev. A. C. Rutherford, who preferred Buckhaven; Mr David Duff, who preferred Helensburgh; and Mr George Wade, who preferred Falkirk.

10th Minister.—JAMES BLACK, D.D., formerly of Urr. Translated to St Andrews 26th May 1857. Translated to Glasgow, Wellington Street, 6th February 1868. Author of "The Beginning and End of a Ministry;" funeral Sermon for Rev. D. Hay, Largo: "God's Providential Government of the World, a cause for rejoicing."

11th Minister.—JAMES GRIERSON SCOTT, formerly of Berwick, Church Street. Translated to St Andrews 5th August 1868. Called to Queen Street, Edinburgh, in 1872.

RATHILLET.

Rathillet is a hamlet in the parish of Kilmany, Fifeshire, 5 miles north-east of Cupar and 8 south-west of Ferryport.

The parish of Kilmany having become vacant in 1760, the United College of St Andrews, as patrons, presented Mr William Gib, probationer, to the charge. The Presbytery of Cupar finding that there was no such call to Mr Gib from the parish

of Kilmany as the laws of the Church required, none except heritors subscribing, and these chiefly non-resident ; and that it was not competent to them, as an inferior judicatory to do what was contrary to the laws of the Church, referred the whole case to the General Assembly of 1761, to which the case was also appealed by the patrons. The Assembly decided that the presentation to Mr William Gib to be minister of Kilmany be sustained and concurred with, and the Presbytery of Cupar appointed to proceed to his trials and settlement as minister of that parish. The settlement took place 24th September 1761. This decision highly incensed a number of the parishioners, who forthwith applied to the Associate (Burgher) Presbytery of Perth to be taken under its inspection as a forming congregation, which was granted. Church built, 1762 ; sittings, 370. New church built in 1859, and opened, August 1860, at a cost of £1000 ; seated for 280.

1st Minister.—GEORGE THOMSON. Ordained 22d February 1764. Called, in 1769, by the first congregation, Milnathort, and a second and a third time in 1770. Continued each time by a vote of the Synod in Rathillet, notwithstanding his strongly-expressed wish to be removed ; the ground of the Synod's decision being the divided state of the congregation of Milnathort in reference to the calls. Mr Thomson's openly avowed wish of removal from among them alienated the minds of the people of Rathillet from him, and it became necessary for him, ultimately, to resign his charge, which he did 2d April 1776, before which time the vacancy in Milnathort had been filled up, and he became a probationer. He was acting in this capacity when the division took place in the Associate Synod, caused by the Old Light Controversy, 1796. He joined the Original Associate (Burgher) Synod as a probationer, and died 18th January 1812. Author of some sermons entitled "The Church's Song of Triumph : with Christ's Remarkable Reign ;" also "New and Old Light Principles Compared."

2d Minister.—JAMES JOHNSTON, from Greyfriars, Glasgow. Ordained 23d May 1781. Died 6th November 1812, in the 54th year of his age, and 32d of his ministry.

3d Minister.—JOHN TINDAL, A.M., from Greyfriars, Glasgow. Called to Cambusnethan and Rathillet. Ordained 20th April 1814. Died 15th September 1836, in the 55th year of his age, and 23d of his ministry. Author of the "Reign of Death by Adam, and the reign of Life in Jesus Christ."

4th Minister.—JAMES BORWICK, from Kirkwall. Ordained 11th October 1837.

CUPAR.

Cupar is the county town of Fifeshire, 21 miles north-east of Kirkcaldy, and 11 south of Dundee.

BOSTON CHURCH.

This congregation originated partly in the unpopularity of the person ordained as one of the ministers of the parish at the time of its formation, and partly in the circumstance that the seats in the parish church had become proprietary, and the proprietors would allow no one to occupy them except their own families and personal friends. The persons unfavourably affected by these causes applied for and obtained supply of sermon from the Relief Presbytery of Dysart about 1770. First church built, 1772, and called "Westport," from the place it occupied ; sittings, 750.

second church built, 1849, and named "Boston Church," in commemoration of one of the founders of the Relief Church; sittings, 700.

1st Minister.—LAURENCE BONAR, from the first Secession congregation, Auchtermuchty, and a licentiate of the Secession. Received by the Relief Synod as a probationer. Ordained as minister of the Relief congregation, Cupar, 1772. Resigned and retired to his paternal inheritance at Edenshead, in the parish of Strathmiglo, where he died. Moderator of Relief Synod. Author of a small volume of Sermons on Isaiah lxiii. 1.

2d Minister.—MR SMELLIE, from Dovehill, Glasgow. Ordained 1778. Became depressed in mind, and suddenly left Cupar after nine months' ministry, without giving any intimation of his intention to his Presbytery or congregation.

3d Minister.—NIEL DOUGLAS, a licentiate of the Established Church. Received into connection with the Relief Synod as a probationer, and ordained at Cupar 1780. Translated to Dundee, 16th January 1793. Moderator of Relief Synod, 1794. Author of a volume of Sermons, with Essays in Poetry.

The congregation then called Mr Anderson, who preferred Kilsyth.

4th Minister.—ROBERT WALKER, from the Secession congregation, Biggar. Received into connection with the Relief Synod as a student of theology. Ordained 1794. Called to Campbell Street, Glasgow, 1806; and to Bridgeton, Glasgow, 1807; but remained in Cupar. Moderator of Relief Synod in 1809. Died 17th November 1827, in the 61st year of his age, and 33d of his ministry. Compiler of volume of Hymns, which was used by his congregation.

5th Minister.—WILLIAM BURNET, from Bridgeton, Glasgow. Ordained 4th March 1829. Died 19th March 1866, in the 68th year of his age, and 38th of his ministry.

6th Minister.—ALEXANDER HAY, A.M., formerly of Leitholm. Translated to Cupar, 26th September 1866. Resigned his charge on account of ill health, 14th June 1870, in order to proceed to Queensland. A few friends presented him with £400 as a mark of respect.

7th Minister.—JAMES ALLISON, formerly of London, Oxendon. Called to Hull and Cupar. Inducted 8th November 1870.

BONNYGATE.

A praying society in Cupar acceded to the Associate Presbytery in August 1740. In October following, this society was joined by Messrs George Thomson, John Ramsay, Alexander Mitchell, Thomas Honeyman, and James Muckersie, elders in the adjoining parish of Monimail, who had withdrawn from the Established Church, and connected themselves with the Secession. The Rev. A. Moncrieff, Abernethy, frequently preached and administered sealing ordinances to adherents of the Secession in Cupar, and Adam Gib preached to large audiences on Moat-hill. Sermon was afforded to the praying society by the Associate Presbytery, as a forming congregation, at the Mount, a hamlet a short distance from Cupar, where the Rev. Mr Nairn of Abbotshall, preached the first sermon to them on the second Sabbath of April 1741. In January 1742, this society was further increased by the accession of Mr David Johnston, elder, and several of the parishioners of Monzie, which adjoins Cupar on the west; and supply of sermon was now afforded to the enlarged association at the village of Easter Fernie, in the parish of Monimail, and in the public hall of Cupar, alternately. Mr Campbell having been ordained at Ceres, a village only

3 miles from Cupar, in 1742, as minister of the Secession congregation there, it was deemed inexpedient to maintain the preaching stations in the neighbourhood any longer, and the persons attending them became members of the congregation of Ceres. The congregation of Ceres was designated "The Associate congregation of the east of Fife." Many travelled from Cupar to Ceres to enjoy the word. In 1793, on the death of Mr Bennet of Ceres, the Seceders in and around Cupar, with the concurrence of all parties concerned, were disjoined from Ceres and formed into a separate congregation. The congregation met at first in the Tambouring schoolroom, Rigg's Row, after that in a barn, then in the open air on the Braehead. Church built, 1794; cost, £1100; enlarged, 1830, at a further cost of £250; sittings, 480. A new church was opened 16th December 1866, at a cost of £3050, with sittings for 650.

1st Minister.—JOHN ROBSON, from Morebattle. Ordained 14th December 1796. Died 1st August 1828, in the 64th year of his age, and 32d of his ministry.

2d Minister.—WILLIAM ROBERTSON, from Haddington, Third. Ordained 18th December 1830. Resigned 8th May 1832. Emigrated to America; became minister of a congregation in Montreal; and died suddenly of cholera, 22d September 1832.

The congregation called Mr James M'Gavin, who preferred Dundee; and Mr William France, who preferred Paisley.

3d Minister.—JOHN RANKINE, from Falkirk (East). Called to Campbelton and Cupar. Ordained 27th May 1834.

Author of a pamphlet, entitled "Voluntaryism neither in Alliance with Atheism nor Popery," in reply to Statements made by the Rev. Mr Cochrane, one of the ministers of the Established Church of Cupar; and a sermon, entitled "Earthly Greatness no security against Death," occasioned by the death of the Duke of Wellington.

PROVOST WYND (Now EXTINCT).

In January 1829, 271 members and 108 adherents of the First Relief congregation, Cupar, applied to the Relief Presbytery of Dysart, to be disjoined from that congregation, and formed into a separate congregation, which was allowed. Church built, 1830; sittings, 654.

1st Minister.—THOMAS KING, previously of Newlands. Inducted 1830. Died 21st April 1841, in the 40th year of his age, and 13th of his ministry.

The congregation called Mr Ramage, who preferred Kilmarnock.

2d Minister.—JAMES DRUMMOND, from Leven. Ordained 1843. Translated to Irvine 1844.

3d Minister.—ROBERT GEMMEL, from Irvine. Ordained 1844. Translated to Dundee 1846.

4th Minister.—JOHN CRAIG, D.D., previously of Newlands. Inducted 1846. Dissented, and stood alone in his dissent as a minister, from the basis on which the Secession and Relief Churches united in 1847. Joined the Established Church, and became assistant to Dr Haldane, St Andrews. Now assistant in Sandwick, Shetland. Author of "Relief Principles," etc. The congregation dispersed after his removal from it, and the place of worship was sold to the Baptists.

BALMULLO.

Balmullo is a village in the parish of Leuchars, Fifeshire, 5½ miles north-east of Cupar, and 5½ south-east of Ferry-Port-on-Craig.

The congregation of Balmullo was formed by members of the Secession congregations of Ceres resident in the parishes of Leuchars, Logie, Dairsie, and Ferryport, who, for the sake of convenience, and with consent of the Session of Ceres, were rectoried into a separate congregation, 1787. Church built, 1790; sittings, 300.

1st Minister.—JAMES METHVEN, from Nicolson Street, Edinburgh. Called to Montrose and Balmullo. Ordained 22d August 1797. Resigned 1800. Admitted to Stewarton 1803.

The congregation, at this time without a minister, joined the party which withdrew with Dr M'Crie and others from the General Associate (Antiburgher) Synod in 1806. In connection with this party it had a succession of ministers ordained over it. Joined the Synod of Original Seceders, and, with a portion of that Synod, passed over to the Free Church in 1852.

KETTLE.

Kettle is a village in the parish of the same name, Fifeshire, 5 miles north of Markinch, and 6 miles south-west of Cupar.

The parish church of Kettle having become vacant in 1776-7, Mr Cunningham of Lathrisk, principal heritor of the parish, laid claim to the patronage, and presented Mr Barclay, probationer, to the charge. Mr Barclay had been tutor for some time in Mr Cunningham's family, and was thus well known to the parishioners, and not greatly esteemed. They therefore set themselves determinedly to oppose his settlement amongst them, but without success. The Presbytery sustained the patron's presentation, and Mr Barclay was ordained minister of Kettle, under the protection of a company of dragoons brought from a distance for the purpose. The deed, however, which secured the minister, alienated the people, a large portion of whom immediately withdrew from the Established Church, and applied to the Relief Presbytery of Dysart to be recognised as a forming congregation under its inspection, which was granted. The first sermon was preached by Mr Nicolson of Pittenweem, amidst an immense concourse of people, on "The Knabbs"—a spot well known in the locality, where the tent preachings were afterwards generally held. Owing to the paucity of preachers, supply of sermon could only be afforded to the station once in three or four weeks. Still the people held together, and spiritedly proceeded to the erection of a place of worship. To this work every one—taking interest in it—lent a helping hand; even women carried water to slack the lime, and otherwise contributed their aid. The building was commenced in May 1778, and was roofed in before winter. It accommodated 600 sitters. This was superseded by a new church, opened on 9th January 1853, with sittings for 725, and costing £2000.

1st Minister.—JOHN KING, A.M., previously of Kilmarnock. Inducted 1781. Moderator of Relief Synod 1793. Died 1803, in the 26th year of his ministry.

2d Minister.—WILLIAM FAMELTON, previously of Newcastle. Inducted to Kettle 3d January 1804. Resigned 3d May 1820. Afterwards emigrated to America, and was drowned while bathing in a lake.

3d Minister.—DANIEL GORRIE, from Roxburgh Place, Edinburgh. Ordained 5th December 1821. Moderator of Relief Synod 1839. Died 31st March 1852, in the 53d year of his age, and 31st of his ministry. Mr Gorrie published a sermon on "The Nature and Office of the Church of the Living God;" another on "The Character, Cause, and Cure of the Present Disorders in Society."

The congregation called Mr Barlas, who preferred Auchtermuchty; and Mr Imrie, who preferred Musselburgh.

4th Minister.—HUGH BARR, from Kilbarchan. Ordained 27th September 1854. Author of "Asleep in Jesus," and "Service of the Saints:" two Sermons; and "The Pay and Portion of a Parish Minister."

FREUCHIE.

Freuchie is a village in the parish of Falkland, Fifeshire, 2 miles east of Falkland, 4 north of Leslie, and 5 south-east of Auchtermuchty.

The congregation of Freuchie originated with members of the Established Church, who, being desirous of having a place of worship more conveniently situated for them than the parish church of Falkland, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Perth 1794. Church built the following year; sittings, 490. A new church was opened on the first Sabbath of November 1869, and cost £1555. It is seated for 520.

1st Minister.—JOHN RICHARDSON, from Biggar (North). Called to Newbigging and Freuchie. Ordained 25th July 1798. Called to Crossgates in 1803, but continued in Freuchie. Died 18th January 1837, in the 71st year of his age, and 39th of his ministry.

The congregation called Mr Russell, who preferred Bucklyvie.

2d Minister.—JOHN GRAY, from Bridge of Teith. Ordained 17th January 1838.

KILCONQUHAR (Now EXTINCT).

The congregation so named was better known in the locality as the congregation of Barnyards, from the name of the village in which the place of worship is situated. Barnyards is in the parish of Kilconquhar, Fifeshire, 6 miles west of Anstruther, 9 east of Kennoway, and 1 south of Colinsburgh.

A praying society in Kilconquhar formed part of the association which met in Radernie. The members of this association became part of the congregation of Ceres upon its formation, and they and their representatives continued connected with it till the congregation of Kennoway began, when most of them joined themselves to it. About the end of last century the Seceders in the district were increased by a number of families and individuals from other parts of the country settling in it. These consulting together, and agreeing on the propriety of forming a congregation in connection with the denomination to which they belonged, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Perth, 1795. Church built same year; sittings, 270.

1st Minister.—JAMES DICK, from Perth (South). Ordained 16th March 1796. Died 22d December 1823, in the 54th year of his age and 28th of his ministry.

2d Minister.—GEORGE KENNEDY, from Biggar (North). Ordained 19th October 1825. Resigned 28th March 1854. Lived privately in Edinburgh. Died 10th April 1863, in his 64th year.

After the resignation of Mr Kennedy, the congregation lingered for a few years, till 4th May 1858, when it was dissolved by the Presbytery of Cupar.

STRATHKINNES (Now EXTINCT).

Strathkinnes is a village in the parish of St Andrews, Fifeshire, 3 miles west of City of that name, and 5 east of Ceres.

A number of the inhabitants of this place and neighbourhood, finding it inconvenient to travel to the parish church, which was distant 4 miles, and no other place of worship being nearer, applied for and obtained supply of sermon from the Relief Presbytery of Dysart, 1799. Church built the same year; sittings, 240.

1st Minister.—GEORGE BUCHANAN. Ordained 1800. Resigned 1809. Cut off from the connection 1817. Emigrated to Canada 1822. Became minister of a congregation in Beckwith, and died there 1835.

2d Minister.—WILLIAM BOAG, previously of Castle-Douglas. Admitted to Strathkinnes 1811. Translated to Dunning 1816.

After Mr Boag's translation the congregation became extinct. The place of worship then passed into the hands of the Wesleyans, who occupied it about five years. It was then purchased by a congregation connected with the Original Associate (Burgher) Synod. This congregation joined the Established Church, along with the majority of the congregations in the Synod to which it belonged, in 1839, and withdrew at "the Disruption" in 1843, and is now in connection with the Free Church.

LATHONES.

The church and manse to which the name of Lathones is applied, occupy a solitary spot on the turnpike road from Largo to St Andrews, about 6 miles from the town. The property belonging to the congregation is in the parish of Cameron, at a point where it is joined by the parishes of St Andrews, Denino, Carnbee, and Ceres.

Six praying societies in the parishes of Cameron, St Andrews, Denino, Carnbee, Ceres, and Kilconquhar, formed an association for prayer and mutual edification, under the title of "the Correspondence of the East of Fife." They met once a month by their representatives, in the house of Mr Robert Leslie, farmer, Radernie, about a mile from Lathones, as central to them all; the societies to which they generally belonged meeting weekly for similar purposes in their several localities.

In 1730 this association consisted of 24 members; and its minutes, which we have now, date back fifty years previously. This association formally acceded in a body to the Associate Presbytery in 1733. Several circumstances provocative of dissent took place in the district soon after this accession, assisted in rapidly increasing the association. Among these, were the settlement of Mr Vilant—the patron's nominee—in opposition to Mr Pitcairn—the object of the people's choice—as minister of Kingsbarns, 1739; the settlement of Mr Scott, in like manner, in opposition to Mr Loudon, as minister of Ceres, 1740; and the settlement of Mr Pitcairn as minister of Carnbee, after calls had been set aside by the Church Courts

Mr Nairne and Mr Storrar. A circumstance which probably told more in favour of the Seceders than all these together, was the ejection of Mr John Dotson in his situation as parochial schoolmaster of Cameron, by the Ecclesiastical authorities, for attending the ministrations of some of the founders of the Secession, when preaching in the neighbourhood. Supply of sermon was afforded by the Associate Presbytery to "the Correspondence of the East of Fife" at different places

in the district. For those in and about Ceres the place of meeting for public worship was at Drumcarrow Crags, in the vicinity of Magus Moor, rendered famous by the murder of Archbishop Sharpe; for the benefit of those in and about St Andrews, at Balone-den, a retired spot about two miles from the city; and for the benefit of those in Carnbee, Kilconquhar, and Kingsbarns, at Hannington, in the King's Moor. The excitement produced by the opposition shown to Mr Lowrie's call to be minister of Ceres in 1738, so increased the Seceders there, as to give them a preponderating influence over the others, and that place became accordingly the seat of the congregation, previously known as "the Correspondence of the East of Fife," the designation of which was now changed into "the Associate Congregation of Ceres." Sermon was, however, still given at the other places occasionally till 1744, when a church, built on a site granted by Mr James Chambers, in the village of Ceres, became the permanent place of meeting, Mr Campbell having been ordained minister of the congregation two years before. Had controversy and division been avoided by the Secession, a place of worship for its adherents at Radernie, or in neighbourhood, must soon have become a matter of necessity, from the numbers residing there: had there been preachers to supply it, it would probably have arisen at the very outset of the Secession. But the Breach in 1747, divided the Seceders in this locality, as throughout the country. The larger proportion of them adhered to the Associate (Burgher) Synod, and helped to form the congregation of St Andrews, which originated at the Breach. In 1787, an attempt was made to form a congregation in the place, and with this view supply of sermon was obtained from the Associate-(Burgher) Presbytery of Perth. Mrs Mason, proprietrix of one of the farms of Radernie, herself a member of the Established Church, granted the people the use of her barn as a place of meeting, for which generous act she was denied church privileges by her minister, Mr Muir—a punishment which he inflicted upon all the members of his congregation who were known to give the least countenance to the Seceders, and which had ultimately the effect of hindering the success of the cause. None of the Seceders themselves could afford the accommodation required; and after two years the attempt was abandoned. It was renewed again, about ten years after, with every probability of success; when the Old Light Controversy arose, and divided and dispersed the promoters of the movement. A desire was often manifested by them to attempt the organising of a congregation a third time; but little encouragement was afforded them to make it till 1820, when the union of the two great branches of the Secession was effected. The parties now prepared to move belonged to what before the Union had been the General Associate (Antiburgher) congregation of Ceres, and the Associate (Burgher) congregations of St Andrews and Kilconquhar. But the congregation of Kilconquhar, being very small, the persons connected with it, resident about Radernie, felt a delicacy in joining the movement (notwithstanding some of them had to travel 6 miles to their place of worship), till after the death of their minister, Mr Dick, which took place in December 1823, when they joined the others in a petition to the United Associate Presbytery of Cupar for supply of sermon, which was granted, May 1824. A site being afforded them for this purpose, at Lathones, they entered spiritedly upon the work of building a church, and had the house roofed in before winter. The expense incurred, the risks run, the sacrifices made, and the labour bestowed by one of the promoters of this cause in its infancy, are almost incredible. Besides taking the pecuniary responsibilities of the congregation upon himself, along with others, he often paid a considerable portion, and even sometimes the whole, of the

rest resulting from these, out of his own pocket. He more than once sold the e out of his stalls to meet the liabilities incurred by the erection of the buildings necessary for the congregational purposes. He left the charge of a small farm he tied in the neighbourhood to others, in order to labour at joiner-work, which had learned in his youth, for behoof of the cause; and not only did this himself several months, but paid another man for doing the same. The first minister, did much for the congregation in a pecuniary way—enhancing the value of its erty by a fifth of its original cost from his own funds. A church, containing sittings, was no sooner erected, however, than a determined opposition was nenced against it by certain persons in the neighbourhood, provoked, perhaps, rt, by “the Voluntary Controversy,” which was then at its height. To this sition the Debt Liquidation Committee of the United Secession Church make ial reference in their first report: “Every one,” say they, “knows the grievous disgraceful persecutions to which they have been, for a series of years, subjected. viduals among them have been expelled from their employment, and others atened with expulsion, for their conscientious attachment to their principles the ministers of their choice. An extension chapel, besides, has been erected air door, apparently to effect their extinction. All these attempts, however, have d, and have served only to cover their enemy with disappointment and shame.”

1st Minister.—DAVID M'RAE, A.M., from the Independent Congregation of chieburn, Kincardineshire, of which his father was minister. Ordained 6th ch 1827. Translated to Oban, 25th April 1838.

2d Minister.—ARCHIBALD HENDERSON, from Bridge of Teith. Ordained 17th ch 1840.

PITLESSIE.

Pitlessie is a village in the parish of Cults, Fifeshire, 4 miles south of Cupar, and irth-east of Kettle.

The United College of St Andrews have been patrons of the parish of Cults for ral centuries. A vacancy having occurred in this charge in 1835, a number of parishioners petitioned the Senatus to furnish them with a leet of candidates, i which they might make choice of a minister, which was refused, and the ncy was filled up by a relative of one of the professors being appointed to it. absolute exercise of patronage, at a time when the country was greatly agitated ‘The Voluntary Controversy,’ and when other patrons were very generally accomodating themselves so far to the wishes of the people, exasperated the petiers, and they forthwith applied to the United Associate Presbytery of Cupar to aken under their inspection as a forming congregation, which was granted. They in a hall in the village till they removed to a place of worship they had erected themselves, containing 275 sittings.

1st Minister.—JOHN LAWSON, from West Linton. Called to Campbelton yleshire), Maybole, and Pitlessie. Ordained 23d February 1836. Resigned on unt of ill health, 1st March 1847. Died 1st June 1852. Author of a small me entitled “Excursions through my Paradise.

2d Minister.—ANDREW WOOD SMITH, previously of Cambuslang. Inducted September 1847.

PRESBYTERY OF DUMFRIES.

The General Associate (Antiburgher) Synod formed a "Presbytery of Sanquhar" in 1755, which was allowed to change its name into that of Dumfries, the usual frequent place of meeting, in 1788. At the union of the two great branches of the Secession in 1820, this Presbytery underwent considerable modification by disjunction of congregations previously connected with it, and by the addition of congregations not previously connected with it.

The Synod of Relief formed a Presbytery of Dumfries, by a division of the Presbytery of Glasgow, in 1797. These two Presbyteries of Dumfries were united in 1847, with certain necessary modifications.

DUMFRIES.

Dumfries is the county town of Dumfriesshire, 72 miles south of Edinburgh, and 74 south-east of Glasgow.

LOREBURN STREET.

The river Nith separates the parish of Dumfries from that of Troqueer. The two towns of Maxwellton and Dumfries are connected by two bridges across the river. The church of Troqueer having become vacant in 1733, the Crown, as patron, presented Mr James Pursell to the charge. The Presbytery refused to sustain the presentation, and ordered "a call to be moderated indefinitely;" that is, they gave the people a liberty to make choice of a minister. In the exercise of this liberty, which they regarded as a right belonging to them, without the Presbytery's permission, they gave a call to Mr James Ritchie, probationer, which the Presbytery sustained. The agent for the Crown protested against the Presbytery's finding, and appealed to the Synod of Dumfries. The Synod approved of the Presbytery's conduct; but the General Assembly, 1734, before which the case came by protest and appeal, reversed the decisions of both inferior courts, ordered Mr Pursell's ordination to be proceeded with according to the rules of the Church and appointed a committee to converse with the parties. This mandate being given at the very time the Assembly was professing to remove the grievances complained of by the Seceders, among which the absolute exercise of patronage held chief place, was so glaringly inconsistent with their professions, that "The Free Brethren" regarded it as a proof of insincerity, and declined their overtures. The Presbytery of Dumfries refused to execute the Assembly's injunction. Mr Pursell however, was at length ordained by a committee appointed by the Assembly for that purpose. Even then, the Presbytery refused to recognise him as a member; and was not till 1736 that his name was put upon the roll, and only then in consequence of a threatening mandate put forth by the Assembly. The people in the meanwhile were in a high state of excitement, and the church of Troqueer was in a great measure deserted. The Assembly's injunction, requiring Mr Pursell's name to be placed on the roll, required the Presbytery also "to do their endeavours to bring the people to submit to Mr Pursell's ministry, and use them with all tenderness and the Assembly declare that the whole matter should rest there." The people had previously petitioned the Assembly for the benefit of Gospel ordinances in other

ices, and the Presbytery had been permitted to do in the matter as they saw fit, and had granted the liberty desired. The greater portion of them connected themselves with the other parochial churches in the neighbourhood, but a goodly number of them began to attend upon the seceding ministers then visiting Nithsdale, and ultimately connected themselves with them.

The Seceders in Annandale formed a congregation in 1743, with its seat in Lockerbie. Thither those sympathising with them, in and about Dumfries, travelled for ordinances—a distance of 12, and, to some of them, 15 miles. The Breach declared their being organised into a congregation. Those of them adhering to the General Associate (Antiburgher) Synod continued to travel to Lockerbie till the year 1757, when they petitioned the Presbytery of Sanquhar to afford them the supply of sermon at Dumfries, which was granted. First church built, 1760; second built, 1829, costing upwards of £900; sittings, 577.

1st Minister.—THOMAS HERBERTSON. Called to Kilwinning and Dumfries. Died 29th September 1761. Died 6th August 1762, in the 35th year of his age, and in the eleventh month of his ministry.

2d Minister.—WILLIAM INGLIS, from Leslie (First). Ordained 12th March 1765. Died 10th May 1826, in the 85th year of his age, and 62d of his ministry.

In 1807 the congregation called Mr Bruce, afterwards of South Shields, who declined the call on account of ill health.

3d Minister.—JAMES CLYDE, from Perth (North). Ordained as colleague to Mr Inglis 1810. Died 7th March 1851, in the 76th year of his age, and 41st of his ministry.

In 1836 the congregation called Mr Burgess, who preferred Urr.

4th Minister.—DAVID LAWSON SCOTT, from Dalreoch. Called to Newtyle, Umbernauld, and Dumfries. Ordained as colleague to Mr Clyde, 29th May 1838.

5th Minister.—GEORGE RAE, M.A., from Edinburgh (Newington). Ordained as colleague to Mr Scott, 4th June 1872.

TOWNHEAD.

This congregation originated in the dislike felt by a number of persons resident in the locality to the law of patronage, as then administered, and the lax discipline permitted at the time in the Church of Scotland, but without reference to any particular instance of either. The principle prompting their procedure was embodied in a Latin motto inscribed on the front of their place of worship in Queensberry Street—"Christo et ecclesiae liberatae"—which, rendered into English, means, "Dedicated to Christ and a freed Church." In compliance with a petition subscribed by above twenty persons, the Relief Presbytery of Glasgow appointed the Rev. Mr Kirkwood of Strathaven to preach in Dumfries on the first and second Sabbaths of October 1788, and the parties taking interest in the movement were soon after organised as a congregation. Church built 1788; sittings, 812. A new church in Townhead was opened in December 1868, with sittings for 500, and costing £1950.

Before obtaining a fixed pastor, the congregation called Mr Kirkwood, who preferred remaining in Strathaven.

1st Minister.—JOHN LAWSON, previously of Spittal. Admitted 18th March 1790. Resigned 19th May 1808. Inducted in Dundee, 6th June 1811.

2d Minister.—ANDREW FYFE, previously of Biggar. Admitted to Dumfries

1808. In July 1835, Mr Fyfe publicly declared himself no longer in connection with the Relief Synod, and was received immediately after, with the majority of the congregation, into connection with the Established Church. The congregation declared vacant on Sabbath the 9th of September by a member of the Relief Presbytery, after a sermon delivered by him in the Cameronian Chapel, access to the place of worship belonging to the denomination being denied to the Presbytery. It had been arranged that a member of the Established Church should preach in Queenberry Street Church, Mr Fyfe's adherents claiming it as theirs, on the plea of being the majority; but this design was prevented from being executed by an interdict granted by the Sheriff, granted on the application of the Relief Presbytery. The application was applied to have this interdict removed, to which application the Sheriff replied by the following decision:—"Dumfries, 1st September 1836,—Finds it proven that the meeting-house mentioned in the petition was built as a place of religious worship in connection with the Church of Relief in Scotland, and that in the scheme for building the said meeting-house, it is expressly declared that it 'shall continue to be planted by a minister in communion with the Church of the Relief in all time coming; that it shall not be suppressed, nor the constitution thereof changed at any future period, except by the voice and consent of at least four-fifths of the constituent members of the congregation, and not by them unless in time of vacancy, with the consent of the incumbent:' Finds that the pursuers, and those who came with them, and who remain in connection with the Church of Relief, constitute much greater proportion than one-fifth of the whole constituent members of the congregation which assembled in the meeting-house in question after 2nd July 1835, the date on which the defenders and others resolved to join the Established Church. Therefore finds that the pursuers, and those who adhere to the Church of Relief, are entitled to the possession of said meeting-house: Recalls the interdict formerly granted, in so far as it affects them, and ordains the defender, the Rev. Andrew Fyfe, to deliver up to them, or to any person duly authorised by them to receive it, the key of said meeting-house; but, as regards the defenders, and those who have joined the Established Church, continues the interdict, and declares the same permanent: Finds the defenders jointly and severally liable in expenses of process: Appoints pursuers to lodge an account thereof, and remit to the clerk to tax and report thereon. NOTE.—It appears to the Sheriff that the scheme No. 1-5, alluded to in the foregoing interlocutor (the authenticity and probative nature of which there does not seem to be any reason to question), must necessarily regulate the decision of this case; but were that document to be disregarded, the result, on the principle of the case of Craigdallie, would still be the same. It seems fatal to any argument rested on the proceedings of the congregational meeting held on 2nd July 1835, that the purpose of that meeting was not specially intimated."

St Mary's *Quoad Sacra* Church, Dumfries, in course of erection at the time Mr Fyfe withdrew from the Relief and joined the Established Church, was intended for him. But, before it was finished, the trustees resolved that the charge should be a collegiate one, and that while Mr Fyfe should be one of the ministers, he should not occupy the pulpit save on the Sabbath evenings, when the money then collected should be his, together with a stipend of £30 per annum. He left Dumfries a few years afterwards, and became a city missionary in St Andrews.

3d Minister.—WILLIAM ADAM, from Anderston, Glasgow. Ordained 24th October 1837. Resigned 3d April 1838. Emigrated to America and became minister of a congregation there.

the congregation called Mr Battersby, who preferred Hamilton.

h Minister.—WILLIAM BLACKWOOD, from Kilbarchan. Ordained 3d March

Resigned 8th April 1845. Applied to the General Assembly to be received in connection with the Established Church, but was not formally admitted. For some time, nevertheless, under its auspices in the *Quoad Sacra* Church, Ayrshire.

h Minister.—JOHN HOGG, from Allars, Hawick. Ordained 8th January 1846. Resigned 3d December 1850. Emigrated to America, and became minister of a congregation in Hamilton, Canada West.

h Minister.—JOHN TORRANCE, from Muir Street, Hamilton. Ordained 20th November 1851.

BUCCLEUCH STREET.

This congregation originated with members of the Relief congregation in Dumfries, who took offence at their minister, the Rev. Mr Lawson, assuming a pulpit in despite of their strongly-expressed objections to his doing so, but more especially on account of the manner in which he conducted himself towards them in the matter. Supply of sermon was afforded them, on petition, by the Associate Minister of the Presbytery of Selkirk in 1808. They worshipped in a hall in the town until, when they removed to a church they had built for themselves in Buccleuch Street, containing 640 sittings, at a cost of £1350, including ground and vestry. Before obtaining a fixed pastor, the congregation called Mr G. Lawson, then of Glasgow, who received a call at the same time to Bolton in Lancashire, to which he was translated.

h Minister.—WALTER DUNLOP, previously of Newcastleton. Admitted to Buccleuch Street, Dumfries, 24th May 1810. Resigned 4th November 1845. Died 4th November 1847, in the 72d year of his age and 43d of his ministry.

The congregation called Mr Cowan, who preferred Buckhaven.

h Minister.—MARSHALL N. GOOLD, from London Road, Glasgow. Ordained 10th November 1846.

URR.

"The Hardgate," on which the United Presbyterian place of worship stands, is in the parish of Urr and stewartry of Kirkcudbright, four miles east of Castle Douglas, 14 north-east of Kirkcudbright, and 15 south-west of Dumfries.

The Rev. John Hepburn, previously minister of a Scottish congregation in London, was introduced to the parish of Urr in 1680. Being thoroughly Presbyterian in his views, and not satisfied with the settlement the Church of Scotland had obtained in William and Mary, he presented a paper to the General Assembly 1690, subscribed by himself and a number of adherents, entitled "The Complaint and humble petition of many Presbyterian people living in the shires of Scotland," on which the Assembly passed no opinion. In 1693 he addressed a similar paper to King William, of which no notice appears to have been taken. During that year he was under some restrictions with regard to the exercise of his ministry by the Synod of Dumfries, to which, however, he paid no respect. In 1696 he was suspended by the General Assembly from the exercise of his office, but neither to this sentence, in his absence, and on grounds which he considered invalid, did he show any

regard: nor were the affections of his adherents in the least degree alienated from him on this account. On the contrary, their attachment to him was rendered stronger, and the number of his followers thereby increased. So sensible were many of his brethren in the ministry of the injustice of the sentence pronounced upon him, that they refused to read it from their pulpits, though imperatively required to do so by the Assembly. Shortly after his suspension, Mr Hepburn was summoned before the Privy Council to answer to a libel at the instance of His Majesty's Advocate, in which he was accused of exercising his ministry, and intruding himself into churches, particularly of Urr and Kirkgunzeon, within the stewartry of Kirkcudbright, and of Durisdeer in the sheriffdom of Nithsdale, and that without taking the oaths of allegiance and subscribing the assurance. For these offences he was sentenced to be confined to the town of Brechin and two miles round the same. Instead of the punishment described in the sentence pronounced upon him, he was confined, first in the Tolbooth of Edinburgh, and afterwards in the Castle of Stirling, from which latter place he was liberated in a few months, but was not allowed to return to the parish in which he had ministered till three years more had elapsed. When he did return he met with a cordial welcome, not only from the people, but from many others in the stewartry, and shires adjoining it. At his own earnest request, his suspension was removed by the General Assembly in 1699. He was allowed to exercise his ministry without further molestation till the year 1703, when complaints were again brought against him by the Synods of Wigtown and Dumfries, for refusing to take the oath of allegiance to Queen Anne, and he was deposed from office. This sentence was reviewed by the Assembly, 1705, but, instead of being reversed, as expected by many, was fully confirmed. Mr Hepburn entered his protest against this decision, and refused submission to it. The parishioners of Urr immediately after issued a declaration of adherence to him, and testifying to his worth as a Christian and his fidelity as a minister. Protestations in his favour, and against the Assembly's conduct in his case, were read by different individuals in the congregations to which they belonged, and were afterwards affixed to the church doors. In 1707 the sentence of deposition pronounced upon him was withdrawn by the Commission of the General Assembly, but the Assembly which subsequently met refused to sanction this decision, and he was never again recognised as a minister of the Established Church. He exercised his ministry notwithstanding, and had numerous adherents in the districts of Galloway, Kirkcudbright, Annandale, Nithsdale, and Ayr. These he visited as opportunity offered, and by his visits was instrumental in maintaining evangelical truth and vital piety, which were threatened with extinction in these places. After Mr Hepburn's death, which took place in 1723, many of his adherents joined the Old Dissenters, but most of them abstained from ecclesiastical connection till the rise of the Secession, when they became Seceders. The congeniality of sentiment, manifested by his party with those of the Associate Presbytery, and their ready adoption of their views, have led his biographers and others to designate Mr Hepburn "The Morning Star of the Secession." The Society at Urr, which had been under his more immediate inspection, was longer in acceding to the Associate Presbytery than some of the others to which he had ministered, and when they did accede, the Presbytery was unable to afford them supply from want of preachers. The following entries in the diary of the Rev. Ralph Erskine refer to these Societies generally, and bear date some time subsequent to their accession: "Monday, August 21, 1738.—I went to the Ferry to meet Mr Fisher, in order to our going to the south to observe a fast, and to preach on the Sabbath among Mr

burn's people, and other Societies there that had made accession to us ; and we did by appointment of the Associate Presbytery. Tuesday, August 22.—rode nearly thirty miles, and on Wednesday nearly as much, to the place where were to hold the Fast. Friday, August 25.—Mr Fisher preached, and I succeeded, on that word, ' When He is come, He will reprove the world of sin.' Six or seven ministers heard us, with whom we conversed afterwards, and Mr Fisher succeeded a dispute with them to great advantage. Saturday.—We went eight miles to a place called Horwood, on the Water of Milk (Annandale). Sabbath, August 27.—This morning I got some lively acting of faith upon the word ' Lo I am with you,' and I was helped in the day's work, especially at the close. I lectured, morning, on 1 Cor. ii. 6, etc. ; preached, afternoon, on Ps. xlv. 4, ' There is a river, the streams whereof make glad the city of our God.' Influences were given, many of the people heard with greedy looks and weeping eyes, as if it were the first offer of Christ and salvation they were then getting, and as if the Word were going through heart and flesh. Some evidence there was then of the Lord's presence, and at the evening prayer, in a barn full of people, the place was a miracle. Many, I heard, went away saying ' they never saw such a day.' May the Lord follow the work with remarkable fruit." Preachers were sent to Urr as the Presbytery were able to supply them, which, upon an average, was only once in two years. Mr Cleland, afterwards of the Holm of Balfron, then a probationer, preached at Blacket in the parish of Urr on the second and third Sabbaths of April 1743, and the people assembling there were soon after organised as a congregation. First church built, 1743 ; second church built at Hardgate, 1760 ; third church built, 1798, at a cost of £400 ; sittings, 480.

Before obtaining a fixed pastor, the congregation, in 1745, called Mr J. Swanston, minister of Kinross, who was publicly rebuked by the Synod for refusing to accept the call. Before fixing on another candidate, the controversy respecting the Burgess had arisen, and the people of Urr, in common with all the congregations of the Associate Presbytery, were required to decide upon the question. This they did by adhering to the General Associate (Antiburgher) Synod.

1st Minister.—JOHN MILLIGAN, from Sanquhar (South). Ordained 16th September 1748. Died 26th January 1795, in the 80th year of his age and 47th of his ministry.

2d Minister.—JAMES BIGGAR, from Urr, called to Auchtermuchty, Scotland, and afterwards to Ireland. Ordained at Newtonards, 13th April 1785. Resigned his charge there, and returned to Scotland. After itinerating as a probationer for some years, was admitted to Urr, 1797. Loosed from his charge there 1813, but continued to minister in Urr, to which place he belonged, and died there 4th November 1820, in the 73d year of his age and 36th of his ministry.

3d Minister.—JAMES BLYTH, from Abernethy. Called to Kinkell, Rothesay, and Urr. Ordained 2d September 1817. Resigned on account of ill health, 4th February 1833. Removed to Perth, and died there, 1844, in the 60th year of his age.

4th Minister.—WILLIAM PULLER, from Barrhead. Ordained 10th July 1834. Resigned 18th November 1835. Probationer till 1844, when he left the connection. The congregation called Mr Dalrymple, who preferred Thornliebank.

5th Minister.—WILLIAM BURGESS, A.M., from Annan. Called to Dumfries and Urr. Ordained 24th November 1836. Translated to Eglinton Street, Glasgow. Died April 1842.

6th Minister.—DAVID WILSON BAYNE, from Balbeggie. Ordained 4th April 1843. Resigned 5th May 1853. Deposed by the Synod 3d June 1856.

The congregation called Mr Hill, who preferred Scone.

7th Minister.—JAMES BLACK, D.D., from Dunse (West). Ordained 10th October 1854. Translated to St Andrews, 26th May 1857.

8th Minister.—JOHN CLARK, admitted as a probationer from the Free Church by the Synod in May 1858. Ordained 23d December 1858.

SANQUHAR.

A royal burgh in Upper Nithsdale, Dumfriesshire, 13 miles north-west of Thornhill, and 27 north-west of Dumfries.

SOUTH CHURCH.

The Rev. John Hepburn, incumbent of the parish of Urr, was one of very few clergymen who in his time preached Evangelical doctrine in the south of Scotland. His great concern for what he considered saving truth led him to adopt courses regarded as divisive by his brethren, in whose parishes he occasionally preached without leave asked or given. In this way he kept alive the cause of truth and godliness, then in danger of dying out in Galloway, Dumfries, and Ayr, to which he chiefly confined his ministerial visits. The attractiveness of his influence, and the low state of religion in Nithsdale at the time referred to, are indicated in an entry made in his diary by the celebrated author of "The Fourfold State," when teaching a school in the parish of Glencairn, which lies a short way to the south of Sanquhar: "The small number of hearers," says he, "which I often saw in the kirk of Penpont, and the crowds that were thronging to separate meetings kept, I think, by Mr Hepburn, with other things respecting ministers and people, made a lasting bad impression on my mind." After Mr Hepburn's death, a number of his adherents joined "The M'Millanites, or Mountain Men," as the Old Dissenters are still called in the south; but most of them abstained from any ecclesiastical connection till the rise of the Secession, ten years afterwards, when they formally acceded to the Associate Presbytery. They were joined with the other Seceders in the district, and recognised by their previous designation of "The Societies of the South and West," which comprehended associations in Ayrshire, Nithsdale, Annandale, and Galloway. The principal preaching stations were in Kirkconnel, a village 4 miles north-west, Wanlockhead, 8½ north-east, and Closeburn, 14½ miles south-east of Sanquhar. When a site for a place of worship came to be chosen, the town of Sanquhar was preferred as most central to the majority of the congregation; but supply of sermon continued to be given at the other places also, which ultimately led to the formation of the congregation of Moniaive and Thornhill. First church built, 1742; second built, 1841; sittings, 450.

1st Minister.—THOMAS BALLANTYNE, called to Leslie and Sanquhar. Ordained 22d September 1742. Died 28th February 1744, in the 30th year of his age, and 2d of his ministry.

The agitation respecting the Burgess Oath commenced while the congregation of Sanquhar was in a state of vacancy, and when the Breach took place in the Secession, they almost unanimously adhered to the General Associate (Antiburgher) Synod.

1st Minister.—JOHN GOODLET. Ordained 22d March 1749. Died 1775, in the year of his ministry. Author of "Vindication of the Associate Synod."

1st Minister.—ANDREW THOMSON, from Howgate, called to Hamilton and Sanquhar. Died 22d August 1776. Died 2d September 1815, in the 40th year of his ministry.

1st Minister.—JAMES REID, from Newmilns. Called to Newmilns, Errol, Crieff, Ayr, Lockerbie, and Sanquhar. Ordained 10th January 1816. Died 9th January 1849, in the 69th year of his age, and 34th of his ministry.

1st Minister.—DAVID M. CROOM, from Perth (South). Ordained as colleague with Reid 10th January 1838. Called to Broughton Place, Edinburgh, 1841, and to St. Andrew's Place, Glasgow; but remained both times in Sanquhar. Translated to Glasgow, Edinburgh, 29th June 1852. Author of "Harmony and State of the Church in the Secession Synod."

The congregation called Mr Taylor, who preferred Kilmaurs; and Mr Hill, who preferred Scone.

1st Minister.—FORBES ROSS, from Glasgow. Called also to Swalwell. Ordained January 1854; laid aside on account of ill health. Died 21st February 1860. In 1857 the congregation called Mr T. Miller, who preferred Perth (Wilson's Church).

1st Minister.—MATTHEW CRAWFORD, from Glasgow (Regent Place). Called to Lanark, Haddington, Springburn, and Sanquhar. Ordained 26th January 1861. Called to Bradford in May 1865, but declined the call. Called to Edinburgh (Lothian Road), but declined the call. Translated to Duke Street, Glasgow, March 1869.

1st Minister.—JOHN SELLAR, from Keith. Called to Barrow, Leith, Stirling (St. Andrew's), and Sanquhar. Ordained 26th April 1870.

NORTH CHURCH.

This congregation was formed by persons connected with the Associate (Burgher) Church, who had come to reside in the district. Supply of sermon was afforded them, by petition, by the Presbytery of Annan and Carlisle, 1815. Church built, 1818; dedicated, 1830; sittings, 500.

Before obtaining a fixed pastor, the congregation called Mr Inglis, who was appointed by the Synod to Stockbridge, Berwickshire.

1st Minister.—ROBERT SIMPSON, D.D., from Bristo Street, Edinburgh. Called to Glasgow and Sanquhar. Ordained 16th May 1820. Received the degree of D.D. Princeton, U.S., 1853. Died 8th July 1867, in the 72d year of his age, and of his ministry.

Author of "Memorials of Pious Persons Lately Deceased;" "Traditions of the Covenanters," "Life of James Renwick;" "The Minister and his Hearer;" "The Two Shepherds;" "Sings among the Mountains;" "The Times of Claverhouse, or Sketches of the Persecution;" "Voice from the Desert;" "Martyrland," etc.

1st Minister.—JAMES HAY SCOTT, from Melrose. Called to Leeds, Biggar, Sanquhar, and Wolverhampton. Ordained 2d June 1868.

MONIAIVE.

Moniaive is a village in the parish of Glencairn, Nithsdale, Dumfriesshire, 8 miles south-west of Thornhill, and 16½ miles north-west of Dumfries.

The parish of Glencairn is bounded on the south-west by that of Dunscore. The Rev. James M'Gilchrist, minister of Dunscore, was deposed by the General Assembly 1715, for taking part with the Rev. Mr Hepburn, who had been deprived of office for following divisive courses. Mr M'Gilchrist continued, notwithstanding, to preach to his people, and they to adhere to him. He, along with Mr Hepburn previously referred to, Mr Taylor of Wamphray, and two probationers who coincided in the views, formed a Presbytery, which broke up in a few years from want of unanimity among its members. Mr M'Gilchrist's congregation dispersed after his death. Part of the members joined the Old Dissenters, better known in the locality as "The M'Millanites, or Mountain Men." The remainder abstained from any ecclesiastical connection till the origin of the Secession, when they joined themselves to it. They were associated with the Seceders in Morton, where Thornhill is situated. Glencairn, and surrounding parishes, and had sermon supplied to them by the Associate Presbytery at the village of Closeburn, $2\frac{1}{2}$ miles east of Thornhill, as convenient to most of them. At the formation of the congregation of Sanquhar, they were included in it, but still had occasional supply of sermon afforded them at Closeburn. Matters continued in this state till 1755, when they were organised as a congregation, under the designation of "The United Congregation of Glencairn and Closeburn," from the names of the parishes in which the members chiefly resided. It was shortly afterwards found that the majority of the persons in attendance were from the west, and that Moniaive, in the parish of Glencairn, would be more convenient for them as the place of meeting, while those in the south and east thought Thornhill, in the parish of Morton, the more desirable place for them. Closeburn was therefore abandoned, supply of sermon afforded alternately to the new churches, and the name of the congregation changed into that of "The United Congregation of Moniaive and Thornhill." These were disjoined, and organised as separate congregations in 1805. First church built about 1775, on the farm of Kirkcudbright, about a quarter of a mile from the village, because the ground around the village belonged to the estate of Craigdarroch, the proprietor of which would not grant a site; second built in the village about 1800; third built 1834, on the same site; sittings, 478.

Before obtaining a fixed pastor, the united congregation called Mr Alexander Pringle, who was appointed by the Synod to Perth.

1st Minister.—JAMES PATTISON, from Colmonell. Ordained as minister of the united congregation of Moniaive and Thornhill, 30th July 1788. Mr Pattison preached on alternate Sabbaths at each of these places till the parties assembling at them were formed into separate congregations in 1805, when he preferred Thornhill.

2d Minister.—JAMES FRANCE, from Bucklyvie, of which his father was minister. Ordained as colleague to Mr Pattison 22d August 1805. Died 10th September 1813, in the 40th year of his age and 8th of his ministry.

The congregation called Mr Rattray, who was appointed by the Synod to Selkirk; Mr Reid, who was appointed to Sanquhar; and Mr Blyth, who was appointed to Un.

3d Minister.—JAMES M'GEOCH, from Wigtown. Ordained 26th August 1817. Died 7th August 1848, in the 58th year of his age and 31st of his ministry.

4th Minister.—ROBERT BORWICK, from Kirkwall. Ordained 26th June 1849. Demitted his charge 15th May 1863. Became master of a boarding-school near Liverpool.

5th Minister.—ALEXANDER W. DONALDSON, A.B., from Perth (North). Ordained 25th October 1864. Translated to Strathaven 5th July 1870.

The congregation called Mr John Boyd, M.A., who preferred Skelmorlie.

6th Minister.—THOMAS KIDD, M.A., from Glasgow (Lansdowne). Ordained 1st November 1871.

MAINSRIDDELL.

A hamlet in the parish of Kirkbean, stewartry of Kirkcudbright, 15 miles south of Dumfries.

THE RELIEF CHURCH (NOW EXTINCT).

Originated in the settlement of an unacceptable minister in the parish, and the want of evangelical preaching in the other parishes of the district. Supply of sermon was afforded to the place, in compliance with a petition of several of its inhabitants, by the Relief Presbytery of Glasgow, 1791. Church built 1792; sittings, 150. The church was reconstructed in 1860, at a cost of £132, and is now seated for 250.

1st Minister.—JAMES SMART, called to Waterbeck and Mainsriddell. Ordained 4th July 1791. Translated to Largo 1795.

2d Minister.—EDWARD DOBBIE, from Dovehill, Glasgow. Called to Lanark and Mainsriddell. Ordained 13th April 1797. Called to Kilpatrick in 1807, but preferred remaining at that time in Mainsriddell. Translated to Burnhead, 20th July 1809.

3d Minister.—WILLIAM MUIR, from Sanquhar (First Secession). Ordained 12th June 1810. Called to Strathaven in 1819, but declined the call. Loosed from his charge 27th June 1820. Probationer till July 1824, when he withdrew from the connection, and became assistant to a minister in Newcastle connected with the Church of Scotland.

The further history of this congregation is given in the article which immediately follows.

SECESSION CHURCH.

After Mr Muir had been loosed from the charge of the Relief congregation of Mainsriddell, the congregation resolved on changing its ecclesiastical connection, and with this view applied for and obtained supply of sermon from the United Associate Presbytery of Dumfries, 4th July 1825.

1st Minister.—ROBERT GELLATLY, from Kinclaven. Ordained 3d January 1828. Resigned 8th April 1840. After his resignation, Mr Gellatly raised an action at law for arrears of stipend due to him by the congregation of Mainsriddell. The members thus sued applied to the Presbytery for advice how to act. The Presbytery referred the case to the Synod, "considering it one of great importance, being an infraction of the principles of the Secession Church in regard to the temporal support of ministers, as declared by the deed of Synod, 27th September 1836." "After some deliberation, the Synod agreed to remit the case to the Presbytery of Dumfries, with instructions to summon Mr Gellatly before them to answer to the charge of having violated the laws of the Synod forbidding any minister to go to law with his congregation on pecuniary matters, and to proceed with him according to the laws of the Church." The Presbytery suspended Mr Gellatly from the office of the ministry,

but restored him some time after, on his promising to desist from the prosecution. He removed to Kinclaven after his resignation, and died there 15th April 1859, in the 75th year of his age.

The congregation called Mr Cowan, who preferred Buckhaven.

2d Minister.—PETER MERCER, from Lochee. Ordained 27th October 1844. Resigned 26th June 1849. Admitted to Drymen 1850.

The congregation called Mr Porteous, who preferred Spittal.

3d Minister.—THOMAS FULLARTON, from Cathedral Street, Glasgow. Ordained 5th November 1850.

BURNHEAD.

Burnhead is a hamlet in the parish of Penpont, Upper Nithsdale, Dumfriesshire, 1 mile west of Thornhill, and 6 miles north-east of Moniaive.

The congregation of Burnhead originated in the settlement of a minister in the parish of Penpont, after an opposition by a majority of the people for several years, during which the case had been pending before the General Assembly, and by which it was terminated in favour of the presentee. Though thus settled as the minister of the parish, he did not thereby become minister of the parishioners, for few of them submitted to his ministry, and for eighteen years afterwards the sacrament was not dispensed in the parish for want of a congregation.

On the 26th November 1798, "a presentation of grievances" was laid before the Relief Presbytery of Dumfries by a respectable body of men in the parish of Penpont, accompanied by a petition requesting supply of sermon. The Rev. Edward Dobbie of Mainsiddell preached to them, by appointment of Presbytery, on the third Sabbath of December following, and a large congregation was almost immediately formed. A number of parishioners in other parishes, dissatisfied with their ministers, also found the formation of this congregation a relief to them, and speedily connected themselves with it. Church built in 1800; sittings, 800. Rebuilt, 1839.

1st Minister.—WILLIAM AULD, brought up in connection with the Reformed Presbytery, popularly known as "The Cameronians," and one of sixteen belonging to that body who attended at the formation of the Glasgow Missionary Society. For this alleged offence they were all brought before the sessions to which they respectively belonged. Mr Auld had not become a member of the body, and so escaped a summons. He, and almost all the offenders, joined the Relief or Congregational Churches thereafter. On obtaining license as a probationer, Mr Auld was called to Beith, Dunse, and Burnhead. Ordained 26th March 1801. Called to Dalkeith 1804, but remained in Burnhead. Translated to Greenock, 17th November 1808.

2d Minister.—EDWARD DOBBIE, A.M., previously of Mainsiddell. Inducted to Burnhead, 20th December 1809. Moderator of Synod in 1816. Died 22d February 1857, in the 85th year of his age and 60th of his ministry.

3d Minister.—JOHN SMITH, from Falkirk (West). Ordained as colleague to Mr Dobbie, 22d March 1836. Died 3d March 1853, in the 43d year of his age, and 17th of his ministry.

4th Minister.—WILLIAM MACDONALD, from Greyfriars, Glasgow. Ordained as colleague to Mr Dobbie, 23d February 1854. Author of "Security and Danger."

LOCHMABEN.

Lochmaben is a royal burgh in Annandale, Dumfriesshire, 4 miles west of Lockerbie, and 8 north-east of Dumfries.

The Rev. Mr Johnston, of Ecclefechan, intimated his intention to preach in Lochmaben, on a Sabbath in the year 1790, and a tent was erected for the purpose. At on coming to the place on the morning of the day specified, he found the tent demolished and the fragments of it floating in the lake which gives its name to the loch. He was deterred by this circumstance from preaching there at that time, but afterwards carried his intention into execution, and was so encouraged by the attendance given him that he continued to visit the place occasionally, and each time with increasing success. A number of persons in and about Lochmaben were drawn by these visits to attend regularly upon his ministry at Ecclefechan, notwithstanding the distance between the places. When Mr Dunlop removed to Dumfries, he also paid occasional visits to Lochmaben, and preached to an immense concourse of people assembled in the open fields. Several of them were drawn to attend regularly upon his ministry, as others had been upon that of Mr Johnston. In 1812, 25 members of Dumfries and Ecclefechan congregations resident in and about Lochmaben, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Selkirk. Church built, 1813; sittings, 800. In 1869 the church was thoroughly renovated at a cost of £500. It is now seated for 500, and was renewed by Professor Harper on 8th March 1870.

1st Minister.—ANDREW YOUNG, from Balfron. Called to Coupar-Angus, Kilmarnock, and Lochmaben. Ordained 26th October 1813. Called a second time Kilmarnock 1814, but was continued by the Synod in Lochmaben, notwithstanding his strongly-expressed wish to remove from it, which circumstance led a number of persons in Kilmarnock to withdraw from the connection and form the Original Associate (Burgher) Congregation there. Mr Young resigned his charge in Lochmaben, 21st May 1828, and afterwards was admitted to Lanark in 1830.

2d Minister.—ANDREW MARTIN, from Lauder. Ordained 18th August 1831. Died 22d November 1865, in the 62d year of his age, and 35th of his ministry.

The congregation called Mr R. Lindsay, who accepted Creetown.

3d Minister.—ALEXANDER M'DONALD, from Broughton Place, Edinburgh. Called to Cullybackey, Sandwick, and Lochmaben. Ordained 16th July 1867.

CASTLE-DOUGLAS.

Castle-Douglas is a town in the parish of Kelton, and stewartry of Kirkcudbright, on the road from Kirkcudbright to Dumfries, 18 miles south-by-west of Dumfries, and 10 north-east of Kirkcudbright.

FIRST CHURCH (NOW EXTINCT).

Though Castle-Douglas be a town of considerable size and population, the church of the parish in which it is situated is nearly two miles distant from it; and to the commencement of the present century it had no place of worship nearer

Many of its inhabitants found it inconvenient to travel so far every week, and were therefore led in the year 1800 to apply to the General Assembly of the Estab-

lished Church for permission to erect a chapel of ease in the town, which, notwithstanding the application was supported by Sir William Douglas of Galston Castle, an extensive proprietor in the place, was refused. The applicants, thwarted in this quarter, turned to another, and succeeded in obtaining supply of sermon from the Relief Presbytery of Dumfries in September 1800. A large congregation was speedily formed. A church containing 700 sittings was erected upon an advantageous site in the town, granted them by Sir William Douglas upon very reasonable terms, in 1801.

1st Minister.—WILLIAM BOAG, from Dovehill, Glasgow. Called to Watsford and Castle-Douglas. Ordained 8th March 1803. Resigned 18th December 1811. Admitted to Strathkinnes 1811.

2d Minister.—ROBERT CAMERON, from the congregation of Dovehill, Glasgow. Ordained 18th July 1811. Translated to East Kilbride, 17th June 1817.

Unfavourable circumstances had been affecting the congregation before Mr Boag's resignation, and these were greatly increased in number and force after Mr Cameron's removal. Sir William Douglas, who, though not a member, was a regular hearer in the church, and most friendly-disposed towards it, died; the pecuniary affairs became embarrassed, the supporters of the cause lost heart, the property was sold in 1820, and the congregation dispersed. The place of worship belongs now to a congregation in connection with the Reformed Presbytery.

SECOND CHURCH.

After the first congregation of Castle-Douglas, whose history is given above, became disorganised, several of its members applied to the Secession Presbytery of Dumfries for supply of sermon, which was granted. They met for worship sometimes in the Mason Lodge and sometimes in the open fields. Encouraged by the attendance, they resolved to build a church, and with this view obtained a site on the estate of Suffolk, which lies on the boundary of Crossmichael parish, next to Castle-Douglas, but beyond the town, and proceeded with its erection; but before it was furnished with seats, circumstances hostile to the cause arose, and not only hindered its further progress, but prevented the formation of the congregation. The house was sold and used for secular purposes, till another and more successful attempt to raise a congregation was made, when it was bought and occupied as a church.

Nothing daunted by previous failures, a few persons in Castle-Douglas pressed certain members of the Dumfries Relief Presbytery to get that place included in the Presbytery's Home Missionary operations, which was done in August 1833. A petition for regular supply of sermon followed in a short time, and in the end of 1835 a congregation was organised in the usual way. Two persons taking interest in the cause purchased the house referred to above, as built by the promoters of the Secession movement, in the name of the congregation, but the deeds were drawn for themselves and their heirs, which created considerable difficulties afterwards. This house was fitted up with 320 sittings, and otherwise rendered comfortable. A new church was opened in 1870 with sittings for 375, at a cost of £1300.

Before obtaining a fixed pastor, the congregation called Mr Nelson, afterwards of Carlisle, who declined the call.

1st Minister.—JAMES JENKINS, from St Ninians. Ordained, 1837. Died 14th March 1867, in the 67th year of his age, and 30th of his ministry. Author of "The Death, Burial, and Resurrection of Christ:" a Sermon.

2d Minister.—JAMES ROTHNIE, M.A., from Old Meldrum. Ordained 19th November 1867.

THORNHILL.

Thornhill is a village in the parish of Morton, Upper Nithsdale, Dumfriesshire, 8 miles east-north-east of Moniaive, 12 south-east by south of Sanquhar, and 14 north-north-west of Dumfries.

The history of this congregation has been given along with that of Moniaive, with which it was connected till 1805, when it was disjoined from it, and organised as a separate congregation. First church built, 1784; second built, 1816; sittings, 480.

1st Minister.—JAMES PATTISON. Ordained as minister of the united congregations of Moniaive and Thornhill, 1788. At the disjunction of the congregations in 1805, Mr Pattison was allowed to make his choice of either. He preferred Thornhill. Died 1816, in the 63d year of his age, and 39th of his ministry.

2d Minister.—WILLIAM ROGERSON, from Lockerbie. Ordained 28th August 1817. Died 4th September 1857, in the 63d year of his age, and 41st of his ministry. Mr Rogerson published a Lecture, entitled, "A Few Phases of Society," delivered to the Thornhill Institute on the 6th March 1857.

The congregation called Mr Thomas M'Ewan, who preferred Potterrow, Edinburgh; Mr P. C. Duncanson, who preferred West Calder; Mr David Cameron, who accepted Mearns.

3d Minister.—ROBERT WISHART, from Millport. Ordained 11th October 1860.

DUNSCORE.

Dunscore is a village in the parish of the same name, Nithsdale, Dumfriesshire, 9 miles north-west of Dumfries, 9 south of Thornhill, and $7\frac{1}{4}$ south-east of Moniaive.

The United Presbyterian Congregation in this place originated in dissatisfaction by a number of persons in the district with the ministrations of the parish incumbent. They applied for and obtained supply of sermon from the Relief Presbytery of Dumfries, September 1814, were organised as a congregation the following year, and built their place of worship in 1816. A new church was built in 1864, with sittings for 320, at a cost of £850.

1st Minister.—MATTHEW BEATTIE from King Street, Kilmarnock. Ordained 1st April 1817. Died 23d June 1858, in the 72d year of his age, and 42d of his ministry.

2d Minister.—GEORGE BARCLAY, from St Andrews. Called to Mearns, Holm of Balfour, and Dunscore. Ordained 31st May 1859.

DALRY.

Dalry is a village in the parish of the same name, Kirkcudbrightshire, 20 miles west of Castle-Douglas, and 24 north-west of Kirkcudbright.

Mr Ramsay, a probationer of the United Secession Church, being on his way to fulfil synodical appointments in Wigtownshire, and having no engagement for the Sabbath then approaching, called, at the suggestion of the Rev. Mr M'Geoch of

Moniaive, upon one of his members resident in Dalry, and offered to preach in the village, or elsewhere in the neighbourhood, if an audience could be procured. The offer was readily accepted, and the village of New Galloway, 3 miles south-east of Dalry, was fixed upon as the most eligible place in the district for the purpose. Mr Ramsay preached there accordingly on one of the Sabbaths in September 1820, and the attendance was such as to induce the Presbytery to follow up this spontaneous act by sending regularly-appointed preachers occasionally to the place, who were equally well received. The meetings for worship were held in the open air in summer and in barns in the winter, till 1826, when the parties taking interest in the movement provided themselves with a comfortable church, containing 200 sittings, in Dalry, at a cost of £201.

1st Minister.—JOHN REID, from Mauchline. Called to Cowgate, Edinburgh and Lauriston, Glasgow, both of which calls he declined; and sometime after accepted one to Dalry, where he was ordained 8th October 1829. Suspended from the exercise of his ministry by the United Associate Synod in 1833; and on refusing to submit to this sentence, was declared no longer a minister or member of the United Secession Church. He afterwards joined the Original Associate (Burgher) Synod, and became minister of a congregation in that connection in Bathgate. Joined the Established Church, along with the majority of the Original Associate Synod, in 1839, and recently held a charge in Liverpool in that connection.

The congregation called Mr Henderson, who preferred Dalry in Ayrshire.

2d Minister.—ALEXANDER RITCHIE, from Perth (North). Ordained 1st August 1834. Resigned, 1841. Proceeded to Canada as one of the Synod's missionaries to that country, and became minister of a congregation in Ayr, Presbytery of Flamboro, Canada West.

3d Minister.—ALEXANDER PATERSON, A.M. Called to Sunderland and Dalry. Ordained 30th May 1843.

DALBEATTIE.

Dalbeattie lies in a beautiful vale half-a-mile in breadth, which is watered by the Urr on its way to the Solway Firth, 5 miles below the town. It contains a population of nearly 2500, most of whom are engaged in the granite quarrying and polishing, which is extensively carried on there. Small vessels can steer up to the town, between which and Liverpool there is a considerable carrying trade in guano and granite. The town is one of rapid growth, and not older than 80 or 90 years. It is in the parish of Urr, 14 miles south-west of Dumfries, and 5 south-east of Castle-Douglas. It is a station on the railway from Dumfries to Port-Patrick. Several public works, such as flour-mills, saw-mills, pinn-mills, paper-mills, and bone-mills, and the granite-polishing works, flourish in the place. There are churches connected with the Established, Free, United Presbyterian, Roman Catholic, and Evangelical Union Churches.

On the 27th March 1858, a meeting was held in the house of Mr John Ker to consider the propriety of making application to the United Presbytery of Dumfries for the opening of a preaching station. Accordingly, a petition was drawn up and signed by Messrs R. Thomson, Edingham; James M'Robert, Reedweel; James Wright, Munches; and Thomas Maxwell, W. Reid, W. Heughan, Thomas Rawline, John Ker, and James Grieve, of Dalbeattie. The petition was presented to the Presbytery of Dumfries on 3d May, and the prayer thereof was granted. On the 23d May

Mr. M. N. Goold preached in the hall of the Commercial Hotel, and formally opened the station. A meeting was held on 28th May in the house of Mr W. Allan, and a committee, consisting of Messrs Ker, Heughan, Renton, Thomson, Maxwell, Rawline, Paterson, and M'Robert, was appointed to manage the affairs of the station. Another meeting was held on 3d August, at which it was resolved to petition the Presbytery to be erected into a regular congregation. A deputation from the Presbytery visited Dalbeattie on the 21st September, when a number of members lately connected with the congregation of Urr, together with others lately connected with the Free Church, and other churches, were formed into a congregation. Office-bearers were elected on 18th November, a constitution was drawn up, and a missionary committee appointed.

After hearing a succession of preachers, the new congregation gave a unanimous vote on 19th April 1859, to their present minister, promising a stipend of £120 from their own resources, with four Sabbaths a-year for holidays.

The number of members at the date of Mr Kinnear's ordination was 55. It has since increased ever since, and is now 155.

The new church was opened for public worship by Rev. Dr Macfarlane, of Glasgow, and Dr Eadie, of Glasgow, in October 1861, and is seated for 350, with provision for a gallery when required, so as to accommodate 600 persons. It has cost £1000, of which £250 were given by the Ferguson Trustees, £120 by the Liquidating Board, and the rest subscribed by the people. Steps are now being taken for the erection of a manse, which is to cost £700.

Minister.—DAVID KINNEAR, B.A., from Buckhaven. Ordained 30th August

PRESBYTERY OF DUNDEE.

The Presbytery of Dundee was formed in 1840 by the division of the Presbytery of Forfar into the Presbyteries of Dundee and Arbroath. Four congregations usually belonging to the Presbytery of Cupar were transferred at the same time to the Presbytery of Dundee. The Presbytery of Forfar thus divided was formed into the General Associate (Antiburgher) Synod in 1788, by a separation of the congregations composing it, from the Presbytery of Perth. At the union of the two branches of the Secession in 1820, the Associate (Burgher) congregations in strict were added to it. It was further increased by new congregations, and circumstances admitted of its division at the time and in the manner specified.

DUNDEE.

Dundee is a large manufacturing town and seaport on the Tay, Forfarshire, 15 miles east of Perth, 42 north-east of Edinburgh, and 66 south-by-west of Aberdeen.

SCHOOL WYND.

The Rev. John Willison of Dundee, well known as the author of "The Afflicted Soul's Companion," and other popular theological works, co-operated with "The

Four Brethren" in testifying against the abuses of the Established Church, of which they complained, and thereby led his congregation to expect that he would secede with them. But instead of this he took part against them after their Secession, by writing a book vindicating the conduct of the General Assembly towards them. When publishing a second edition of his "Sacramental Addresses," he thus wrote: "At that time (1711) presentation hunters among Presbyterians would have appeared as monsters, and their society frightful; but now, alas! they are become tame and familiar creatures to us. It is this woeful practice, together with the ink of pleasing great men, that hath of late been the great snare to draw in judicatories to go cross to our declared principles, by making intrusions and violent settlements in Christian congregations, *to the ruin, alas! of the glorious Gospel, and of praise souls therein*, and upon that account alone, though we had no acts nor declared principles against intrusions, it is astonishing to think *how any man that hath the glory of his Master and the saving of souls at heart*, should ever concur in a violent settlement that is manifestly destructive of both." Yet only four years after writing thus, he published his "Fair and Impartial Testimony," wherein he condemns the Seceding brethren in the following terms for having made similar remarks: "We must regret their casting slanders on their worthy ancestors, and on their mother Church, in their act and testimony, and other papers emitted or adopted by them." After quoting some of these, he adds: "These are but a swatch of the many false aspersions contained in their writings, besides those which they daily cast upon their brethren in their sermons. Alas! that brethren who are concerned for the same Gospel interest should take such methods to slander their own mother's sons, to discredit their persons, and blast their ministry, especially when God is pleased to countenance several of them remarkably in their work. There are indeed many evils in the National Church; but it is sinful to calumniate her and make her defections greater than they are." This glaring inconsistency on the part of Mr Willison highly offended several of his people, who on that account withdrew from his ministry and acceded to the Associate Presbytery. They formed themselves into praying societies, which met in the houses of Mr John Moore and Mr Thomas Robertson. They were afterwards joined with Seceders in Forfarshire and the Mearns, under the designation of "The Association of the North," and received supply of sermon at different places as the Presbytery were able to afford it. At the request of this Association, the Rev. Mr Moncrieff of Abernethy preached and held a fast by appointment of Presbytery at Dumbarrow in July 1740—the minister of that parish being favourable to the movement—the Seceders in Dundee, Coupar-Angus, Fettercairn, Montrose, and other places adjacent, attending upon the occasion. Dundee and Montrose came afterwards to be the chief preaching stations, and the persons regularly assembling at them were considered as forming one congregation. In 1745, they presented calls to Mr James Johnston, afterwards of Dundee, and Mr John Swanston, afterwards of Kinross, to become collegiate ministers, but the Presbytery set aside both calls, and divided the Association into separate congregations. The congregation of Dundee proceeded immediately to the erection of a place of worship, which was rebuilt in 1825, and contains 1010 sittings.

1st Minister.—JAMES JOHNSTON. Withdrew from the Established Church, while a probationer in that connection, and acceded to the Associate Presbytery. Called twice to Dundee, and ordained there 16th April 1746. Adhered with the majority of his congregation to the Associate (Burgher) Synod at "The Breach,"

7. Called in 1749 to Kirkcaldy, but remained in Dundee. Died 15th November 1750, in the 38th year of his age and 5th of his ministry.

The congregation called Mr James Erskine, who was appointed by the Synod of Stirling.

2d Minister.—WILLIAM M'EWAN, from Perth (South). Ordained 1754. Died suddenly at Leith, while returning home with his bride, 13th January 1762, being then in the 28th year of his age and 8th of his ministry. Author of a work on "The Types;" a sermon, entitled "The Great Matter and End of Gospel Preaching," preached at the ordination of the Rev. Alexander Dick, Aberdeen; and a volume of Essays.

3d Minister.—THOMAS LISTER, from Kirkcaldy (First). Ordained 17th September 1762. Died 18th June 1766, in the 27th year of his age and 4th of his ministry. The Rev. Mr Shirra of Kirkcaldy published his dying sayings under the title of "A Deathbed Dialogue."

The congregation called Mr Kinloch, afterwards of Paisley, but his settlement in Dundee was prevented.

4th Minister.—JAMES CLUNIE, from Leslie (East), called to Alloa and Dundee. Ordained 4th November 1767. Died suddenly June 1768, in the 7th month of his ministry, while assisting at the dispensation of the Lord's Supper in Leslie. Missionaries from the congregation of Shuttle Street, now Greyfriars, Glasgow, came to Kirkcaldy to lay a call to him from that congregation before the Presbytery, but instead thereof, had the melancholy duty of attending his funeral on his returning home. The excitement produced by that call, and the perplexity felt in determining the path of duty as the result of it, are understood to have troubled his mind and led to his death.

5th Minister.—WILLIAM BALLANTYNE, from West Linton, called to Camethan, Dunse, and Dundee. Ordained 24th October 1770. Loosed from his charge 9th May 1776, in consequence of the declared dissatisfaction of his people with his ministrations. He itinerated for a long time as a probationer, but never obtained another charge.

The congregation called Mr Blackhall, afterwards of Golden Square, Berwick, but he met with the Presbytery, but disappeared while the members of it were proceeding to the church to ordain him. He adopted this course, according to his own confession, to avoid being settled in Dundee, having been terrified by reflecting on the short incumbencies of the Secession ministers up to his period in Dundee. He was publicly rebuked by the Synod for such conduct, but allowed to accept a call from Berwick.

6th Minister.—JAMES BLACK, from Biggar (North). Ordained 25th September 1781. Died 14th July 1814, in the 56th year of his age and 32nd of his ministry.

7th Minister.—GEORGE DONALDSON, from Shuttle Street, now Greyfriars, Glasgow. Called to Lochwinnoch, Newbigging, Auchtermuchty, and Dundee. Ordained 1st August 1815. Died 24th October 1831, in the 39th year of his age and 17th of his ministry.

The congregation called Mr Wardrope, but the call was not sustained, in consequence of a petition against it, more numerous than the call itself, which led to the formation of Tay Square congregation, under the notice of which no further reference is made to him.

8th Minister.—ALEXANDER DAVIDSON, from Regent Place, Glasgow, called to Perth, Hamilton, and Dundee. Ordained 8th January 1833. Translated to Leith Road, Edinburgh, 21st May 1835.

9th Minister.—GEORGE GILFILLAN, from Comrie, of which his father was minister. Called to Comrie and Dundee. Ordained 23d March 1836.

Author of "Five Discourses;" "Hades, or the Unseen;" "Lord Byron, a Lecture;" "Galerie of Literary Portraits," 3 vols.; "Essay on British Poetry," prefixed to "British Poetry," by Tegg, London; "Lives of Poets, Critical Dissertations," etc., prefixed to Nichol's edition of "British Poets," 48 vols.; "The Grand Discovery, or the Fatherhood of God;" "The Apocalypse of Jesus Christ," a Sermon preached in Aberdeen; "The Groans of Creation, and the Glorious Liberty of the Children of God," 1853; "Approaching and Inevitable Doom of Popery;" "Christian Bearings of Astronomy;" "Righteousness of Defensive War;" "Memoir and Remains of the Rev. J. C. Houston, Newcastle;" "Introduction to The Genesis, a Poem," by Dr E. Howard; "The Bards of the Bible;" "Martyrs, Heroes, and Bards of the Scottish Covenant;" "Introduction to Longfellow's Poems," Liverpool Edition; "Bryant's Poems, with Preface;" "Preface to Nevay's Poems;" "Preface to Jamieson's Letters;" "Preface to A Satire;" "Preface to Life of J. I. Hillock;" "Several Papers in Rogers' Scottish Minstrel;" "Lecture to Odd Fellows' Society;" Paper in "Glasgow Album" (University); Paper in "Dumfries Album;" "Burke as an Historian;" Poem in Glasgow Album, "The Last Comet;" "Preface to Poems by James Easton;" "History of a Man;" "Christianity and our Era;" "Debasing and Demoralising Influence of Slavery;" "Alpha and Omega," 2 vols.; "Remoter Stars in the Church Sky;" "Modern Christian Heroes;" "Night, a Poem;" "Life of Sir Walter Scott;" "Articles in the *British Quarterly, Eclectic, and Scottish Reviews*; and in *Tait's Magazine, Meliora, Evangelical Magazine, United Presbyterian Magazine, The Critic, Forward, Christian Spectator, Dial, Weekly Review, Christian Times*; and in *Dundee Advertiser and Courier, Glasgow Citizen, Scotsman, People's Journal, and People's Friend*; Papers in "Logan's Words of Comfort."

BELL STREET.

This congregation originated in the Breach, the persons composing it being the minority of the School Wynd Congregation who adhered to the General Associate (Antiburgher), while the majority adhered to the Associate (Burgher) Synod. They were organised in 1751, and worshipped in a hall in the town till 1764, when they removed to a Church which they had erected for themselves. In 1840 they built their present place of worship in Bell Street, containing 1300 sittings, with a hall below, capable of holding 700 sitters, at a cost of £5000.

1st Minister.—ANDREW SCOTT, from Abernethy. Ordained 10th November 1761. Suspended by the Presbytery from the exercise of his ministry 1763, on the charge of preaching sentiments different from those held by the Church of which he was a minister. Mr Scott continued to preach in defiance of this sentence, and was deposed from office for contumacy, 1767. He joined the Independents, removed to London, and died there.

A portion of the members wished to retain the property belonging to the congregation, among whom was Mr Jobson, the trustee, in whose name the rights to it had been made out. The majority, not concurring in this wish, raised an action at law to compel him to deliver up the rights and property to them. The ground of the action, as stated by the pursuers, was that "in 1763-4 the Associate Congregation of Dundee, then called Antiburgher, had authorised Mr Jobson, one of their members, to purchase ground, and enter into contracts for building a place of worship for them on the same." Jobson admitted that the right to the property was taken in his name for behoof of the congregation, professing at the time Antiburgher principles, but contended that after the house was built the minister, to whom he and others adhered, had altered the opinions held at the time the house was built, and that they now differed from these Antiburgher opinions in sundry particulars especially with respect to the National Covenant and the Solemn League and Covenant, and the use that is to be made of them. These opinions being considered innovations, that part of the congregation that differed from them had applied to the Associate Presbytery, who, *causa cognata*, had suspended the minister.

Jobson defended the action on the ground that the pursuers had no title, that the congregation had no *nomen juris*. The Lord Ordinary pronounced the following interlocutor in the case:—"In respect Mr Jobson, the defendant, has admitted that he understood the right of the meeting-house and area in question to be a trust in his person for behoof of the Antiburgher congregation, and that it appears that the pursuers, with those that concur with their congregation, were a majority of that congregation at the time of the trust, sustains the pursuers' titles to carry on the action, and finds that the defender is bound to denude himself of said trust in their favour." The question having been reported to the Court, an exception was taken to the designation of the proprietors, as in the name of the Associate Congregation Dundee, subject to the Associate Synod (it ought to have been the General Associate congregation) which designation having been struck out, the Court upheld the Lord Ordinary's Interlocutor, and sustained the action. The case is known as that of "*Wilson versus Jobson*, 13th December 1771."

2d Minister.—WILLIAM BARLAS, from Perth (North). Ordained 13th October 1772. Died 5th August 1779, in the 7th year of his ministry.

The congregation called—1st, Mr Jamieson, who was appointed by the Synod of Forfar; 2d, Mr Graham, who was appointed to Rothesay; 3d, Mr Laing, who was appointed to Dundee.

3d Minister.—JAMES M'EWAN, previously of Workington, called to Perth, Claverhouse, and Dundee. Admitted 29th June 1785. Died 25th September 1813, in the 63d year of his age, and 34th year of his ministry.

4th Minister.—MATTHEW FRASER, from Rothesay, called to Peebles and Dundee. Ordained as colleague to Mr M'Ewan, 9th October 1809. Resigned 23d September 1815. Removed to Rothesay, and lived there privately till his death 8th September 1817, in the 45th year of his ministry—the Synod allowing him an annuity of £20. Fraser published "*A Doctrinal Catechism of the Secession Church*;" and "*A Catechism on the Principles of the Secession Church*."

5th Minister.—WILLIAM BROADFOOT BORWICK, from Kirkwall. Called to Orkney, Rousay, and Dundee. Ordained as colleague to Mr Fraser, 12th May 1815. Called in 1845 to Rattray, but remained in Dundee. Demitted his charge on account of ill-health, 28th March 1866, on which occasion the congregation presented him with a sum of money (about £900). Died 15th June 1870, in the 55th year of his age, and 36th of his ministry.

The congregation called Mr James Mather, who accepted Langbank.

6th Minister.—JOHN BRAND, from Coatbridge. Ordained September 1867.

DUDHOPE CRESCENT ROAD.

This congregation originated in 1787. A number of persons belonging to the Relief Church having settled in Dundee, petitioned the Presbytery of Perth to be added into a congregation. The petition was granted, and the petitioners proceeded to the erection of a Church in Chapelshade in 1788.

1st Minister.—JAMES SMITH, previously of Dunfermline. Admitted 1790. Mr Smith having advanced £400 to the congregation in security of the Church, took advantage of this circumstance, in September 1791, in joining the Established Church. A majority of the congregation accompanied him, and the property was retained by them as a Chapel of Ease of the Establishment. In 1834 it became a *quoad* parish.

The minority of Mr Smith's congregation adhered to the Relief Synod, and in 1792 built a church for themselves in Temple Lane, containing 900 sittings. In June of that year they applied to the Presbytery of Perth to be constituted anew, which being obtained, they issued a call to Rev. Niel Douglas to be minister.

2d Minister.—NIEL DOUGLAS, previously of Cupar Fife. Admitted to Dundee 16th January 1793. Demitted his charge 16th November 1798, and removed to Edinburgh, where he established a printing office, and preached to a small congregation. He then removed to Greenock, and latterly to Glasgow, as a Universalist preacher. Died 9th January 1823, in the 73d year of his age.

Author of an "Address to the Judges and Jury in a Case of Alleged Sedition," 26th May 1817; "Strictures on the Author's Trial," etc.; "Petition to the House of Commons;" "Defences of the Restoration of all Things;" "Mission to the Highlands in 1797;" "Messiah's Titles, Herald, Redeemer, Proof of His Proper Deity," three Sermons; "Antidote to Deism."

The majority of the congregation became Independents, and applied to one of the English Congregational Academies for preachers. In this way they were supplied more or less regularly till their junction with the congregation of Dr David Russell, formerly worshipping in the Sailor's Hall, when the united body took possession of Temple Lane Church. The Independent congregation occupied Temple Lane Church till 1833, when they removed to Ward Chapel.

The minority of Mr Douglas's congregation continued to adhere to the Relief Church, and again applied to the Presbytery of Perth to be formed into a congregation, which took place in 1799. A large hall in New Inn Entry was purchased, and fitted up as a place of worship, with accommodation for 900 sitters.

3d Minister.—ALEXANDER PATERSON, from Saint Paul Street, Aberdeen. Ordained 15th January 1800. Died 6th August 1809, in the 36th year of his age and 10th of his ministry.

4th Minister.—JOHN LAWSON, previously of Dumfries. Admitted 6th June 1811.

Part of the congregation was opposed to the settlement of Mr Lawson, and withdrew at length from his ministry, and by ordinance of Presbytery were formed into a separate congregation, 6th May 1812, called the Second Relief Congregation. The party under Mr Lawson soon became extinct. In 1817 they withdrew from connection with the Relief Synod, and retained the property. Mr Lawson preached for some time in various halls in Dundee, and after leaving the town became a preacher. He died near Edinburgh at an advanced age, in 1845.

The second Relief congregation, formed in 1812, worshipped in a chapel in Seagate, formerly occupied by the Episcopalians, which they got for £1000, with sittings for 870. The minister they obtained we shall, for continuity of narrative, regard as

5th Minister.—ROBERT HALL, from Jedburgh, High Street. Ordained 7th April 1813. Translated to Berwick 10th May 1814.

6th Minister.—ROBERT STRANG, previously of Ford. Admitted 25th January 1815. Resigned 7th June 1820. Admitted to Carrubbers' Close, Edinburgh, 1825. After his resignation of Dundee, he prosecuted the congregation, which had never prospered under him, for arrears of stipend.

Mr James Jardine took upon him the pastorate of the fragments of Mr Strang's congregation, and was, on application to the Presbytery, received along with the congregation in 1820. He remained but a short time, after which they issued a call to Mr A. Harvey, who preferred Kilmarnock, and one to Mr David Reston, who preferred Coupar-Angus.

7th Minister.—JOHN CROSS. Ordained 20th February 1823. Died 29th January 1843, in the 47th year of his age, and 20th of his ministry.

The Independents having left Temple Lane for their new church in Constitution Road, Mr Cross' congregation bought back Temple Lane Church in 1833. Some disagreement thereafter took place, when a party withdrew and formed a separate congregation, now James' Church, Bell Street.

8th Minister.—JOHN SYMINGTON, from Glasgow (Dovehill). Ordained 1st June 1843. Translated to Edinburgh (Bread Street), in 1845.

9th Minister.—ROBERT GEMMEL, previously of Cupar-Fife. Admitted to Dundee 1st April 1846. Called to Errol (Second Congregation), 25th June 1849, but declined the call. Translated to Edinburgh (Arthur Street), in July 1855.

10th Minister.—JAMES WILSON, from Stonehouse. Ordained 30th April 1856.

Since Mr Wilson's settlement the congregation have cleared off £600 of debt incident on the purchase and repair of Temple Lane Church. They have also erected a new place of worship in Dudhope Crescent Road, as more eligible than Temple Lane. The new church cost £2000, accommodates 650 sitters, and was opened by Professor Eadie on 22d December 1870, and on the following Sabbath, 15th December, by Rev. George Jeffrey, D.D., Glasgow, and by Rev. John Wilson, D.D., Moderator of the Free Church Assembly.

JAMES' CHURCH.

This congregation originated with a party which withdrew from Temple Lane Church about the year 1837. They met for a time in the Sailors' Hall, Castle Street, till they obtained a minister, when they removed to the Union Hall. A church was built in Bell Street, called James' Church, and opened by Rev. Dr Anderson of Glasgow, in April 1845.

1st Minister.—JAMES RESTON, previously of Newton-Stewart. Inducted in Ward Chapel 24th January 1838. Died 23d April 1865, in the 65th year of his age, and 40th of his ministry. Mr Reston preached twice on the day of his death.

2d Minister.—ROBERT LAURIE, previously of West Linton. Admitted 6th September 1867.

TAY SQUARE.

The Secession congregation in School Wynd, Dundee, having become vacant by the death of the incumbent in 1832, the members composing it proceeded to make choice of another pastor, and a call was brought out for Mr Robert Wardrop, probationer. This call was opposed by a large portion of the congregation—the petition against it containing more signatures than the call itself—which circumstance prevented the Presbytery from sustaining the call. A second moderation was granted, and Mr Wardrop was again put in nomination, but the other candidate had a majority of 22. His supporters declined to concur in the call to his successful competitor, and, expecting to obtain Mr Wardrop for their minister, petitioned the Presbytery to be disjoined from School Wynd and formed into a separate congregation, which was granted. They met for a short time in the Caledonian Hall, Castle Street, and after that in Thistle Hall, Union Street, from which they removed, in 1834, to a commodious place of worship they had built for themselves in Tay Square, at a cost of £2300, containing 1014 sittings.

Before obtaining a fixed pastor, the congregation called Mr Wardrop, on whose account they separated from the parent congregation in Dundee, but the call was withdrawn at his own request, the state of his health not permitting him to accept of it. He was afterwards called to Liverpool and Dumfries. His illness necessitated his withdrawal from preaching. He died 17th March 1840, in the 33d year of his age. A volume of posthumous sermons, with Memoir by W. R. Thorburn, was afterwards published.

1st Minister.—JAMES R. M'GAVIN, D.D., from Irvine (East). Called to Cupar, Campbellton, Dunoon, and Dundee. Ordained at Dundee 26th November 1833. Had the degree of D.D. conferred on him by Princeton College, New Jersey, in March 1858.

Author of a "Lecture on the Early Choice of Right Principles;" "Perils by Sea and Land, being a Narrative of the Loss of the Brig 'Australia' by Fire, on her voyage from Leith to Sydney;" "Sailors' Prayer Book, a Manual of Devotion for Sailors at Sea and their Families at Home, suitable also for Passengers and Emigrants during their Voyage;" "Pastoral Sketches;" "Pocket Commentary on the Bible."

WISHART CHURCH.

This congregation originated in a desire to have a Secession place of worship in the eastern part of the town. The persons thus acting met for the first time as a congregation in the Old Roman Catholic Chapel, Meadowside, on the 18th of February 1837, but removed soon after to the Caledonian Hall, Castle Street. In 1841 they built a place of worship near the Old Portgate, where the venerable George Wishart, afterwards martyred at St Andrew, preached during the plague, and because of its vicinity to this place, named it "Wishart Church." The congregation have, for some time, been making arrangements for rebuilding the church on a more eligible site.

Before obtaining a fixed pastor, the congregation called Mr Andrew Robertson, who preferred Stow.

1st Minister.—SAMUEL SPENCE, LL.D., previously of the Second Congregation, Liverpool. Admitted to Wishart Church, 24th October 1838. Resigned 2d July 1844. Joined the Free Church, and is now minister of Kilbirnie Free Church.

2d Minister.—ROBERT D. DUNCAN, from Mid-Calder, of which his father was minister. Called to Girvan, Montrose, and Dundee. Ordained, 19th February 1845. Translated to Bread Street, Edinburgh, 22d August 1848.

3d Minister.—JOHN C. BAXTER, from Greyfriars, Glasgow. Called to Catrine, Gourrock, Musselburgh, Bread Street (Edinburgh), and Dundee. Ordained 7th February 1849.

BUTTERBURN.

In the beginning of 1861, the Presbytery of Dundee opened a preaching station in Butterburn, at the north-eastern extremity of the town. The station prospered so well, that in October of that year a petition from the people to the Presbytery prayed for a continuance of sermon, and that the Presbytery take steps to have the station congregated. In answer thereto, the Presbytery took the usual steps, and the station was congregated on 11th March 1862. In March 1863 a call was given to the present minister, the number of members then being 75.

The congregation for some time worshipped in a school in the district, the accommodation of which was very inadequate. A resolution was accordingly taken to build a church, which was opened on the first Sabbath of June 1865, by the Rev. David Croom of Edinburgh. The church cost £1300, and is seated for 420.

1st Minister.—DAVID HAY, from Edinburgh (Portsburgh). Ordained 7th July 1863.

LIFF (NOW EXTINCT.)

Liff is a village in the parish of the same name, Forfarshire, 3 miles north-west of Dundee, and $7\frac{1}{2}$ south-west of Coupar-Angus.

Ten persons residing in the parish of Liff petitioned the Associate Presbytery to be taken under their inspection, which was granted, 1739. They afterwards helped to form the congregation of School Wynd, Dundee, with which the survivors and their families remained connected till 1785, when, along with other persons of the same communion who had settled in the place, they were disjoined from it, and formed into a separate congregation, with its seat in Liff.

1st Minister.—JOHN AUCHINCLOSS, called to St Andrews and Liff. Ordained 1st February 1787. Deposed 29th June 1790. Notwithstanding that gross immorality had been proved against him, Mr Auchincloss thought fit to bring an action before the Court of Session against those members of Presbytery who had voted for his deposition from office and its consequent emoluments; alleging that his character had been defamed by them, and libelling them for damages. After a variety of procedure, the Lord Ordinary, Lord Braxfield, pronounced the following interlocutor, 24th June 1792:—"The Lord Ordinary does not consider it competent to this Court to review the proceedings of the Associate Congregations, commonly called Burghers, *when sentences are pronounced by them in their ecclesiastical character*; therefore sustains the defences, assoilzies the defenders," etc. To this interlocutor the Court afterwards adhered. Mr Auchincloss removed to Stockport in England, and taught a school there. He died 29th May 1800. Author of a small work entitled "The Divine Origin of the Scriptures."

2d Minister.—GEORGE WIGTON, from Penicuik. Called to Jedburgh and Liff. Ordained 10th April 1798. Resigned 20th January 1801. After itinerating a short time as a probationer, Mr Wigton settled in Edinburgh as an apothecary, and died there, 1849.

The congregation of Liff never recovered the injury inflicted upon it by the first incumbent, and became extinct soon after Mr Wigton's resignation.

ALYTH.

Alyth is a village partly in Forfar and partly in Perthshire, 15 miles north of Dundee, and 12 west of Forfar.

The United Presbyterian congregation of this place was formed by members of the congregation of Rattray resident in and about Alyth, who, on account of distance from the place of worship (4 miles), petitioned the General Associate (Anti-argher) Presbytery of Perth, in 1781, to be disjoined and formed into a separate congregation, which was granted. Church built, 1781; sittings, 300. A new church was opened on 14th February 1869, costing £1030. It is seated for 395.

1st Minister.—JAMES HAY, from Abernethy. Called to Perth and Alyth. Ordained 10th November 1783. Moderator of Synod, April 1825. Died 4th October 1833, in the 80th year of his age and 50th of his ministry.

2d Minister.—ROBERT HOGG, previously of Whitehaven. Admitted to Alyth, 22d May 1833. Died 5th April 1866, in the 69th year of his age and 45th of his ministry.

Author of a work entitled "The Economy of Grace viewed in connection with the Propagation of the Gospel;" "An Appeal to the Christian Public on the Evils of Theatrical Amusements," 1823; "An Address on Revival," 1849; "Remarks on Presbyterianism and Independency;" "The Principle on which a Church Constitution is Founded, directly opposed to the Civil Establishment of Christianity."

3d Minister.—JOHN DUNLOP, from Campbelton. Ordained as colleague to Mr Hogg, March 1866.

KIRRIEMUIR.

Kirriemuir is a town in Forfarshire, 5 miles north-west of Forfar, and 16 north-west of Dundee.

FIRST CHURCH.

The Rev. Mr Henderson of Rattray was in the habit of visiting Robert Watson, Esq. of Shieldhill, afterwards father-in-law to the late Dr Jamieson of Forfar and Edinburgh, on his way to and from Brechin, where he frequently assisted at the dispensation of the Lord's Supper. On one of the occasions Mr Watson asked Mr Henderson to preach to the people on his estate, to which request he readily agreed. The place chosen for the purpose was the neighbourhood of the shepherd's house, himself a member of Mr Henderson's congregation, in Forest Muir, about three miles east of Kirriemuir. Public intimation of the sermon being made, a large audience attended. The result was that a number of persons immediately left the Established Church, with the ministrations of which they had been previously dissatisfied, and connected themselves with the General Associate congregation of Dumbarrow, there being no Secession place of worship at the time in Forfar. The distance between Kirriemuir and Dumbarrow being eleven miles, was soon found inconveniently great for those who required to travel every Sabbath, and a conviction prevailing among them, not only that there was room, but need, for a Secession place of worship in Kirriemuir, they applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Perth, 1772. First church built, 1773; sittings, 500. Second church built, 1853; sittings, 580.

Before obtaining a fixed pastor, the congregation called Mr Punton, who was appointed by the Synod to Hamilton.

1st Minister.—JAMES AITKEN, from Pathstruie-hill. Ordained 29th December 1779. Mr Aitken separated, with Mr M'Crie and others, from the General Associate (Antiburgher) Synod 1806, and helped to form "The Constitutional Presbytery," afterwards the Synod of Original Seceders. Mr Aitken had the larger part of the congregation on his side, and, when the commissioner from the Synod came to preach, he had to get a sheriff's warrant to break open the church doors. The Original Seceders retain the old manse. Mr Aitken died 24th September 1834, in the 78th year of his age and 56th of his ministry. A volume of his sermons was published after his death.

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The congregation called Mr Inglis, who was appointed by the Synod to Midholm.

2d Minister.—JOHN FRANCE, from Bucklyvie, of which his father was minister. Ordained 11th April 1810. Resigned 5th November 1816. Emigrated to America and became minister of a congregation in Glade Run, Butler County, U.S.

The congregation called Mr Paterson, who was appointed to Auchtergaven.

3d Minister.—WILLIAM RAMAGE, previously of Sanday in Orkney. Admitted to Kirriemuir, 13th April 1819. Resigned 5th February 1850. Removed to Blairgowrie, and lived there in private till his death, 2d September 1857, in the 80th year of his age and 44th of his ministry.

The congregation called Mr George Morris, afterwards of Dalry, Ayrshire, and Mr James Muir, afterwards of Bridge of Allan, both of whom declined the calls.

4th Minister.—ALEXANDER M'LEAN, from Lothian Road, Edinburgh. Called to Dalreoch, Whitehaven, and Kirriemuir. Ordained 4th March 1851.

FIRST RELIEF (NOW EXTINCT).

This congregation originated with a number of persons resident in the parish, who were dissatisfied with the ministrations of the parochial incumbent, who openly denied the imputation of Adam's sin to his posterity, and taught other erroneous doctrines. They applied to the Relief Presbytery of Perth to be taken under their inspection as a forming congregation, which was allowed, 1792. They were organised in 1793, and built a place of worship the same year, containing 500 sittings.

1st Minister.—THOMAS MEEK, previously a probationer in connection with the Church of Scotland. Received into connection with the Relief Synod, 1792. Ordained at Kirriemuir 2d October 1793. Reports to his disadvantage having reached the Presbytery, he was called upon to answer to the charges implied in them. He resigned his office while these charges were under investigation, and without waiting for the Presbytery's decision. He was cut off from the communion, and the church declared vacant, 1794.

2d Minister.—JOHN EADIE, from Dovehill, Glasgow. Ordained 14th January 1795. The congregation had suffered greatly from the matter affecting the previous minister, and never rallied under Mr Eadie. At his own request his connection with it was dissolved, 20th September 1798. He removed to Glasgow, and soon after joined the Established Church. The place of worship, part of which had been previously converted into a dwelling-house, there being capacity in it much beyond what was occupied by the sittings, was sold to the Independents, and the congregation dispersed.

An attempt was made to rally it again in 1802, and another in 1812, but without success, the failure being mainly attributable to the want of a suitable place of meeting. A third attempt was made in 1828, which led to the formation of the congregation noticed in the next article.

BANK STREET.

At the suggestion of the late Rev. Mr Cross of Dundee, one of the probationers of the Relief Church, being disengaged, went and preached at Kirriemuir without any application from the people or previous communication with them. There were few of the persons who had been connected with the First Relief congregation in the town, and these deemed the revival of the interest there utterly hopeless. They

were glad, however, that a preacher had come to them, and found a place for him to address them on Sabbath. The attendance was so large as to encourage them to apply at once for regular supply of sermon, which was granted by the Relief Presbytery of Perth, 1828. They were organised as a congregation, 1829. In 1830 they hired the place of worship built by the First Relief congregation, which was then unoccupied, the Independent congregation which had purchased it having broken up and dispersed. This place was soon found too small and otherwise incommensurate for the rapidly-growing congregation, and they therefore purchased a building in Bank Street, a much more eligible situation than the former, for which they paid £515, and had it fitted up with 604 sittings.

1st Minister.—JAMES STIRLING, from East Campbell Street, Glasgow. Ordained 20th July 1831. Died 21st March 1870, in the 65th year of his age, and 40th of his ministry.

The congregation called Mr John Boyd, preacher, who preferred Skelmorlie.

2d Minister.—JOHN A. MURRAY, formerly of Burntisland. Called to Warkworth, but the call was not sustained. Admitted 10th May 1871.

NEWBIGGING.

The church of Newbigging is in the parish of Monikie, Forfarshire. It stands apart from any town or village, and is 7 miles north-east of Dundee, and 3 from Monifieth.

The congregation of Newbigging originated with four persons in the neighbourhood, who invited the Rev. Mr Black of Dundee to come and preach to them and the persons whom they would assemble to hear him. Having complied with this request, and being persuaded of the practicability of raising a congregation there, he suggested that application should be made for supply of sermon to the Associate (Burgher) Presbytery of Perth, which was accordingly done in 1788, and attended with success. The originators of the movement ceased to take interest in the cause when a church and manse came to be required. The Seceders in the district, who had previously taken no part in it, then came forward and took the responsibilities involved in these erections upon themselves. They obtained a perpetual lease of an acre of muirland, and erected a place of worship upon it, 1789, from which circumstance it was called "The West Muir Kirk," to distinguish it from "the East Muir," or Carnoustie; sittings, 300.

1st Minister.—JAMES HERVEY, from Cambusnethan. Ordained 16th March 1791. Resigned 29th April 1796. Became teacher of Oriental languages in Glasgow, and died there.

The congregation then called 1st, Mr Richardson, who was appointed by the Synod to Freuchie; 2d, Mr J. Stewart, appointed to Pitcairn, afterwards Dr Stewart of Liverpool; 3d, Mr Campbell, appointed to Tarbolton; 4th, Mr Paterson, appointed to Airth; 5th, Mr James Smith, appointed to Dunning; 6th, Mr George Donaldson, who was appointed to Dundee.

2d Minister.—WILLIAM GRAHAME, previously of Darlington. Admitted to Newbigging, 1815. Resigned 6th November 1821. Became probationer, and died while in that capacity, at Kirkintilloch, in 1828.

3d Minister.—JOHN ECKFORD, from Morebattle. Ordained 5th August 1828. Deposed 15th January 1851. Emigrated to Canada, and is now living privately there.

The congregation then called Mr Nelson, who preferred Pitcairn.

4th Minister.—ALEXANDER MILLER, from Glasgow (St Vincent Street). Ordained 26th October 1852.

BLAIRGOWRIE.

Rattray, the name by which this congregation was long known, is a village in the parish of Blairgowrie, Perthshire, $\frac{3}{4}$ of a mile east of Blairgowrie, 5 south-west of Alyth, $4\frac{1}{2}$ north-west of Coupar-Angus, 8 east of Kinclaven, 16 north-east of Perth, and 20 north-west of Dundee.

The congregation of Rattray originated in the unpopular settlement of Mr Smith as minister of the parish in 1757. The party opposed to his settlement, by petition signed by 2 elders and 104 men, with 106 women, on 20th September 1757 obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Perth. First church built 1758, at Old Rattray; second built, 1792; the third, 1835, near the town of Blairgowrie, for the convenience of the majority of the congregation which is resident there. The name of Blairgowrie was given to the congregation in 1871; sittings, 600.

1st Minister.—JAMES HENDERSON. Ordained 22d March 1762. Died 1789, in the 28th year of his ministry.

The congregation called Mr Syme, who was appointed by the Synod to Newcastle.

2d Minister.—THOMAS WOOD, from Midcalder. Ordained 16th April 1793. Resigned 18th September 1810. Itinerated as a probationer. Called to Boghole, now Moyness, but declined the call. Died at Bathgate 1833, in the 62d year of his age.

3d Minister.—JAMES AIRD, from Newmilns. Ordained 31st March 1812. Died 16th August 1834, in the 62d year of his age, and 23d of his ministry.

4th Minister.—DAVID HOGG, from Haddington (West), of which his father was minister. Ordained 12th August 1835. Resigned 31st January 1837.

5th Minister.—JOHN PATERSON, from Cambusnethan. Ordained 22d May 1839. Resigned 20th July 1844. Now living privately in Dollar.

The congregation called the Rev. Mr Borwick of Bell Street, Dundee, and Mr Thomas Montgomery, afterwards of the East Congregation, Ayton, both of whom declined the calls.

6th Minister.—ROBERT RUSSELL, from Carnwath. Called to Kennoway and Rattray. Ordained 22d June 1847.

FERRYPORT-ON-CRAIG, OR TAYPORT.

Ferryport-on-Craig is a village in the parish of the same name, on the south side of the Tay, Fifeshire, 11 miles north-east of Cupar, 11 north-west of St Andrews, and $5\frac{1}{2}$ south-east of Dundee.

This congregation originated in the controversy respecting the magistrates' power in matters of religion, popularly known as "The Old Light Controversy," and partly in the unacceptability of the incumbent of the parish. When this controversy arose, part of the congregation assembling at Balmullo, a village 5 miles south from Ferryport-on-Craig, adhered to "The Constitutional Presbytery," better known by its subsequent name of The Synod of Original Seceders, and part to the General

Associate (Antiburgher) Synod. The latter were chiefly resident in and about Ferryport-on-Craig, where a number of people were dissatisfied with the doctrines taught by the parochial incumbent, and the moral deadness which pervaded the parish. These joined together in a petition to the General Associate (Antiburgher) Presbytery of Kirkcaldy for supply of sermon, which was granted in 1806. First church built, 1807; second church built, 1844; sittings, 473.

1st Minister.—ADAM BLAIR, from Haddington (West). Ordained 15th August 1809. Died 28th November 1840, in the 62d year of his age, and 32d of his ministry. Author of a sermon on "Reunion;" another "On the Covenant of Grace as made with Believers;" and "The History of the Waldenses," 2 vols.

2d Minister.—WALTER MUCKERSIE, from Bethelfield, Kirkcaldy. Called to Gatehouse, Galston, and twice to Ferryport-on-Craig. Ordained 8th June 1842. Translated to Glasgow, Frederick Street, 31st May 1864.

3d Minister.—ALEXANDER JACK, from Dennyloanhead. Ordained 9th November 1864.

LOCHEE.

Lochee is a village partly in the parishes of Dundee, Liff and Benvie, but may be considered as included in Dundee, being within the parliamentary boundary line of that burgh, about one mile from the town.

The Rev. Mr Fraser of Dundee, preached occasionally in the village of Lochee on Sabbath evenings. The people who attended his ministrations there applied for and obtained regular supply of sermon from the United Associate Presbytery of Forfar, 1824. The congregation was organised 15th June 1826. They built a place of worship for themselves in 1826, at the cost of £800, containing 567 sittings. The church was remodelled in 1856, at an expense of £1000; sittings, 700. A new church, costing £5000, was opened by Dr Eadie in 1871.

1st Minister.—DAVID MARSHALL, from Auchtergaven (North). Called to Fenwick, Edenshead, and Lochee. Ordained 26th December 1827.

2d Minister.—ARCHIBALD BROWNING CONNELL, A.M., from Bo'ness, of which his father was minister. Ordained as colleague to Mr Marshall, 10th July 1867.

NEWTYLE.

Newtyle is a village in the parish of the same name, Forfarshire, 10 miles north-west of Dundee. The formation of the railway from Dundee to Newtyle rapidly increased the village of Newtyle, and rendered it eligible for a Secession place of worship. The United Associate Presbytery of Forfar, therefore, fixed upon it as a preaching station in their home missionary operations, and supplied it with sermon by preachers in their connection, 1835. A congregation was speedily organised, and a church containing 400 sittings opened, 16th May 1836. Before obtaining a fixed pastor, the congregation called Mr Scott, who preferred Dumfries.

1st Minister.—JOHN MUIR, from Wallacetown, Ayr. Ordained 6th February 1838. Demitted his charge 17th October 1871, on account of ill health. The congregation was supplied with sermon as a mission station after 23d January 1872.

BROUGHTYFERRY.

Broughtyferry is a village on the Tay, in the parish of Monifieth, Forfarshire, 4 miles east of Dundee.

The United Associate Presbytery of Forfar began preaching at Broughtyferry, as one of their home mission stations, in 1837, and a congregation was organised 16th June 1838. They rented a place of worship till 1847, when they built one for themselves, containing 382 sittings.

1st Minister.—JOHN ROBB, from Wellington Street, Glasgow. Ordained 21st May 1839. Resigned 21st September 1841. Admitted to Ramsey, Isle of Man, 16th November 1845.

The congregation called Mr Whyte, who preferred Moyness, and Mr Kininmont, afterwards of Crossford, who declined the calls.

2d Minister.—LAURENCE GOWANS, from Broughton Place, Edinburgh. Ordained 16th February 1843. Died 6th February 1844, in the 36th year of his age, and 1st year of his ministry.

The congregation called Mr J. B. Johnstone, afterwards of Clavering Place, Newcastle, and Mr J. B. Ritchie, afterwards of Charlotte Street, Aberdeen, who declined the calls.

3d Minister.—DUNCAN OGILVIE, A.M., D.D., from Keith. Called to Stamfordham and Broughtyferry. Ordained 18th June 1845. Demitted his charge on acceptance of Portsburgh Mission, Edinburgh, 8th November 1859.

4th Minister.—HUGH TAYLOR HOWAT, from Edinburgh (Nicolson Street). Called to Sutton and Broughtyferry. Ordained 8th November 1860. Translated to Everton, Liverpool, 9th May 1864.

5th Minister.—JAMES GRAHAM, from Paisley (Abbey Close). Called also to South Shields (East), North Leith, and Boveedy. Ordained 6th October 1864.

PRESBYTERY OF DUNFERMLINE.

IN 1744 "The Associate Presbytery" constituted itself a Synod, made up of three Presbyteries, of which Dunfermline was one. It then comprehended all the congregations north of the Forth, which at that time numbered 17, nine of which had not been supplied with ministers. The territory then assigned to it now contains 13 Presbyteries and 180 congregations. Only two of the original congregations of the Presbytery are now connected with Dunfermline. The others are included in the Presbyteries which have since arisen out of it.

DUNFERMLINE.

Dunfermline is a town in Fifeshire, 16 miles north-west of Edinburgh, and 13 west of Kirkcaldy.

QUEEN ANNE STREET.

This congregation originated in the Secession of the Rev. Ralph Erskine, and the great majority of his parishioners from the Established Church. The circum-

stances which led to this are well-known and need not be repeated here. He abstained from identifying himself fully with "The Four Brethren" in their movements, notwithstanding his own and only brother was among them, for four years after they had declared themselves in a state of Secession from the Judicatories of the Established Church. At length, in 1737, he formally united himself to them and became a member of "The Associate Presbytery," previously formed. His biographer, Dr Fraser, says: "April 1739.—About this time" observes Mr Erskine in his diary, "a libel and summons were put into our hand from the Commission to appear before the next Assembly, and what happened in this parish was very remarkable. Some three weeks ago, upon the hearing of the libel, our session, all except four or five, met in order to contribute for a meeting-house, in case of the Assembly's sentence of deposition, and then they went through the parish for subscriptions, and the people *generally* and heartily subscribed, some less and some more according to their ability, and very quickly made a considerable sum, which at present is going on, this being the 17th of April. It is expected that at least *four hundred pounds sterling*, will be gathered in the parish *even among the poorer sort for the most part*, and many that have given declaring that in case of need, they will give as much again. This collection by subscription *is so universal* that it is surprising, and astonishing both to friends and foes." To this Dr Fraser adds that, "in the spring of 1740, when matters were approaching a crisis, the elders differed in opinion with regard to the propriety of referring a particular case of discipline to the Presbytery of Dunfermline, and each prepared to take his side. About the same time a tent was erected in a green (Clerk Wilson's yard, where Mr Gillespie's meeting-house now stands) in which Mr Erskine conducted divine service one part of the day, while in the other part, so long as permission was given him, he continued to preach in the parish church. It appears that eventually of about 26 elders and deacons, 7 stood neutral, 5 remained in connection with the National Church, and 14 seceded." Mr Erskine continued to occupy the parish church a part of every Sabbath till 1742, when he entirely ceased to appear in it as a minister. The pulpit occupied by him, while one of the parochial ministers of Dunfermline, now forms one of the antiquarian curiosities in Sir Walter Scott's museum at Abbotsford. First church built, 1740; second built, 1800; cost £2306; sittings 1642. A statue was erected to Mr Erskine in front of the church in 1849, the funds for the purpose being raised by the active exertions of Mr Young, minister of the congregation.

1st Minister.—RALPH ERSKINE, A.M. Ordained as one of the parish ministers of Dunfermline, 7th August 1711. Acceded to the Associate Presbytery, 18th February 1737. Adhered with the majority of his congregation to the Associate (Burgher) Synod at "The Breach," 1747. Died 6th November 1752, in the 68th year of his age, and 42d of his ministry.

Author of Sermons in two volumes, folio; "Gospel Sonnets;" "A Paraphrase upon the Song of Solomon;" "Faith no Fancy;" "Fraud and Falsehood Discovered: Remarks on Mr Webster's Postscript to his Letter;" "Fancy no Faith, or a Seasonable Admonition and Information to Seceders against the Sinful Constitution of some Brethren into a Pretended Judicatory;" "A Review of Mr Gib's Remarks against the late Synodical Fast, 2d June 1748;" "The Narrative of the Separation;" "The Lawfulness of the Religious Clause of some Burgess Oaths Asserted;" "Observations upon the Conduct of the Separating Brethren, with Fancy still no Faith;" "Third Proof of Fancy no Faith, with a Fourth Proof;" and "Scripture Songs."

The congregation called 1st, his son, Mr James Erskine, who was appointed by the Synod to Stirling; 2d, the Rev. Mr Shirra, who preferred remaining in Kirkcaldy; 3d, Mr John Belfrage, who was appointed by the Synod to Falkirk.

2d Minister.—JOHN SMITH, previously of Jedburgh. Admitted 16th July 1760. Died 7th December 1780, in the 58th year of his age, and 35th of his ministry.

3d Minister.—JAMES HUSBAND, D.D., from St Andrews. Ordained as colleague to Mr Smith, 7th February 1776. Had the degree of D.D. conferred upon him by Marischal College, Aberdeen, 1817. Died 12th May 1821, in the 70th year of his age, and 46th of his ministry.

In 1783, the congregation called Mr James Peddie to be colleague to Mr Husband, but the Synod appointed him to Bristo Street, Edinburgh.

4th Minister.—JAMES M'FARLANE, from Bridge of Teith. Ordained as colleague to Mr Husband, 4th February 1785. Called in 1794 by the congregation of Nicolson Street, Greenock, but remained in Dunfermline. Died 10th April 1823, in the 64th year of his age, and 39th of his ministry.

The congregation, on 28th March 1822, called Mr James White, probationer, to be colleague to Mr M'Farlane, but the Synod appointed him to Perth. He himself preferred Queen Anne Street, Dunfermline, from which he obtained a second call, and because he was not allowed to become one of the ministers of that congregation, he withdrew from the connection and joined the Synod of Original Seceders. (*See* list of students, Professor Paxton's class, 1815.)

The congregation called Mr Ritchie, then of Clerk's Lane, Kilmarnock, afterwards of Potterrow, Edinburgh, who declined the call; and Mr William Nicol, who was appointed by the Synod to Jedburgh.

5th Minister.—ALEXANDER FISHER, from Bristo Street, Edinburgh. Called also to Nicolson Street, Edinburgh, and Kirkgate, Leith. Ordained 20th March 1827. Died 26th September 1829, in the 27th year of his age, and 3d of his ministry.

Author of "Theological Gems;" and "Memoir of Alexander Clark." A volume of his Sermons, with Memoir by Rev. John Brown, was published in 1830.

The congregation called the Rev. Archibald Browning, previously minister of the Secession Congregation of Tillicoultry, who declined the call.

6th Minister.—JAMES YOUNG, from Mauchline. Ordained 1st June 1831. Died suddenly on 5th December 1869, in the 66th year of his age, and 39th of his ministry.

Author of a sermon entitled "The Remembrance and imitation of Departed Ministers," preached on the Sabbath immediately preceding the inauguration of a statue to the Rev. Ralph Erskine, in Dunfermline; and "Our Refuge," a sermon in connection with the Crimean War, 1854.

7th Minister.—ROBERT FRENCH, M.A., from Glasgow (Greyfriars). Called to Leith (St Andrews Place) and Dunfermline. Ordained 5th October 1870. Translated to Derby Road, Liverpool, 4th June 1872.

GILLESPIE CHURCH.

"Gillespie Church" is named after the principal founder of the Relief Church, the congregation worshipping in it representing the congregation raised by Mr Gillespie after his ejection from the Established Church. That ejection resulted from his refusing to take part in the forced settlement of a minister in Inverkeithing, 1752. (*See* article, Inverkeithing.) "In Carnock" (of which parish Mr Gillespie was minister), "Dunfermline, and in all the towns and villages on the banks of the Forth," says a writer on the subject, "the news (of his deposition) spread with the quickness of a post. Public indignation was excited to the utmost. An immense concourse of people assembled on the Sabbath morning at Carnock. A person who was

cognisant of all the circumstances, and who published a letter the week following, 'He would not so much as preach in the church at Carnock, nor all bell to be rung; but repaired to the open fields, and having chosen for his words of the Apostle Paul, 1 Cor. ix. 16—'Necessity is laid upon me; yea, unto me if I preach not the Gospel,' he told his hearers that though the Assembly had deposed him from being a minister in the Established Church, for no what he believed it was sinful for him to do, yet he hoped through grace, no disputes should be his theme, but Jesus and Him crucified, and desired seasons to have it in his eye that the wrath of man worketh not the righteousness of God, and then went on to lay before them the great and important truth of the everlasting Gospel without one reflecting word on all that had passed.' "

"Subsequently," says a writer in the *Christian Journal*, "he was excluded from the churchyard, and one of his flock, a farmer, having offered a piece of land as a temporary preaching station, the landlord interfered, stating that the ground was rented for agricultural purposes, and could not without his permission be applied to any other use, and he was determined to have no conventicles upon his grounds. The next resource, a curious one, was at the crossing of two roads, where was a vacant piece of ground, and where landlords and trustees either could not, or did not, molest them. Here Mr Gillespie continued to preach till a commodious church (in Dunfermline, where a number of persons had espoused his cause) was expeditiously raised, for it was soon seen that though the open-air might serve in the summer season, yet they must be protected from the inclemency of the winter. After Mr Gillespie took possession of his meeting-house in Dunfermline, the Established Presbytery ordered supply of sermon for Carnock. Out of respect to its former pastor, who was preaching beside it, no step was taken to set up an altar against him. This was in good taste. Only one elder continued by the parish church. All the others, together with the greater number of the parishioners, went in every Sabbath to Dunfermline along with their beloved minister, who did not even remove from the manse till the summer of the succeeding year. He took possession of the church in the month of September 1752. The terms on which the contributors gave their money show that, if they did not contemplate the erection of a new sect, neither did they anticipate his reception within the bosom of the Establishment. It was a church for him *during his life*." "After the death of Mr Gillespie," says Dr Struthers, "his congregation lost their church by means which till this day have been involved in mystery. It was not indeed worth much, being an old barn, fitted up in the emergency as a place of worship; yet still it is to be regretted it was lost. A number of personal friends, after the deposition of Gillespie, united their subscriptions, bought it, repaired it as a place of worship, and reserved to themselves at his death the right of selling it and dividing the proceeds. The majority could either sell it or keep it up as a place of worship, paying out those who wished to have back their money. This was all very reasonable, for Gillespie had then no ministerial adherents. On the day of his funeral, his brother Robert invited in the churchyard a number of the original donors or their heirs to meet that afternoon and consider what was to be done with the church. The meeting was irregularly summoned and altogether illegal. Robert Gillespie was at one time a warm adherent to the Relief cause. He had been the mainspring in erecting College Street Church, Edinburgh; but a change had come suddenly over the temper of his mind. The Rev. Mr Smith, the successor of Gillespie, in his Relief Sketches says, in a kind of suspicious way, 'for reasons best known to him-

was now become an avowed enemy of that religious society which his brother had the honour of founding.' It is certain he was by this time a factor of Dr Erskine, Edinburgh, for his estate in the parish of Carnock, the great friend of Gillespie, and who strove repeatedly to get his sentence reversed, and to win him back to the Establishment. He defended him from the pulpit, and in the Assembly, and strenuously laboured afterwards Gillespie's church taken in by the Assembly as a Chapel of Ease. How far Dr was co-operating with the wishes of the laird in endeavouring to put an end upon the Relief cause in that corner (for the Carnock people still came north to Dunfermline) no one is ever likely to discover. . . . It is a very unusual circumstance that he should have called the clandestine meeting, that he should have been present at it, that he should have been the chief speaker, that he wrought upon the feelings of the people, and represented his church as ill-used by Pirie. He openly disparaged the Relief and extolled the Chapel of Ease plan as a far better scheme. Still the contributors would not change their connection of the house. The meeting was therefore adjourned. . . . Donors themselves, after the first meeting, resiled from the step which they had taken. At a meeting held 12th July 1774, 'they unanimously recalled and annulled their application to the Established Presbytery (for the building to be used as a Chapel of Ease), and ordered and appointed an application to be made to the Relief Presbytery, and ordain the meeting-house to be kept up for worship and dispensing Gospel ordinances in connection with the Relief Synod as has been ever since there was any such Presbytery or Synod.' Against this unanimous resolution, at a meeting of donors regularly called from the pulpit, by Gillespie, at Clearburn, for himself, and as pretending to have powers from some few of the contributors, protested, got out an interdict from the Court of Session, and a process at law was commenced, whether the judgment of the meeting of 3d of February or that of the 12th July was to be adhered to.' The process was never finished. The property was not of great value. It did not belong to the shipping congregation. They therefore proceeded to build a new Church for themselves, 1776, with 520 sittings; and some years afterwards the Establishment took the old meeting-house into connection with the church as a Chapel of Ease. Robert Gillespie was at the bottom of the whole affair, and his conduct admits of explanation nor defence. The people at all events were turned out of the church in which they had been accustomed to worship, and met without at the hands of Robert Gillespie and Provost Turnbull, acting for the trustees of Dunfermline, very much akin to what Thomas Gillespie had received from the hands of the Church of Scotland." In March 1848, the Secession congregation assembling in Maygate, and the Relief congregation assembling in North Chapel Street, brought into one connection the year before by the junction of the respective Synods, were united into one congregation, with the name of THE DUNFERMLINE PRESBYTERIAN CONGREGATION, NORTH CHAPEL STREET, under the pastoral care of the Rev. Niel M'Michael.

The united congregation built a new church on the site of the second in 1849, seating 630 sittings, and changed the name of the congregation from that of Chapel Street into that of GILLESPIE CHURCH.

Minister.—THOMAS GILLESPIE. Ordained by Dr Doddridge and others at Merton 22d January 1741. Inducted at Carnock in August 1741. Deposed by the General Assembly 1752. Formed a congregation in Dunfermline the same

year. Formed a Presbytery along with Mr Boston of Jedburgh and Mr Collier of Colinsburgh, 1761, which was afterwards constituted a Synod, and thus Mr Gillespie became the principal founder of the Relief Church. Died 19th January 1774 in the 66th year of his age and 33d of his ministry.

Author of "A Treatise on Temptation," with Preface by Dr Erskine; "Letter to the General Assembly of 1752;" and an "Essay on the Continuance of Immediate Revelations of Facts and Future Events in the Christian Church."

2d Minister.—JAMES SMITH. Ordained 1777. Translated to Dundee 1790.

Author of "Historical Sketches of Relief Church;" an "Essay on Confessing the Truth;" "A Discourse on the Necessity, Nature, and Design of Christ's Sufferings;" "The Golden Calves of Dan and Bethel; or, the Alliance of Church and State an Ancient Political Engine."

3d Minister.—HENRY FERGUS, A.M., from Cumbernauld, previously a probationer of the Established Church. Admitted into connection with the Relief Synod. Ordained 7th October 1790. Died 2d July 1837 in the 73d year of his age, and 47th year of his ministry.

Author of "The Bible Christian's Magazine;" "A History of the American War," which forms two of the volumes of Lardner's Cyclopædia; "Testimony of Nature and Revelation to the Being, Perfections, and Government of God," written as a Competing Essay for the Bridgewater Prize of 1000 Guineas, in which Dr Chalmers was successful; "A Short Account of the Laws and Institutions of Moses;" Several Anonymous Pamphlets, one of them a Review of Dr Chalmers' Astronomical Discourses.

4th Minister.—CHARLES WALDIE, from Kelso (East). Ordained as colleague to Mr Fergus, 3d June 1830. Translated to Dalkeith 17th December 1834.

5th Minister.—NIEL M'MICHAEL, A.M., D.D., from King Street, Kilmarnock. Called to St Ninians and Dunfermline. Ordained 11th August 1835. Appointed Professor of Systematic Theology and Church History by the Relief Synod, 1841. Appointed Professor of Ecclesiastical History by the United Presbyterian Church at the Union of the Secession and Relief Churches, 1847. Had the degree of D.D. conferred upon him by the University of St Andrews, 2d January 1850. On 9th June 1869, Dr M'Michael was presented with a silver epergne and £1600.

Author of "Hildebrand and His Age," a Lecture delivered at the Opening of the United Presbyterian Divinity Hall, 1853; "The Pilgrim Psalms;" "Family Worship;" "Messiah's Greatness," the Synod Sermon of 1856, of which he was Moderator.

CHALMERS STREET.

The history of this church is identified with that of Cairneyhill. In 1788 it was disjoined from Cairneyhill, and formed into a separate congregation. Church built, 1789; sittings, 420. A new church was built in 1862, with sittings for 500, at a cost of £1500.

1st Minister.—DAVID BLACK, D.D., from Leslie (West). Called to Comrie and Dunfermline. Ordained 27th October 1789. Had the degree of D.D. conferred upon him by an American college, 1817. Died 15th November 1824, in the 63d year of his age, and 36th of his ministry. Author of a volume of "Sermons on Death;" "Edwin and Emma," a pastoral tale in verse; a sermon entitled "The Covenanters' Directory;" and another on "Early Piety."

2d Minister.—GEORGE BARLAS, from Perth (North). Called to South Shields and Dunfermline. Ordained as colleague to Dr Black, 17th October 1820. Removed with a portion of his people to Maygate Chapel, Dunfermline, 12th September 1832, and formed a separate congregation with the sanction of the Presbytery.

3d Minister.—ROBERT CUTHBERTSON, from Abbey Close, Paisley. Ordained

16 November 1833. Resigned 5th September 1843. In September 1845, Mr Robertson intimated to the Presbytery by letter his having withdrawn from the communion of the Secession Church. Became minister of an Independent congregation in Cleckheaton, near Leeds, Yorkshire, 1852.

4th Minister.—ROBERT T. WALKER, previously of Comrie. Admitted to Chalmers Street, Dunfermline, 6th November 1844. Author of a sermon entitled "The Fears of the Lord, and their Special Privileges," etc. Resigned his charge 18th August 1858, and proceeded to Australia.

The congregation called Mr P. C. Duncanson, who preferred West Calder.

5th Minister.—ALEXANDER MILNE JARVIE, from Broughton Place, Edinburgh. Ordained 7th September 1859.

ST MARGARET'S.

The congregation of Queen Anne Street, as already noticed, called Mr Whyte, probationer, to be colleague to Mr M'Farlane, in 1820. A large minority of the congregation was opposed to Mr Whyte's settlement among them, and on this point the Synod appointed him to Perth, notwithstanding his expressed preference for Dunfermline. The majority called him a second time, which only strengthened the opposition of the minority to him. The case came again and in before the Synod, and a committee was appointed to reconcile the parties, if practicable, which it attempted without effect. At length it was found expedient to divide the congregation, which at that time was immensely large. The minority withdrew, and, at their own wish, and with the sanction of the Presbytery, were united into a separate congregation, September 1825. They rented the Wesleyan Chapel in Maygate, then unoccupied, till a place of worship which they had erected themselves was finished in 1828, containing 979 sittings.

1st Minister.—ROBERT BROWN, from Blackfriars, Jedburgh. Ordained 17th May 1826. Died 19th April 1828, in the 30th year of his age, and 2d of his ministry. A volume of his discourses was published after his death, with a memoir by the Rev. Dr Johnstone, Limekilns.

2d Minister.—JOHN LAW, previously of Newcastleton. Admitted 1st October 1828. Translated to Innerleithen 18th December 1850. Author of "Brief Statement and Explanation of the Principles of the United Presbyterian Church," and "Sermons on Baptism."

In 1850, the congregation called Mr G. M. Middleton to be colleague to Mr Law, who preferred Kilmross.

3d Minister.—DAVID RUSSELL, from Gordon Street, Glasgow. Called to Kilmnock and Dunfermline. Ordained 3d September 1851.

MAYGATE (Now EXTINCT).

The Rev. George Barlas, minister of Chalmers Street, Dunfermline, was suspended from the exercise of his office by his Presbytery in 1832, but was restored, on proof of penitence, the same year. A majority of his congregation, however, did not again submit to his ministry, and, with the sanction of the Presbytery, he

his adherents were allowed to withdraw and form a separate congregation. They purchased the Wesleyan Chapel, Maygate, containing 410 sittings, for £440, which they occupied till their junction with the congregation of North Chapel Street.

1st Minister.—GEORGE BARLAS, previously of Chalmers Street. Removed to Maygate 12th September 1832. Died 29th July 1837, in the 47th year of his age, and 17th of his ministry.

2d Minister.—THOMAS SMITH, from Bristo Street, Edinburgh. Ordained 24th April 1838. Deposed 26th November 1839.

3d Minister.—JAMES GIBSON, previously of Whithorn. Admitted to Dunfermline 20th January 1841. Resigned 29th June 1847. Inducted at Brechin 11th March 1848.

The Union of the Secession and Relief Churches having taken place in 1847, Mr Gibson thought there was no need for five congregations of the same communion in Dunfermline, the more especially that a great increase of churches had taken place in that town by the "Disruption," and the formation of the Free Church, within a few years. And his congregation being the smallest of the five, he cheerfully resigned his charge, and recommended his people to unite with the *quondam* Relief congregation under the pastoral charge of the Rev. Professor M'Michael. This was formally done on the 14th of March 1848, and the parties thus united form the congregation worshipping in Gillespie Church, North Chapel Street. The place of worship in Maygate was sold to a congregation of Baptists, by which it is now occupied; and Mr Gibson was afterwards admitted minister of High Street, Brechin.

ALLOA (FIRST).

Alloa is a town on the Forth, in Clackmannanshire, 5 miles west of Kincardine, and 7 east of Stirling.

Mr Thomas Boston, the celebrated author of "The Fourfold State," was tutor to Mr Andrew Fletcher of Aberlady, whose mother had married for her second husband Lieutenant Bruce of Kennet, and taken her son with her to her new residence, his tutor also accompanying him. While at Kennet Mr Boston instituted a prayer meeting in the house of Mr Thomas Brown, Ferrytown, a hamlet in the neighbourhood. This prayer meeting continued to exist long after Mr Boston had left, and was joined by a number of seriously-disposed persons in the district. At the origin of the Secession, the mansion-house of Gartland or "Gartlet," was occupied by a branch of the Kennet family, with the members of which both the Erskines were on intimate terms, and with whom they were in the habit of spending a night on their way to visit one another at Stirling and Dunfermline. This continued to be their practice even after their suspension from office by the courts of the Established Church; and on these occasions they generally met with the members of the prayer meeting at Ferrytown, and preached to them and others disposed to hear them. In October 1738, this society transmitted a paper to the Associate Presbytery, signed by all its members, also by Mr John Young, resident in Clackmannan, an elder of the parish, and the members of all the praying societies in the town of Alloa, "bearing their Secession from all in the Established Church that are carrying on a course of defection, or are sinfully silent, with their approbation of the testimony emitted by the Presbytery, and craving to be taken under their inspection," which was granted. In March 1739, these societies were further increased by the accession of some persons in Alloa and Tillicoultry, and in October of the same year, a praying society in Clackmannan was joined to them. The whole together petitioned the Presbytery at its meeting in Orwell, on the 9th October 1739, for the appointment of a Fast among them.

compliance with this request, the Revs. Ralph and Ebenezer Erskine were appointed to observe a fast at "Gartlet," betwixt that and the subsequent meeting of the Presbytery, the Seceders in and about Torryburn to meet there also, the Presbytery being unable at that time to comply otherwise with a similar petition from them, "Gartlet" being fixed upon as central to both. Before the time came for making this appointment, the reverend gentlemen received several warnings that dissipated persons had resolved to be present on the occasion, who would certainly annoy, and probably injure them. Nothing daunted by these intimations, they appeared at the time and place proposed, when Mr Ebenezer Erskine preached in the forenoon, taking for his text Isaiah xxvii. 4-6, "Fury is not in me," etc. Mr Ralph Erskine preached in the afternoon, and the services were allowed both times to proceed without interruption or molestation. The Presbytery afterwards, finding themselves unable to afford supply of sermon to either of the parties assembled on this occasion, joined the Seceders in and about Alloa to the congregation of Stirling, and those in and about Torryburn to the congregation of Dunfermline. In 1746 the Seceders in and about Alloa were disjoined from Stirling, and formed a separate congregation. Shortly after this, the Burgess Oath controversy arose, and at the Breach in 1747, the majority of the congregation of Alloa adhered to the General Associate (Antiburgher) Synod.

In 1749 the parish church of Alloa became vacant by the death of the Rev. James Gordon, the incumbent. The parishioners petitioned the Presbytery to give them a list of probationers out of which they might choose a person to fill the vacancy. The Presbytery refused to interfere in the matter, and the congregation proceeded to act on its own responsibility. On the day of election, a call was brought forward for Mr Skirving, probationer, which was subscribed by the majority of the parishioners, and another for Mr Syme, maternal grandfather to Lord Brougham, but at that time tutor in the family of George Abercromby, Esq. of Tullibody, one of the leading heritors of the parish. The Presbytery referred the case to the General Assembly, from which it passed to the commission, which met in August 1750. The call to Mr Syme was sustained by the Commission, notwithstanding the subscribers to it were only a minority of the congregation.

When the Rev. Mr Warden of Gargunnock came to Alloa on the 16th of September, by appointment of Presbytery, "to serve the edict" preparatory to Mr Syme's ordination as minister of the parish, the colliers of Alloa and two or three adjacent parishes assembled in a body to prevent its publication. "They rang the church bell from morning till night" (so says the *Caledonian Mercury* newspaper of the period), "and in the afternoon displayed a flag from the steeple in token of defiance, none offering to oppose them." To prevent the recurrence of such procedure, companies of soldiers were stationed in the town some time before the day of ordination, and Mr Syme was inducted to his parish on the 21st November 1750, without disturbance of any kind.

Six men and one woman were afterwards tried before the High Court of Justiciary on the charge of assaulting A. and E. Abercromby, Esqs. of Tullibody, and of obstructing Mr Warden, minister of Gargunnock, in the discharge of his duty, in serving Mr Syme's edict. Five of the men were banished beyond seas, and the sixth was fined in 200 marks and confined in jail for four months. The woman was ordered to pass through the streets of Edinburgh with her hands tied behind her back, then subjected to hard labour in the House of Correction for four months. The constitutional procedure of the Commission of Assembly in sustaining the call of

a minority in the face of a protest by a majority, and the undue severity shown by the Civil Courts in the punishment of uneducated persons provoked to riot by an invasion of what they considered their rights, disgusted many respectable parishioners of Alloa, and led them to withdraw from the Established Church, and swell the ranks of the Seceders. In this way the recently-formed General Associate Congregation in the town came to be greatly increased, and has ever since continued to be highly prosperous. Their first place of worship was situated in the old town "over the burn," and was built in 1747. The Earl of Mar thought the church too close to the family residence, and wished it to be removed, which was done in 1792. But in consideration of this the Earl not only gave the ground on which the new edifice was erected, but built the walls at his own expense. A third was built in 1850; sittings, 988.

1st Minister.—WILLIAM MONCRIEFF, from Abernethy, of which his father was minister. Acceded to the Associate Presbytery as a student of Divinity, previously in connection with the Established Church. Adhered as a probationer to the General Associate (Antiburgher) Synod at the Breach, 1747. Ordained 14th March 1749. Appointed Professor of Theology by the General Associate Synod, 1762. Died 4th August 1786, in the 57th year of his age, and 37th of his ministry.

Author of "Observations on a pamphlet entitled 'An Essay on National Covenanting;'" and Two Sermons entitled "A Banner displayed because of the Truth;" and "Mercy and Judgment displayed in the effects of a Gospel Ministry;" preached at the openings of Synod in 1755 and 1766.

In 1781 the congregation called Mr William Moncrieff to be colleague to his father, but the Synod appointed him to Muckhart.

2d Minister.—JAMES MUCKERSIE, from Kinkell, of which his father was minister. Ordained 21st February 1787. Died 8th March 1827, in the 67th year of his age, and 41st of his ministry.

3d Minister.—PETER M'DOWALL, A.M., from Ivy Place, Stranraer. Called to Buckhaven and Alloa. Ordained as colleague to Mr Muckersie, 21st February 1826. Called in 1831 by the congregation of Oxendon Chapel, London, but continued in Alloa. Was Moderator of the United Presbyterian Synod in 1870. Author of "National Fasting Examined;" and "Forty Years of a Ministry."

4th Minister.—ADAM SCOTT MATHESON, from Jedburgh. Ordained 26th November 1862, as colleague to Mr M'Dowall. Called to Glasgow, Sydney Place, as colleague to Dr Ker, in 1871, but declined the call.*

INVERKEITHING.

Inverkeithing is a town in Fifeshire, 13 miles north-west of Edinburgh, 4 south of Dunfermline, 14 south-east of Kinross, and 7 west of Burntisland.

On the 8th of March 1749, the parish of Inverkeithing became vacant by the death of the Rev. Allan Buchanan, who was ordained in 1744, and who died at the early age of 27. Forty years after his death, a volume of his sermons was published, showing him to have been a highly evangelical minister.

Captain Philip Anstruther presented the Rev. Andrew Richardson, minister of Broughton, in the Presbytery of Biggar, to the church and parish of Inverkeithing, then vacant. The parishioners, with few exceptions, were strenuously opposed to

* The other congregation in Alloa will be found under the Presbytery of Stirling, to which it belongs. The first congregation became connected with the Presbytery of Dunfermline in 1847.

his settlement among them, and availed themselves of all constitutional means to prevent it. The case was litigated through all the Church Courts, and the Commission of the General Assembly, which met in May 1750, ordered the Presbytery to proceed with Mr Richardson's settlement. Nothing, however, was done towards obtemperating this injunction of the Assembly's Commission till June 1751, when Mr Walker, town-clerk of Inverkeithing, petitioned the Presbytery in the name of the Earl of Morton and other heritors of the parish, to appoint a day for the inducting of Mr Richardson. The Presbytery delayed the consideration of the petition, and appointed a committee of ministers to meet with the elders and town-council of the burgh, and converse with them, with the view of promoting peace and harmony. This committee met at Inverkeithing on the 31st of July. The elders first waited upon them. The session consisted of nine members, two of whom were upon voyages at sea. Messrs Henry Arnot, Henry Brown, George Dundas, James Gibson, John Barron, and David Currie, told the committee that they were not prepared to receive Mr Richardson for their minister, and Mr Andrew Turnbull was the only elder who said he would do so. The town-council next waited upon the committee, when ten councillors declared their continued opposition to Mr Richardson, and only one, the deacon of the weavers, said he was willing to submit to his ministry. The other two were at sea. After hearing the committee's report, the Presbytery agreed, "that their admitting Mr Richardson in the present circumstances of the parish would be of hurtful consequences to the interests of religion within their bounds; and that the matter is attended with such difficulties as they cannot get over; and, therefore, they resolve humbly to request the very reverend the Commission of the General Assembly to take such methods for their relief as to them, in their great wisdom, shall seem meet." Against this finding the town-clerk protested, and appealed to the Synod of Fife.

The Synod ordered Mr Richardson's settlement. Instead, however, of respecting the Synod's mandate, the Presbytery agreed to represent to the Commission of the General Assembly, which was to hold its meeting soon after, "that it gave them extreme concern that they should be straitened to obtemperate the appointment of the venerable Commission and Synod, which they would judge their indispensable duty not to shift, when they had freedom of mind to execute it; but that such are the difficulties which lie in their way, and such the consequences that in their view would follow thereupon, affecting not only the interests of religion in that corner, but also more extensively, that they rather choose to represent this their strait to the venerable Commission, and submit to their displeasure, than to proceed in such an embarrassing situation." The Commission disregarded this representation, and peremptorily ordered the Presbytery to admit Mr Richardson as minister of Inverkeithing, on the third Wednesday of January 1752. Only three ministers met on the day appointed; and five having been constituted a quorum by the Commission, they were obliged to separate without proceeding to the work assigned them. For this disobedience five members of Presbytery were censured, and another, the Rev. Mr Gillespie of Carnock, deposed, without any reason assigned for his being visited with a heavier infliction than the others. This led immediately to the formation of a dissenting congregation, and ultimately to the origin of the Relief Church, *see* 'Gillespie Church, Dunfermline.' Mr Richardson was inducted by the remanent members of Presbytery on the 18th of June 1752, the parish having been vacant three years. The great body of the parishioners withdrew immediately after from the Established Church, and applied to the Associate (Burgher) Presbytery of Dun-

fermline for supply of sermon, which was granted. Church built, 1753; sittings, 600: afterwards enlarged so as to accommodate 800.

1st Minister.—DAVID FORREST, from Torphichen. Called to Torphichen, Selkirk, Inverkeithing, and Stow. Appointed to Stow, but refused to go there, for which he was publicly rebuked by the Synod. Called a second time to Selkirk, and to Inverkeithing. Ordained 24th January 1755. Suspended 3d September 1772, for contumacy. Died 25th January 1776, in the 53d year of his age, and 22d of his ministry.

In 1778 there appeared a volume, entitled "Memoirs of the Life and Contendings of the late Reverend Mr David Forrest, etc., etc." Published at the desire of his congregation, who adhered to him to the last, in opposition to the sentences passed against him."

2d Minister.—ADAM SELKIRK, from Blackfriars, Jedburgh. Ordained 25th December 1776. Suspended for refusing to collect for Synod fund, and remained out of connection till his death. Died 1779, in the 3d year of his ministry.

3d Minister.—EBENEZER BROWN, from Haddington (East), of which his father was minister. Ordained 24th May 1780. Called to Stirling, 1788; to Aberdeen, 1798; and Glasgow, 1800, but declined removing to any of these places. Died 28th March 1836, in the 78th year of his age, and 56th of his ministry. A volume of his Sermons was published after his death, with a Memoir by his son.

4th Minister.—JOHN D. FLEMING, from West Calder, of which his father was minister. Ordained as colleague to Mr Brown 15th December 1835. Editor of Sermons of Rev. William Fleming, West Calder.

CAIRNEYHILL.

Cairneyhill is a village in the parish of Carnock, Fifeshire, 3 miles west of Dunfermline, and 1 east of Torryburn.

A Praying Society in Torryburn acceded to "The Associate Presbytery" in November 1737. This society was made up of persons resident partly in Torryburn, and partly in Carnock. Of this latter parish Mr Hog was minister, the leader of "The Marrow Men," as the party was called who adhered to the doctrines taught in a book entitled the "Marrow of Modern Divinity," of which the General Assembly of 1720 expressed its disapprobation. Mr Hog having taken a most active part with the Erskines in this controversy, was expected by several of his people to secede with them. In this they were disappointed; but notwithstanding they continued to attend the parish church as long as he lived. After his death they cast in their lot with the Seceders.

The parish of Culross which adjoins that of Torryburn on the west, having become vacant, the parishioners called the Rev. Henry Lindsay of Bothkennar, to be their pastor in 1738. The General Assembly, to which the case was referred, set aside Mr Lindsay's call, and ordered the settlement of the Rev. Mr Turner of Tulliallan, the patron's nominee, on which account one elder and several families belonging to Culross withdrew from the Established Church, and joined the Seceders. As already stated in the article, "Alloa," the Seceders in this district petitioned the Associate Presbytery to appoint some of their number to hold a fast with them in October 1739. Because of the Presbytery's inability to comply with this petition, and with another of a similar kind from the Seceders in and about Alloa at the same time, they convened a meeting of both parties at Gartland, or "Gartlet," in the parish of Clackmannan, as central to both. They were however unable to continue supply of

sermon to either, from want of probationers, and the Seceders in and about Torryburn were therefore joined to the Associate Congregation of Dunfermline, having sermon occasionally in their own neighbourhood as circumstances permitted. In 1740 the General Assembly deposed "The Four Brethren" from the office of the ministry, and caused them and their adherents to be ejected from the parish churches which till then they had continued to occupy, notwithstanding their Secession from the Judicaries of the Established Church. This gave new ground of offence to many persons sympathising with them, but who had hitherto abstained from uniting with them. These now considered it their duty to take open part with them. Among them were Mr James Wardlaw, elder, and several of the parishioners of Culross, and also several families resident in the parish of Torryburn. The Seceders in this district continued connected with the Associate Congregation of Dunfermline till 1747, when the Breach divided them, in common with all other Seceders throughout the country. The portion adhering to the General Associate (Antiburgher) Synod formed a separate congregation, and fixed upon Cairneyhill for its seat, as being midway between Alloa and Burntisland, the only places within reach where there were other congregations in the same connection. But though Cairneyhill was the place of meeting, the congregation was made up to a considerable extent of persons resident in Dunfermline, from which circumstance the congregation was called by the name of that town, till the members residing there withdrew and formed a congregation by themselves, which became what is now the Congregation of Balmers Street, Dunfermline. Church built, 1752; sittings, 400.

1st Minister.—JAMES BURT, from Leslie (West). Ordained 5th April 1755. Loosed from his charge 1788. Died in Dunfermline, where he had been living in retirement, 1792, in the 75th year of his age, and 36th of his ministry.

The congregation called Mr Ross, who was appointed by the Synod to Burntisland.

2d Minister.—THOMAS BLAIR, from Clerk's Lane, Kilmarnock. Called to Rathaven and Cairneyhill. Ordained 13th September 1791. Loosed from his charge 14th May 1813. Became a teacher in the neighbourhood of Kilwinning, Ayrshire, and died there 8th September 1820, in the 57th year of his age.

3d Minister.—JOHN MORE, from Bucklyvie. Ordained 13th September 1814. On the celebration of his jubilee, 3d August 1864, he was presented with a silver alver and 580 sovereigns. Died 2d January 1868, in the 80th year of his age, and 4th of his ministry.

4th Minister.—DAVID BORELAND, A.M., from Glasgow (London Road). Ordained colleague to Mr More, 24th July 1867.

LOCHGELLY.

Lochgelly is a village in the parish of Auchterderran, Fifeshire, 7 miles north-east of Kirkcaldy, 8 north of Burntisland, 7 south-west of Leslie, and 6 north-east of Dunfermline.

The parish of Auchterderran is bounded on the south and east by that of Auchtertool. The Rev. Mr Elliot, minister of Auchtertool at the rise of the Secession, is one of the forty-two ministers who protested against the Act of Assembly 1732, regarding the election of ministers. Because of this and other popular leanings shown by him, several of his people expected him to join the Secession when it took place; and because of his failing to do so, they withdrew from his ministry and connected themselves with the Seceders meeting for public worship in Kirkcaldy.

The church and parish of Auchterderran having become vacant in 1740, Mr Boswell of Balmuto yielded his right of patronage to the majority of legal electors. These divided in their choice between the Rev. Robert Douglas, minister of Portmoak, and Mr Matthew Mitchell, probationer. It appeared beyond dispute that Mr Robert Mitchell had a majority of the conjunct body of heritors and elders, then the only legally recognised electors, and the patron therefore consented to his settlement as minister of the parish. On the other hand, the callers of Mr Douglas, while nearly equal to the others as to heritors and elders, had at the same time a vast majority of heads of families, who, they insisted, had also a right to vote. They therefore held Mr Douglas to be the minister elect. The case was litigated through the Church Courts, and decided by the General Assembly of 1741, finding that the Act 1690 was the only rule of judgment, and that therefore Mr Mitchell was to be held entitled to the incumbency of Auchterderran church and parish.*

The people considered themselves disrespectfully treated both by the patron and the Church Courts, for they considered the one to have allowed them the choice of a pastor, and they expected the other to support them in the exercise of what they held to be their just rights; and because they were disappointed in reference to both, a number of them withdrew from the Established Church. Those of them resident in the north-east parts of the parish made overtures to "The Correspondence" in Leslie, then forming into a congregation, to become part of it. Delegates from both parties met in Pitlochrie, a farm-house in the parish of Kinglassie, agreed upon the terms of union, and under sanction of their constituents formed a junction. The portion resident towards the west formally acceded to the Associate Presbytery on the 9th of February 1742, and were joined to the congregation of Dunfermline. The remaining portion resident towards the south connected themselves with the congregation of Kirkcaldy. "The Breach" in 1747 divided the Seceders in Auchterderran and Auchtertool, and prevented their formation into a congregation. Those of them who adhered to the Associate (Burgher) Synod, and meanwhile had been attending public ordinances at Dunfermline and Kirkcaldy, applied for and obtained supply of sermon as a separate congregation, with its seat in Lochgelly, 1765. Church built, 1766; sittings, 500. A new church was opened in 1864, with sittings for 450, at the cost of £1000.

Before obtaining a fixed pastor, the congregation called Mr Moir, who was appointed by the Synod to Cumbernauld.

1st Minister.—GEORGE WILSON, from West Linton. Ordained 9th July 1767. Died October 1772, in the 6th year of his ministry.

2d Minister.—DAVID GREIG, from Kinross (First). Ordained 29th April 1773. Died 14th August 1823, in the 75th year of his age and 51st of his ministry. Mr Greig presided as Moderator at the first meeting of the United Associate Synod, April 1821, having been called to the chair as the oldest minister in either branch.

* Dr M'Kelvie has the following anecdote, taken from the *Kinross Advertiser* of 23d February 1861, entitled, "A Bewitching Dominic"—In the parish of Ballingry, Fife, the duties of the precentor's desk, about the middle of last century, were discharged by the parochial schoolmaster, who was a person of superior intelligence and education. The minister was of a weak intellect, and withal not a little superstitious, and attributed his inferior pulpit appearances to the influence of the precentor, who he alleged had somehow bewitched him. On one occasion he made a pause in his discourse, and proceeded to declare that so long as the schoolmaster remained in the desk he must remain silent. The schoolmaster was proceeding to withdraw, when Sir John Malcolm, Bart. of Lochore, the principal heritor, descended from his seat in the gallery, and insisted that the desk should not be vacated. An unbecoming disturbance ensued, which led to the permanent retirement from the parish church of the leading inhabitants of the parish, and to the erection of the place of worship in connection with the Secession in the neighbouring village of Lochgelly.—[Extracted from M'Kelvie's "Notes for Statistics."—Eds.]

of the Secession. He was for many years clerk of Synod. He edited "Remains of Andrew Swanston," 2 vols., with a sketch of his character.

3d Minister.—JOSEPH SCOTT, from Selkirk. Ordained 12th October 1824. Loosed from his charge 1833. Retired into private life till 1853, when he was restored to his status as probationer. Emigrated to America, where he became minister of Blandford, Canada, and died 22d May 1857.

4th Minister.—WILLIAM REID, from Slateford. Ordained 18th February 1834. Resigned 29th December 1868. Lived privately in Glasgow.

5th Minister.—JAMES BROWN, M.A., previously of Morningside Church, Edinburgh. Admitted to Lochgelly 28th July 1869.

KINCARDINE.

Kincardine is a village in the county of Perth, on the north bank of the Forth, 5 miles east of Alloa, and 10 west of Dunfermline.

The congregation of Kincardine originated with members of the Established Church, who felt dissatisfied with the doctrine taught by their minister, and desirous of obtaining that which would be more evangelical, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Dunfermline, 1775. First church built, 1777. Second built, 1819; cost £1200; sittings, 750.

In the summer of 1831, the congregation built a spire beside their church, and placed a bell in it. While in course of doing so, an interdict was served upon the minister, elders, and managers, at the instance of the Rev. Andrew Bullock, minister of Tulliallan, the parish in which Kincardine is situated. The interdict bore the signature of Mr Bell, the procurator of the church, and was served just after the commencement of "The Voluntary Controversy." The principle which it was intended to establish, was the exclusive right of the Established Church to the use of bells for intimating the time of public worship. Answers to the interdict were laid before the Sheriff of Dunblane by the parties on whom it was served. Mr Bullock having taken further advice, deemed it inexpedient to proceed further in the case. The Sheriff therefore allowed the interdict to be recalled, finding him liable in all expenses.

1st Minister.—JOHN YOUNG, from West Linton. Ordained 19th March 1777. Resigned on account of declining health, 16th January 1810. Removed to Edinburgh, and lived privately, upon an annuity allowed him by the congregation, till his death, which took place 13th November 1817.

2d Minister.—ALEXANDER O. BEATTIE, M.D., D.D., previously of the East Congregation, Leslie. Admitted to Kincardine 21st March 1812. Called in 1818 to Miles Lane, London, but continued in Kincardine till October 1825, when he was translated to Gordon Street, now St Vincent Street, Glasgow.

3d Minister.—WILLIAM MONCRIEFF, from Duke Street, Glasgow. Ordained 14th November 1826. Resigned 23d July 1829. Removed to Glasgow, and died there soon after his resignation.

4th Minister.—JOHN M'FARLANE, LL.D., from Queen Anne Street, Dunfermline, of which his father and grandfather were ministers. Ordained 29th March 1831. Translated to Glasgow, Lauriston, now Erskine Church, 22d September 1840.

5th Minister.—ANDREW GARDINER, A.M., from Milnathort. Called to Greenloaning, Moyness, and Kincardine. Ordained 26th May 1841. Translated to Dean Street, Edinburgh, 25th March 1863.

6th Minister.—ADAM WELSH, from Edinburgh (Lothian Road). Called to Aberdeen (Belmont Street), and Kincardine. Ordained 19th January 1864. Author of "Too Late," a sermon; and "Spirits in Prison."

LIMEKILNS.

Limekilns is a village on the Forth, in the parish of Dunfermline, Fifeshire, 3 miles south of Dunfermline, and 4 west of Inverkeithing.

This congregation originated with members of Queen Anne Street congregation, Dunfermline, resident in and about Limekilns, who on account of distance from their place of worship, applied for and obtained supply of sermon in their own neighbourhood from the Associate (Burgher) Presbytery of Dunfermline, 16th October 1782. First church built, 1784. Second built, at a cost of £2000, in 1825; sittings, 1056.

1st Minister.—WILLIAM HADDIN, from Greyfriars, Glasgow. Ordained 8th February 1785. Died 17th June 1820, in the 60th year of his age, and 36th of his ministry.

The congregation called Mr Whyte, afterwards of Salem, United States.

2d Minister.—WILLIAM JOHNSTON, A.M., D.D., from Biggar (North). Called to Lochwinnoch and Limekilns. Ordained 27th August 1823. Called to Eglinton Street, Glasgow, 1841, and again in 1842, but declined the call both times. Called by the congregation of Montego Bay, Jamaica, 1849, and requested, at the same time, by the Board of Missions of the United Presbyterian Church, to become Professor of Theology to their students in that island, but declined both the pastorate and professorship. Called to Shamrock Street, Glasgow, 1850, but remained in Limekilns. Had the degree of D.D., conferred upon him by the University of Glasgow, 1850. Was Moderator of the United Presbyterian Synod, 1854. Author of a "Memoir of the Rev. Robert Brown," of St Margaret's Congregation, Dunfermline, prefixed to a volume of his Posthumous Discourses.

CROSSGATES.

Crossgates is a village in the parish of Dunfermline, Fifeshire, 3½ miles east of Dunfermline and 4 north of Inverkeithing.

The late William Wemyss, Esq. of Cuttlehill, and other persons resident in his neighbourhood, thinking Crossgates an eligible place for a church, erected one there with 530 sittings, in 1802. After some deliberation respecting the religious denomination with which they would connect it, they applied for and obtained supply of sermon to it from the Associate (Burgher) Presbytery of Dunfermline. The congregation was organised 30th May 1803.

1st Minister.—JOHN ALLAN, from Carliol Street, Newcastle. Ordained 29th August 1804. Died, April 1810, in the 36th year of his age and 6th of his ministry.

2d Minister.—THOMAS WILSON, from Lochgelly. Ordained 26th November 1811. Died 29th August 1852, in the 72d year of his age and 41st of his ministry.

3d Minister.—ANDREW GRAHAME, from Glasgow. Called to Chapel-knowe and Crossgates. Ordained 7th September 1853.

PRESBYTERY OF EDINBURGH.

The Associate Presbytery of Edinburgh was formed in 1744, when "The Associate Presbytery" constituted itself a Synod, made up of the Presbyteries of Edinburgh, Glasgow, and Dunfermline. It was divided by the Breach, 1747, into the Associate (Burgher), and the General Associate (Antiburgher) Presbyteries of Edinburgh. These were again united at the union of the two great branches of the Secession, 1820. A Relief Presbytery of Edinburgh was formed in 1772, a portion of the congregations belonging to which was added to the United Associate Presbytery of Edinburgh at the union of the Secession and Relief Churches, 1847, the remainder being joined to other Presbyteries embracing the localities in which they were situated. The Associate Presbytery of Edinburgh at its formation, comprehended all the congregations of the denomination south of the Forth, and east of Falkirk, which at that time only numbered 14, of which 10 were supplied with ministers, and 4 were vacant. The territory then assigned to it now embraces 8 presbyteries.

CONGREGATIONS IN THE CITY OF EDINBURGH.

BRISTO STREET.

One of the charges of the West Church, Edinburgh, which is collegiate, having become vacant in 1731, a majority of the parishioners made choice of the Rev. Henry Gardner to be their minister, while the Crown as patron presented the Rev. Patrick Wotherspoon to the vacant charge. Mr Wotherspoon was obnoxious, not only to many of the people, but to Mr M'Vicar, the incumbent of the other charge, who headed a strong opposition against Mr Wotherspoon's settlement as his colleague. The case was litigated through all the church Courts. The Commission of Assembly, March 1732, to which it was referred, ordered Mr Wotherspoon's settlement to be proceeded with, and the Presbytery carried this injunction into effect, notwithstanding a majority of it had previously declared that "they had not clearness to concur." A number of Mr Wotherspoon's opponents would not submit to his ministry, and immediately upon his settlement in the West Church, placed themselves under that of Mr John M'Laren, one of the ministers of the city, who had taken part with the "Four Brethren" in all the movements which led to the Secession, but did not himself secede. Many of his people had continued with him in the hope of his doing so, but his death, in June 1734, prevented that hope from being realised, if it was ever warrantably entertained. After this event several of his people, chiefly those who had previously declined submission to Mr Wotherspoon's ministry, withdrew from the Established Church, and joined a number of others in a virtual state of Secession in Edinburgh. These formed themselves into societies for prayer, which met separately in private houses, and together as a General Association in the Gardeners' Hall, which they rented for the purpose. In December 1735 this association came to the resolution of applying to the Associate Presbytery for advice and supply of sermon. The Presbytery declined answering the petition, but allowed it to lie on the table. The application was renewed in February 1736, and Messrs John Cleland, William Braidwood, and John Flockhart, commissioners, were heard in support of it, but the Presbytery did not yet deem it expedient to comply. In April 1737, some papers

relative to a declinature made by the society which met in the house of Mr Horner from the rest of the corresponding societies were laid by commissioners before the Presbytery, and these commissioners heard in support of it. "The Presbytery considering that the said papers contained long reasoning between the representers and the rest of the societies in Edinburgh, which was not so proper to come under the cognisance of this Presbytery, and likewise considering that they contained a desire to have the Presbytery's decision anent circumscribing the terms of ministerial and Christian communion, and that in a way more becoming a judicatory than societies for prayer and conference; recommended the society to withdraw its declinature, and bring the affair simply before the Presbytery for decision." It was not, however, till February 1738 that the societies in Edinburgh were in such a state as to allow of the Presbytery recognising them as an Association under their inspection, and in connection with them. This recognition was formally made on the 22d March following, by the Rev. Messrs Wilson, Mair, and Ralph Erskine, holding a fast with them, by appointment of Presbytery, at Braid's Craigs, an offshoot of the Pentland Hills, about 2 miles south of Edinburgh, and closely adjoining the modern village of Morningside. This place was chosen for the accommodation of the Seceders in the surrounding country, as well as for those in the city, and as being the only place readily at command which could contain the multitude that would assemble. Mr Ralph Erskine commenced the services by preaching from Hosea xiii. 9: "O Israel, thou hast destroyed thyself; but in me is thine help." Referring to the occasion in his diary, he says, "The day was very windy, and many of the ungodly rabble surrounded the meeting." His biographer, Dr Fraser, adds, "A few of that 'rabble,' we are informed, more daring than the rest, made several audacious but fruitless attempts to molest the worshippers. Some of these 'lewd fellows of the baser sort' amused themselves by rushing among the people and setting up a *Merry Andrew*; but a well-disposed youth promptly stepped forward and threw it down. A man named D. R., steward to H—n of C—n, had also the hardihood to set fire to some whins in the immediate neighbourhood of the spot where the numerous audience were assembled, concluding from the direction and force of the wind that the smoke proceeding from the burning whins would exceedingly annoy the Seceders. It so happened, however, in the good providence of God, that the wind immediately veered about to another quarter, and the assembly suffered no inconvenience. The impious project, in the meantime, attracted the notice of the ministers as well as the people, and Mr Erskine publicly remarked that the person who had been guilty of that deed, would perhaps live to repent it. That same individual, it is credibly related, was afterwards three times driven from his own dwelling by means of fire."*

The congregation thus formed, received supply of sermon as regularly as the Presbytery could afford it, which was upon an average once a month. They assembled sometimes at Braid's Craigs, already referred to, but more frequently at the Gardener's Hall, on the open ground of which a tent was placed in fine weather, and the audience worshipped in the open air, but in other circumstances they met within doors. They entered into terms with one Arthur Straiton, a burgess in Edinburgh, and purchased from him on the 23d April 1741, half an acre of ground belonging to him beyond Bristo Port, for £90, 10s. 6d. Having purchased the ground, they set about building a place of worship for themselves,

* In the libel executed against the ministers of the Associate Presbytery by the General Assembly, 1738, one of the articles related to their preaching and baptising children at Braid's Craigs.—[Eds.]

id were fortunate in finding a good stone quarry in the ground, out of which they are furnished with abundance of stones, not only for building the meeting-house, it the land of houses in front of it. This church cost £1500. A second was uilt in 1802, at a cost of £4084, 8s. 3d., which has since been altered and enlarged a cost of £1515, 7s. 2d; sittings, 1671. The charge was for some time Allegiate.

1st Minister.—ADAM GIB. Seceded from the Established Church while a student of literature with a view to the ministry in that connection, because, according to his own account, of the disgust he felt at the arbitrary conduct of the General Assembly towards the Seceding brethren. Mr Gib was then resident in Luckhart, and became one of the most active promoters of the Secession in that parish. After license by the Associate Presbytery he was called to Stichel and Edinburgh. Ordained 2d April 1741. According to the communion-roll kept, the membership of Bristo congregation in 1744 amounted to 1279. The majority of these, with members subsequently added, adhered with Mr Gib to the General Associate (Antiburgher) Synod at the Breach, 1747. Presuming on the right of the majority to the property previously belonging to the whole congregation, Mr Gib and his adherents retained possession of the church and other buildings claimed by them. The property had been invested in *two trustees*, who, with nine elders and a large minority of the congregation, adhered to the Associate (Burgher) Synod. These had recourse to force to *recover* possession of the place of worship, taking off the locks, putting on new ones, and keeping the keys. In consequence of this antagonism, two actions were raised at law; one by managers of Mr Gib's congregation, elected to office after the division took place, to have the trustees of the property to give it up in their favour; the other by the trustees themselves, to have the Court vindicate them in right of possession. Both parties were thus pursuers and defenders in the case at one and the same time. They continued to worship together at the commencement of the process, but after the first interlocutor was pronounced, the party adhering to the Associate (Burgher) Synod withdrew and left the other party in possession. In June 1750, Lord Elchirs, as Lord Ordinary, before whom the case was first pled, decided that the managers, elected trustees by the congregation after the division, being chosen at a meeting from which no one belonging to the congregation was excluded, and it not being alleged that the original trustees and their adherents held any separate Associate congregation different from that by which these managers were chosen, the latter were entitled to insist upon the original trustees denuding in their favour. In December 1751, on representation and answers by the trustees, his Lordship decided that "In respect the Representers and others do now hold a separate congregation for Divine worship, yet they held none at the meeting of the congregation, March 1748, and action then by them, and that none of the contributors were debarred or excluded from said meeting, the representation be refused." This decision was a confirmation of his former finding. The trustees reclaimed to the Court against this decision, and their Lordships reversed it, 30th January 1752, thereby vindicating the trustees in their right of possession.

Mr Gib's managers reclaimed against this decision of the Court, but their Lordships refused the prayer of the petition, and adhered to their former decision, November 1752. Notwithstanding that the judgment of the Court was against them, Mr Gib's party *persisted in* keeping possession of the church and other property. The trustees therefore found it necessary to apply to the bailies of Ports-

burgh, to order the delivery of the keys, which was done 22d December 1752. Against this order a suspension was presented by Mr Gib's party, which brought the case before the judges, who on the 2d January 1753 refused the bill; in other words, abode by their former decision. Still, however, the keys were not delivered, and it became necessary to execute a warrant obtained for the removal of the locks; and on the 7th January 1753, the adherents of the Associate (Burgher) Synod again took possession of the church—having, from the time of the Lord Ordinary's first interlocutor being pronounced, worshipped in the open air at Bainsfield, near Edinburgh, and afterwards in a hired hall in Carrubber's Close—after being kept out of it for nearly five years. We have no means of ascertaining the expense incurred by this litigation; but obviously it must have been very great, seeing it was twice before the Lord Ordinary, three times before the Court, and that the interposition of the inferior Courts was twice required. Yet it has established no principle, nor served any parties beyond those immediately concerned in it.

Mr Gib and his adherents built a place of worship for themselves after their ejection from the one in Bristo Street, for an account of which see "Nicolson Street."

2d Minister.—JOHN PATISON, from Shuttle Street (now Greyfriars), Glasgow. Ordained 14th March 1754. Died July 1779, in the 48th year of his age, and 26th of his ministry. Author of "The Synod's warning against Popery," and a Preface to Essays by M'Ewen of Dundee.

The congregation called, 1st, the Rev. Michael Gilfillan of Dunblane, but the call was set aside on account of some informality on the part of the moderator; 2d, the Rev. Mr Scott, who continued in his charge at Musselburgh; 3d, the Rev. Mr Gilfillan of Dunblane, a second time, but the call was set aside by the Synod; 4th, Mr Gilfillan a third time, but the call was not sustained; 5th, the Rev. Mr Waugh of Newtown, who was under call at the same time to Wells Street, London. Such was the importance attached to the call from Wells Street, that the other was not allowed to come into competition with it.

3d Minister.—JAMES PEDDIE, D.D., from Perth (South). Called to Dunfermline and Edinburgh. Ordained 3d April 1783. Had the degree of D.D. conferred upon him by Marischal College, Aberdeen. Moderator of Synod, 1825. Died 11th October 1845, in the 87th year of his age, and 63d of his ministry.

Author of "Two Sermons on 'The Revolution the Work of God and a Cause of Joy,'" "Two Missionary Sermons;" a Sermon "On the Lost Sheep," preached on behalf of the Edinburgh Philanthropic Society; "Defence of the Associate Synod against the Charge of Sedition, a Reply to Dr Porteous' 'New Light Examined,'" "Lectures on the Book of Jonah;" and "Scheme of Mutual Assistance in the Support of Ministers."

4th Minister.—WILLIAM PEDDIE, D.D. Called to Monkwearmouth and Edinburgh. Ordained as colleague to his father, 7th October 1828. Had the degree of D.D. conferred upon him by Jefferson College, Pennsylvania, U.S., 1843. Moderator of Synod, 1858.

Author of "a Memoir of the Rev. Dr Dick," prefixed to his Lectures on Theology; "A Comparison of the System of Religious Establishments with that of Voluntary Churches, as to their effects upon the Internal State of the Church;" and a Memoir of his Father, prefixed to a volume of his (posthumous) Sermons.

The congregation called Rev. T. Dobbie of Stranraer, who declined the call.

5th Minister.—THOMAS DUNLOP, formerly of Balfron. Admitted as colleague to Dr Peddie, 13th June 1871.

NICOLSON STREET.

This congregation originated with the majority of Bristo Street congregation who adhered to the General Associate (Antiburgher) Synod at The Breach, 1747, while the minority adhered to the Associate (Burgher) Synod. The circumstances which compelled them to leave the place of worship in Bristo Street, notwithstanding they were the majority, have been already detailed in the notice of that congregation. After leaving it in 1753, they worshipped for a short time in the open air on a spot of ground in the neighbourhood now known as Windmill Lane. They afterwards rented Skinner's Hall in the city, and subsequently purchased the site of their present church, then a park called Bellfield, and lying considerably beyond the city proper. First church built, 1754. Second built, 1819; cost £6000; sittings, 1170.

1st Minister.—ADAM GIB, previously of Bristo Street, Edinburgh. Removed with the majority of his congregation to Nicolson Street, 1754. Elected Professor of Theology by the General Associate (Antiburgher) Synod, 1762, but declined the office. Died 18th June 1788, in the 75th year of his age and 48th of his ministry.

Author of "The Present Truth: a Display of the Secession Testimony in the Three Periods of its Rise, State, and Maintenance," 2 vols.; A Sermon entitled, "An Antidote against the New Heresy concerning the Sonship of Christ;" "A Warning against Countenancing the Ministrations of Mr George Whitfield;" "Sermon at the Ordination of Thomas Beveridge, on John x. 16;" "A Rod of Correction for the Ignorance and Dishonesty of a pamphlet entitled, 'A Short Conference between Mr Adam Gib and a Countryman in the Parish of Biggar';" "Address to the Associate Synod of Edinburgh: Memorial and Remonstrance read before the Synod, May 1782."

The congregation then called the Rev. Mr M'Farlane, who was continued by the Synod in his charge at Montrose; and the Rev. John Jamieson, afterwards minister of the congregation, but who was continued at that time by the Synod in Forfar.

2d Minister.—JOHN BANKS, D.D., from Kilwinning. Ordained 22d April 1794. In October 1796, Mr Banks gave in a paper to the Synod, representing that "he was much displeased with the sentiments expressed by the majority of the members of last meeting of Synod, in reference to the Association (the London Missionary Society) presently on foot for sending the Gospel to the Heathen, and complaining of their speeches being injurious to him and others engaged in these associations, tending to blacken his ministry among his people, and marring his ordinal communion with the Synod, and intimating that he resigned the charge of his congregation into the hands of the Presbytery, and bade them farewell." The Synod appointed a committee to converse with him, but he declined meeting with them. He emigrated to America, became minister of a congregation in Cambridge, Philadelphia, and afterwards Professor of Theology to Associate Synod, America. Died 1826, in the 32d year of his ministry.

3d Minister.—JOHN JAMIESON, D.D., F.R.S., previously of Forfar. Admitted 10th May 1797. Resigned on account of declining health, 1829. Died 12th July 1838, in the 80th year of his age and 58th of his ministry. Fellow of the Society of Antiquaries of Scotland; Member of the Royal Physical Society of Edinburgh; Member of the Society of Northern Literature, Copenhagen; Member of the Antiquarian Society of Boston, U.S.; Associate of the First Class of the Royal Literary Society, instituted by George IV. for the express purpose of encouraging literary men. Along with the membership of the Society, Dr Jamieson had a pension of one hundred guineas a-year allowed him by the King.

Author of "Sermons on the Heart," 2 vols., very scarce; "The Sorrows of Slavery," a Poem; "Socinianism Unmasked;" "A Dialogue between a Socinian Divine and the Devil on the Confines of the Other World;" "An Alarm to Great Britain, or an Inquiry into the Rapid Progress of Infidelity in the Present Age, occasioned by the French Revolution;" "A Vindication of the Doctrines of Scripture and the Primitive Faith concerning the Divinity of Christ, in Reply to Dr Priestly," 2 vols.; "Congal and Fenella," a Tale; "Eternity," a Poem addressed to Free Thinkers and Philosophical Christians; "Remarks on Rowland Hill's Journal;" "The Use of Sacred History," 2 vols.; "Important Trial in the Court of Conscience;" "An Etymological Dictionary of the Scottish Language, illustrating the Words by Examples from Ancient and Modern Writers, to which is prefixed, A Dissertation on the Origin of the Scottish Language," 2 vols. 4to., with Supplement, 2 vols.; "The Beneficent Woman, a Sermon;" "Hermes Scythicus, or the Radical Affinities of the Greek and Latin Languages to the Gothic;" "A Sermon on the Death of the Princess Charlotte;" "Divisions among Brethren, a Sermon;" "An Ordination Sermon;" Three Sermons "on the Duty, Excellency, and Pleasantness of Brotherly Unity;" "The History of the Ancient Culdees of Iona and their Settlement in Scotland, England, and Ireland;" "Sleaz's *Theatrum Scotiae*, with Memoir;" "Views of the Royal Palaces of Scotland, with Historical and Topographical Remarks;" "Account of the Roman Camps at *Battle-Dykes* and *Haerfauds*, in Forthshire;" Editor of Barbour's "Bruce," and Blind Harry's "Wallace," 2 vols. 4to; "Remarks on the Progress of the Roman Army in Scotland during the Sixth Campaign of Agricola;" "The Water Kelpie, or, the Spirit of the Waters," in the third volume of Sir Walter Scott's *Minstrelsy of the Border*; also, the Glossary of the Scottish Words, at the end of the work; "Reality of the Gracious Influence of the Holy Spirit." This last work was published after Dr Jamieson's death, and has a Memoir of the Author prefixed, by the Rev. Dr Somerville, late Mission Secretary to the United Presbyterian Church.

In 1821, the congregation called Mr H. Heugh, minister of the second congregation, Stirling, to be colleague to Dr Jamieson; but he preferred a call to Regent Place, Glasgow. And in May 1826 they called Mr Alexander Fisher, who was appointed by the Synod to Queen Anne Street, Dunfermline.

4th Minister.—GEORGE JOHNSTON, D.D., F.S.A. Scot., previously of Ecclefechan. Twice called to Edinburgh. Admitted 16th June 1831. Moderator of Synod, 1852. Had the degree of D.D. conferred upon him, 1854, by Rutgers College, New Jersey. Died 18th August 1871, in the 73d year of his age and 46th of his ministry.

Author of "Euphemia Miller, the Sabbath Scholar;" a Pamphlet, entitled, "Our Outcasts and the Church's Duty towards them;" "Valedictory Lecture addressed to the Students of the United Presbyterian Church at the close of the Session, 1853;" Sermon "Against Cruelty to Animals," on behalf of Society for Fishermen in Hebrides; Synod Sermon in 1853; A Series of Letters on the Nature and Injustice of the Annuity Tax.

The congregation called Dr Cairns of Berwick to be colleague to Dr Johnston, but he declined the call.

5th Minister.—PETER B. GLOAG, M.A., from Perth (North). Called to Thread Street, Paisley, and Nicolson Street, Edinburgh. Ordained 6th October 1869, as colleague to Dr Johnston.

COLLEGE STREET.

Lady Yester's Church, Edinburgh, the nearest of any of the parish churches to College Street, became vacant by the death of Dr John Hyndman, 1762. A majority of the Town Council presented the Rev. John Drysdale, minister of Kirkliston, to the vacant charge. Great opposition was made to his settlement by the minority of the Council, the Merchant Company, and almost all the incorporations and the General Session of the city. Many papers were published on the subject, the chief point of dispute being, Whether the Council had the sole right, or only a joint power along with the ministers of the city and General Session, to call and settle ministers in Edinburgh. For many years previous, the Council had allowed the ministers and elders to vote along with them in calling and electing ministers. But in this case, they had issued their presentation, obtained the acceptance of it, and laid it upon the Presbytery's table, without consulting any of these parties. The cause was first tried before the Court of Session, which decided that the privilege

belonged exclusively to the Council, and this judgment, on an appeal, was confirmed by the House of Lords, 13th March 1764.

This decision, and the consequent settlement of Mr Drysdale, 24th August 1764, ~~ho~~ was himself very unpopular, gave great offence to the friends of religious liberty. Dr Struthers referring to it in his "History of the Relief Church," says "Two new churches sprung out of it." Those who were favourable to the Church of Scotland, notwithstanding of her general law of patronage, sought relief in a Chapel of Ease, where they could obtain the choice of their own minister, and left others to struggle against the infliction of presentees as they best could. Another party took much more decided ground, and resolved that they would rid themselves of patronage, and all the evils of State connection. The balance vibrated between an application to the secession and one to the Relief. Mr W. Dickson having written Mr Gillespie for counsel and advice in their present circumstances, the opportunity was not let slip. A long letter from Dunfermline, deprecating their proposed connection with the Seceders, and recommending very warmly a connection with the Relief, turned the scale, and secured the projected church to the Relief body, who had hitherto no meeting-house in the metropolis. Accordingly, a meeting was held in Edinburgh, and subscription papers were issued on the 15th January 1765, "for having a minister settled among them, upon the plan well-known as that of the Presbytery of Relief." Robert Gillespie of Clearburn, brother of the Rev. Mr Gillespie, was the mainspring of the movement, and contributed most liberally towards the building of the church. A site for their church was denied them. Secretly, however, they bought the bowling green without Potterrow, held by Mr Jamieson (in feu from Lady Nicolson); and as he was a builder, they induced him to make the sale by agreeing with him at the same time for the building of the church. The house was speedily completed, and opened on Sabbath 12th January 1766 for public worship; sittings, 1200. The church was rebuilt, 1797; sittings, 1667. A third church, entirely new and greatly improved, was built in 1857, at a cost of about £4300, and has accommodation for 1448.

1st Minister.—JAMES BAINE, A.M., previously minister of the High Church, Paisley. For a detailed account of the circumstances which led to his withdrawal from the Established Church, and adoption of Relief principles, see Dr Struthers' "History of the Relief Church," pp. 199-209. Admitted to College Street, Edinburgh, 13th February 1766. Moderator of Relief Synod in 1773. Died 17th January 1790, in the 80th year of his age, and 60th of his ministry.

Author of a volume of "Sermons;" a pamphlet entitled "Memoirs of Modern Church Reformation; or the History of the General Assembly, 1766," in which he gives his reasons for his change of ecclesiastical connection, with a brief account and vindication of the Relief; and a Sermon, entitled "The Theatre Licentious and Perverted," dedicated to Samuel Foote the actor.

2d Minister.—JAMES STRUTHERS. Ordained 28th July 1791. Moderator of Relief Synod 1799. Died 13th July 1807, in the 37th year of his age, and 16th of his ministry.

The congregation then called the Rev. John Pitcairn of Kelso, who declined the call.

3d Minister.—JAMES SMITH, previously of Old Kilpatrick. Admitted 29th September 1808. Moderator of Relief Synod, 1812. Died 30th December 1830, at the 66th year of his age, and 39th of his ministry. Author of "The Golden Calves of Dan and Bethel;" published in 1795. [This discourse has, through inadvertence, been ascribed to Rev. James Smith of Dunfermline.—Eds.]

4th Minister.—WILLIAM LIMONT, previously of King Street, Kilmarnock.

Admitted 9th August 1821. Mr Limont was presented with a piece of plate and 100 guineas, 1st July 1830. Died 3d January 1833, in the 34th year of his age, and 13th of his ministry.

5th Minister.—JOHN FRENCH, D.D., previously of Strathaven (East). Admitted 24th September 1833. Moderator of Relief Synod, 1834. Had the degree of D.D. conferred upon him by the University of Glasgow 1846. Died 11th January 1853, in the 65th year of his age, and 38th of his ministry. Author of a Sermon on "The Christian Spirit," 1834; a pamphlet on "The Campbellton Case," 1837; "The Duties and Consolations of Sanctified Affliction:" three Discourses, 1844; "Reasons for Union;" and a volume of "Sermons" in 1858.

6th Minister.—DAVID M'EWAN, previously of Cathcart Street, Ayr. Admitted as colleague to Dr French, 23d November 1852. Translated to Collegiate charge, John Street, Glasgow, 12th October 1865.

The congregation called the Rev. R. Whyte, Kelso, 14th May, and Rev. William Sprott, Pollockshaws, 15th October, 1866, both of whom declined the calls.

7th Minister.—JOHN MITCHELL HARVEY, M.A., previously of Alloa (West). Called to College Street, 21st May 1867. Inducted 30th October 1867.

HOPE PARK.

This congregation, so long known by the name of Potterrow, originated with a party in Nicolson Street congregation, during the vacancy occasioned by the death of Rev. Adam Gib. This party wanted to obtain the Rev. Mr M'Farlane of Montrose for their minister, and because the remanent members would not consent to receive him, they separated from them, and, with the consent of the Presbytery, formed a congregation in Potterrow, 2d May 1792. Church built, 1796; cost, £1290; sittings, 885.

In April 1866 Potterrow church was sold for £1780 to Messrs Miller and Richard, typefounders. A new church in Hope Park was opened by Dr Cairns, 18th September 1867; it is seated for 1050, and cost £6734, 12s.

1st Minister.—THOMAS M'CRIE, D.D., from Dunse (East). Ordained 26th May 1796. Withdrew from the General Associate Synod, 1805, and along with other ministers who separated with him, formed "The Constitutional Presbytery," which afterwards merged into "The Associate Synod of Original Seceders." The majority of his congregation separated from the Synod with Mr M'Crie, but a large minority continued to adhere to it. On the assumption that the property of the congregation belonged, of right, to the majority, they retained possession of it. The minority raised an action at law to have it restored to them. The titles were taken to trustees, who, by a back bond, declared "that they held the property in trust for the sole use and behoof of the congregation, and those who in time coming accede to them." The Court found "that the property of the subjects in question is held in trust for a society of persons calling themselves 'The Second Associate Congregation of Potterrow, Edinburgh:' Find that the subjects are liable to the control of the congregation or the majority of the males who regularly take and pay for seats in the meeting-house in question; such persons always by themselves, or along with others joining with them, forming a congregation of Christians in communion with and subject to the ecclesiastical discipline of a body of dissenting protestants calling themselves the Associate Presbytery and General Associate Synod of Antiburgher Seceders; and so far repel the defences against the declarator

brought by John M'Intyre and others, and remit to the Lord Ordinary to proceed accordingly" (20th February 1809). This decision deprived Mr M'Crie and his party of all right to the property, and declared it to belong wholly to the party adhering to the Synod, though that party was the minority. The case was appealed to the House of Lords, but the parties ultimately came to an agreement by which the party recovering the property paid to the party ejected from it a sum of money deemed equivalent to their interest in it. The adherents of Mr M'Crie erected a place of worship for themselves in West Richmond Street, and removed to it with their minister in 1813.

Mr M'Crie had the degree of D.D. conferred upon him by the University of Edinburgh, 1813. Appointed Professor of Theology to the Divinity Hall of "The Original Secession Church." Died 5th August 1835, in the 63d year of his age, and 40th of his ministry.

Author of a sermon "On the duty of Christian Societies towards each other, in relation to the measures for Propagating the Gospel;" joint author, with the Rev. Mr Whytock of Dalkeith, of "A Dialogue between John a Baptist, and Ebenezer a Seceder;" author of "Statement of the Difference between the Profession of the Reformed Church of Scotland, as adopted by Seceders, and the Profession contained in the New Testament, and other Acts lately adopted by the General Associate Synod;" "Life of John Knox;" a pamphlet entitled "Free Thoughts on the late Religious Celebration of the Funeral of her Royal Highness the Princess Charlotte of Wales, and the Discussion to which it gave rise in Edinburgh;" "Life of Andrew Melville;" "Two Discourses on the Unity of the Church: her Divisions and their Removal;" "Memoirs of Mr William Veitch and George Brysson, written by themselves; with other Narratives, illustrating the History of Scotland, from the Restoration to the Revolution;" "History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century;" "History of the Progress and Suppression of the Reformation in Italy, including a History of the Reformation in the Grisons;" the article on "Sir James Turner's Life and Times; Scottish Covenanters," in the *Edinburgh Review*, April 1830, vol. xli; "Review of Tales of my Landlord." A volume of his Sermons, Lectures on the Book of Esther, Miscellaneous Writings, chiefly Historical, and his Life by his Son, have been published since his death.

2d Minister.—JAMES SIMSON, previously of Thurso. Admitted 7th June 1807. Died 30th April 1824, in the 44th year of his age, and 24th of his ministry. Author of Lectures on the book of Jonah.

3d Minister.—JOHN RITCHIE, A.M., D.D., previously of Clerk's Lane, Kilmar-nock. Admitted 5th October 1825. Had the degree of D.D. conferred upon him by Rutgers College, New Brunswick, New Jersey, 1829. Resigned 4th September 1849. Resided in Edinburgh as a preacher on occasional supply. Died 15th May 1861, in the 80th year of his age, and 49th of his ministry.

Author of a Tract and Sermons on "The Evil of Using Intoxicating Drinks, and the Inconsistency of Christians in Using them;" a speech delivered on the occasion of laying the Foundation of a Monument to the Scottish Political Martyrs; and several speeches on the Voluntary Controversy.

The congregation called Mr Robert S. Scott, M.A., who preferred Manchester, and Mr James Stevenson, who preferred Dennyloanhead.

4th Minister.—ALEXANDER WALLACE, D.D., previously of Bradford, Lancashire. Admitted 2d September 1851. Translated to East Campbell Street, Glasgow, 30th April 1857.

In July 1857 a call was given to Rev. John Dobie of Linlithgow, but declined. On 15th February 1858, Mr W. Calvert, B.A., was called, but preferred North Berwick.

5th Minister.—THOMAS M'EWAN, from Strathaven, of which his father was minister. Called to Thornhill, Potterrow, and Forfar. Ordained 21st September 1858; called to Everton in 1862, but remained in Edinburgh.

BROUGHTON PLACE.

This congregation originated in a division from the Associate Congregation in Edinburgh (Bristo Street). In February 1785, 160 members of that congregation were disjoined by the Synod, and formed into a separate congregation by the Presbytery of Edinburgh. The new charge met at first in a small chapel belonging to the Wesleyan body, in St Ninian's Row, Low Calton. After the lapse of some months, the congregation gave a unanimous call to Rev. James Hall of Cumnock, who by appointment of Synod was translated to Edinburgh, and inducted into the new charge 15th June 1786. The stipend with house rent was £130. A church was built in Rose Street, and opened for public worship in November 1786, at a cost of £2380. The name given originally to the congregation was "New Edinburgh," not from its locality in the new town, but to distinguish it as the Second Associate Congregation in the city. In 1807, the accommodation afforded in Rose Street Church was found inadequate for the number of members; and after every expedient to crowd more occupants into the pews, and fitting up every available space, and subsequently failing to acquire the additional area behind the church, so as to enlarge the building, a resolution was unanimously adopted to seek another site and build another house. About twelve years elapsed after this before a fit site could be secured, and during that interval the greatest unanimity prevailed in pursuit of the object. At the time of fixing on the site in Broughton Place, several of the members supposed the place was too far from their present situation, and the design of the church too expensive, and therefore opposed the scheme, but were determined to abide by the old church. Between June 1820 and May 1821, Broughton Place was erected at a cost of £7095, with 1539 sittings, and the congregation removed thither on Sabbath 27th May 1821, when the church was opened by the Rev. Drs Peddie and Hall. Before removing, arrangements had been made for supply of sermon in Rose Street Church, and on 4th December 1821 the Presbytery disjoined 350 members, and constituted them the congregation of Rose Street. Broughton Place Church was altered in 1853, at a cost of £1470; and in 1870 the interior was entirely remodelled, the expense of which was £2158.

1st Minister.—JAMES HALL, D.D., formerly of Cumnock. Admitted 15th June 1786. Was moderator of Synod in 1821. Called to Manchester 1800, but declined the call. Had the degree of D.D. conferred upon him by Queen's College, New York. Died 28th November 1826, in the 71st year of his age and 50th of his ministry.

2d Minister.—JOHN BROWN, D.D., previously of Rose Street, Edinburgh. Called twice to Broughton Place. Admitted 20th May 1829. Had the degree of D.D. conferred upon him by Jefferson College, Pennsylvania, U.S. Appointed Professor of Exegetical Theology by the United Associate Synod, 1834. Reappointed to the same office by the United Presbyterian Synod at the Union of the Secession and Relief Churches, 1847. On the 11th of April 1856, the jubilee of Dr Brown's ministry was celebrated. His congregation presented him with a silver salver and purse containing £610. To this sum Dr Brown added £50, and presented £660 to the Synod on behalf of the Scheme for Aged Ministers. Died 13th October 1858, in the 75th year of his age and 53d of his ministry.

Author of "Strictures on Yates' Vindication of Unitarianism;" a Sermon entitled "The Danger of Opposing Christianity, and the Certainty of its Final Triumph;" "Remarks on the Plans and Publications of Robert Owen, Esq. of New Lanark;" "On the State of Scotland in reference to the Means of Religious Instruction;" a Sermon preached before the Secession Synod,

he was moderator, 1819; A Sermon "On the Duty of Pecuniary Contributions to Religious"; Tractate "On Religion and the Means of its Attainment"; another "On Forgetfulness of God"; "Notes of an Excursion into the Highlands of Scotland in the Autumn of 1818," comments of the Claims of the British and Foreign Bible Society on the Support of the Christian; "A Tribute to the Memory of a very dear Friend"; "Discourses suited to the Administration of the Lord's Supper"; "A Sermon occasioned by the Death of the Rev. James Hall," "Hints on the Permanent Obligation and Frequent Observance of the Lord's Supper"; "on the Nature and Influence of Christian Hope"; "Biblical Cabinet Philological Tracts," "Introductory Essays" to M'Laurin's Essays and Sermons, Henry's Communicant's Command and Venn's Whole Duty of Man; "A Treatise on the Law of Christ respecting Civil Law"; "The United Secession Church Vindicated from the Charge made by J. Haldane, Sanctioning Indiscriminate Communion"; "On the Means and Manifestations of a Genuine of Religion"; "What ought the Dissenters of Scotland to do in the present Crisis?" "Opinions on Divine Influence, Human Inability, the Design and Effect of the Death of Christ, Assurance of Sonship of Christ"; "Hints to Students of Divinity"; "Human Authority in Religion conveyed by Jesus Christ"; "The Aged Minister's Resolutions in the Prospect of Death," the funeral of Dr Wardlaw; "The Abolition of Death: a Sermon"; "Statement on certain Doctrinal October 5, 1843, before the United Associate Synod, at their request"; "The Friendship of and His People Indissoluble: a Sermon on the Death of the Rev. John Mitchell, D.D., v"; "Sermon on the Death of Dr Balmer"; "Heaven: a Sermon on the Death of the Rev. Peddie, D.D., Edinburgh"; "The Present Condition of them who are 'Asleep in Christ: a Sermon on the Death of the Rev. Hugh Heugh, D.D., Glasgow"; "Statement made April 1, before the United Associate Presbytery of Edinburgh, on asking their advice"; "On the and Benignity of the Divine Law"; "Comfortable Words for Christian Parents bereaved of Children"; "Barnabas, or the Christianly Good Man," in three Discourses; "Exposures on the First Epistle of the Apostle Peter," 2 vols.; "Memorials of the Rev. James minister of the Associate (Burgher) Congregation, Glasgow, Professor of Divinity to the Associate Synod, and one of the Four Leaders of the Secession from the Established of Scotland, in a narrative of his life, and a selection from his writings; "Love of the Good Explained and Recommended;" Discourses and Sayings of our Lord Jesus Christ," edited in a series of Expositions, 3 vols.; "The Light of Nature," by N. Culverwell, edited by Wm; "Hints on the Lord's Supper, and Thoughts for the Lord's Table;" Editor of Sermons Brother, Rev. George Brown of North Berwick, with Sermon preached by him after his death; "Memorial of Mrs Margaret Fisher Brown"; "The Mourner's Friend, or Instructions for the Bereaved," a selection of tracts and hymns; "Memoir of Rev. Alexander Dunfermline, prefixed to his Sermons; "The Christian Pastor's Manual;" "Exposition of the Romans;" "Exposition of Epistle to the Hebrews," 2 vols., edited by Dr Smith of; "An Exposition of our Lord's Intercessory Prayer, with a Discourse on the Relation of the Intercession to the Conversion of the World;" "Theological Tracts," 2 vols.; "The Election of Life: an Exposition of First Corinthians xv., with a Discourse on our Lord's Election;" "The Sufferings and Glories of the Messiah signified beforehand to David and his People;" "an Exposition of Psalm xviii. and Isaiah liii.; "The Three Gatherings;" "Plain Discourses on Important subjects;" "Parting Counsels," Exposition of 2 Peter i.; "An Exposition of the Epistle of Paul the Apostle to the Galatians;" "Remarks on certain statements by Alexander Esq., in his memoir of Robert Haldane of Airthrey;" "Pastoral Letter."

Minister.—ANDREW THOMSON, B.A., D.D., F.R.S.E., formerly of Lothian Edinburgh. Translated to Broughton Place as colleague to Dr Brown, 28th March 1842. Had the degree of D.D. conferred upon him by Glasgow University March 1851; elected a Fellow of the Royal Society of Edinburgh in 1870.

Author of "Early Communion, its Duty and its Advantages"; "Historical Sketch of the Origin of the Secession Church" (United Presbyterian Fathers); "Friendly Counsels to Female Servants"; Tracts "On Naaman and the Cities of Refuge"; "The Sabbath not a mere Judaical Appointment"; "Essay on the Christian Sabbath, published separately by London Religious Tract Society; "The Sabbath and the Railway," a Tract; "Life of Dr John Owen," prefixed to Gould's edition of his Works, also published separately; "The Scottish Sabbath," a Paper read before the Biblical Alliance at Geneva, and translated into French, German, Dutch, and Italian; "Great Lives," a series of Biographies; "On Behaviour in the Church"; "The Fellowship Meeting," 1831; "Evil Things under Specious Names," Sermon preached to the Students of the University of Edinburgh, and published at their request; "The Confessional," a Lecture; "On the Influence of the Reformation in Scotland," Address before the Free Assembly; "The Good Evangelist," by Rev. James Trench; "Life of Robert Pollok," prefixed to his Tales; "Life of Rev. James Moffat," prefixed to his Sermons; "Sketches of Scripture Characters;" "What is Life?" Sermon before London Missionary Society; "Family Life," an Address to Masters; "Life of James Montgomery," prefixed to Nelson's Edition of his Poems; "Funeral Sermon on the Death of Dr Brown;" "Scottish Reformation and our Duties in reference to it;" "On the Characteristics of Ralph Erskine's Ministry," prefixed to new edition of "Beauties of Erskine;" "Palestine."

LAURISTON PLACE.

This congregation originated with a party in Nicolson Street congregation, who adopted the views of the Rev. Mr Smyton of Kilmaurs, respecting the *acolyte* of lifting the bread before prayer as essential to the right dispensation of the *Lord's Supper*. The persons forming the congregation withdrew from the General Association (Antiburgher) Synod, because it would not enact a law making this practice imperative upon all its ministers. They continued under the inspection of the Presbytery formed by Mr Smyton and others so long as it held together, and on its dissolution they joined the Relief Synod, and obtained Mr William Arthur for their minister. In 1792, being then in a state of vacancy, they applied to the Associate (Burgh) Presbytery of Edinburgh, to be taken under their inspection, and were received. A church was built in Vennel, Portsburgh, in 1792, which was rebuilt in 1828, at a cost of £1947, 19s.; sittings, 832. A new church, built in Lauriston Place, was opened in May 1859, and cost £6000, with 1170 sittings.

Before obtaining a fixed pastor in their connection with the Associate Synod, the congregation twice called Mr Jack, then of Linlithgow, afterwards of Greenock and Manchester, who declined the call both times.

1st Minister.—JAMES SCOTT, from Musselburgh, of which his father was minister. Called to Kinross and Portsburgh, Edinburgh. Ordained 18th July 1793. Died June 1795, in the 23d year of his age, and second year of his ministry.

The congregation then called Mr Telford, who was appointed by the Synod to Buckhaven.

2d Minister.—ANDREW LOTHIAN, previously of Port-Glasgow. Admitted 2d September 1796. Moderator of Synod, September 1828. Died 14th June 1829, in the 68th year of his age, and 38th of his ministry. Author of a small work entitled "The Christian Patriot and Seamen's Friend, being Discourses and Meditations on various important Subjects."

3d Minister.—ALEXANDER NISBET, from St Andrews Place, Leith. Ordained 24th November 1831. Died 12th September 1832, in the 26th year of his age, and 10th month of his ministry.

Author of a Pamphlet on "The Principles of Ecclesiastical Finance, deduced from an estimate of Pensioned and Self-supported Churches," with a Sermon on the Principles and Position of the Secession Church. A volume of his Sermons, with a Memoir prefixed by Dr Smart, Leith, and a volume of Essays, Lectures, and Sermons, with a Memoir prefixed by the Rev. Dr Taylor, Auchtermuchty, were published after his death.

4th Minister.—JAMES ROBERTSON, D.D., from St James' Street, Paisley. Called to Dalry, Ayrshire; and Portsburgh, Edinburgh. Ordained 23d May 1833. Called to Hamilton, Canada, and appointed Professor of Theology to the Canadian Church, but declined. Translated to Shamrock Street, Glasgow, 6th November 1851.

5th Minister.—DAVID CROOM, previously of Sanquhar (South). Admitted 29th June 1852.

ST JAMES' PLACE.

This congregation originated in the overflowing attendance of College Street Church, 1796. The parties forming it built a place of worship in Lady Lawson's Wynd, West Port, which they soon found too small and inconveniently situated, and which accordingly they sold to a congregation in connection with the Reformed Presbytery, who afterwards rebuilt it. They then erected another and more com-

modious Church in St James' Place, and removed to it with their minister, 2d December 1800. This church cost £3600, and a further sum of £650 was expended upon it in alterations and repairs in 1828; sittings, 1540.

1st Minister.—THOMAS THOMSON, previously of Dunse. Translated to Edinburgh, 30th March 1797. Moderator of Relief Synod in 1791. Died 16th April 1819, in the 63d year of his age, and 39th of his ministry.

2d Minister.—JAMES KIRKWOOD, previously of Kilmarnock. Admitted 17th December 1818, as colleague to Mr Thomson. Moderator of Relief Synod, 1829, and of United Presbyterian Synod, 1847.

3d Minister.—JOHN L. AIKMAN, D.D., from John Street, Glasgow. Called to Dumfries and Edinburgh. Ordained as colleague to Mr Kirkwood, 12th November 1845. Translated to Glasgow, Anderston, as colleague to Dr Struthers, 28th February 1856.

A call was given to Rev. David Young, Milnathort, March 1857, which he declined.

The congregation also gave two calls to Rev. W. R. Thomson, Kirkcaldy, both of which he declined.

4th Minister.—ROBERT S. DRUMMOND, M.A., D.D., previously of Carlisle. Translated to Edinburgh, 23d February 1858. Called to Finsbury, London, but declined the call. Translated to Glasgow (Erskine Church), 22d May 1862.

5th Minister.—ANDREW MORTON, formerly of Greenock (Sir Michael Street). Inducted 28th October 1862. Author of "The Family Circle," and "The Church Circle."

ROXBURGH PLACE (Now EXTINCT).

This congregation was the continuance of one which assembled in Carrubber's Close, and which had prospered so much under the ministry of Rev. John Johnston, who was ordained 14th July 1808, that a more commodious and more favourably situated place of worship was found necessary. One of this kind, containing 830 sittings, was accordingly built in Roxburgh Place, at a cost of £2960, and the whole congregation with their minister removed to it on first Sabbath of June 1810. In the beginning of 1829, Mr Johnston "introduced an organ into his church, without overturing the Synod, consulting the Edinburgh Presbytery, or making any intimation to his brethren in reference to the innovation. Some of the sister churches were highly offended, and Mr Johnston was ordered to remove it, or otherwise he would be extruded as contumacious from the Synod.* He preferred the latter alternative; and after remaining for a time in his solitary position, he applied to the Church of Scotland, and was received into it on the condition that he would remove the organ." Mr Johnston died in 1833, in the 50th year of his age, and 25th of his ministry. The year after his death, Roxburgh Chapel was constituted a *Quoad Sacra* Church by the General Assembly. Author of "Address after the Funeral of Rev. John Pitcairn." A volume of Sermons, with a Memoir, was published after his death.

BETHEL RELIEF, ROXBURGH TERRACE (Now EXTINCT).

This congregation was previously formed in Carrubber's Close. The place of worship in Roxburgh Terrace was originally a dwelling-house, and was afterwards transmuted into the form of a church, with 369 sittings. Mr Strang and his

* For a further account of the controversy, see "Struthers' History of the Relief Church," p. 442.

adherents took possession of it about 1831. He died 26th June 1834, in the 63d year of his age, and 41st of his ministry.

2d Minister.—RICHARD LOGAN, from the congregation of Anderston, Glasgow. Ordained 18th December 1834. Resigned 1842. Joined the Established Church, and became minister of a *Quoad Sacra* church, Dundee. Died 24th July 1871.

After Mr Logan's resignation, the congregation over which he presided formed a junction with one then worshipping in Free Masons' Hall, and the two together form what is now the congregation of Arthur Street. The place of worship in Roxburgh Terrace, after the Relief congregation left it, was occupied for a short time by Mr Turnbull, previously of Arthur Street, and the few persons who adhered to him after his excision from the Relief Synod. It then passed into the hands of the Established Church, and is now occupied by a congregation of Baptists.

COWGATE RELIEF (Now EXTINCT).

The origin of this congregation has been made known to the public by Adam Black, Esq., ex-Provost of Edinburgh, and ex-M.P. for the City, in a pamphlet entitled "The Church its own Enemy, being an answer to the pamphlets of the Rev. Dr Chalmers, particularly to his aspersions on the Town Council of Edinburgh," and we content ourselves with simply transcribing his account of it, premising that Dr Chalmers issued a proposal on the 1st of March 1834, along with certain subscribers, for the erection of a church and parish in the Cowgate, for which it was necessary to obtain the sanction of the Town Council, which was refused. Of this refusal Dr Chalmers expressed his disapprobation in no measured terms, and it is in reply to this publicly-expressed disapprobation that Mr Black gives the history with which we have more particularly to do. "When Dr Chalmers," says he, "thunders his anathemas against those who object to additional churches in the Cowgate, I hope he will have no respect to persons, but deal out even-handed justice. Now, I may remind him that in the year 1818 a number of individuals who had purchased the English Chapel in the Cowgate, applied for the sanction of the Edinburgh Presbytery that it might be erected into a Chapel of Ease connected with the Church of Scotland. The inhabitants were not to be called on to bear any part of the expenses, either for the support of the house or the minister. It may be supposed that the ministers of Edinburgh hailed with delight this benevolent offer, and the aid of so effective an auxiliary to labour in the over-extensive field which it was entirely out of their own power to cultivate. No such thing. The offer was refused by the Presbytery. Some may think it could only be the Moderates in the Church, not the zealously orthodox, who are chargeable with this rejection. So far from that, both parties seem to have vied with each other for the honour. The *Christian Instructor* for June 1818 tells us that when the question was debated in the General Assembly, there appeared, as parties from the Presbytery in favour of rejecting the chapel, Dr M'Knight, Dr Inglis, Sir H. Moncrieff, Mr Andrew Thomson, Mr David Ritchie, Mr Dickson, jun., and the votes being called, it was determined that the chapel should be refused, by 98 voting in favour of the Presbytery's resolution and 32 against it. What was the ground on which the offer was rejected? It was argued by the late Dr Thomson and others, that because there were then 2000 seats unlet in the city churches, where those who wished it might find church accommodation, it was therefore unnecessary to erect any additional chapel in the Cowgate. If the Presbytery in 1818 refused a chapel, which was to cost nothing

her for minister or house, because there were then 2000 seats unlet, was it very reasonable or very criminal in the magistrates of 1834 not to agree to the building of a chapel which was injuriously to interfere with the parish arrangements, and cost £600 annually for the minister, while there were nearly 5000 sittings unlet in the city churches, 3380 of these being in the neighbourhood, and after the locality had received, by voluntary exertions, a chapel capable of containing 2000 persons?" This was the *quondam* Episcopal Chapel, then unoccupied, which had been purchased by the parties described, who had in view to call the minister of the Gaelic Chapel, on whose account the movement was chiefly made, and who, on being refused to have it recognised by the Presbytery as a Chapel of Ease in connection with the Established Church, applied to the Relief Presbytery of Edinburgh as a forming congregation 1818, and were received. The congregation thus formed called the Rev. JAMES SCOTT of Dalkeith to be their minister, who accepted the call, and was inducted to Cowgate Chapel 1818. The congregation prospered greatly under him, and became a source of profit to the proprietors, who precluded the congregation from all management of the funds. This led to disputes, and the division of the congregation, a large portion drawing off and forming what now constitutes the United Presbyterian congregation of Arthur Street; and ultimately to the abandonment of the chapel in the Cowgate, 1831, by the remaining portion with whom the minister continued, and who built the church in Bread Street, to which the minister removed with them. The latter history of this congregation merges into that of the congregations of Arthur Street and Bread Street.

ROSE STREET.

The congregation formerly worshipping in Rose Street Church having removed on 27th May 1821 to their new church in Broughton Place, a considerable nucleus of members remained in that of Rose Street. Application was made by them to Edinburgh Presbytery to be re-constituted as a congregation. Their case came up for final adjudication on 4th December 1821, when the commissioners from Broughton Place intimated that the session and congregation there did not intend to make any opposition to the disjunction. The Presbytery accordingly agreed to disjoin the petitioners, 350 in number, and organise them into a distinct congregation, it being understood that if any of the petitioners wish to withdraw their names and remain in connection with Broughton Place, they will be allowed to do so. Rose Street Church was built in 1786; rebuilt 1830; cost £3043, with sittings for 1363. In 1872 it was agreed to sell the church in Rose Street, and build a new church in Palmerston Place, costing from £8000 to £10,000, with sittings for 1000.

1st Minister.—JOHN BROWN, D.D., formerly of Biggar. Admitted 4th June 1822; translated to Broughton Place, 20th May 1829.

2d Minister.—JOHN M'GILCHRIST, formerly of Dunse. Admitted 1830. Died 15th May 1858, in the 62d year of his age and 38th of his ministry. Author of "Remarks on the Church Controversy;" "The Spiritual Nature of Christ's Kingdom;" and Sermons.

In 1846 the congregation twice called the Rev. John Cairns of Berwick, and the Rev. Dr Eadie, Glasgow, twice, both of whom declined the calls.

3d Minister.—THOMAS FINLAYSON, D.D., formerly of Greenock. Admitted as colleague to Mr M'Gilchrist, 30th September 1847. Had the degree of D.D. conferred upon him by Edinburgh University in 1868. Author of "The World's Way

and God's Way of Saving Man Contrasted," being the Sermon preached before the United Presbyterian Synod, of which he was Moderator in 1868; and "Sketch of the Reformation."

ARTHUR STREET.

This congregation originated in a division of the Relief congregation, Cowgate. The Cowgate was a proprietary church, held by what may be called a joint-stock company, the congregation having no control over the funds. Many joined the church who were not aware of this peculiar constitution. The congregation was large, and its income not less for some time than £900 per annum. The people wished to dispose of what they regarded as their own funds. A collision between the proprietors and the congregation ensued, and a division of the congregation was the consequence. In May 1825 a petition was presented to the Relief Presbytery of Edinburgh, signed by 552 persons, formerly members and sitters in Cowgate Chapel, craving to be disjoined and formed into a separate congregation, which was granted. The persons joining in this movement rented the Caledonian Theatre as a place of worship till the autumn of 1826, when they took possession of one that had erected for themselves in Brighton Street, containing 1257 sittings. The erection of this church and other matters connected with it proved very unfortunate. Not only was the church an expensive one, entailing a heavy debt, but the fund alone was £120 per annum. In order to lessen this expense, house property was erected on half the feu before unoccupied. This property proved unproductive, and such were their pecuniary embarrassments that the minister and congregation abandoned the whole in 1833. Brighton Street church is now occupied by a congregation in connection with the Evangelical Union. The Relief congregation which had withdrawn from it, removed to the Free Masons' Hall, which they rented till 8th February 1835, when they purchased their present place of worship in Arthur Street, previously belonging to a Baptist congregation, then containing 690 sittings, to which a gallery has since been added, and the church will now accommodate rather more than 1000 sitters.

1st Minister.—JAMES TURNBULL, from Bridgeton, Glasgow. Ordained 1st May 1827. Cut off from the connection 1842. A portion of his congregation adhered to him, and he removed with it to a church then unoccupied in Roxburgh Terrace. The people subsequently returned to the congregation in Arthur Street. Mr Turnbull removed to England, and became sub-editor of a London newspaper, afterwards a minister in East Grimstead. Died June 1858. Author of "Sermon and Address at Ordination of Elders;" and "Sketches from Real Life."

2d Minister.—GEORGE OLIVER CAMPBELL, previously of Strathaven (West). Called twice to Arthur Street, and translated thither 12th April 1843. Deposed 2d November 1849. Removed to England. Died in Glasgow 21st July 1867, aged 54.

The congregation then called the Rev. Joseph Brown, Dalkeith, who declined the call.

3d Minister.—JAMES BALLANTYNE, previously of Earlstoun (West). Translated to Arthur Street, Edinburgh, 3d September 1850. Demitted his charge 21st November 1854, and proceeded to Australia, and became colleague to Rev. J. M. Ramsay, Melbourne. Author of "Temperance Tales for Young Readers;" "Book of the Mother;" Editor of "Juvenile Missionary Offering."

4th Minister.—ROBERT GEMMELL, previously of Dundee. Translated to Edinburgh 8th August 1855.

INFIRMARY STREET.

This congregation originated with a portion of Bristo Street congregation, who professed themselves dissatisfied with the conduct of the majority in calling Mr William Peddie to be colleague to his father, 1828. They were disjoined from Bristo Street at their own request in November 1828, and allowed by the Presbytery to form a separate congregation, which met in the Free Masons' Hall. The chapel in the Cowgate having been abandoned by the Relief congregation, and being for sale at the time, was purchased by this congregation in connection with the United Associate Synod, for £6250. It contained nearly 2000 sittings. It was sold in May 1856 to the Roman Catholics for £4300. A church was bought in Infirmary Street for £1500, with sittings for 980, which the congregation now occupy. Improvements were made on the church costing £479, 7s.; in all, £1979, 7s. Before obtaining a fixed pastor, the congregation called Mr Reid, afterwards of Dalry, Dumfriesshire, who declined the call.

1st Minister.—WILLIAM NISBET, from Longridge. Called to Arbroath and Edinburgh. Ordained 23d March 1830. Translated to Abbey Close, Paisley, 26th April 1838.

2d Minister.—WILLIAM BRUCE, D.D., from Dumbarton. Ordained 20th September 1838. Had the degree of D.D., conferred upon him by the University of Glasgow in 1868. Author of "Sermon on the Death of Dr Ritchie." Moderator of the United Presbyterian Synod, 1869.

LOTHIAN ROAD.

This congregation originated, in 1828, with a number of persons belonging to different Secession congregations in Edinburgh, who were desirous of increasing the number of churches in connection with their denomination in the city and suburbs. With this view they rented a place of worship in Gardner's Crescent. Shortly after the rise of the Voluntary Controversy this Church was purchased by the session of the West Church for £2500; and though the congregation offered a higher rent for the use of it, they were requested to remove. They then erected their present place of worship in Lothian Road; sittings, 1284.

Before obtaining a fixed pastor, the congregation called the Rev. Mr M'Gilchrist, who preferred remaining at that time in Dunse.

1st Minister.—DAVID MARR, A.M., from the congregation of Mauchline. Ordained 7th August 1828. Died 17th May 1834, in the 37th year of his age, and 6th of his ministry. Author of "Sermon on the Sabbath."

2d Minister.—ALEXANDER DAVIDSON, previously of School Wynd, Dundee. Admitted 21st May 1835. Resigned the same year on account of ill health, and died 18th December 1836, in the 28th year of his age, and 2d of his ministry.

3d Minister.—ANDREW THOMSON, B.A., D.D., from Sanquhar (South). Ordained 5th July 1837. Translated to Broughton Place, 28th June 1842.

The congregation called Rev. James Robertson, who preferred remaining in his charge at Musselburgh.

4th Minister.—WILLIAM REID, from Greyfriars, Glasgow. Ordained 7th June 1843.

Author of "Conversion Practically Considered, in Twelve Addresses;" "Woman's Work for Woman's Weal;" "Evils of Moderate Drinking;" "Life of Robert Kettle, Esq.," prefixed to a work entitled "Temperance Memorials;" "Temperance Cyclopædia;" "Our National Vice;"

"Our Treatment of India;" "Undying Friendship, a Discourse;" "Things to Come;" "Children Viewed in the Light of Scripture."

The congregation called Rev. M. Crawford, Sanquhar, who declined the call
5th Minister.—WILLIAM FLEMING, formerly of Kirkcaldy, Union Church
 Translated to Lothian Road, as colleague to Mr Reid, 20th March 1866.

QUEEN STREET.

This congregation, at first called St Bernard's, and afterwards Stockbridge or Dean Street, originated with certain Seceders and others, who were desirous of having a place of worship in connection with the United Associate Synod in the district of Stockbridge. The circumstance of a church, built in Dean Street by persons belonging to the Relief Church, but not completely finished, being for sale, favoured the design. This church they purchased in 1829; sittings, 1200. The congregation removed, with their minister, to Queen Street Hall, 17th November 1861.

1st Minister.—ROBERT RENWICK, previously of West Linton. Admitted October 1829. Suspended from office 1836. Lived privately in Berwick till his death, 30th March 1859, in the 75th year of his age.

2d Minister.—PETER DAVIDSON, D.D., previously of the Second Congregation (now Erskine Church), Arbroath. Admitted 1836. Had the degree of D.D. conferred upon him by the University of St Andrews in January 1861.

Author of a tract entitled "The Two Gospels, or brief notes in support of the United Associate Synod's view of the doctrine of Atonement, as opposed to that of Dr Andrew Marshall and others;" "The Catechumen: a Manual for the Examination and Self-Examination of Candidates for the Membership of the Church, with an Introductory Address to a Candidate;" "Opinions concerning Jesus Christ;" "Conscience, and the Police Rate;" "Civil Magistracy and Christianity;" "The Pentateuch Vindicated from the objections and misrepresentations of Bishop Colenso."

In 1872 a call was given to Rev. J. G. Scott of St Andrews, which he declined.

BREAD STREET.

The persons forming this congregation were previously part of the Relief Congregation which assembled in Cowgate chapel. They remained in that chapel when the party which formed the congregation of Arthur Street removed. The proprietors of the Cowgate chapel found their circumstances materially altered when this portion left, and ultimately they arranged with the minister to resign, and sold the property belonging to them. It was purchased by a Secession Congregation then forming; now Infirmary Street Church. The congregation leaving it at this time, built a place of worship for themselves in Bread Street, at a cost of £2600, and they and their minister removed to it 25th June 1831; sittings, 1050.

1st Minister.—JAMES SCOTT, previously of Cowgate. Moderator of Synod 1835. Resigned 6th April 1841. Resided some time in Edinburgh, and took occasional appointments as a preacher. Afterwards removed to Glasgow, and resided there till his death, which took place in 1846, in the 64th year of his age.

2d Minister.—THOMAS STEVENSON, from Bridgeton, Glasgow. Called to Leitholm and Bread Street. Ordained 16th September 1841. Resigned 3d December 1844; and with 328 members withdrew to North Richmond Street Church.

3d Minister.—JOHN SYMINGTON, previously of Temple Lane, Dundee. Admitted to Bread Street, Edinburgh, 1843. Translated to Kilmarnock 1847.

The congregation called Rev. J. Kidd, St Andrews, who declined the call.

4th Minister.—ROBERT D. DUNCAN, previously of Wishart Church, Dundee. Admitted 22d August 1848. Loosed from his charge 20th March 1865. Officiated as a preacher for a time at Barrow; then joined the Church of England, and became a curate in Liverpool. Author of "The Eldership: an Address;" "Sanctuary Services;" "Popery, its Crimes, and our duty in reference to it."

The congregation called Rev. J. Christie, Otterburn, who declined the call.

5th Minister.—JAMES ROBERTSON, formerly of Balfron. Admitted to Bread Street 27th March 1866.

NORTH RICHMOND STREET.

In December 1844 the Rev. Thomas Stevenson withdrew from Bread Street Church along with 328 members, and formed the congregation of North Richmond Street, but without Ecclesiastical connection. The congregation with their minister were received by Edinburgh Presbytery on 8th October 1850; and were united with Henderson Church 2d April 1867.

1st Minister.—THOMAS STEVENSON, formerly of Bread Street. Died 3d April 1859, in the 48th year of his age, and 18th of his ministry.

2d Minister.—ALEXANDER CUMMING RUTHERFORD, formerly of Buckhaven. Inducted 17th April 1860.

"Author of "A Universal Atonement proved from the nature of the Gospel offer," in four letters to Rev. W. Fraser, Alloa, 1841; "The New Views not New, but Old and Sound," 1842; "The Question of Deposition;" "Strictures on the Entire Correspondence between the Four Congregational Churches in Glasgow, etc., on Election," 1845; "Scottish Orthodoxy;" "Election;" "Morisonianism Examined and Set Aside," 1850; "Truth Maintained, a Statement for the Satisfaction of Calvinistic Ministers and Churches," 1858; "Special Unconditional Grace in order to Union;" "The Argument from Experience in support of the Doctrines of Grace defended," 1872; "Lay Elders and the Confession; the Argument from Experience."

3d Minister.—JOHN THOMSON, previously of Henderson Church. Removed to North Richmond Street Church, 14th April 1867. Called to Campbelton, 1872.

NEWINGTON.

This church had its origin in a desire for peaceful Church Extension. The first impulse was given to the movement by three young men who were persuaded that, without injuriously affecting existing congregations, a new church might be formed in Newington, which might become an agency for the ingathering of the careless around. A favourable opportunity presented itself for acquiring a suitable place of worship which, with class-rooms, had been built in 1840 by the Baptists, at a cost of between £2000 and £3000, and which they wished disposed of. The friends organising the new cause bought the premises for £1200. The church had sittings for 700, and was opened in the beginning of 1848 as a station in connection with the United Presbyterian Church. In March 1848 the station, with 36 members, was organised as a congregation by Edinburgh Presbytery. After obtaining a minister, the congregation set themselves to cultivate the mission district in the neighbourhood, and soon found it necessary to erect a new day school and mission premises at a cost of about £700. Two missionaries and four teachers have since been maintained at an outlay of £300 per annum. A new church was found to be indispensable for the accommodation of the congregation. It was built in Grange Road, and was opened 15th November 1863, with sittings for 1000, at a cost of

£7000. Shortly after the opening the debt was cleared off, and the congregation undertook the support of a missionary in India at a salary of £300 a year.

1st Minister.—JAMES ROBERTSON, formerly of Musselburgh. Admitted 17th October 1848.

2d Minister.—JOHN YOUNG, M.A., from Berwick (Church Street). Ordained a colleague to Mr Robertson, 2d October 1872.

PORTSBURGH.

The congregation formerly meeting in this place of worship, having removed with Rev. D. Croom, their minister, to Lauriston, it was resolved to retain Portsburgh as a mission church. A committee was formed for the purpose of carrying the resolution into effect. The Rev. D. Ogilvie, M.A., of Broughty Ferry, was invited to take the superintendence of the mission, with which invitation he complied. The church was re-opened on Sabbath, 27th November 1859, by Rev. Dr Johnston, and Messrs Reid and Ogilvie. Application being made to the Presbytery of Edinburgh by the members of the station to be formed into a congregation, 46 members were erected into a congregation, 6th November 1860.

1st Minister.—DUNCAN OGILVIE, M.A., D.D., formerly of Broughty Ferry. Inducted to Portsburgh 18th March 1861. Had the degree of D.D. conferred upon him by the University of Aberdeen 16th January 1869. Translated to Falkirk (South), 4th June 1872. Author of "Christ contemplated from Birth to Baptism," and several Temperance Tracts.

BLACKFRIARS CHURCH.

This congregation, originally known as Mary's Chapel, in High Street, began with 147 persons, who petitioned Edinburgh Presbytery on 7th March 1860, to be formed into a congregation with the Rev. William Gillespie, under whose ministrations they had been gathered, as their minister. The petition stated that "207 persons had given in their names as hearers and adherents, and that the society had a staff of 12 tract distributors who visited 700 families." Many of the petitioners had formerly been non-church-going, and yet they promised to raise £60 per annum. The petitioners were congregated with 107 members on 2d October 1860.

For several years they worshipped in Mary Chapel, which they rented. A building fund was at length started, and on the 17th October 1870 the foundation-stone of their church was laid by the Right Hon. William Law, Lord Provost of Edinburgh, in Blackfriars Street. The church cost £1700, of which £900 was secured when the foundation was laid. Accommodation for 500 sitters.

1st Minister.—WILLIAM GILLESPIE. Ordained in London as an agent of the London Missionary Society to China, to which country he repaired; laboured for seven years at Hong-Kong and Canton till 1850, when he returned to Scotland. Inducted at Shiels, Belhelvie, 28th April 1852. Resigned 14th August 1855, in order to take charge of Broughton Place Mission in the Canongate. Inducted as minister of Mary's Chapel, 19th March 1861. Author of "The Land of Sinim; or, China and Chinese Missions," and some fugitive pieces.

HENDERSON CHURCH.

The congregations of Rose Street and Broughton Place having long engaged in union work in the High Street and Canongate, jointly invited Rev. A. L. Simpson, formerly of Forres, to take the pastoral charge of the mission. Mr Simpson introduced to his work by Drs Thomson and Finlayson, on 12th November 1861. At the meeting of Presbytery in December, a petition was presented from persons connected with Henderson Church, desiring to be congregated; and on February 1861, the church was congregated with 147 members. On 25th June 1861 was given to Rev. A. L. Simpson, signed by 116 members and 33 adherents; his induction took place on 30th July.

1st Minister.—ADAM LIND SIMPSON, formerly of Forres. Inducted 30th July 1861. Translated to Derby 2d November 1865.

2d Minister.—JOHN THOMSON, formerly of Stronsay. Inducted 16th April 1866. The church was seated for 320, and was unsuited for the growing demands of congregation. A proposal was made for union with Richmond Street Church, on the principle that the property in Richmond Street be transferred to Rose Street Missionary Society, in order to be enlarged and used by the uniting congregations.

The cost of enlargement and transfer of property to the United congregation was £300, besides £200 of debt on the old building. Rose Street congregation paid £100, the Synod's Debt Liquidating Board £150, and the congregation defrayed the remainder. The union took place on 2d April 1867, the Rev. A. C. Rutherford resigning from active duties, and Rev. John Thomson assuming the whole responsibilities of the pastorate. Henderson Church is now used for missionary purposes.

DEAN STREET.

The Rev. Dr Davidson having removed with the majority of his congregation to Dean Street Hall in November 1861, the remanent portion, consisting of three ministers and ninety-nine members, formed the nucleus of a new congregation in the name of worship in Dean Street, Stockbridge. On petition to the Presbytery of Edinburgh, supply of sermon was granted, and the new congregation erected on 2d December 1861.

1st Minister.—ANDREW GARDINER, M.A., formerly of Kincardine. Inducted 1st March 1863.

MORNINGSIDE.

At a meeting of residents in Morningside, connected with the United Presbyterian Church, held in June 1862, a proposal was considered to form a new congregation, and a committee appointed to make all due inquiry. The committee reported so favourably in December, that it was resolved to proceed with the erection of a church, and accordingly in that same month the foundation stone was laid. The Presbytery of Edinburgh, on 25th January 1863, granted a petition for supply of sermon, and a preaching station was opened in the Free Church school, legally granted by Rev. T. Addis. On 7th July 1863, the church was congregated with 37 members, Rev. Dr George Johnston, Moderator of Session. The church was opened on 5th November, by Rev. Dr Cairns of Berwick, and on the ensuing Sabbath Drs Eadie and Johnston preached. The cost of the building was £3000, the sitting accommodation 400, with provision for a gallery to hold 200.

A call was given to Rev. Dr Cairns of Berwick, on 15th February 1864, which he declined.

On the 24th of January 1868, a violent gale injured the church to such an extent that it cost £1300 to repair the damage which had been done.

1st Minister.—JAMES BROWN, M.A., previously of Creetown. Inducted into Morningside 23d November 1864. Demitted his charge 3d March 1868; afterwards inducted into Lochgelly.

2d Minister.—DAVID KING, LL.D., previously of Westbourne Grove, London. Inducted 1st April 1869.

Author of "Review of Proceedings of the General Assembly of 1838 in the Auchterarder Case;" "Two Lectures in Reply to Dr Chalmers on Church Extension;" "Christian Liberty," a Sermon preached before the London Missionary Society, 8th May 1839;" "Memoir of Mr James S. Carmichael;" "Essay on Union among Christians viewed in relation to the present state of religious parties in Scotland;" "The Ruling Eldership of the Christian Church;" "The Lord's Supper;" "An Exposition and Defence of the Presbyterian form of Church Government;" "The State and Prospects of Jamaica;" "The Principles of Geology Explained, and Viewed in their Relation to Revealed Religion;" "The Adaptation of the Sabbath to the Temporal Well-being of Men;" "Fear God, Honour the King," a Sermon;" "Plea for Presbytery, and Union among Presbyterians in England;" "The Power of Zeal;" "Opening Address at Evangelical Alliance in Liverpool," 1858.

CANONGATE.

Mission work has been conducted by Broughton Place congregation in the Canongate since 1830. A church having been built and opened 22d November 1869, the members applied to the Presbytery in February 1871 to be received as a congregation, and they were regularly congregated on 20th March 1871, with 113 members.

1st Minister.—JOHN WILSON, A.M., formerly of Stronsay. Admitted 19th December 1871.

HAYMARKET.

This congregation originated with the Church Extension Committee of Edinburgh Presbytery, of which the Rev. W. Thomson, Slateford, was convener. The committee at its formation in August 1869 was of opinion that the district around Haymarket was a suitable locality for planting a new church. An effort was made to obtain a fund sufficient to purchase two iron churches, but this was not realised. In August 1871 the committee bought the second-hand iron church which had been used by the congregation of Woolwich, which was conveyed to Leith by sea, and erected in Dalry Road in September and October 1871. The cost of the building and its transfer, with reconstruction, painting, heating, etc., was £400. It was opened on the first Sabbath of November, and contains 300 sittings. The Presbytery retains the property, but grants the use of it to the congregation for not more than three years. The church was opened without the certain prospect of a single family joining the new cause. A petition, subscribed by 52 members of the church, together with 24 adherents, was presented to the Presbytery in June 1872, praying to be organised as a congregation, which was granted in August.

LONDON ROAD.

This congregation was also commenced by the Presbytery's Extension Committee. A station was opened in the High School, one of the class-rooms of which was kindly granted for the purpose, on 12th November 1871, by Rev. Dr Peddie and

J. Robertson of Bread Street. The services were continued here till the removal of a wooden church in London Road, to which the station was removed. The foundation stone of a church was laid on the site of the wooden church on 1st 1872 by Provost Watt of Leith, and will cost, when completed, £3000. The people, when worshipping, made application to the Presbytery of Edinburgh to be constituted, and the congregation was organised in August 1872.

LEITH.

Leith is the seaport of Edinburgh, 2 miles distant from the city.

KIRKGATE.

A vacancy having occurred in 1739 in one of the charges of South Leith Parish, the minister, Lord Balmerino, the patron, with the view of preventing a secession from the Church, gave the people an unfettered choice of a minister, for which he was publicly thanked by the General Assembly. At the election, a majority of the heritors and heads of families—the only parties voting—made choice of the Rev. William Aitken, minister of Larbert, a person unacceptable to the people generally, to fill the charge. The people showed their disapprobation of choice by petitioning the Presbytery not to sustain the call. The case was referred to the Synod, and ultimately to the General Assembly, 1740, who ordered Mr Aitken's translation, which took place accordingly. A number of the parishioners, led by Dr John Reid, classical master of the High School, withdrew from the established Church, and acceded to the Associate Presbytery. It appears from the communion roll, kept by the Rev. Adam Gib, that there were 92 members of the Bristolet congregation, Edinburgh, resident in Leith. The great majority of these referred to the General Associate (Antiburgher) Synod at the Breach, 1747. These, and others of the denomination who had settled in the town, continued under Mr Aitken's ministry in Nicolson Street, Edinburgh, till 1765, when, in compliance with their own request, they were allowed by the Presbytery, upon certain conditions, to form a separate congregation. They were organised as a congregation, 1770, but were considered for edification that they should be disjoined from the Presbytery of Edinburgh and joined to that of Kirkcaldy. The Synod upon appeal granted a moderation, 1772, upon condition "that the minister of Leith shall supply Edinburgh, on such warning as may serve for advertising his congregation when-

Edinburgh congregation shall be unexpectedly reduced to the necessity of a supply otherwise, or when no other supply can be rationally obtained or looked to which condition the people assented, but which was ever a source of annoyance to them. Church built, 1775; rebuilt, 1790; reseatd, 1829; sittings, 1025. *1st Minister*.—JOHN PROUDFOOT. Ordained 27th October 1772. In 1775 Mr Proudfoot protested and appealed to the Synod against a deed of the Presbytery of Edinburgh, depriving him of his seat as a member of Presbytery, because he would rebuke from the pulpit persons residing in the Calton, Edinburgh, for attending ministry. The Synod removed the sentence, but admonished him to avoid giving offence in future. In December 1784, a complaint against the life and doctrine of Mr Proudfoot, signed by five elders of his congregation, was laid on the Presbytery's table. After some deliberation, the Presbytery suspended him from

the office of the ministry. Mr Proudfoot protested and appealed to the Synod on the plea of no exculpatory evidence being heard, and the case otherwise not being prosecuted according to the forms of process. The Synod, 31st August 1785, continued the suspension; and on Mr Proudfoot refusing to submit to the sentence, declared him deposed from the office of the ministry, and no longer a member of the church. The majority of the congregation adhered to Mr Proudfoot notwithstanding this sentence, and retained possession of the property belonging to them. Immediately after his deposition, Mr Proudfoot united with the Rev. Mr Smyton of Kilmaurs, and the Rev. Mr Hunter of Falkirk—both of whom were then also out of the communion of the General Associate (Antiburgher) Church, in which they had previously been—in forming a Presbytery, from which he was cut off by death, attending its first meeting, 1785, in the 14th year of his ministry.

After Mr Proudfoot's death the congregation applied to the Associate (Burgh) Presbytery of Edinburgh, to be taken under their inspection, and were received 6th September 1787.

2d Minister.—THOMAS AITCHISON, from Dunbar (First). Called to Stone Kennoway, St Andrews, and Leith. Ordained 9th December 1788. Died 3d April 1826, in the 63d year of his age, and 38th of his ministry. Mr Aitchison wrote a Memoir of his father-in-law, Mr Shirra of Kirkcaldy, which was never published.

The congregation then called Mr Alexander Fisher, who was appointed by the Synod to Dunfermline.

3d Minister.—EBENEZER HALLEY, D.D., previously of St Andrews. Admitted 5th June 1828. Resigned 1st May 1838. Emigrated to America, and became minister of a congregation at Salem, then at Troy, and then at Albany, in the State of New York.

4th Minister.—WILLIAM MARSHALL, from Kirkintilloch, of which his father was minister. Called to Duntocher, Musselburgh, and Leith. Ordained 17th January 1839. In May 1846, the Presbytery of Edinburgh agreed to rebuke Mr Marshall for conduct considered highly improper by them, and to suspend him from the exercise of his official functions as a minister of the Gospel and from the fellowship of the Church. Against this decision Mr Marshall protested, and appealed to the Synod, who dismissed the protest and appeal as ill founded, and confirmed the sentence of the Presbytery, at the same time appointing a committee to meet with Mr Marshall and deal with him, for the purpose of bringing him to contrition and right exercise. Mr Marshall read a paper of protest refusing to submit to the sentence of the court, and declaring his separation from the United Secession Church. A portion of his congregation adhered to him, and built a place of worship for him in Junction Road. He and they afterwards joined the Synod of Original Seceders, and the congregation is now in connection with the Free Church. Translated to Kirkintilloch in 1856. Died 13th January 1860, in the 47th year of his age, and 21st of his ministry. While minister of the congregation in the Kirkgate, Mr Marshall published a tract "On the Claims of Missions, enforced by a Survey of their Results;" and another, entitled "The present State of Doctrine in the United Secession Church."

5th Minister.—ALEXANDER D. KININMONT, previously of Crossford. Admitted to Kirkgate, Leith, 24th July 1849. Resigned 1st November 1854. Sent by Mission Board to Australia, same year. Became minister of a congregation in Melbourne. Returned to Scotland, 1859. Again returned to Melbourne, and was inducted into Cuzzon Street Church, 1st July 1861.

6th Minister.—JAMES STRANGE MILL, from Dysart. Called to Hexham and Leith. Ordained 20th November 1855. Author of "The Reformation : " a Lecture ; and papers in Magazines and Reviews.

ST ANDREWS PLACE.

This congregation originated with members of the congregation of Kirkgate, Leith, who approved of the Synod's procedure in deposing Mr Proudfoot from the exercise of his ministry, and who accordingly separated in 1785 from the majority adhering to him and retaining the property. They built a place of worship in St Andrews Street, 1787, which they continued to occupy till 1826, when they erected an elegant and more commodious one on a piece of vacant ground at the head of Leith Links, to which they gave the name of St Andrews Place, as akin to that which the congregation had previously borne ; sittings, 1254.

1st Minister.—ROBERT CULBERTSON, from Morebattle. Ordained 1st September 1791. Died 13th December 1823, in the 58th year of his age and 33d of his ministry.

Author of "Hints on the Ordinance of the Gospel Ministry ;" "A Vindication of the Principles of Seceders on the Head of Communion ;" "The Covenanter's Manual, or a Short Illustration of the Scripture Doctrine of Public Vows ;" two sermons entitled "Consolation to the Church ;" "Lectures on the Book of Revelation," 2 vols. ; "The Pillar of Rachel's Grave ;" "A Sermon preached on the death of the Princess Charlotte ;" "The Death and Character of Asa, King of Judah," being a sermon on the death of George III. ; a sermon "On the Present Condition and Future Prospects of Jews and Gentiles ;" and "Essence of Old Light Principles Extracted."

In 1821 the congregation called Mr Whyte, afterwards of Salem, United States, to be colleague and successor to Mr Culbertson.

2d Minister.—JOHN SMART, A.M., D.D., from Stirling (First), of which his father was minister. Called to Potterrow, Edinburgh ; Glasgow (Melville, now St Vincent Street) ; and Leith. Appointed by the Synod to Leith. Ordained 2d March 1825. Called in 1828 to Wells Street, London, but preferred remaining in Leith. Had the degree of D.D. conferred upon him by the University of Edinburgh, 1849. Moderator of Secession Synod in 1842. Clerk of Edinburgh Presbytery for 40 years. Received a testimonial from the Presbytery, in 1866, a similar testimonial being given by his people. Died 21st June 1871, in the 70th year of his age and 47th of his ministry.

Author of "A Sermon preached on a Fast occasioned by the prevalence of Cholera ;" "A Memoir of the Rev. Alexander Nisbet of Portsburgh," prefixed to a posthumous volume of his Discourses ; "Trust in Trouble ;" Memoir of his father, Dr Smart of Stirling. A volume of discourses, with memoir by Professor Harper, was published in 1872.

The congregation called Mr John Sellar, preacher, in August 1869, who preferred Sanquhar. In 1870 they called Mr Robert French, M.A., who preferred Dunfermline (Queen Anne Street).

3d Minister.—ANDREW HENDERSON ANDERSON, from Kinclaven. Ordained as colleague to Dr Smart, 17th January 1871.

NORTH LEITH.

Certain persons in Leith, wishing to promote the cause of the Secession by erecting a place of worship in the northern part of the town, where there was none previously, while the population was increasing in that direction, presented a petition to the Associate (Burgher) Presbytery of Edinburgh for supply of sermon in that locality. Parties who considered themselves interested in the matter, objected to the prayer of this petition being granted, on which account the case came before the

Synod that met in September 1816, when it was decided in favour of the petitioners. They leased the old Parish Church of North Leith, which had been abandoned by the parishioners for a new one erected at a great distance from it. They were organised there as a congregation in 1816, and continued to occupy that place till 1820, when they removed to a place of worship they had erected for themselves, containing 1100 sittings.

Before obtaining a fixed pastor, the congregation called the Rev. John Brown, who preferred remaining in Biggar.

1st Minister.—JAMES HARPER, D.D., from the Secession congregation, Lanark, of which his father was minister. Called to Stonehouse and Leith. Ordained 2d February 1819. Appointed Professor of Church History and Pastoral Theology by the United Secession Synod, May 1843. Had the degree of D.D. conferred upon him by Jefferson College, Pennsylvania, U.S., the same year. Transferred to the chair of Systematic Theology, May 1846. Appointed Professor of Systematic and Pastoral Theology by the United Presbyterian Synod, May 1847. Moderator of the United Presbyterian Synod, 1860. On 19th May 1869, the occasion of Dr Harper's jubilee, he was presented with a silver salver and £1200.

Author of "A Sermon on Missions;" another on "The Duty of Fasting in relation to the Present Crisis (1832);" a third on "The Signs of the Times;" a lecture on "The Civil Establishments of Religion;" a pastoral address on "The Duty of Family Prayer;" a sermon entitled "Christ's Resurrection the Pledge and Pattern of the Resurrection of His People," preached on the occasion of the death of the Rev. James Peddie, D.D.; "Life of the Rev. Ebenezer Erskine, one of the founders of the Secession Church," forming part of one of the volumes of the "United Presbyterian Fathers;" "The Credulity of Unbelief," lecture at opening of United Presbyterian Hall, 1869; "The Union Question."

The congregation called Mr James Graham, preacher, as colleague to Dr Harper, in 1864.

2d Minister.—ROBERT LYON, from Greenock (Union Street). Called to Aberdeen (Belmont Street), and North Leith. Ordained as colleague to Dr Harper, 18th October 1864.

JUNCTION ROAD.

In April 1822 a petition, subscribed by 40 individuals resident in Leith, some of whom had been members of the Relief Church, but were then connected with congregations of other denominations in the town, was presented to the Relief Presbytery of Edinburgh. The petitioners stated "that for some time they had been anxious to establish a congregation in Leith according to the principles of the Relief Church; that there appears not only ample room, but a strong and general desire for such an establishment; and with a view of accomplishing this object, some of the petitioners have rented the Old Parish Church of North Leith for a year." The prayer of this petition was granted, and the Rev. Mr Scott of Cowgate, Edinburgh, appointed to preach to the petitioners on the last Sabbath of May 1822, as a forming congregation in connection with the Relief Synod. The congregation thus formed continued to occupy the Old Parish Church of North Leith till 1825, when they removed to one they had erected for themselves in Junction Road; sittings, 1230.

1st Minister.—FRANCIS MUIR, from Strathaven (East). Ordained 11th June 1823. Moderator of Relief Synod in 1841. Died 13th September 1871, in the 75th year of his age, and 49th of his ministry.

2d Minister.—JAMES DEANS, B.A., from Portobello, of which his father was minister. Ordained as colleague to Mr Muir, 21st March 1865.

DALKEITH.

Dalkeith is a town in Mid-Lothian, 6 miles south-east of Edinburgh and 4 south Musselburgh.

EAST CHURCH.

A praying society which had existed from the times of the Covenanters in the village of Easthouses, in the parish of Newbattle, which adjoins that of Dalkeith to the south and west, acceded to the Associate Presbytery in October 1737. In 1738 the Marquis of Lothian presented Mr Patrick Duncan, probationer, to the church of Temple—a neighbouring parish then vacant. The parishioners disapproved of the patron's nominee, and made choice of Mr Archibald Walker, probationer, to be their pastor. The Presbytery of Dalkeith sustained the call to Mr Walker, but the General Assembly, to which the case was referred, set aside Mr Walker's call, and ordered the settlement of Mr Duncan, as minister of the parish. Several families in the parish withdrew in consequence from the Established church, and joined the Seceders. A number of persons belonging to the parish of Iveresk, which also adjoins that of Dalkeith—(*see* congregation of Union Chapel, Musselburgh)—had also acceded to the Associate Presbytery. For the accommodation of the parties thus described, who, from the time of their accession, were considered part of the Edinburgh Association of Seceders, sermon was occasionally preached on the Braid Hills, an offshoot of the Pentlands, 2 miles south of Edinburgh, where those of the connection to the west of the city also assembled. At other times they met at Gardeners' Hall, Edinburgh, whence the congregation of White Street arose. Matters continued in this state till the second Sabbath of January 1739, when the Rev. Mr Mair of Orwell preached to them by appointment to the Presbytery, and recognised them as a forming congregation. The place of meeting for the congregation thus formed was the barn of Mr Rutherford, proprietor and occupant of the farm adjoining the village of Easthouses, already referred to, himself one of the most active promoters of the Secession in the district. A stone, not long since removed from the door of the farmhouse, used to be pointed out as Erskine's pulpit, he having been necessitated to mount it on the occasion of his preaching there, in order to address the audience, which was found far too large to be accommodated in the barn. The congregation thus formed was supplied with sermon as the Presbytery was able to afford it, which was upon an average once in six weeks. On 1 February 1741, this congregation was further increased by the accession of Messrs Alexander Wright and James Donaldson, elders, with upwards of thirty private Christians in the parish of Dalkeith. The question now arose, whether the seat of the congregation should be in Dalkeith or Musselburgh; when the majority decided in favour of the former, to which decision the minority were brought to give very reluctant consent, which they withdrew as soon as they found themselves able to provide a place of meeting in Musselburgh. First church built, 1742. Second built, 1812, cost £2465, 2s. 10d.; sittings, 880.

Before obtaining a fixed minister, the congregation called, 1st, Mr Mair, who was appointed by the Synod to Muckart; 2d, Mr Potts, who kept them long in doubt whether or not he would accept, and which caused some difficulty of action; but the call was afterwards allowed to drop, in circumstances fully detailed in the notice of Stichel congregation, by which Mr Potts was at the same time called, and over which he was subsequently ordained. While thus in a state of vacancy,

and waiting Mr Potts' decision in reference to their invitation to be their minister, they were called to take a side in the Burgess Oath controversy, which in the meantime had been agitated, and the majority of them adhered to the Associate (Burgher) Synod at the Breach in 1747.

1st Minister.—WILLIAM HUTTON, A.M., previously of Stow. Admitted 1750. Died 14th February 1791, in the 80th year of his age, and 51st of his ministry. Author of "A Plea for the Protestant Faith," in a letter to Rev. A. Moncrieff; "The New Constitution of the Pretended Synod Unmasked," in a speech read before them, 7th April 1748; and "Letter to Mr Potts."

2d Minister.—JOHN JEFFREY, from Stirling (First). Called to North Berwick and Dalkeith. Ordained as colleague to Mr Hutton 7th January 1784. Relieved from his charge on account of ill-health, 1796. Removed to Blairlogie, and lived there in retirement till his death, which took place in 1812.

3d Minister.—THOMAS BROWN, D.D., from Haddington (East), of which his father was minister. Called to Bannockburn, Paisley, Aberdeen, Newbigging, and Dalkeith. Ordained 22d January 1799. Had the degree of D.D. conferred upon him by Marischal College, Aberdeen. Died 2d June 1828, in the 53d year of his age, and 30th of his ministry. Author of two volumes of Sermons; a tract on Infant Baptism; and another on Family Worship.

4th Minister.—DAVID KING, LL.D., from John Street, Montrose, of which his father was minister. Ordained 13th January 1830. Translated to Greyfriars, Glasgow, 15th October 1833.

5th Minister.—JOSEPH BROWN, D.D., from Abbey Close, Paisley. Called to Pollokshaws and Dalkeith. Ordained 27th August 1834. Called in 1838 to East Regent Street, Blackfriars, Glasgow; in 1850, to Arthur Street, Edinburgh, and to Albion Chapel, London, but declined all these calls. Had the degree of D.D. conferred upon him by Amherst College, New England, U.S., 1850. Author of a volume entitled "The Dwellings of Jacob; or Household Ministrations for every Sabbath-day in the year;" another entitled "The Lambs of the Flock, or Sermons to the Young;" and Sabbath-School Hymn Book, 1854. Translated to Kent Road, Glasgow, 22d December 1863.

6th Minister.—FERGUS FERGUSON, from Glasgow (Sydney Place). Ordained 20th September 1864. Author of "The Law of the Lord of the Sabbath;" "Christian Brotherhood;" "Should Christians Commemorate the Birthday of Robert Burns?" and a volume of Sermons.

BACK STREET.

This congregation originated with a minority of the East Congregation of Dalkeith, who adhered to the General Associate (Antiburgher) Synod at the Breach in 1747, while the majority adhered to the Associate (Burgher) Synod. Church built, 1749; sittings, 436.

1st Minister.—JOHN ROBERTSON. Called to Leslie and Dalkeith. Ordained 2d April 1755. Died April 1774, in the 20th year of his ministry.

2d Minister.—GEORGE WHYTOCK, from Perth (North). Ordained 17th April 1776. Withdrew with part of his congregation, along with Mr M'Crie and others, from the General Associate Synod 1805, leaving the majority in possession of the church property. Died 1805, in the 56th year of his age, and 30th of his ministry. Author of an "Essay on Church Government;" and "Defence of Covering."

3d Minister.—ROBERT BUCHANAN, from Stirling (Second). Called to Peebles, Jarnoustie, and Dalkeith. Ordained 6th August 1806. Resigned 12th November 1845. Removed to Edinburgh, and lived privately there till his death, which took place 1st September 1850, in the 68th year of his age, and 45th of his ministry. A volume of his discourses was published in 1853, with a preface and Memoir, by one of his friends.

The congregation then called Mr Scott, afterwards of Creetown, and Mr Wield, afterwards of Thornliebank, both of whom declined the calls.

4th Minister.—DUNCAN M'INTOSH, from St James' Place, Edinburgh. Ordained 8th October 1848.

Author of "The Altars and Hearths of Britannia," a poem in two books; "The Power of Divine Grace, illustrated in the Death of A. W. M.," 1839; "Maturity for Death, a Funeral Sermon for an Aged Elder."

KING'S PARK.

This congregation originated in unpopular settlements of ministers, which took place about the same time in the parishes of Dalkeith and Cockpen. The parties who withdrew from the Established Church on these occasions joined in a petition to the Relief Presbytery of Edinburgh to be taken under their inspection as a forming congregation, which was granted, 1768. The congregation was organised in 1770. Twenty-eight persons met on the green slopes of the Esk before the church was built. One day, while the church was building, a person on horseback rode past, and inquired what building the church was, and to what body it belonged. On being told that it was a church, and intended to be Relief, he recommended to their notice a preacher of that denomination called Robert Hutchison. They took the hint, and the stranger turned out to be Robert Hutchison himself, who was chosen as their first minister. Church built the same year; sittings, 685. A new church in King's Park was opened by the Rev. Dr M'Ewen, Glasgow, on the 8th November 1870 (collection £101, 6s.), seated for 700, and costing £3300.

1st Minister.—ROBERT HUTCHISON, previously a probationer of the Established Church. Received into connection with the Relief Synod, and ordained at Dalkeith 1768. Died 1799, in the 31st year of his ministry.

In 1798 an effort was made to get one Thomas M'Kean to be colleague to Mr Hutchison, which the Presbytery refused. Mr M'Kean began a cause on his own account in Dalkeith.

2d Minister.—ALEXANDER KING, from Kettle, of which his father was minister. Called to be colleague to Mr Hutchison, who died before Mr King's ordination. Ordained May 1779. Loosed from his charge 6th July 1803. Removed to the Lunatic Asylum, Musselburgh, and maintained there, at the congregation's expense, till his death, which took place on 12th March 1841. The congregation expended £1100 in his maintenance.

In 1804, the congregation called Mr Auld, afterwards of Greenock, then of Burnhead, who declined the call.

3d Minister.—JAMES SCOTT, from High Street, Jedburgh, of which his father was minister. Called to Dunning and Dalkeith. Ordained 24th May 1805. Translated to Cowgate, Edinburgh, 29th October 1818.

4th Minister.—THOMAS FRASER, from Kilbarchan. Ordained May 1819. Loosed from his charge 9th May 1826. Emigrated to Canada, and became minister there of a congregation in connection with the Church of Scotland.

5th Minister.—WILLIAM CRAIG, from Kilsyth. Ordained 18th July 1827. Died 18th April 1834, in the 31st year of his age and 7th of his ministry. A volume of his sermons was published after his death.

6th Minister.—CHARLES WALDIE, previously of Dunfermline. Translated to Dalkeith 17th September 1834. Paralysed and disabled for duty, November 1847. Died 18th February 1864, in the 63d year of his age and 34th of his ministry.

The congregation called the Rev. Andrew J. Gunion, who preferred remaining in Hawick.

7th Minister.—JAMES RENNIE, from Junction Road, Leith. Ordained 16th January 1850. Called to Egremont, but declined the call. Translated to St Vincent Street, Glasgow, as colleague to Mr Middleton, 1st August 1865. Author of "Smooth Things in the Pulpit."

8th Minister.—JAMES JEFFREY, M.A., from Greenock (Sir Michael Street), of which his father was minister. Called to Hastings (Silverhill), to Edinburgh (Lothian Road), and to Manchester (Brunswick Street). Ordained 8th November 1865. Author of "Memoir of John Dick Harper, Student."

HADDINGTON.

Haddington is the county town of East Lothian, 16½ miles north-east of Edinburgh and 11 south-west of Dunbar.

EAST CHURCH.

A number of praying societies in East Lothian acceded to the Associate Presbytery in March 1737. They were united in a General Association, and designated "The Correspondence of East Lothian." They were publicly recognised as a congregation in connection with the Presbytery in October of that year, the Revs. Messrs Wilson and Mair holding a fast with them, by appointment of Presbytery, upon the occasion. Sermon was continued to them, as the Presbytery were able to afford it, which, for want of preachers, was only, upon an average, once in six weeks. In February 1741, this association was further increased by the accession of three elders and forty private members who had withdrawn from the Established Church. The congregation thus formed worshipped in the open-air during summer, and in barns during winter, till 1742-3, when they took possession of a place of worship which they had erected for themselves, Haddington being chosen for the seat of the congregation as most central for the majority of the persons composing it. A second church was built on the same site in 1765, and altered in 1806; sittings, 500.

Before obtaining a fixed pastor, the congregation called Mr Brown, who was appointed by the Synod to Perth, and Mr Loch, who died while under call.

1st Minister.—ROBERT ARCHIBALD. Ordained 19th September 1744. Adhered, with the minority of his congregation, to the General Associate (Antiburgher), while the majority adhered to the Associate (Burgher) Synod, in 1747. The minister and the minority withdrew and formed the second Secession congregation.

The congregation called the Rev. Mr Hutton, of Stow, who preferred Dalkeith.

2d Minister.—JOHN BROWN, from Abernethy. Admitted to the Theological Hall without having previously attended college, his attainments in the learned

languages and Philosophy being found such, upon examination, though he was only aught, as to warrant the Synod to make an exception from the general rule in case. Called to Stow and Haddington. Ordained 4th July 1751. Was the Secession minister who introduced the practice of dispensing the Lord's Supper in the year. Appointed Professor of Theology by the Associate (Burgher) in 1768. Invited to be Professor of Theology to the Dutch Church, York, but declined. Died 19th June 1787, in the 65th year of his age, and of his ministry.

author of "An Explication of the Assembly's Shorter Catechism;" "A Brief Dissertation on the Righteousness, showing to what extent it is imputed to us in Justification;" "Two Short Discourses, mutually connected, the questions of the former being generally supposed and omitted in the latter;" "The Christian Journal, or Common Incidents Spiritual Instructors;" "A Historical Account of the Secession from the Church of Scotland;" "Letters on the Constitution, Discipline, and Government of the Christian Church;" "Sacred Tropology, or a Brief View of the Figures contained in Scripture;" "Religious Steadfastness Recommended," a sermon; "A Dictionary of the Holy Bible," 2 vols.; "A General History of the Christian Church;" "The Psalms arranged in Metre, with Notes;" "The Self-Interpreting Bible;" "The Oracles of Christ and the Prophecies of Antichrist Contrasted;" "The Absurdity and Perfidy of all authoritative toleration towards Heresy, Blasphemy, Idolatry, and Popery in Great Britain;" Two Sermons "On the Fearfulness and Contempt of mere Professed Christians who neglect to raise up Spiritual Children to Christ;" "An Evangelical and Practical View of the Types and Figures of the Old Testament Dispensation;" "The Christian Student and Pastor Exemplified in the Lives of Nine Eminent Ministers;" "The Young Christian Exemplified;" "A Compendious View of Natural and Revealed Religion;" "The Necessity and Advantage for Earnest Prayer for the Lord's Special Blessing in the Choice of Pastors, with an Appendix of Free Thoughts Concerning the Transportation of Ministers;" "A Brief Concordance to the Holy Scriptures;" "Practical Piety Exemplified in the Lives of Thirteen Eminent Christians;" "Harmony of Scripture Prophecy and History of its Fulfilment;" "A Compendious History of the British Churches," 2 vols.; "Thoughts on the Revival of the Mail on the Lord's Day;" "The Re-Exhibition of the Testimony Defended;" "Sweet Breaths of a Pious Soul;" "The Necessity, Seriousness, and Sweetness of Practical Religion in an Awakening Call, by S. Corbyn, with four Solemn Addresses to Sinners, Young and Old;" "Select Remains;" "An Apology for a more frequent Administration of the Lord's Supper." The last two named are posthumous works.

3d Minister.—BENONI BLACK, from Blackfriars', Jedburgh. Ordained 19th August 1789. Died suddenly 16th June 1828, in the 66th year of his age and 39th of his ministry.

The congregation then called Mr John Young, who was appointed by the Synod of the London Chapel.

4th Minister.—JOSEPH YOUNG, from Irvine (East). Ordained 21st October 1810. Demitted his charge 7th April 1857, and proceeded to America. Died at Toronto, Canada West, 9th August 1864. Author of "Demonology."

A call was given to Mr W. Calvert, but declined.

5th Minister.—JOHN HINSHELWOOD, A.M., from Broomgate, Lanark. Called to Wigtown. Ordained 19th November 1858. Author of "The Revival of Religion the want of our Times."

SECOND SECESSION (Now EXTINCT).

This congregation was formed by a minority of the First Secession, now the Second congregation, Haddington, consisting of 12 elders, 6 deacons, and a part of the congregation, who adhered to the General Associate (Antiburgher) Synod at the Edinburgh, 1747. They worshipped for some time in the open air, but afterwards built a malt-barn, and had it fitted up in 1752 as a church with 385 sittings.

1st Minister.—ROBERT ARCHIBALD, previously minister of the First congregation. Ordained 1762, in the 58th year of his age and 19th of his ministry.

The congregation then called Mr Jerment, who was continued by the Synod in his charge at Peebles.

2d Minister.—LAURENCE WOTHERSPOON, from Abernethy. Called to Hawick and Haddington. Ordained 10th July 1776. Died 1779, in the 37th year of his age and 13th of his ministry.

3d Minister.—ROBERT CHALMERS, from Dennyloanhead. Ordained 17th August 1780. Separated, with Mr M'Crie and others, from the General Associate Synod, 1805, and helped to form "The Constitutional Presbytery," which afterwards merged into "The Associate Synod of Original Seceders." Mr Chalmers and his adherents retained the property belonging to the whole congregation, the minority withdrawing and forming the third Secession, now the West United Presbyterian Congregation, Haddington. The representatives of the second Secession congregation are now in connection with the Free Church. Mr Chalmers died 29th December 1837, in the 82d year of his age and 58th of his ministry. Author of a volume of sermons, a tract "On Missionary Societies," and several pamphlets on the controversy which led to his separation from the General Associate Synod.

RELIEF CHURCH (NOW EXTINCT).

The parochial charge of Haddington is collegiate, and in 1790 the first minister was the Rev. Dr Barclay, and the second the Rev. Mr Scott. There is some difference in the income of the two appointments. It had been the use and wont, on the demise of the first, for the second minister to be elevated to the vacant charge. On the demise of Dr Barclay, the Rev. Mr, afterwards Dr, Lorimer was presented at once to the first charge. This gave offence to Mr Scott's friends, some of whom immediately set on foot the building of a place of worship in which they might be free from the exercise of patronage. The measure was popular, and assistance was afforded by persons not of the party, in the form of labour, carriages, and money. When the building was finished, the movers in the scheme applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh, March 1791, and a congregation was organised soon after; sittings, 549.

1st Minister.—DAVID GELLATLY. Called to Waterbeck, Earlston, and Haddington. Ordained 1792. Deposed 1794. Mr Gellatly continued to preach for some time in Haddington after his deposition, and did much to injure the congregation of which he had been minister. He was received into connection with the two Cowans, who had set up a party under the designation of "The First Constituted Presbytery of Relief." He afterwards removed to Newcastle, and had charge of a flourishing congregation there, which failed. He then removed to Aberdeen, where he died.

Author of a pamphlet, entitled, "The History and Principles of the First Constituted Presbytery of Relief, founded in consequence of the Law of Patronage by the late Messrs Gillespie and Boston by the surviving Members of said Presbytery;" a Sermon, entitled, "Wars and Rumours of Wars," dedicated to the Officers of the Ayrshire Militia, to which corps, while quartered in Newcastle, he acted as chaplain; and "The Cross of Christ, the Tree of Liberty."

2d Minister.—WILLIAM REID. Ordained 1796. Resigned 1800. Admitted to Colinsburgh, 1803.

The congregation never recovered from the injury inflicted upon it by Mr Gellatly, and after Mr Reid's resignation it gradually declined, and at length became extinct. The rights of the property were held by those whose names were in the bond for the stipend. They sold it to Messrs Haldane, of the Tabernacle, and Gibson, Leith. The Independents held the property for a few years. When Mr Haldane adopted Baptist views, the change gave rise to questions respecting the

erty. It had to be sold again, and it passed into the hands of the congregation noticed.

WEST CHURCH.

This congregation was formed by members of the Second Secession congregation at Haddington, previously noticed, who adhered to the General Associate Synod, Mr Chalmers, the minister, and the majority of his people, separated from it in 1755. The separating party retained the property belonging to the congregation, their claim of right was disputed by the other party, and, after a tedious process, decided in their favour, on the principle that, though they were the minority, as adhering to the Synod, the property belonged of right to them. In the time (1807) they had purchased the place of worship described in the immediately preceding article, and therefore accepted £350 in lieu of the property to which the court of law had established their claim, and left that property in possession of the majority who had retained it.

1st Minister.—WILLIAM HOGG, from the First Secession Congregation, Ayr. Died 31st August 1809. Died 16th June 1849, in the 68th year of his age, 10th of his ministry.

The congregation then called the Rev. J. B. Johnston, who preferred Kirkcaldy, Mr James Stevenson, who preferred Dennyloanhead.

1st Minister.—JOHN M. STEVENSON, from Princes Street, Kilmarnock. Called to Dennyloanhead and Haddington. Ordained 1851. Resigned, on account of illness, 1854.

1st Minister.—ALEXANDER THOMSON, from Charlotte Street, Aberdeen. Called to Dennyloanhead, Newcastle (Zion Chapel), Hexham, and Haddington. Ordained 26th December 1855. Called to Regent Place, Glasgow, in 1864, but remained in Haddington.

WEST LINTON.

West Linton is a village in the parish of the same name, Peeblesshire, 16½ miles west of Edinburgh, 11 miles north-east of Biggar, and 8 south-west of Penicuik. In 1731 the patron of the parish of West Linton presented Mr Thomas Findlater, probationer, to the charge then vacant. Mr Findlater was very obnoxious to the parishioners generally, and the Presbytery, finding him to be so, refused to receive the presentation. The case was appealed to the Synod, and from it to the General Assembly, which confirmed the sentence of the Synod, ordering Mr Findlater's settlement. This, however, could not be effected till 1737, six years after the time for his induction was given, and even then it was not deemed expedient to proceed with it, unless the persons taking part in it were protected by a military force. As soon as it was effected, 5 elders and about 70 persons withdrew from the established Church, and petitioned the Associate Presbytery on 5th April 1737 for supply. The Rev. Messrs Moncrieff and Fisher publicly recognised them as a congregation in connection with the Presbytery by observing a fast with them by its authority on the 3d Sabbath of August 1737. Present church built 1784; 1838, 320.

1st Minister.—JAMES MAIR, from Aberdeenshire, a licentiate of the Church of Scotland, and sometime assistant to the parish minister of Ardrossan. Received

into connection with the Associate Presbytery as a probationer 1739. Called to Kinross and West Linton. Ordained 29th May 1740. Adhered with the majority of his congregation to the Associate (Burgher) Synod at the Breach, 1747. Died 8th January 1774, in the 76th year of his age and 34th of his ministry.

2d Minister.—JAMES MACGILCHRIST, from Stirling (First). Called to Kinross and West Linton. Ordained 20th June 1776. Resigned on account of declining health 1810. Died 1st July 1815, in the 73d year of his age and 40th of his ministry.

3d Minister.—ROBERT RENWICK, from Golden Square, Berwick. Ordained 3d December 1811. Called to Blackburn, Lancashire, 1813, but continued at the time in West Linton. Translated to Dean Street, Stockbridge, Edinburgh, 7th October 1829.

The congregation then called Mr Miller, who preferred Longridge.

4th Minister.—WILLIAM RITCHIE, from Kinross (East). Ordained 28th June 1832. Resigned 2d September 1845. Emigrated to Australia, and became minister of a congregation in Yass there, and died 26th October 1854.

The congregation called Mr Cowan, afterwards of Buckhaven; Mr Young, afterwards of Newburgh; Mr Douglas, afterwards of Kennoway; Mr Wield, afterwards of Thornliebank; and Mr Bell, afterwards of Midmar, all of whom declined the calls.

5th Minister.—ARCHIBALD CROSS, from East Calder. Called to Midmar and West Linton. Ordained 17th August 1848. Resigned on account of ill health 3d February 1852; now in Canada.

6th Minister.—JAMES A. JOHNSTONE, from Stockbridge, Berwickshire. Called to Stockton, Shiels (twice), West Calder, Walker, and West Linton. Ordained 23d September 1852. Called to Haddington. Translated to Springburn, Glasgow, 3d July 1861.

7th Minister.—ROBERT LAURIE, from Howgate. Ordained at West Linton 18th March 1862. Translated to James' Church, Dundee, 6th September 1866.

8th Minister.—J. M. KINLOCH, formerly of Ballyfrenis. Admitted 17th April 1867.

HOWGATE.

Howgate is a hamlet in the parish of Penicuik, Mid-Lothian, on the turnpike road between Edinburgh and Dumfries, 11 miles south-east of Edinburgh, 1 mile from Penicuik station.

This congregation originated with members of the congregations of Dalkeith and West Linton, who adhered to the General Associate (Antiburgher), while the majorities of these congregations adhered to the Associate (Burgher), Synod at the Breach in 1747. Their first place of meeting was at Halls. Mr Clarkson of Craigmailen preached there in October 1748, and intimated the excommunication of Mr Mair of West Linton. Howgate was afterwards fixed upon as the seat of the congregation, because most central to the majority of the persons composing it. Church built, 1751; sittings, 390. A new church was opened 9th November 1856, with sittings for 408, and costing £750. Debt all cleared off, 8th February 1865.

Before obtaining a fixed pastor, the congregation in February 1750 called Mr Nimmo, afterwards of Newcastle, but the call was not sustained; and Mr Wilson, son of Mr W. Wilson, Perth, who was appointed by the Synod to Methven.

1st Minister.—ANDREW BUNYAN. Ordained 26th November 1754. Died 22d February 1795, in the 71st year of his age and 41st of his ministry.

1st Minister.—WILLIAM M'EWEN, from Logiealmond. Ordained 31st May 1827. Died 22d February 1827, in the 58th year of his age and 31st of his ministry. Mr M'Ewen published a sermon preached at the opening of the General Associate Synod in October 1818, entitled, "Ministerial Caution, or the Concern of Faithful Servants of Christ for the Credit and Success of their Ministry."

2d Minister.—DAVID DUNCAN from Mid-Calder, of which his father was minister. Called to Comrie and Howgatt. Ordained 3d January 1828. Died 26th June 1866, in the 62d year of his age and 39th of his ministry. A volume of Sermons, with memoir, was published after his death.

Author of "The Pattern of Prayer," being an Exposition of the Lord's Prayer; translator from Latin of Dr Werenfels' "Dissertations on the Evidences of Christianity," forming part of the first series of the Biblical Family Library; "The Law of Moses: its Excellence as a Rule of Conduct, its Utility as a National Covenant, and its Importance as a Development of the Plan of Salvation."

3d Minister.—DAVID THOMAS, M.A., from Mauchline, of which his father was minister. Ordained 19th February 1867.

PEEBLES.

Peebles is the county town of Peeblesshire, 22 miles south of Edinburgh, 12 miles south of Penicuik, and 12 south-east of West Linton.

FIRST SECESSION (NOW EXTINCT).

The parish of Manor, which adjoins that of Peebles on the south-west, having become vacant in 1742, the Earl of March as patron presented Mr Andrew Plummer, a seceder, to the charge. Only three persons in the parish could be got to sign Plummer's call, and both the Presbytery of Peebles and the Synod of Lothian refused to sustain it. The General Assembly of that year to which the case was referred, decided "that in the present circumstances of the parish they could not proceed to the settlement of Mr Plummer in Manor," and the moderator was ordered to write letters to the Earl of March and his curators to give them notice of this decision, and entreating that they would not insist on their presentation in the present case. The presentation notwithstanding was persisted in, and Mr Plummer eventually settled as minister of Manor. A number of the parishioners withdrew from the Established Church in consequence, and connected themselves with the seceding Congregations of Stow and West Linton. At the Breach in 1747, a considerable portion of the Seceders in Manor, Peebles, and Eddleston parishes joined to the General Associate (Antiburgher) Synod, and with those in the parishes of Penicuik, West Linton, and Currie helped to form the congregation of Howgate. The distance from the place of worship, however, was soon found to be inconveniently great to those of the southern parishes, who on that account united in petition to the Associate (Antiburgher) Presbytery of Edinburgh for supply of a minister at Peebles, December 1750. The Presbytery, at its meeting in February 1751, "after deliberating on the case of that part of Linton (the name by which the congregation continued to be called some time after the Breach), which lies in the neighbourhood of Peebles, for which distinct applications for supply of sermon had come in at this and the two foregoing meetings of Presbytery, they unanimously agree that in time coming during the vacancy of the congregation of Linton (Howgate),

and while the circumstances thereof remain as at present, they will appoint the elders for Linton community to be sometimes at Peebles, as they shall see cause. This arrangement was accordingly followed till 1754, when a minister was appointed in Howgate, and the members belonging to it resident in and about Peebles formed into a separate congregation. The Presbytery at the same time agreed that "the march between Howgate and Peebles should run along by the villages of North Shaw, Strutland, and Cleuch, in the parish of Eddleston; but in regard it has not yet appeared distinctly from the report laid before them, with which of the congregations the people in these villages incline to be classed, the Presbytery agrees that they be left at freedom to join with either of the two, and that the said villages be within the bounds of that congregation to which the majority of the Seceders shall adjoin themselves." The congregation thus formed worshipped in open air and in barns, chiefly at Schottenhill, till 1755, when they took possession of a place of worship they had erected for themselves in Peebles.

Before obtaining a fixed pastor, the congregation called Mr Wilson, who was appointed by the Synod to Methven, and the Rev. Matthew Moncrieff of Methven, who declined the call.

1st Minister.—RICHARD JERMENT. Ordained 1755. Called in 1761 to Linton, in 1763 to Haddington, and in 1765 to Bo'ness and Midcalder, but remained at Peebles till 21st June 1769, when he was translated to Burntisland.

2d Minister.—MICHAEL ARTHUR, previously of Dumbarrow, Forfarshire. Admitted 21st March 1771. Translated to Aberdeen 26th June 1782. Author of "The Obligation and Extent of the Redeemer's Dying Command;" "The Witnesses," the Synod Sermon of 1799; and "The Sonship of Christ explained."

The congregation called Mr M'Vitae, who was appointed by the Synod of Greenlaw.

3d Minister.—WILLIAM BREINGAN, from Muckart. Ordained 3d January 1800. Resigned 1800. Admitted to Tillicoultry 1801.

The congregation then called Mr Buchanan, who was appointed by the Synod to Dalkeith, and Mr Fraser, who was appointed to Dundee.

4th Minister.—PETER GORDON, from Brechin. Ordained 1806. Resigned 1807. Went to Prince Edward Island.

5th Minister.—DUNCAN STALKER, from Comrie. Ordained 19th November 1807. Resigned 8th June 1830. Emigrated to America, and became minister of a congregation in North Argyle, State of New York.

6th Minister.—WILLIAM TAYLOR, D.D., from Longridge. Ordained 24th March 1831. Resigned 1833. Emigrated to Canada, and is now a minister in Montreal.

7th Minister.—ROBERT CREASE, from Portsburgh, Edinburgh. Ordained 18th March 1834. Resigned 4th April 1837. Admitted to Leith-Lumsden 1838.

After Mr Crease's resignation, the congregation continued to receive a minister for some time, but for want of encouragement it was ultimately withdrawn. The property was sold, and the congregation became extinct.

EAST CHURCH.

Previous to the year 1790 Mr M'Gilchrist of West Linton used to preach a year at Peebles to some members of his church there. In consequence of unpopular settlements in the parish, application was made to the Associate (1

Presbytery of Edinburgh in 1790 for supply of sermon, which was granted. The church was opened 27th November 1791.

1st Minister.—THOMAS LECKIE, from Falkirk (East). Called to East Linton, East, and twice to Peebles. Ordained 10th July 1794. Died 27th September 1811, in the 63d year of his age and 28th of his ministry.

2d Minister.—THOMAS ADAM, from Abbey Close, Paisley. Ordained 19th March 1823. Resigned 4th August 1846; now living in Kirriemuir. While minister at Peebles, Mr Adam published three sermons, "On the Duty and Privilege of Men in Times of Calamity;" and "Domestic Bereavement."

The congregation called Mr John Scott, who preferred going to Jamaica as a missionary.

3d Minister.—JOHN SEMPLE, from Bellevilla, Stranraer. Ordained 20th April 1853. Resigned 5th April 1853. Emigrated to Australia.

The congregation then called Mr John M'Laren, who preferred the mission field, Cowcaddens, Glasgow.

4th Minister.—ROBERT ANGUS, A.M., from St Nicholas Lane, Aberdeen, of which his father was minister. Ordained 6th September 1854. Demitted his charge on account of ill health, 3d September 1867. Died 26th November 1868. Mr Angus published a memoir of his father, together with a volume of his sermons.

5th Minister.—ROBERT BURGESS, from Eglinton Street, Glasgow, of which his father was minister. Ordained 25th August 1868.

WEST CHURCH.

This congregation originated with a number of persons resident in Peebles, being dissatisfied with the ministrations of the parish incumbent, applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh, 7th September 1827. Church built, 1828; sittings, 600.

1st Minister.—ALEXANDER THOMSON, A.M., from Canal Street, Paisley. Ordained 30th September 1829.

DUNBAR.

Dunbar is a town in East Lothian, 11 miles east of Haddington, 28 miles north of Edinburgh, and 30 miles west of Berwick-upon-Tweed.

SECOND.

This congregation originated with members of the second congregation, Haddington, resident in Innerwick and adjoining parishes, who, on account of distance from their place of worship (12 to 14 miles), applied to the General Associate (Edinburgh) Presbytery to be formed into a separate congregation, which was done in 1760. They erected a place of worship at Eastbarns—a village 3 miles east of Dunbar—where they continued till 1820, when, finding most of their members resided in the town of Dunbar, they erected a place of worship there and removed thence. Sittings, 600.

1st Minister.—ROBERT CUNNINGHAM, from Comrie. Ordained 28th April 1762. Died 24th June 1801, in the 63d year of his age, and 40th of his ministry. Mr

Cunningham was proprietor of Balgonie and two other estates, which yielded about £1700 per annum.

2d Minister.—ANDREW BAYNE, from Kinross (East). Called to Lockerbie and Eastbarns. Ordained 27th May 1801. Removed with his congregation to Dunbar, 1820. Died 28th May 1832, in the 65th year of his age, and 32d of his ministry.

3d Minister.—JOHN SCOTT, from Castle Street, Jedburgh. Ordained as colleague to Mr Bayne, 11th February 1828.

The congregation in 1866 called Mr Charles Jerdan, LL.B., as colleague to Mr Scott, who preferred Dennyloanhead; and Mr Robert Scott, A.M., who preferred Logiealmond.

4th Minister.—WILLIAM WHITFIELD, A.M., from Biggar (South). Ordained as colleague to Mr Scott, 20th March 1867.

FIRST.

In 1765 the Duke of Roxburgh presented the Rev. George Bruce, minister of Minto, to the church and parish of Dunbar, then vacant. A number of the people objected to his settlement among them, on the ground that his voice was so weak that he could not be heard, but otherwise expressing their esteem for him as a man of piety and learning. Neither the Presbytery of Dunbar, nor the Synod of Lothian and Tweeddale, under whose jurisdiction the congregation was placed, would sustain the call. The case was therefore appealed to the General Assembly, which ordered the Presbytery to proceed with Mr Bruce's induction to the parish of Dunbar without delay. A number of persons—elders and members of the parish church—then regarding themselves as cut off from the means of edification, along with six members of the congregation of Rev. John Brown of Haddington, who resided in Dunbar, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Edinburgh 1766. They met for a time in a barn near the town. First church built, 1767; second built, 1813; sittings 700.

Before obtaining a fixed pastor, the congregation called Mr Moir, who was appointed by the Synod to Cumbernauld.

1st Minister.—JOHN HENDERSON, from Blackfriars, Jedburgh. Called to Musselburgh and Dunbar. Ordained March 1767. Died 5th March 1816, in the 76th year of his age, and 49th of his ministry. Author of "Three Sermons on the Legal Temper."

The congregation then called Mr Baird, who was appointed by the Synod to Auchtermuchty.

2d Minister.—ALEXANDER JACK, D.D., from Lloyd Street, Manchester, of which his father was minister. Ordained 17th February 1818. Had the degree of D.D. conferred upon him in 1862 by Monmouth College, Illinois. Died 5th August 1868, in the 74th year of his age, and 51st of his ministry. A volume of Sermons, with Memoir by Rev. J. Ker, Leicester, was published after his death.

3d Minister.—JAMES ANDERSON, from Edinburgh (Portsburgh). Ordained as colleague to Dr Jack, 13th July 1861. Resigned 10th May 1864. Afterwards of Whitehaven.

4th Minister.—JAMES MERCER DUNLOP, from Edinburgh (Rose Street). Called also to Wolverhampton. Ordained as colleague to Dr Jack, 27th June 1865.

BATHGATE.

Bathgate is a town in Linlithgowshire, 18 miles west of Edinburgh, 24 east of Glasgow, and 7 south of Linlithgow.

LIVERY STREET (Now EXTINCT).

Several parishioners of Bathgate acceded to the Associate Presbytery in 1740, and became part of the Secession congregation of Craigmailen. Most of these came off from this congregation, the majority of which adhered to the General Associate (Antiburgher) Synod at the Breach in 1747, and joined the congregation at West Linton, the majority of which had adhered to the Associate (Burgher) Synod. In 1749 a minister was violently intruded into the parish of Kirkliston, in consequence of which a number of the parishioners withdrew from the Established Church, and had sermon afforded them, upon petition, by the Associate (Burgher) Presbytery of Edinburgh, at the village of Kirkliston. About the same time the Associate Seceders in and about Bathgate, who had hitherto travelled to West Linton to attend public ordinances, obtained supply of sermon at Cathlaw, in the parish of Bathgate. In October of that year, the Associate (Burgher) Seceders in and about Linlithgow obtained supply of sermon in that town. These three stations continued to receive supply of sermon, each upon an average once a fortnight, till 1751, when a large secession took place in the parish of Torphichen. Sermon was then withdrawn from Kirkliston, Bathgate, and Linlithgow, and supplied only to Torphichen, where the Associate Seceders in these places were now required to attend. With this arrangement the adherents in Bathgate were not satisfied: nevertheless they continued to attend at Torphichen till 1763, when they built a place of worship in Bathgate, containing 400 sittings. Finding that a portion of the congregation would not willingly abandon Torphichen, they applied to the Synod to receive them into it. The Synod decided that both parties should continue one congregation, with two places of worship and one minister, who should supply each alternate Sabbaths. Both parties acquiesced in this decision, and the minister of Torphichen also supplied Bathgate accordingly.

1st Minister.—ARCHIBALD HALL, from Penicuik. Ordained as minister of the Associate congregation, Torphichen, 13th February 1760. Became minister of the united congregations of Torphichen and Bathgate 1764. Translated to Wells Street, London, 1765.

After Mr Hall's translation, Torphichen and Bathgate became separate congregations, with a minister to each.

2d Minister.—WILLIAM HALL. Ordained 26th August 1766. Died 17th October 1771, in the sixth year of his ministry.

The congregation called Mr Richardson, who was appointed by the Synod to Levenock.

3d Minister.—JOHN JAMIESON. Called to Longridge and Bathgate. Ordained February 1776. Resigned 14th August 1783. Emigrated to America, and became minister of a congregation, and died there in 1819, in the 70th year of his age, and 14th of his ministry.

4th Minister.—JAMES FORRESTER, from Stirling (First). Called to St Andrews and Bathgate. Ordained 12th April 1785. Died 1786, in the first year of his ministry.

5th Minister.—PATRICK CONNEL. Ordained 23d August 1787. Mr Connel withdrew from the Associate Synod at the division caused by the Old Light Controversy, 1799, and became a member of the Original Associate (Burgher) Synod, then formed. The majority of his congregation withdrew with him, and retained possession of the property. The minority took no steps to recover possession, trusting to the decision of the Court in the case of Perth, which had been already raised, and which would settle the question in all parallel cases. The case of Perth was decided by the House of Lords in 1819, in favour of the party which adhered to the Associate Synod. On the ground of this decision, the minority of Bathgate congregation claimed to be put in possession of the place of worship retained by the majority, which was yielded up to them on their issuing a summons of removal. Mr Connel died 23d January 1820, in the 56th year of his age, and 33d of his ministry. The persons who had adhered to Mr Connel built another place of worship, and called another minister after his death. The persons who had recovered the property continued to receive supply of sermon till 1828, when it was discontinued for want of encouragement, and the congregation became extinct. The place of worship has since been converted into a banking-office and dwelling-house.

This congregation, however, is still to be regarded as continued in the other portion of it, into which the remnant left at its extinction afterwards merged. In 1839 Mr Reid, previously minister of the United Associate congregation of Dalry, Dumfriesshire, but then minister of the Original Associate congregation of Bathgate, joined the Established Church, and got his people with great reluctance to accompany him. In 1840 he was translated to a *quoad sacra* church in Johnstone, Renfrewshire; and the congregation, left by this circumstance to an undivided choice of their ecclesiastical connection, determined to return to the denomination to which they belonged at their original formation. In accordance with this determination, they were taken upon petition under the inspection of the United Associate Presbytery of Stirling and Falkirk, 1840.

After their return to their first connection, they called Mr Andrew Johnstone, who declined the call, afterwards joined the Established Church, and is now minister of the parish of Kinglassie; and Mr Fleming, who preferred Whithorn.

6th Minister.—ANDREW M'FARLANE, D.D., from Queen Anne Street, Dunfermline, of which his father was minister. Called to Pell Street, London, and Bathgate. Ordained 1st May 1843. Translated to Falkirk, 13th March 1844.

The congregation then called Mr Darling, who preferred Stichel; and Mr Sim, who preferred Girvan.

7th Minister.—ALEXANDER CUTHBERT, A.M., previously minister of an Independent congregation in Airdrie, where he was ordained in 1833. Received as a probationer by the United Associate Synod, 1840. Admitted to Bathgate 22d May 1845. Demitted his charge 24th July 1855. Lived privately in Glasgow, taking appointments as occasional preacher.

Author of "Statement of the Recent Proceedings of the Independent Churches in Glasgow, as the Committee of the Congregational Union of Scotland, in the case of the Church at Airdrie: being a Development and Specimen of the Tendency and Internal Workings of the Independent Form of Church Government;" "Refutation Refuted: a Reply to the Statements of Rev. W. Lindsay A'cander, M.A., contained in his pamphlet recently published in defence of the Independent Church in Glasgow, and the Committee of the Congregational Union of Scotland;" "Construction of Primitive Churches;" and "Infants Asleep in Jesus; or, Light on Little Graves."

After Mr Cuthbert's resignation, the congregation became extinct. The building is now a Roman Catholic chapel.

SECOND (Now EVANGELICAL UNION).

The General Associate (Antiburgher) Seceders resident in and about Bathgate had part of the congregation of Craigmalen, now the East Congregation, Linlithgow, till 1805, when, the place of worship there being out of repair, and the congregation having been greatly reduced by the formation of other congregations out of it, the question arose as to rebuilding it in the same place, or erecting another in Linlithgow where the majority of the adherents resided. The latter course was preferred. On the removal of the place of worship thither, the distance was nearly doubled to members resident in Bathgate. On this account they opposed the change. Their opposition being overruled, they soon after were disjoined, and applied for a stated supply of sermon at Bathgate. Church built, 1808; sittings, 400.

First Minister.—ROBERT MORISON, from Dalreoch. Called to Huntly and Bathgate.

Ordained 2d June 1812. In 1841, Mr Morison published several pamphlets in vindication of the opinions then put forth by his son, the Rev. James Morison, of Dunfermline, now Dr Morison, of Glasgow, by whose name such opinions are now generally known and distinguished. The Synod, having suspended him from office, constituted a committee of Presbytery to examine these pamphlets, along with Mr Morison's reasons of dissent from the decision suspending his son from the office of ministry for propagating the opinions referred to, and to "take such measures of discipline to them as they might see fit, according to the rules of the Church." At the subsequent meeting of Synod, another committee was appointed to proceed in the case than had been done by the first. Mr Morison failed to appear before this committee, and the Synod, after deliberating on its report, found "that Mr Morison has neither abstained from the exercise of his office, nor attended the committee, nor appeared at the bar of the Synod, where he would have been fully heard, and his case regularly proceeded with. On these grounds, the Synod declare Mr Morison to be no longer a member of this Church." Mr Morison and his congregation have since been connected with the Evangelical Union. Mr Morison died 5th August 1855, in the 74th year of his age and 44th of his ministry. Author of "Review of 'State of Principles,'" etc.; "Defence of Christ's Truth;" "Gospel Peace Necessary to Christian Righteousness;" "Infant Baptism Vindicated;" "The Case of Rev. Mr Morison."

WEST.

In January 1812, there was presented to the Relief Presbytery of Edinburgh "The petition of a committee appointed and chosen by a numerous body of the people, namely members of the Established Church of Bathgate, who, by resolutions dated 12th December last, have agreed to establish a Relief congregation in the town of Bathgate for themselves and in behalf of their constituents." The reason for taking up the petition was the recent settlement of an unpopular minister in the parish. The petition was granted. Church built, 1812; sittings, 786.

First Minister.—WILLIAM FYFE, previously of Pittenweem. Translated to Bathgate 2d July 1813. Died 26th November 1823, in the 41st year of his age and 17th of his ministry.

Second Minister.—GEORGE TODD, from Falkirk (West). Ordained 30th May 1826. Died 3d September 1846, in the 50th year of his age and 21st of his ministry.

Third Minister.—ALEXANDER BANKIER SCLANDERS, A.M., from Bridgeton, Glas-

gow. Ordained 6th May 1847. Translated to Millhill, Musselburgh, 2d November 1853.

The congregation then called Mr David Anderson and Mr W. Scott, *preacher*
4th Minister.—JAMES SCOTT, from Morebattle. Ordained 4th March 1864.
 Translated to Union Church, Kirkcaldy, 5th March 1867.

5th Minister.—ALEXANDER SHENNAN, formerly of Houghton-le-Spring. Admitted 25th November 1867.

MID-CALDER.

Mid-Calder is a village in the parish of the same name, Mid-Lothian, 12 miles west-south-west of Edinburgh, 5 east of West Calder, and about 8 south-east of Linlithgow.

The United Presbyterian place of worship is better known in the locality by the name of Bridge-end, which has been given to it because of a position it occupies about a quarter of a mile north-east from the village of Mid-Calder.

This congregation originated with members of the congregations of Craigmiles, now the East congregation, Linlithgow, and Nicolson Street, Edinburgh, who were desirous of having a place of worship in their own connection more conveniently situated for them than those they were then attending, and who accordingly applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Edinburgh, 1761. First church built, 1765. Second built, 1854; holds about 400.

Before obtaining a fixed pastor, the congregation called the Rev. Mr James, who continued at that time in his charge at Peebles.

1st Minister.—WILLIAM M'GEORGE, from Urr. Ordained 11th June 1766. Died 2d July 1799, in the 56th year of his age, and 34th of his ministry.

2d Minister.—ALEXANDER DUNCAN, D.D., from Nicolson Street, Edinburgh. Ordained 9th April 1800. Was one of the prime movers in the steps which led to the union in 1820, of the two branches of the Secession. Appointed Professor of Pastoral Theology by the United Associate Synod, 1834. Had the degree of D.D. conferred upon him by the University of St Andrews, 1842. Died 10th November 1844, in the 68th year of his age and 45th of his ministry.

Author of "Two Discourses on the Death of the Rev. William MacEwen, with Memoir;" "A Disquisition on the Lord's Supper;" a Sermon "On the Design and Advantages of the Christian Dispensation;" "A Disquisition on the Being of a God," forming part of the first volume of the "Biblical Family Library," which was written for the Burnet Prize; "Memoir of the Rev. Robert Culbertson, Leith," prefixed to the second edition of his "Lectures on the Book of Revelation;" "A Summary View of the Great Plan of Heaven relative to Providence;" and several articles in the "Encyclopædia Edinensis." A volume of his Discourses was published after his death with a Memoir of his Life by his sons.

3d Minister.—ANDREW DUNCAN. Called to Church Street, Berwick. Port Glasgow, and Mid-Calder. Ordained, as colleague to his father, 20th September 1843. Author of "Persis and Eunice; or, Christian Women's Work of Service."

NORTH BERWICK.

North Berwick is a burgh town in East Lothian, 22 miles north-east-by-east of Edinburgh, 11 north-west of Dunbar, and 9 north-north-east of Haddington.

Several persons in North Berwick and adjoining parishes, dissatisfied with the

rations of the Established clergy in their district, travelled to Haddington and ur to hear the Secession ministers in these places. Acquiring a relish for the elical doctrine taught by them, they became anxious to have a place of wor- 1 the same connection which they might conveniently attend, and with this plied for and obtained supply of sermon from the Associate (Burgher) Pres- of Edinburgh, 1771. The Rev. John Brown, of Haddington, exerted him- uch to promote their interests throughout the thirteen years which elapsed heir being organised till they obtained a minister. During the session of the ty Hall at Haddington, his own pulpit being supplied by appointment of , he either supplied North Berwick personally, or got the ministers of Mussel- , Tranent, or Dunbar, to supply for him, he occupying their pulpits while thus ed. When their church was building, Mr Brown subscribed £5 to the erec- though his stipend was only £50. First church built, 1779: second built, cost £630; sittings, 390. A new church was opened by Dr Cairns 24th t 1868. It is seated for 622, and cost, inclusive of £300 for site, £3100. fore obtaining a fixed pastor, the congregation called Mr Jeffrey, who was ted by the Synod to Dalkeith.

Minister.—JAMES SCRIMGEOUR, from Bristo Street, Edinburgh. Ordained pril 1784. Resigned, on account of ill-health, 1796. Became bookseller in urch, but afterwards emigrated to America, where he became minister of a gation, first in New York, and afterwards in Newburgh, Little Britain, where d in 1825.

Minister.—JOHN M'QUEEN, from Largs. Ordained 1801. Died 5th Septem- 103, in the 3d year of his ministry.

ie congregation called Mr Paterson, who was appointed by the Synod to ck, and Mr Ballantyne, who was appointed to Stonehaven.

Minister.—GEORGE BROWN, from Longridge, of which his father was minis- Called to Coldingham, Leslie, and North Berwick, and appointed by the l to North Berwick. Ordained 14th April 1807. Called in 1813 to Gore- ; but remained in North Berwick. Died 24th April 1843, in the 57th year of e, and 37th of his ministry. A volume of his Sermons was published in 1844, reface by Dr Brown, Edinburgh.

Minister.—JOHN M'GILCHRIST DYER, from West Linton. Ordained 29th ary 1844. Suspended 2d June 1857. Went to Australia.

Minister.—WILLIAM CALVERT, B.A., from Gorebridge. Called to North ls, Potterrow, Haddington (East), and North Berwick. Ordained 18th May

QUEENSFERRY.

ueensferry (South) is a burgh town in Linlithgowshire, on the Forth, 9 miles north-west of Edinburgh, and 9 east-by-north of Linlithgow.

he Rev. Mr Kid, minister of Queensferry for 40 years, was one of "the w Men." When "the Four Brethren" were deposed, by the casting vote of oderator, Mr Kid had Ebenezer Erskine assisting him at the sacrament on bbbath immediately following. When the Porteous paper came to the manse, Kid carried it to the study, and said, "Here is Captain Porteous for you." id asked her to give the officer who brought it some refreshment, and sent for f his elders. On the elder coming in Mr Kid asked him to read the paper, hen said, "Now that we have read it you may put it in there," pointing to the

fire. In 1755 there was a violent intrusion of one Wm. Robertson into the adjoining parish of Dalmeny. In November of that year 80 parishioners, along with some members of Bristo Street church who resided in the neighbourhood, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Edinburgh. Their design was to build a place of worship between the villages of Kirkliston and Queensferry, which are $2\frac{1}{2}$ miles apart; but the land there being all entailed, they could not procure a site, and were therefore necessitated to make Queensferry the seat of the congregation. Church built 1776; sittings, 500.

Before obtaining a fixed pastor, the congregation called Mr Selkirk, who was appointed by the Synod to Inverkeithing, and Mr Kyle, who was appointed to Kinross.

1st Minister.—ANDREW DICK, previously of Torphichen. Admitted 23d September 1779. Died 1785, in the 10th year of his ministry.

2d Minister.—DAVID CARRUTHERS, from Moffat. Ordained August 1781. Died 3d June 1834, in the 74th year of his age and 48th of his ministry.

3d Minister.—WILLIAM CARRUTHERS, called to Sunderland and Queensferry. Ordained as colleague to his father 23d October 1832. Died 23d June 1854, in the 51st year of his age and 22d of his ministry.

The congregation called Mr Alexander Hamilton, A.M., who preferred Kinross.

4th Minister.—DAVID WILLIAMSON, from Edinburgh, Lothian Road. Called to Johnshaven, Swalwell, and Queensferry. Ordained 25th September 1855.

EAST CALDER.

East Calder is a village in the parish of Kirknewton, Mid-Lothian, 1 mile east of Mid-Calder, 5 miles south-west of West Calder, 11 west of Edinburgh, and 14 north-east of West Linton.

It appears from the communion-roll kept by the Rev. Adam Gib, which is still extant, that in 1744, there were 33 members of the congregation of Bristo Street, Edinburgh, resident in the parish of Kirknewton, and the adjoining parish of Ratho. There were also members of the congregation in Currie, which adjoins Kirknewton on the south-east. Several of the survivors of these persons, some of the representatives of the deceased, and persons connected with the Secession Church, who had settled in these districts, finding it too far to travel to Edinburgh and West Linton to attend public worship, as they had been required to do in consistency with their religious principles, applied for and obtained supply of sermon at East Calder from the Associate (Burgher) Presbytery of Edinburgh, 13th November 1775. The parishes of Kirknewton and East Calder had been united five years before, and the church at Kirknewton chosen as the seat of the congregation. In consequence of this arrangement, the Church of East Calder had been abandoned, and the heritors brought it to sale. It was purchased by one of the forming Seceding congregations, who gave it to them as a place of meeting. This so offended certain heritors of the parish, that they ordered the purchaser to remove the materials of the building, for though his purchase gave him right to the wood and stone composing the edifice, it gave him none to the ground on which they stood, and which therefore they would not allow him to occupy, at least for the purposes to which he had turned it. The old parish church of East Calder was therefore left a ruin, and the Seceders provided a more suitable place of worship by

ting one for themselves the following year. They built a second church at a distance from the site of the first in 1805, containing 500 sittings.

1st Minister.—JOHN PRIMROSE, from Queen Anne Street, Dunfermline. Called Newtown and East Calder. Ordained 4th June 1778. Resigned on account of declining health 1825. Died 14th April 1829, in the 84th year of his age and 50th of his ministry.

2d Minister.—ALEXANDER LOWRIE, from North Leith. Ordained 20th July 1826. Demitted his charge on account of ill health, 4th February 1862; lived privately in Edinburgh.

The congregation called Mr R. D. Brownlee, who preferred Kirkcaldy.

3d Minister.—DAVID MARSHALL, M.A., from Lochee, of which his father was minister. Ordained 22d July 1863.

TRANENT.

Tranent is a town in East-Lothian, 9½ miles east of Edinburgh, 4 east of Musselburgh, 6½ north-east of Dalkeith, and 7½ west of Haddington.

The church and parish of Tranent having become vacant by the death of Mr Muir in 1740, the parishioners generally made choice of Mr John Roger, his assistant, to be their minister, while the Crown as patron presented Mr Charles Cunningham, probationer, to the charge. The *Caledonian Mercury* newspaper of the time, referring to the case, says, "that contests have not been known to run fiercer for and against a presentation than on this occasion. There were scarce a concurrence of elders, heritors, or heads of families, and the *Seceding Presbytery* erected a tent in the parish for the summer campaign, and taken a house for their quarters. The dividing the people by a violent settlement should be condemned by the thinking part of mankind as building with the one hand and pulling down with the other." The case was settled by the General Assembly ordering

Presbytery to settle the Crown presentee as minister of the parish. As intimated in the newspaper paragraph, the reclaiming party had gone over to the seceders without waiting for the Assembly's decision; but the Associate Presbytery were not able to supply them with preachers, and they therefore joined themselves to the congregation of Haddington, then in course of formation. In 1771 they petitioned the Presbytery to be disjoined from Haddington, and formed a separate congregation. The Burgess Oath controversy, which arose soon after, divided them in sentiment, as it did all other members of the denomination throughout the country, and prevented their making a similar attempt for the next thirty years. At the end of that period the members of the first Secession congregation, Haddington, resident in and about Tranent, applied for, and, after much opposition from the members of the neighbouring congregations, obtained a supply of sermon in their own locality, 1771. The erection of their place of worship, which they commenced immediately on succeeding with the Presbytery, was resisted for a time by a sheriff's interdict, taken at the instance of the church party, but was afterwards allowed to proceed. Second church built, 1826, at a cost of £463, 16s. 8d.; sittings, 637.

1st Minister.—ROBERT SHERIFF, from Dunbar (First). Ordained 5th January 1779. Died 27th January 1820, in the 66th year of his age and 42d of his ministry. Mr Sheriff's diary was published after his death.

The congregation then called Mr M'Gilchrist, who was appointed to Dunse.

2d Minister.—WILLIAM PARLANE, A.M., from Bucklyvie. Called to Sanday, Carnoustie, and Tranent. Ordained 22d March 1822.

Author of "Hints to Parents on the Religious Education of their Children;" "The Good Soldier of Jesus Christ;" a Discourse preached on the Centenary of the death of Colonel Gardiner; "The Banner of the Truth;" and "Divers and Strange Doctrines Exposed."

The congregation called Mr J. L. Murray, who preferred Kilmarnock.

3d Minister.—THOMAS MATHIE, from Kinross. Ordained as colleague to Mr Parlane, 11th June 1872.

WHITBURN.

Longridge is a village in the parish of Whitburn, Linlithgowshire, 6 miles south of Bathgate, 11 south-west of Linlithgow, 7 north-east of Shotts, and 9 north-east of Bonkle, Cambusnethan.

An unacceptable minister having been settled in the parish of Whitburn in 1774, the Associate Seceders in the district, who were numerous, but belonged to the different congregations of Bathgate, Linlithgow, Shotts, and Cambusnethan, deemed the circumstance favourable to the formation of an Associate congregation in their own locality. Under this feeling, they united in a petition to the Presbytery of Edinburgh to be disjoined from the different congregations named, and formed into a separate congregation, with its seat somewhere in Whitburn parish. The Presbytery refused to comply with the prayer of the petition, in consequence of the opposition shown by the congregation of Bathgate, and the injury it was presumed that congregation would sustain by it. The petitioners carried the case by appeal to the Synod, and, by importunity and perseverance, gained their object in 1775. They worshipped in the open air and in barns till 1777, when they took possession of a place of worship they had built in Longridge; which was superseded by another in 1841, containing 800 sittings.

Before obtaining a fixed pastor, the congregation called Mr Jamieson, who was appointed by the Synod to Bathgate.

1st Minister.—JOHN BROWN, from Haddington (East), of which place his father was minister. Ordained 22d May 1777. Died 10th February 1832, in the 73d year of his age, and 55th of his ministry.

Author (conjointly with his brother, the Rev. Ebenezer Brown of Inverkeithing) of "Select Remains of the Rev. John Brown, late Minister of the Gospel at Haddington;" "Memoirs of the Life and Character of the late Rev. James Hervey;" "Means of Doing Good, Proposed and Exemplified, in Several Letters to a Friend;" "Notes, Devotional and Explanatory, on the Translations and Paraphrases in verse of Several Passages of Scripture," published with an edition of the Psalms in Metre, with his father's notes; "Memoirs of the Rev. Thomas Bradbury, author of the 'Mystery of Godliness.'" Mr Brown was also compiler and editor of the following works—"The Evangelical Preacher, a Select Collection of Doctrinal and Practical Sermons, chiefly by English Divines of the Eighteenth Century," 3 vols. 12mo; "A Collection of Religious Letters from Books and Manuscripts, suited to almost every situation in the Christian Life;" "Collection of Letters, etc., suited to Children and Youth;" "Gospel Truth Accurately Stated and Illustrated by the Rev. James Hog, etc.;" "Memoirs of Private Christians;" "Christian Experience, etc.;" "Descriptive List of Religious Books in the English Language;" "Evangelical Beauties of Hugh Binning;" "Evangelical Beauties of Leighton;" "Memoirs of Nonconformist Ministers of the Seventeenth Century."

In 1831 the congregation called Mr Girdwood, who preferred Penicuik.

2d Minister.—WILLIAM MILLER, from Stonehouse. Called to Gretna, Wess Linton, and Longridge. Ordained as colleague to Mr Brown 15th October 1831. Resigned 1852. Was afterwards minister of Mitchell Church, Glasgow.

The congregation called Mr J. More, who preferred Alloa; Mr J. M'Larer who became minister of New City Road, Glasgow.

d Minister.—JAMES RONALDSON, from Pathstruie. Ordained 15th August
- Author of a "Sermon on Death," and another on "The Blessed Dead."

PENICUIK.

Penicuik is a village in the parish of the same name, Mid-Lothian, 10 miles
th of Edinburgh, and 9 east of Linton. The first place of worship was built at
ridgend," at the bottom of a valley, three-quarters of a mile from the village.
The congregation originated with members of the congregation of West Linton,
dent in and about Penicuik, who were desirous of having a place of worship in
r own connection more favourably situated for them than the one they were
ustomed to attend. They applied for and obtained supply of sermon from
Associate (Burgher) Presbytery of Edinburgh, 19th March 1782. Church built
e year; sittings, 481. A new church was opened by Dr Cairns in July 1867.
ost £1600, and has sittings for 700. A manse was built beside the church in
3, at a cost of £1100. The new premises are situated in the outskirts of the
ge, on the high road to Edinburgh.

1st Minister.—PATRICK COMRIE, A.M., from Alloa (West). Ordained 1st June
4. Died 22d September 1840, in the 89th year of his age, and 57th of his
stry. Mr Comrie published a pamphlet on "The Old Light Controversy,"
tled "The Smooth Stone Polished into a Mirror."

1d Minister.—THOMAS GIRDWOOD, from Biggar (North). Called to Longridge,
swade, and Penicuik. Ordained as colleague to Mr Comrie 28th June 1831.
1 19th June 1861, in the 57th year of his age, and 30th of his ministry.

3d Minister.—WILLIAM GIRDWOOD, son of the foregoing. Ordained 18th
ruary 1862. Translated to York Place, Perth, 31st January 1865.

4th Minister.—JOHN M'KERROW, B.A., from Bridge of Teith, of which his
er was minister. Called to Holm of Balfroon and Penicuik. Ordained 19th
tember 1865. Author of "What Shall I Do with my Bible," A New Year
ress.

FALA.

Fala is a village in the parish of the same name, Mid-Lothian, on the road from
nburgh to Lauder, 15½ miles from Edinburgh, and 9½ from Lauder.

The Secession congregation of Fala was formed in 1783, by members of the
gregation of Stow, and First Secession congregation, Dalkeith, resident in the
shes of Borthwick, Cranston, Crichton, Heriot, and Fala, who, on account of
atisfaction with the Established Church, and the great distance from other
ssion congregations—Dalkeith being 8 miles, Haddington 11, and Stow 12
s—applied to the Associate (Burgher) Presbytery of Edinburgh, to be disjoined
formed into a separate congregation. Supply was first granted 7th September
9, and there was strong opposition made to the movement by the congregations
1 which the petitioners asked to be disjoined. Fala was chosen as the seat of
congregation, because most central to the majority of persons taking part in
formation of it. Church built, 1786; sittings, 480.

1st Minister.—JAMES BLYTH, from Kennoway. Called to St Andrews and
a. Ordained 12th November 1787. Deposed 1792. Emigrated to America.

2d Minister.—JAMES KEITH, from Penicuik. Called to Saltcoats and Fala.

Ordained 1795. Died 20th March 1833, in the 66th year of his age, and 38th of his ministry.

3d Minister.—JOHN COOPER, previously missionary at Bombay. Returned to Scotland on account of ill health. Received on the list of probationers, and admitted to Fala 1834. Demitted his charge 5th January 1864, on account of failing eyesight, and lived privately in Edinburgh.

4th Minister.—WILLIAM FRAZER, from New Deer. Ordained 16th August 1864.

MUSSELBURGH.

Musselburgh is a burgh town in the parish of Inveresk, Mid-Lothian, 6 miles east of Edinburgh, 4 north of Dalkeith, and 3½ west of Tranent.

BRIDGE STREET.

The Rev. John Williamson, minister of Inveresk, was one of "The Twelve Marrow Men," as defenders of the doctrines contained in the book called "The Marrow of Modern Divinity" were then emphatically designated. During the time the controversy involved in this defence was agitating the Church, a number of persons in Inveresk formed themselves into an association for the special purpose of praying for their minister, and the triumph of the principles for which he contended. This association continued to exist long after the contention which had given rise to it had ceased, and the members of it were amongst the earliest acceders to the Associate Presbytery. One of the most active of these was Mr Carmichael, residenter in Newbigging, afterwards an elder in the Secession congregation of Musselburgh. After their accession to the Associate Presbytery, they were joined to the other societies in connection with it in the surrounding districts, which met for public worship in Easthouses, in the parish of Newbattle. In October 1738, Mr Hog, afterwards one of the magistrates of Musselburgh, and an elder of the Secession congregation there, but at the time now referred to in connection with the Established Church, made a verbal declaration, in his own name, and that of a society in Fisherrow, where he resided, of accession to the association meeting in Easthouses. In 1742, the societies in Fisherrow and Musselburgh petitioned the Presbytery to disjoin them from that association, because of its having removed its place of meeting to Dalkeith, and form them into a separate congregation, with which petition the Presbytery would not then comply. They presented a similar petition again in 1765, with which the Presbytery also refused compliance. On receiving this refusal, they appealed to the Synod, which, in September of that year, decided "that the people of Musselburgh shall continue in connection with the congregation of Dalkeith for the present, and that, for the space of one year after the date hereof, they shall have twelve Sabbaths' supply by Mr Hutton, the minister of Dalkeith, and that the collections at Musselburgh during that time shall be entirely at their own disposal." At the expiry of the year prescribed by the Synod, that is in 1766, they were organised as a separate congregation. First church built, 1767: second built, 1820, immediately after the union of the two great branches of the Secession, from which circumstance it was called "Union Chapel;" cost £1200; sittings, 600.

fore obtaining a fixed pastor, the congregation called Mr Henderson, who appointed by the Synod to Dunbar.

1st Minister.—JAMES SCOTT, from Blackfriars, Jedburgh. Ordained 1768. In 1781 to Bristo Street, Edinburgh, but continued in Musselburgh. Died in the 43d year of his age, and 18th of his ministry.

The congregation then called Mr J. Dick, who was appointed by the Synod to ord.

1st Minister.—ALEXANDER BLACK, from Queen Anne Street, Dunfermline. Died 27th August 1788. Died 30th January 1846, in the 82d year of his age, 18th of his ministry.

Author of a Sermon entitled "National Blessings Considered and Improved, preached on the Public Thanksgiving November, 1798;" "The Necessity of Public Reformation," read on the Public Fast, 1800; "The Necessity of Religion Considered," occasioned by the nine fishermen in a storm at sea, in June 1835.

In 1835, the congregation called Mr Thomson, who preferred Slateford.

1st Minister.—GEORGE HILL, M.A., previously of Warrington. Admitted as colleague to Mr Black, 20th May 1834. Died 19th March 1838, in the 35th year of age, and 8th of his ministry.

The congregation, on 23d August 1838, called Mr Marshall, who preferred Kirk-Leith; and on 21st March 1839, Mr William Glen Moncrieff, son of Rev. John Moncrieff of Hamilton. The latter was suspended while on trials for ordination, without the connection. Part of the congregation withdrew from Union Church, built a place of worship for Mr Moncrieff, which he called the Independent Mission Church, and in which he preached for several years, till he removed to America.

1st Minister.—JAMES ROBERTSON, from Stirling (First). Called to Alloa, Perth, Dunfermline, and Musselburgh. Ordained as colleague to Mr Black 27th December 1840. Called in 1842 to Lothian Road, Edinburgh, but remained at that place in Musselburgh. Translated to Newington, Edinburgh, 11th October 1848.

The congregation then called Mr Baxter, who preferred Wishart Street, Dundee.

1st Minister.—HUGH TAIT, from Edinburgh (Potterrow). Ordained 19th July 1853. Resigned 1853. Removed to Oldham, Lancashire, to superintend an agency there.

1st Minister.—JAMES IMRIE, A.M., from Balbeggie. Called to Kettle and Musselburgh. Ordained 22d March 1854.

MILL HILL.

The Rev. Dr Carlyle, minister of Inveresk, at the time this congregation was one of the high "Moderates" of his day, imperious towards his parishioners, and anti-calvinistic in his ministrations from the pulpit. These circumstances led several of his people to withdraw from his ministry, and to travel to seek relief to that of Mr Hutchison, the Relief minister there. In 1783, "a fama" was risen against Mr Burns, Dr Carlyle's assistant, notwithstanding which the Doctor continued him to preach, and otherwise manifested little or no interest in the matter. After Mr Burns' appearing in the pulpit after the fama had spread, many of the people of the church arose and left the place. The persons who had previously withdrawn from Dr Carlyle's ministry, immediately availed themselves of this circumstance to form a Relief congregation in Musselburgh. A petition, accordingly signed, was presented to the Relief Presbytery of Edinburgh for supply

of sermon. The Presbytery refused compliance with the prayer of this petition, and the parties presenting it would fully satisfy them that the ministrations afforded in the church of the parish were not such as are considered evangelical. This being done, the Rev. Mr Thomson of Dunse was appointed to preach to the petitioners, and was succeeded by Mr Baine of Edinburgh, and then by a series of probationers. They met for two years in the open air in summer, and in barns in winter. They then took possession of a place of worship they had built for themselves in Mill Hill, Musselburgh, containing 800 sittings.

Soon after this place of worship was finished, a Mr Henderson, a licentiate of the Church of Scotland, preached one Sabbath in the parish church of Inveresk, and greatly pleased the people. Through the influence of some of the managers of the Relief congregation, Musselburgh, who wished, if possible, to obtain him for their minister, he preached in Mill Hill, and was generally acceptable. At a moderation for a call in this congregation, which took place soon after, Mr Henderson was nominated as a candidate, but the Rev. Mr Baine of Edinburgh, who presided, would not sustain the nomination, as Mr Henderson was not in connection with the Relief Church. The election issued in favour of the Rev. Mr Brown of Anchorarder, but was afterwards declared null and void by the Presbytery, in consequence of their discovering that a combination had been formed between his supporters and those of the Rev. Mr Smith of Dunfermline, who was also on the list, to prevent the success of the Rev. Mr Baillie of Newcastle, who was also proposed as a candidate.

A strenuous effort was now made by the party who had moved for Mr Henderson to get the Relief Church converted into a Chapel of Ease, with the view of obtaining him for their minister. A petition was presented to the Established Presbytery of Dalkeith, requesting that this might be done, and declaring that the Church was originally erected with that intention. Two members of the congregation, Thomas Wise, and a woman, compeared at the Presbytery, and gave such a representation of the case, that the Presbytery allowed the petition to lie on the table for a time, but ultimately refused to do anything in the matter to which it referred.

The party moving in this direction were not, however, on this account discouraged; but, on the contrary, resolved, if possible, to carry their point. Some of them being managers, having possession of the keys, or assuming control over them, refused to give them up, or allow the people who were decided in their adherence to the Relief cause to enter the church. On the Sabbath following the Presbytery's decision, two preachers appeared, one connected with the Relief, and the other with the Established Church. The Relief party not having the keys, could not obtain admission to the place of worship, and they prevented the Church party from using them by placing themselves against the doors. The latter retired from the contest, and Mr Shaw, the probationer appointed by the Relief Presbytery, preached to the people from the gallery stairs, which were outside the building. On the Sabbath following, the Relief party having by some means or other gained admission to the upper part of the church, the same preacher addressed them in the gallery, which he occupied with them. This party, which was made up of the great body of the people, by their indomitable perseverance, at length gained admission to the whole church, and have retained possession of it ever since.

1st Minister.—WILLIAM M'KECHNIE, from Anderston, Glasgow. Ordained 1786. Died 1st April 1828, in the 70th year of his age and 42d of his ministry.

Author of two Sermons, and generally understood to have been the author of a reply to a scurrilous attack made by the Rev. Mr Gellatly, of Haddington, on the members of the Relief Presbytery.

The congregation called Mr Smith, who preferred Campbelton, Argyleshire.

2d Minister.—JAMES JEFFREY, from Falkirk (West). Ordained 24th March 1830. Translated to Sir Michael Street, Greenock, 20th October 1836.

3d Minister.—MARTIN W. LIVINGSTONE, from Kilsyth. Ordained 26th April 1837. Resigned 12th April 1853. Emigrated to America.

4th Minister.—A. B. SCLANDERS, A.M., previously of Bathgate. Admitted to Mill Hill, Musselburgh, 2d November 1853. Demitted his charge, on account of ill health, 5th February 1861. Died 1st December 1861, in the 39th year of his age, and 15th of his ministry.

Author of "Warnings of the present Crisis;" "Address on the National Fast," July 1854. A volume of sermons and papers entitled "Social Relations," with Memoir by the Rev. A. J. Gunion of Strathaven, was published in 1862.

5th Minister.—GEORGE BARLAS, formerly of Auchtermuchty. Inducted 18th July 1861.

SLATEFORD.

Slateford is a village in the parish of Colinton, 3 miles south-west of Edinburgh.

According to the Rev. Mr Gib's communion-roll, there were 30 members of the congregation of Bristo Street, Edinburgh, resident in the parish of Colinton, and an equal number in the adjoining parish of Corstorphine, but neither they nor their representatives seem ever to have thought of forming a congregation with its seat in their own locality. That which now exists there, originated with members of the parish church of Corstorphine on account of dissatisfaction with forced settlements in neighbouring parishes, and also on account of their minister for introducing Paraphrases into public worship. They applied for and obtained supply of sermon, as a forming congregation, from the Associate (Burgher) Presbytery of Edinburgh, May 1783. They met for some time at Sighthill, a farm between Corstorphine and Slateford. They afterwards purchased premises at a great expense in the latter village, and had them fitted up as a place of worship, which they occupied till 1785, when they removed to one they had erected for themselves, containing 520 sittings.

Shortly after they had taken possession of their new place of worship, a minister was intruded into the parish of Colinton, on which account three elders and several of the parishioners withdrew from the Established Church, and joined the congregation of Slateford.

The Seceders in the locality, who attended public ordinances in Edinburgh, and had hitherto given no countenance to the movements described, now met and agreed to give in their adherence to the congregation thus formed.

1st Minister.—JOHN DICK, A.M., D.D., from the First Secession Congregation, Aberdeen, of which his father was minister. Called to Scone, Musselburgh, and Slateford. Ordained 26th October 1786. Called twice to Aberdeen in 1796, but remained at that time in Slateford. Translated to Shuttle Street (now Greyfriars), Glasgow, 21st May 1801.

2d Minister.—JOHN BELFRAGE, M.D., from Milnathort (First). Called to Tarbolton and Slateford. Ordained January 1802. Called to Blackburn, Lancashire,

in 1812, but continued in Slateford. Studied medicine, and took the degree of M.D. at Edinburgh, 1815. Died 16th May 1833, in the 54th year of his age, and 32d of his ministry.

3d Minister.—WILLIAM THOMSON, from Abbey Close, Paisley. Called to Musselburgh and Slateford. Ordained 3d October 1833. Author of "The Efficacy of Prayer Vindicated;" "Psalms, Hymns, and Harmonies;" "Chants."

4th Minister.—WILLIAM MUNSIE, formerly of Barrack Street, Glasgow. Admitted 4th May 1869, as colleague to Mr Thomson.

EAST LINTON.

East Linton is a village in the parish of Prestonkirk, East Lothian, $5\frac{1}{2}$ miles East of Haddington, and 6 west of Dunbar, or about midway between these places.

This congregation originated with members of the Established Church, who were dissatisfied with the life and doctrine of the incumbent of the parish, and on that account applied for and obtained supply of sermon from the Associate (Burgh) Presbytery of Edinburgh, 1792. Church built, 1795; sittings, 400.

Before obtaining a fixed pastor, the congregation called Mr Leckie, who preferred Peebles.

1st Minister.—HUGH JAMIESON, D.D., from Wellington Street, Kilmarnock. Ordained 22d April 1795. Had the degree of D.D. conferred upon him by Marischal College, Aberdeen, 1813. Died 2d December 1827, in the 65th year of his age, and 34th of his ministry.

Author of "An Agricultural Survey of East Lothian," compiled from materials collected by a medical gentleman, by whom the first four chapters were written; a pamphlet entitled "Observations on the Proposed Union of Seceders in Scotland;" and a sermon "On the Sentiments and Conduct suited to Seceders in consequence of their Union."

2d Minister.—GEORGE PATERSON, from Lauder (Second). Ordained 23d October 1827. Died 17th March 1863, in the 63d year of his age, and 36th of his ministry. A volume of his sermons, with memoir of his life, was published in 1864.

3d Minister.—JOHN PARK ALEXANDER, from Liverpool. Ordained as colleague to Mr Paterson 19th October 1858.

NEWLANDS.

Newlands is a parish in the county of Peebles. The United Presbyterian place of worship in it stands beside a hamlet called Mountain Cross, about 1 mile west from the parish church, and 20 miles south-west of Edinburgh.

This congregation originated in a violent settlement of a minister, suspected of Socinianism, in the parish, 1791. The party reclaiming against it applied for and obtained supply of sermon as a forming congregation from the Relief Presbytery of Edinburgh the same year. Church built, 1793; sittings, 250.

1st Minister.—WILLIAM FAMELTON, a licentiate of the Church of Scotland. Received into connection with the Relief Synod as a probationer, 1795. Ordained 29th March 1796. Translated to Newcastle 4th August 1802.

2d Minister.—ARCHIBALD CUMMING, a licentiate of the Church of Scotland. Received into connection with the Relief Synod as a probationer, 1795. Ordained 1803. Translated to Ceres 20th January 1808.

3d Minister.—JAMES JARDINE, previously of Newton-Stewart. Admitted 19th October 1809. Resigned 14th December 1813. Died in Annan, about 1840.

The congregation then called the Rev. Mr Campbell, who continued in his charge at Robertson.

4th Minister.—ARCHIBALD M'INTYRE, from Dovehill, Glasgow. Ordained 11th March 1817. Died 14th March 1827, in the 38th year of his age, and 11th of his ministry.

5th Minister.—THOMAS KING, from Muir Street, Hamilton. Ordained 29th May 1828. Translated to Cupar Fife, 2d November 1830.

6th Minister.—JOHN CRAIG, D.D., from Irvine (Relief). Ordained 12th July 1828. Had the degree of D.D. conferred upon him by the University of St Andrews, 1846. Translated to Cupar Fife, 1846. Author of "Warning Voice of Evidence," a sermon.

7th Minister.—ROBERT RUTHERFORD, A.M., from High Street, Jedburgh. Ordained 10th March 1847. Author of a sermon entitled "Spiritual Renovation," 50; "Manna from Heaven for Daily Gathering by the Young;" "Christian Living;" "Our Young Men and Maidens;" and numerous papers in the United Presbyterian Magazine.

GOREBRIDGE.

Gorebridge is a village in the parish of Temple, Mid-Lothian, 10 miles south of Edinburgh.

This congregation originated (1810) with members of the first Secession Congregation, Dalkeith, resident in the village and neighbourhood. Most of them being advanced in life felt it difficult to travel so far to attend public ordinances, as they were required to do, and seeing that there was a considerable population in the immediate district, and no place of worship of any kind nearer than two miles, they considered that there was both room and need for one in the village. A proposal to move the attainment of this object was made to several persons not of the Secession Church who cordially approved of it and co-operated in it. A meeting was held, and a petition to the Associate (Burgher) Presbytery of Edinburgh drawn up, which was numerously signed by members of the Established Church, and at length was granted. The Rev. Thomas Brown, D.D., of Dalkeith preached by appointment in the Presbytery while the weather permitted. In winter the worshippers met in a barn belonging to a brewer in the neighbourhood, but endeavouring in the meantime to obtain a site on which to build a church, in which they were for a time unsuccessful, the proprietor of the lands refusing to grant them one. It fortunately happened, however, that one of the elders had obtained a feu for another purpose from this proprietor some years before, and he now granted so much of it to the congregation as they required. Stones were procured from a quarry of which the feu-holder had a lease, till the proprietor, by interdict from the Sheriff, prevented him. A church capable of containing 500 persons was built, and opened for worship in the summer of 1812.

Before obtaining a fixed pastor, the congregation called the Rev. George Brown, who preferred remaining in North Berwick.

1st Minister.—GEORGE SANDIE, previously of Albion Chapel, Leeds. Admitted 14th February 1813. Received a presentation of silver-plate, etc., on 28th July 1859, on reaching his jubilee. Died 28th October 1861, in the 78th year of his age and 53d of his ministry.

2d Minister.—THOMAS FORSYTH, from Edinburgh (South College Street). Called

to Springburn and Gorebridge. Ordained as colleague to Mr Sandie, 27th November 1860.

FORD.

Ford is a village in the parishes of Borthwick, Cranston, and Crichton, Mid Lothian, 10½ miles south-east of Edinburgh, 6 north-west of Fala, and 5 south-west of Dalkeith.

RELIEF CHURCH (NOW EXTINCT.)

This congregation originated with members of the Established Church, who were dissatisfied with the doctrines taught in the pulpits of the parish churches, and the moral deadness that pervaded the congregations, the Presbytery of Dalkeith being notorious at the time for its moderatism. They applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh, 1784.

1st Minister.—WILLIAM WRIGHT. Resigned 1791. Returned to the list of probationers, and after itinerating for a while, retired into private life.

2d Minister.—THOMAS YOUNG. Ordained 1794. Resigned 1804. Removed to the neighbourhood of Dundee, and lived privately there.

The congregation then called Mr King, afterwards of Auchterarder, who declined the call.

3d Minister.—WILLIAM STRANG, previously of Newton-Stewart. Admitted 1807. Translated to Seagate, Dundee, 1814. After Mr Strang's translation, the congregation, which never prospered under him, became extinct, and the property belonging to it was sold to the congregation noticed in the next article.

SECESSION CHURCH.

This congregation originated with members of the Relief Church, and some of the Secession, who adhered to Fala and Dalkeith, resident in the locality. These parties applied to the Associate (Burgher) Presbytery of Edinburgh for supply of sermon, 1815, which the Presbytery was disposed to grant; but such was the strenuous opposition shown to the movement by the minister and several members of the congregation of Fala, that it was deemed expedient to refer the case to the Synod. The Synod at its meeting in October 1815, by a majority, granted the petition; but so dissatisfied were some of the members with the decision, that they entered reasons of dissent against it at the next meeting. Few congregations in rural districts are more flourishing than those of Fala and Ford, while the First Congregation of Dalkeith is as large as ever it was, notwithstanding the congregation of Lasswade has since risen out of it. The first reason of dissent, which was the only one having any force, shows the state of parties and the apprehensions entertained: "Because the present congregation of Fala, consisting of 370 members, considering the place of the country in which it lies, is, in our opinion, barely sufficient to afford a competent support to the Gospel without being burdensome to its members; but by erecting Ford into a congregation, Fala will be deprived of 100 of its members, and, what is even more injurious, cut off from the only populous part of the country from which it could receive accessions." The Gospel, however, is supported more liberally by the separate congregations than when they were together. The circumstance of the place of worship in Ford belonging to persons connected with the Relief Church

offered for sale, was a moving cause, as well as that of convenience, for the erection of a congregation at this time in connection with the United Associate Church. The parties taking interest in the movement purchased this place of worship, which they continued to occupy till 1851, when they built another at a cost of £510, containing 400 sittings.

1st Minister.—ANDREW ELLIOT, from Coldstream (West). Ordained 21st April 1851. For many years editor of the *Secession Magazine*. Died 4th December 1855, at the 66th year of his age, and 38th of his ministry.

2d Minister.—JAMES M'EWEN, M.A., from Kirkcudbright. Ordained 9th December 1856. Translated to Hawick (East Bank), 10th June 1862.

3d Minister.—JOHN YOUNG, from Strathaven. Ordained 3d December 1862. Translated to Alloa (West), May 1868.

4th Minister.—WYVILLE S. THOMSON, from Dumbarton (Bridgend), of which his father was minister. Ordained 26th January 1869.

BALERNO.

Balerno is a village in the parish of Currie, Mid-Lothian, $4\frac{1}{2}$ miles west of Edinburgh, 6 south-east of East Calder, and about 6 south-west of Edinburgh.

In 1739, the Town Council of Edinburgh as patrons, presented the Rev. James Mercer, of Aberdalgie, Perthshire, to the church and parish of Currie then vacant. Mr Mercer had rendered himself very obnoxious to all sympathisers with the Seceding Church by his violent speech in the Synod of Perth and Stirling, of which he was a member, in support of Mr Ferguson's motion, proposing to censure the Rev. James Erskine for the sentiments expressed by him in a sermon preached as Moderator at the opening of that Court, 1732. Only 3 heritors and 4 heads of families could be got to sign his call when he was presented to the parish of Currie. General Assembly, to which the case was appealed, declared "that in respect of the difficulties attending the call to Mr Mercer, they cannot proceed to settle him in the parish of Currie while these difficulties remain, and therefore in case the Magistrates and Town Council of Edinburgh shall offer a list of 6 to the Presbytery of Edinburgh after the Assembly, who are ordained to appoint for the satisfaction of a call, and in case no choice shall be reported by the Presbytery at and the first of August next, the Presbytery shall induct the Town Council's choice." This compromise was proposed in order to prevent the whole congregation from going over to the Seceders, which they had manifested a disposition to do, and was acquiesced in by all parties concerned, except a family of the name of Gray, residing in the district, and a few others in the parish, who had not acceded to the Associate Presbytery. These were too few to undertake the formation of a congregation by themselves, and were therefore necessitated to travel to Edinburgh to attend public ordinances, there being no Secession place of worship nearer at the time. It appears from the communion-roll, kept by the Rev. John Gib, which is still extant, that there were 24 members of Bristo Street congregation resident in Currie, and many more in the surrounding district. These and their representatives helped to form the congregations of East Calder and East Edinburgh as they successively arose, and remained connected with them till 1829, when they were disjoined from them, at their own request, and formed a separate congregation with its seat in Balerno. Church built 1829; sittings,

Before obtaining a fixed pastor, the congregation called Mr John Young, who was appointed by the Synod to Albion Chapel, London.

1st Minister.—ANDREW TOD, from Dalkeith (East). Ordained 18th August 1839. Died 31st December 1846, in the 43d year of his age and 18th of his ministry.

A volume of his sermons was published in 1848, with a memoir prefixed by Dr William Peddie, Edinburgh.

2d Minister.—WILLIAM DICKSON, from North Sunderland, of which his father was minister. Ordained 23d November 1847. Died 1st March 1855, in the 3rd year of his age and 8th of his ministry.

A volume of sermons, with memoir of his life by Rev. W. Thomson, Slateford, was published after his death.

3d Minister.—WILLIAM SCOTT, from Biggar (North). Called to Newcastle-Liliesleaf, Bathgate, and Balerno. Ordained 21st February 1856.

LASSWADE.

Lasswade is a village in the parish of the same name, in the county of Mid-Lothian, 6 miles south-east of Edinburgh, and 2 south-west of Dalkeith.

A praying society in the parish of Lasswade acceded to the Associate Presbytery in October 1739, the members of which joined in forming the first Secession Congregation of Dalkeith. In 1744, there were 88 members of the congregation of Bristo Street, Edinburgh, resident in the adjoining parish of Liberton, from which the congregation of Lasswade now draws a portion of its population. About 1825, the Seceders resident in the villages of Lasswade, Bonnyrigg, Loanhead, and places adjoining, made an attempt to form a congregation in their locality, which failed in consequence of difficulties which occurred in raising part of the funds necessary for carrying out the design. This attempt, however, was successfully renewed in 1830 by members of the First Secession Congregation, Dalkeith, residing in the Lasswade district, who considering themselves uncourteously treated by the majority of that congregation at the election of Mr King as minister, availed themselves of the feeling thus excited to obtain signatures to a petition to the Presbytery for supply of sermon as a separate congregation. In compliance with this petition, 63 members were disjoined from the First Congregation, Dalkeith, and formed into a congregation with its seat in Lasswade, 1st December 1829. Church built 1830, which cost £1250; sittings, 655.

Before obtaining a fixed pastor, the congregation called Mr Girdwood, who preferred Penicuik, and Mr T. Archer, who preferred Oxendon Chapel, London.

1st Minister.—JOHN ROBSON, A.M., D.D., from Burnside, Cupar, of which his father was minister. Called to Greenock, Paisley, and Lasswade. Ordained 9th October 1832. Called twice in 1836 to Duke Street, Glasgow, but declined the call both times. Translated to Wellington Street, Glasgow, 2d June 1840.

The congregation then called Mr J. Edmond twice, who preferred Dennytonhead, and Mr C. Miller, who preferred Dunse.

2d Minister.—WILLIAM CLARK BRODIE, from Bristo Street, Edinburgh. Ordained 26th April 1842. Author of a pamphlet, entitled, "Speech delivered in Edinburgh Presbytery, 7th February 1871, in the case of Rev. Fergus Ferguson, Dalkeith."

PORTOBELLO.

Portobello is a burgh town in Mid-Lothian, 3 miles north-east of Edinburgh, $2\frac{1}{2}$ of Leith, and $2\frac{1}{2}$ west of Musselburgh.

FIRST SECESSION (Now Extinct).

Few towns in Scotland have risen so rapidly as Portobello. At the commencement of the present century, it was a mere hamlet. It has now a large resident population, which in summer and autumn is vastly increased. Yet, up to 1825, it contained only one place of worship, with accommodation for about 1000 sitters. That year, Captain Wauchope, then resident in Easter Duddingston, who had some time previous taken a deep interest in all the benevolent schemes existing in the place, got a meeting of certain of the inhabitants convened to consider the propriety of extending the church accommodation by the erection of another place of worship. Subscriptions were set on foot for the purpose, Captain Wauchope himself, as it was understood, guaranteeing £100. At a subsequent meeting, a vote was taken as to which of the religious denominations should be applied to for supply of sermon, when it was agreed that the United Secession should be preferred. Application was made accordingly to the United Associate Presbytery of Edinburgh, and supply of sermon obtained, 1825. A schoolroom was hired as a place of meeting, and a congregation formed with every prospect of success. The persons composing it proceeded to erect a place of worship, to accommodate 800 sitters, in 1825, a year memorable in the commercial world for the great depression of trade, consequence of which above 400 workpeople in Portobello, upon whom this new erect was chiefly dependent, were thrown out of employment, and the extension of the town arrested for a time. A portion of the subscriptions, on the faith of which the committee had contracted for a church, were not forthcoming, and a series of difficulties immediately commenced, from which the congregation never recovered.

Before obtaining a fixed pastor, the congregation called Mr W. Nicol, who was appointed by the Synod to Jedburgh. The congregation afterwards obtained for its

Minister, WILLIAM C. ARNIEL, from Greyfriars, Glasgow. Ordained 8th November 1826.

The contractor for building the church, not having been paid for his work, proceeded to raise an action at law against a number of persons composing the committee of management, between which committee and himself the contract was made, but he included also in the action the alleged constituents of the committee, in other words, the members and hearers composing the congregation. The case was heard by Lord Corehouse, who, by interlocutor 11th March 1831, found that all members of the committee of management, from the period when the purser was employed, or who became members of the committee between that period and the time when the new chapel was taken possession of by the congregation, and all persons who were not merely hearers or communicants in the meeting-house chapel, but were members of the said United Secession congregation during said period, are liable to the pursuer in payment of the work duly and properly executed by him in terms of his agreement or contracts with the committee." This interlocutor was acquiesced in by both parties, and an issue was ordered to be tried

upon it, whether Mr Robertson, and certain other of the defenders opposing the action, were liable. The Lord President, having in the course of the trial delivered, as a direction in point of law, that under this interlocutor it was necessary for the pursuer to prove that the defenders were, within the period mentioned in it, duly and regularly-admitted members according to the forms and rules of the Secession Church, and that persons ecclesiastically disqualified from being members could not, under a sound construction of the interlocutor, be held members of the congregation civilly responsible to the pursuer, and the pursuer having failed in this proof, a verdict was given against him.

On a bill of exceptions, however, the Court considered this exposition of the law, arising out of the interlocutor, erroneous, and allowed a new trial. It was held that the question of ecclesiastical membership could not affect civil liability; that the interlocutor did not express anything about ecclesiastical members; that mere participating in religious ordinances, or being admitted as communicants within the chapel, or the circumstance of taking a seat, or attending in the chapel, afforded no sufficient ground for subjecting a person in the expense of the erection; that the persons liable as "members" were those who were members of the Civil Association, or Society, formed for the purpose of building the chapel; those who had collected together with a view to form a congregation and have a chapel; who voted in the nomination of the committee of management, and homologated the proceedings of the committee. On the trial, the pursuer failed in proving these grounds of liability against any of the parties opposing him, and they again obtained a verdict in their favour.

Mr Arniel resigned his charge in 1833; joined the Established Church; taught a school for some time in Portobello, but afterwards removed to Glasgow, where he became editor of *The Constitutional*, a High Church and Conservative newspaper. In 1836 he raised an action at law against certain individuals who had signed his call for arrears of stipend said to be due by the congregation to him at the time of his demission, founding on the resolution of the congregation, who had stated to the Presbytery when asking a moderation their intention to give their minister a specified sum annually; on the call, in which the subscribers promised him all dutiful respect, subjection, and encouragement in the Lord, together with a *suitable maintenance*; and on his subsequent ordination, as being meant and understood to form a binding obligation for the specified amount of stipend, and that independently of such signature: contending that as members of the congregation they were liable jointly and severally, for his stipend, and concluding for a large sum of alleged arrears and interest.

While the action was pending, the United Associate Synod, October 1836, put forth the following declaration bearing upon the question at issue: "The Synod agreed to state, that as in the compact between every minister of this Church and his people, it is assumed that he is wholly devoted to the duties of his office, so a suitable maintenance from his people is obviously a dictate of justice, and is acknowledged in the call which he receives to be an imperative Christian duty; thus the Word of God, which is the only authority and law as to the support of ministers of the Gospel, distinctly embodies and enforces this principle; that the above principle not only pervades the Word of God, but is exhibited in the form of an express commandment, 'Let him that is taught in the Word communicate to him that teacheth in all good things;' that there can be no appeal in anything connected with the support of Christian ministers, excepting to the Lord Jesus Christ, speaking i

rd of God, and giving His sanction to and prescribing the arrangements of
rch in this matter ; and that, from the beginning, the practice of those por-
the Secession Church, of which the United Associate Synod is composed,
n in uniform accordance with these statements. Agreeably to these views,
od hereby declares that every minister ordained to the pastoral office in the
binds and obliges himself to submit, in the matter of temporal support, as
s in all other matters connected with his office, to the decision of those
l overseers, to whom he has promised subjection in the Lord, and disclaims
t to prosecute for stipend in courts of civil law, acknowledging that the high
red claim which Christ has given him on the conscience of his people, is a
r which he feels perfectly adequate. In emitting this declaration, the Synod
e understood as simply giving expression to the consuetudinary law of our
, and feels assured, that so far from weakening, this declaration will strengthen
solidate the hold which her ministers already have on the conscience and
ction and the liberality of their flocks.”

: Lord Ordinary (Fullerton) found, 27th November 1838, “ That this action
on the alleged application by the defenders to the United Associate Presby-
Edinburgh and the call to the pursuer, subscribed by said defenders ; that
steps of ecclesiastical procedure are founded on by the pursuer as consti-
a valid civil obligation to pay the sum now concluded for ; that the pur-
us, at the time when that procedure took place, a licentiate of the United
ate Secession Church, and may be presumed to have been aware of the sense
h such steps are understood by the congregation and church of which he
nister ; that in these circumstances the legal import of the documents and
re libelled, as constituting a legal obligation, may be materially affected by
lence of the understanding ; and therefore in respect the allegations in fact
pursuer and defenders differ essentially in this particular, as well as some
which it would be desirable to ascertain ; that some investigation of these
s respectively averred on the record, must be entered into.”

Arniel reclaimed against this interlocutor, contending that the proceedings
l formed in themselves a legal obligation, and that it was incompetent to
to investigation of the averments as to the understanding of the Secession
. On the reclaiming note being advised, the Judges of the First Division
ually divided in opinion, and in consequence, ordered the opinions of the
ldges to be taken. Seven of the consulted judges were of opinion that the
utor ought to be adhered to, and that the effect of the ecclesiastical pro-
could only be decided upon according to the understanding of the Church :
vo concurred that the documents of themselves formed legal evidence of an
on, and that the interlocutor should be allowed and decreet pronounced in
of Mr Arniel. In consequence of these opinions, the Court (6th July 1841)
l to Lord Fullerton's interlocutor.

Arniel died in 1842, and his widow took up the case as his executrix, and
owing issue was therefore sent to a jury : “ It being admitted that on the
ruary 1826 the late William Currie Arniel was ordained pastor of the United
on Congregation, Portobello, and officiated as such from the said day to the
February 1833, and that the pursuer is executrix of the said W. C. Arniel—
r at the time of his said ordination it was understood and agreed that the
ngregation should pay unto the said W. C. Arniel the sum of £180 as
or salary, and £5 for sacramental charges on each sacramental occasion,

or any part of the said sums; and Whether the said congregation failed to perform the said understanding and agreement; and Whether the defenders, or any of them, were parties to, or acceded to, the said agreement, and are conjunctly and severally indebted and owing to the pursuer, as executrix of the said W. C. Arniel, in the sum of £——, or any part thereof, with interest thereon, as the arrears of the stipend salary, and charges aforesaid." The case was tried before a jury on the 26th December 1842. The Lord President, in his address to them, remarked "that the documents in themselves did not support the action; that a joint and several liability was not to be presumed without very distinct evidence that the parties meant to undertake it; that the documents founded on formal part of the ecclesiastical procedure for the formation of an ecclesiastical connection between him and his people; and in considering the effect of these, the object for which they were required, and the understanding and constitution of the Church which used them, must be kept in view; and that these, according to the evidence laid before them, were proved to be opposed to the construction put on them by the pursuers." A verdict was returned for the defenders, in consequence of which they were assolized from the action, with expenses.

After Mr Arniel's resignation, the congregation dispersed, and the property was sold.

RELIEF (NOW EXTINCT).

The Rev. David Crawford resigned his charge at Earlston on 28th July 1834. He was induced to seek a residence in a locality better suited to his constitution than that in which he had been labouring, and Portobello, then an increasing place, and having no congregation either of the Secession or of the Relief, was chosen by him. A church there being unoccupied and exposed for sale, he acquired possession of it, and subsequently, with his own means, purchased it. After he had preached for some months in Portobello, and gathered around him a sufficient number of people to warrant the prospect of a good and efficient congregation, the usual steps were taken in getting the church congregated, and he was called to be their minister. The church was afterwards acquired by the Free Church in 1843.

1st Minister.—DAVID CRAWFORD, D.D., formerly of Earlston. Inducted at Portobello in 1834. Resigned in 1843. Lived privately in Edinburgh. Clerk of the Relief Synod till 1847, and afterwards joint-clerk with Rev. D. Ronald of the United Presbyterian Synod, together with the office of sub-treasurer of the Church. Resigned his clerkship in 1860. Had the degree of D.D. conferred upon him by the University of New York in 1863. Was entertained at a public dinner, and received a presentation of plate, as well as a portrait of himself, in celebration of his jubilee, 14th December 1864. Died 18th July 1869, in the 76th year of his age, and 54th of his ministry. Dr Crawford published a sermon which he had preached as Moderator of the Relief Synod in 1832, entitled "The Interference of the Civil Magistrate with the Religious Concerns of his Subjects." A volume of his sermons, with an Introductory Memoir by Rev. William Beckett, was published in 1870.

UNITED PRESBYTERIAN CONGREGATION.

This congregation was formed by persons previously belonging to the First Secession congregation in the town already noticed, who, from the time of its breaking up, had been attending public ordinances in other churches of the denomi-

n, chiefly in Leith. Notwithstanding the disasters which attended their first attempt to raise and maintain a Secession congregation in Portobello, they were encouraged that another might yet succeed. With this hope, they applied for and obtained supply of sermon from the United Associate Presbytery of Edinburgh. They met in a schoolroom till 1838, when they took possession of a place of worship they had erected for themselves in Bath Street, containing 450 sittings.
1st Minister.—GEORGE DEANS, from Ford. Ordained 28th June 1836.

SHETLAND.

LERWICK.

A seaport and principal town on the mainland of Shetland.

The Rev. Dr Johnston, Limekilns, was sent on a mission tour to Shetland by Secession Synod, and the formation of a congregation in that connection in Lerwick was the result. A church, accommodating 500, was erected in 1838. In 1841, the East Church, Dalkeith, took the congregation under its fostering care. A substantial manse was built a few years ago.

1st Minister.—PETER M'GUFFIE, formerly of South Ronaldshay. Admitted to office 1841. Died 18th July 1849, in the 43d year of his age, and 19th of his ministry.

2d Minister.—ANDREW M'FARLANE, from Glasgow (Hutchesontown). Ordained June 1851.

MOSSBANK.

The parish of Delting occupies the north-east portion of the mainland of Shetland, and the church of Mossbank stands in the north-east of Delting. Mossbank is one of the largest fishing stations in the Shetland Isles, and the surrounding district contains a considerable population, consisting chiefly of fishermen and their families. Previous to the formation of the congregation these poor people were very destitute, both as to education and the means of grace. For a time the educational wants of the locality were partly supplied by students, who were successively engaged by the family of Mr Hoseason, the principal merchant of the place. Commiserating the spiritual destitution which prevailed, these young men held prayer meetings and taught Sabbath classes, both of which were numerous attended. A school was thus created for something higher, as well as a more uniform supply of services, till at length an application was made to the United Secession Presbytery of Aberdeen for permanent supply of sermon. The application was favourably entered, and the congregation of Mossbank was formed towards the end of 1842. The congregation met for some time in a large warehouse. But in 1846 an excellent and commodious church was erected, containing 236 sittings. The church was furnished with seats till 1857. A manse was built in 1861, and a few acres of land were attached to it as a glebe.

1st Minister.—DUNCAN MILLER, from Perth (North). Ordained 24th August 1859.

BURRA ISLES.

In 1863 a revival of religion took place in different parts of Shetland. The Burra Isles shared in the wave of spiritual excitement. The Rev. A. Macfarlane,

Lerwick, in May of that year, was invited to evangelise amongst the people. His labours were much blessed. Regular supply of sermon was forthwith asked, and obtained, from the Presbytery of Edinburgh. In the summer of 1865, a deputation from that Presbytery, along with Rev. H. M. M'Gill, Home Secretary, visited the Isles; and the result of their visit was the formation of a congregation on the 30th September 1865. Up till this date the meetings for worship had been held in the Old Free Church Station; but in November 1865 the roof was blown off by a gale, which rendered it imperative to secure a better place for public worship. The work of Sabbath teaching, and other means of usefulness, were then going on favourably, and the people entered into a subscription for building a manse. The proprietor of the Isle generously presented the congregation with half-an-acre of ground for the proposed building. The foundation-stone of the church was laid on 25th September 1866; and the church was opened on 14th April 1867, by Rev. A. Macfarlane, and on the following Sabbath the communion was dispensed for the first time to fifty members. On 22d October a call was given to Mr W. B. Melville, preacher, but he preferred a call from Barrow-in-Furness. On 21st July 1868, Mr Thomas Cockburn was called, but he declined the call, and accepted one from Hawick. In May 1869 a call was given to the present minister, and his ordination took place soon after.

The Burra Isles have a population of 700, and this is the only church where there is constant service. Members and adherents of the church are in Lumb, Oxna, Hildersay, and Linga to the north; and in Haverna to the south. The church holds 250.

1st Minister.—JAMES CRAIG, from Edinburgh (Bristo Street). Ordained 24th August 1869.

OLLABERRY.

In the autumn of 1853, the Rev. Andrew Macfarlane of Lerwick visited Ollaberry, preached in the warehouse there, and invited, after sermon, the friends present to express their feelings in regard to the location of a missionary in connection with the United Presbyterian Church. Steps were thereafter taken for securing the warehouse as a place of worship, and the services of a missionary to carry on the public ordinances of religion in the district. The gratuitous use of the warehouse was given by Gideon Anderson, Esq., proprietor of Ollaberry; and supply of sermon was cordially granted by the Presbytery of Orkney, and the Home Mission Board of the United Presbyterian Church.

A station was opened in July 1854 by Mr Macfarlane, who introduced Mr William Stewart, now of St James' Park, Burntisland, as the first missionary. The cause under Mr Stewart and his successors prospered, and the people were congregated by the Edinburgh Presbytery in March 1859, with 37 members.

The church, seated for 288 (with room in the pulpit for eight), together with the manse, cost £1148, 9s. 3d., of which £45, 2s. 6d. was raised in the locality. Built in 1864.

In connection with Ollaberry there is a mission chapel in the western part of the parish, the walls of which were reared during the incumbency of Mr Baillie, and which has since been finished. Service is conducted there at least one Sabbath a month.

In 1869 a commodious school and dwelling-house, costing £450, were erected at Ollaberry. The site was granted by Mr Gideon Anderson on very liberal terms.

: Home Board granted £200 towards the expense of building, and £230 were ed among friends. The teacher's salary is £50 per annum.

1st Minister.—ANDREW BAILLIE, from Stow. Ordained 18th September 1861. signed in 1867, having accepted the charge of Ebenezer, Jamaica.

The congregation called the Rev. James Wardrop, Craigend, but he declined call.

2d Minister.—JAMES Y. THIRDE, from Dundee (Tay Square). Ordained, 10th y 1868.

ABERLADY.

Aberlady is a village in the parish of the same name, East Lothian, 5 miles th-west of Haddington, and 5 south-east of North Berwick.

The United Presbyterian congregation in this place originated in a sermon ached in a schoolhouse in 1840. A desire was then felt, and afterwards expressed, a number of persons resident in the district, to have regular sermon in the village Sabbath or week-day evenings. This wish being communicated to the United Associate Presbytery of Edinburgh, it adopted Aberlady as one of its preaching ions. The attendance was encouraging, and the persons taking interest in the se were thereby led to seek to be organised as a congregation, which was done January 1842. They purchased a building which had been occupied as a granary 3 malt-barn, and had it fitted up as a place of worship, 1843. The Rev. David >gg, previously of Rattray, supplied the station for three years as a located mis- nary, and retired from it in 1844.

1st Minister.—ROBERT WATT, previously of Inverary. Admitted 30th September 46. Died 8th October 1858, in the 49th year of his age, and 24th of his ministry.

2d Minister.—DAVID NICOL, from Methven. Ordained 23d January 1860.

PRESBYTERY OF ELGIN AND INVERNESS.

A Presbytery of Elgin was formed by the General Associate (Antiburgher) 20d in 1755, under the designation of the General Associate Presbytery of Elgin d Montrose. It was dissolved in 1758, and re-annexed to the Presbytery of Perth. was revived again in 1770, and then included all the Secession congregations th of the Dee. A Presbytery of Aberdeen was formed out of it in 1780, and a sbytery of Inverness, 1851. There are now five Presbyteries of the United sbyterian Church within its original boundaries. The two Presbyteries of Elgin d Inverness were, on petition, united in one Presbytery by the Synod in 1859.

ELGIN.

Elgin is the county town of Morayshire, 17 miles west-north-west of Keith, 63½ es north-west of Aberdeen, and 38½ east-north-east of Inverness.

SOUTH STREET.

The charge of the parish of Elgin is collegiate, and in 1734 a vacancy occurred the translation of Mr Winchester, one of the incumbents, to Jedburgh. The

people divided in making choice of his successor, one portion of them bringing out a call for the Rev. Mr Irvine of Auldearn, and the other supporting a call for the Rev. Mr Howie of Methlick. The Presbytery appointed a committee to reconcile the parties, but failed in the attempt. The Synod of Moray, before whom the case came by appeal, set aside both calls. An appeal from this decision was made by both parties to the General Assembly, 1735, which preferred the call to Mr Irvine, and ordered his induction accordingly. Several of his parishioners, however, would not submit to his ministry, and either travelled to other parishes, or remained at home when it was his turn to preach.

The parish of Duffus, which lies between Elgin and the Moray Frith, having become vacant in 1737, Mr Dunbar of Newton presented Mr John Bower, probationer, to the charge. The parishioners at the same time made choice of Mr William Collie to be their pastor. The case was litigated through the church courts, and decided by the General Assembly, as usual, in favour of the patron's nominee. Several of the people, however, could not be reconciled to his ministry, and accordingly withdrew from it when opportunity was afforded some time after.

The parish of Urquhart, which lies to the north-east of Elgin, having become vacant in 1739, the Duke of Gordon, as patron, presented Mr James Spence, probationer, to the charge, while a portion of the parishioners called Mr Collie, who had been the unsuccessful candidate at Duffus two years before. The Presbytery referred the case *simpliciter* to the Synod of Moray. The Synod appointed a committee to converse with the parties concerned, who reported that they had not been able to remove the peoples' prejudices against Mr Spence, but were in hopes they might yet succeed. The Synod, therefore, remitted the case back to the Presbytery of Elgin, with instructions to use means for a comfortable settlement. The Presbytery appointed a committee to meet with the parties, who reported "that they had not been able to effect an agreement, *that the opposition was conducted by the religious and intelligent people, and that they were afraid they would invite some of the members of the Associate Presbytery.*" The case was referred a second time to the Synod of Moray, which ordered Mr Spence to be taken on trial by the Presbytery, and if found qualified, to be ordained. The majority of the Presbytery of Elgin demurred to this injunction. The Synod, therefore, appointed a committee of correspondents, ministers not members of the Presbytery, to proceed with the work, and Mr Spence was ordained by them as minister of Urquhart, 2d December 1739.

In January 1741, a number of persons resident in the parishes of Elgin, Duffus, Urquhart, and Spynie, united in a memorial to the Associate Presbytery, representing their circumstances, and craving to be taken under the Presbytery's inspection. The Presbytery was unable, from want of preachers, to do anything further for them at that time than recognise them as persons in their connection. In May 1741, Mr Gib insisted, in the name of the people of Ross (now the congregation of Nigg) and Moray (now the congregation of Elgin), "that one of the young men (probationers) be sent to preach among them," but the Presbytery delayed compliance with this request. Nothing further was done in the matter till 1742, when Messrs Hutton (afterwards of Stow) and Campbell (afterwards of Ceres), were appointed to preach to the Seceders in Morayshire, on the 3d Sabbath of that month on their way to Ross-shire. In 1745 Mr Troup, who could speak the Gaelic language, was located as a missionary in the county of Moray, and preached generally in the parishes of Urquhart and Elgin, at other times crossing the Moray Frith to visit the Seceders in Ross-shire. The Burgess Oath controversy, which arose soon after, dividing the

Seceders in their sentiments, hindered the success of this infant cause for a time. Troup himself, with the majority of those to whom he ministered, adhered to the General Associate (Antiburgher) Synod, on the occasion.

A violent intrusion of a minister into the parish of Auldearn, Nairnshire, in the course of the same year, strengthened the position of the Seceders, and enabled them to form two congregations, one with its seat in the parish of Urquhart, and the other with its seat in Auldearn, with one minister to both. The seat of the congregation in Urquhart was subsequently removed to the town of Elgin as a place affording more hope of success, and more convenient for the majority of the persons taking interest in the cause. Elgin and Auldearn (now Moyness) are twenty miles apart. The first minister ordained over these congregations preached two Sabbaths the month at the one place, and the remainder at the other. The First Secession church in Elgin was built in 1754; the second in 1807, with 430 sittings; the third in 1864, with 500 sittings, cost £1300.

1st Minister.—ALEXANDER TROUP. Ordained 1748. Translated to Perth, 1813.

The congregation called Mr Gray, who was appointed by the Synod to Brechin, and Mr Young, who was deprived of his licence for improper conduct while under

2d Minister.—THOMAS DUNCAN, from Kinclaven. Ordained 18th July 1770. Died 5th July 1818, in the 70th year of his age, and 48th of his ministry.

3d Minister.—ROBERT CRAWFORD, previously of Auchinleck. Admitted as a seceder to Mr Duncan, 1817. Died 25th March 1828, in the 53d year of his age, and 17th year of his ministry.

4th Minister.—JOHN PRINGLE, from Tranent. Ordained 16th July 1829. Translator of Calvin's works, on 1st and 2d Corinthians, Philippians, Colossians, and Thessalonians, 3 vols.

MOSS STREET.

One of the incumbents of the collegiate charge of Elgin, about the middle of the last century, was very unacceptable to the parishioners generally. A portion of the site applied to the magistrates of the town for the use of "The Little Kirk" in connection with the Established Church, which stood upon the site on which the parish church now stands, and was at that time unoccupied. This application was granted, and the parties who moved it invited a number of evangelical and pious ministers to come and preach to them, and from among these made choice of one to be their pastor. All this was permitted by the Presbytery, though irregular according to the rules of the Established Church; and they obtained one minister after another from among its licentiates. The last of these was a Mr Bain, who was ordained in 1788, and continued minister of the congregation till 1800, when "the Little Kirk," which they continued to occupy, was found to be in such a ruinous state, that it was ordered by the civil authorities to be taken down. The site as well as the building belonged to the Established Church, and as the congregation were not allowed to rebuild a place of worship upon it, though alike willing and desirous to do so, they therefore purchased a site in Moss Street, on which they built a substantial church, containing 878 sittings.

After the completion of their new place of worship in 1801, the Presbytery would not allow them to have it opened as a Chapel of Ease, in which light its supporters

wished it to be considered. They then applied to the Synod, and ultimately to the General Assembly, to grant them a constitution as such, which was refused. They had now only one of two alternatives, either to abandon the place of worship altogether, or apply to another religious connection. To this latter alternative their minister would not consent, and accordingly withdrew from them.

While in the condition thus described, it happened that Mr Haldane and his coadjutors, then known as "The Tabernacle Men," were itinerating in the north. The church was granted to one of them to preach in, who proved so acceptable to the congregation to whom it belonged, that they offered him the pastorate of it, on condition that he would agree to unite along with them in forming a Presbyterian Church. To this he was understood to consent, and was accordingly settled among them. It soon, however, appeared that he was hostile to Presbyterianism, and the majority of his congregation taking offence at these indications, it became necessary that he should separate from it, which he did, taking with him a portion of the congregation, and forming an independent congregation in Elgin.

The persons who had thus contended for evangelical doctrine and religious liberty on the one hand, and showed themselves opposed to Independency on the other, now applied to the Rev. Mr Stark, Secession minister of Forres, for advice as to further procedure, who naturally suggested application to the denomination to which he belonged for supply of sermon. This advice was adopted, and the church and congregation became connected with the General Associate (Antiburgher) Presbytery of Elgin, in the winter of 1804. A new church on the old site was built in 1858, with 750 sittings, at a cost of £2400.

1st Minister.—SIMON SOMERVILLE, previously of Carnoustie. Admitted to Moss Street, Elgin, 17th April 1805. Died 11th October 1839, in the 72d year of his age, and 48th of his ministry.

2d Minister.—ADAM LIND, from Craigdam. Called to Comrie, Burntisland, and Elgin. Ordained as colleague to Mr Somerville, 27th July 1836. Author of sermons on "Robbery of God," and "True Prosperity;" editor of Sermons by Andrew Ross; Author of "Memoir of the Rev. A. Lind, Whitehill;" and of several papers in the *United Presbyterian Magazine*.

MOYNESS.

Moyness is a name only recently adopted by this congregation, "Boghole" being that by which it was previously known. It takes the name of Moyness from an old castle in the vicinity of the church, which stands apart from any town or village. The place of worship is in the parish of Auldearn and county of Nairn, 6 miles west of Forres.

The church and parish of Auldearn having become vacant in 1745 by the translation of the Rev. Donald Monro to Tain, the patron presented the Rev. Thomas Gordon of Cabrach to the charge. Mr Gordon was very unacceptable to the parishioners generally, and they set themselves by every constitutional means in their power to prevent his settlement among them. He was, however, intruded upon them by order of the General Assembly, 1747. A portion of the reclaiming party withdrew immediately from the Established Church and acceded to the Associate Presbytery. From want of preachers the Presbytery was unable to supply them with sermon by themselves. They were therefore joined with the

ers in Morayshire, under the designation of "The United Congregations of and Boghole." They met in summer in the courtyard, and in winter in the of the ruined castle of Moyness till 1753, when they took possession of a of worship they had built for themselves in the vicinity. Second church 1777. Third built, 1848; sittings 420.

t Minister.—ALEXANDER TROUP. Located as a missionary to the Seceders : shires of Moray and Ross, 1746. Adhered, with all the persons to whom ministered, to the General Associate (Antiburgher) Synod at the Breach, 1747. ined as minister of the united congregations of Elgin and Boghole, 1748. slated to Perth, 1763.

fter Mr Troup's translation, the congregations of Elgin and Boghole were ined, and each of them obtained a minister for itself.

d Minister.—HENRY CLERK, from Abernethy. Ordained 11th August 1763. 15th June 1809, in the 76th year of his age, and 46th of his ministry.

uring the vacancy of six years, occasioned by the death of Mr Clerk, the con- tention called Mr Gilmour, who was appointed by the Synod to South Shields; he Rev. Mr Wood, previously of Rattray, then a probationer. The Rev. T. of Forbes preached to the congregation, during the long vacancy, from 80 to nes.

d Minister.—DAVID ANDERSON, from Perth (North). Ordained 15th April . Resigned 25th January 1839. Emigrated to America. Became minister of gregation in Carlisle, Philadelphia. Died of apoplexy in one of the streets of delphia, 1841, in the 56th year of his age, and 26th of his ministry.

he congregation called Mr James Morison, who preferred Kilmarnock; and Andrew Gardiner, afterwards of Kincardine, who declined the call.

th Minister.—JOHN WHYTE, from Kinross (West). Called to Broughty-Ferry Boghole. Ordained 24th March 1842. Author of "The Sabbath Established Vindicated."

NIGG OR CHAPELHILL.

Chapelhill," by which name this congregation is better known in the locality, lace in the parish of Nigg and county of Ross, 4 miles north of Cromarty, bout 6 south of Tain.

1 April 1738, Mr Keith forwarded a letter to the Associate Presbytery, enclos- another containing an adherence to the Presbytery by a number of persons in named, who had withdrawn from the Established Church and formed them- : into a society for prayer and mutual exhortation, called "The Society of in connection with the Secession Church."* The Rev. Mr Moncrieff was nted by the Presbytery to write an encouraging letter to the society through ohn Munro, one of its members. Among the more zealous adherents to this y, the memory of whose piety still survives in the district, were Isabella Hogg, omarty, and Mrs Gowrie, a native of the south of Scotland, wife of the land- rd of Sir John Gordon of Invergordon, and Mr John Munro, a lineal de- ant of the family of Fowlis, celebrated in Ross-shire for their piety, loyalty, eroism. In October 1738 this society addressed a second letter to the Asso- Presbytery, craving a visit from some of its members, to which the Presbytery red that "it was not then in their power to comply with their request." In

*For fuller details respecting the early history of Chapelhill, see *United Presbyterian Magazine* 15, p. 307, etc.—[Eds.]

July 1739, the Rev. Messrs Nairn and Mair visited the Seceders in Ross-shire by appointment of Presbytery, and preached and baptized several children at Bogh, in the Black Isle; the Rev. Messrs Moncrieff and Gib visited them, and preached to them on the third and fourth Sabbaths of July 1741; and the Rev. Messrs Campbell and Hutton on the fourth Sabbath of July 1742. No further supply was afforded them till 1745, when the Rev. Alex. Troup, who was located as the Presbytery's missionary in Morayshire, paid occasional visits to them in his itineraries in Ross-shire. Amidst all these discouragements they remained faithful to the cause they had espoused, but without increasing in numbers or attracting any particular notice to themselves.

Circumstances, however, ere long occurred, which contributed to both. In 1752 the church and parish of Nigg became vacant by the death of the Rev. John Balfour, an eminently evangelical and laborious and popular minister. The Crown, as patron, presented the Rev. Patrick Grant of Duthil to the vacant charge. A man more obnoxious to the parishioners of Nigg, than Mr Grant, could not have been selected from among the whole ministers of the Church of Scotland. They therefore set themselves to prevent his intrusion into the parish, by all the constitutional means in their power. The Inferior Courts declined to proceed with the admission, and the case was carried by appeal to the Assembly of 1753. The Assembly of 1753, before whom the case came by appeal, ordered the Presbytery to proceed to Mr Grant's induction without delay. The Presbytery endeavored to bring about a better understanding between the people and Mr Grant, but without effect. When the Presbytery met for the induction, their procedure was arrested by a libel against Mr Grant put into their hands, charging him with being intoxicated while preaching in the Tolbooth Church, Edinburgh, on Wednesday evening during the sitting of Assembly. The Presbytery, and afterwards the Synod of Moray, found the libel not relevant. The General Assembly, 1755, took up the case, dismissed the libel as vexatious and groundless, and ordered the Presbytery of Tain to proceed with the settlement betwixt and September next, and appointed commissioners to meet with the people of Nigg, and endeavour to get them to submit to Mr Grant's ministry. With a view to reconcile the opposition, the Presbytery appointed Mr P. Grant of Logie-Easter to preach at Nigg, and read the Act of Assembly with reference to the induction. This was done, but only the people of Logie-Easter came to hear the Act read. The commissioners reported to the Presbytery in July their total failure in the object of their commission, and the Presbytery agreed "not to proceed in present circumstances to the settlement of Mr Grant as minister of Nigg, *as all the inhabitants thereof to a man are extremely averse to his settlement amongst them*, and therefore the Presbytery cannot have the remotest prospect that his settlement, should it take place, can reach any of the valuable and important ends of a Gospel ministry." The Commission of Assembly, which met in November, peremptorily ordered the Presbytery to proceed to the settlement of Mr Grant before the 1st of February, upon pain of censure. In compliance with this order, the Presbytery appointed a meeting at Nigg on the 28th January 1756, for the admission of Mr Grant. Only four members attended but not one of the parishioners. After a great deal of angry discussion as to how they should act, two of the ministers retired, and the remaining two, not being quorum, were obliged to follow their example, without accomplishing the object of their meeting. The case was again brought before the General Assembly, which fixed the admission of Mr Grant to take place before the 1st of August, rebel

refractory members of Presbytery, and commanded the attendance of every member of Presbytery upon pain of deposition from office. Mr Grant's admission took place on the 27th of July 1756, not one of the parishioners attending to witness the ceremony. The entire session and the whole congregation, with the exception of three or four heritors, withdrew from the Established Church and added themselves into a worshipping assembly, without any ecclesiastical connection.

They were ministered to for about six years by the Rev. Roderick Mackenzie, who had been settled in Lochbroom on the call of the people, but had been minister of a Presbyterian church in England some time before obtaining a call from Lochbroom, and was therefore considered a Dissenter. While under call to Nigg he invited the Rev. Thomas Boston, one of the founders of the Relief, into the church built for him in Jedburgh, 7th December 1757, and introduced him to the people of his charge by preaching for him the Sabbath following. He began his ministry in Nigg in the early part of 1758. He preached to the people of Nigg in a dwelling-house at Ankerville, about the centre of the parish, which had been built by a person who had made a fortune in Poland, and from this circumstance called "The Polander's House." Mr Mackenzie resigned his appointment after three years' ministry, and returned to England, where he again obtained a charge.

Seceders in Nigg attended the ministry of the Rev. Mr Porteous of Kilmuir, who refused to baptize their children and perform other pastoral duties to them. Among the Seceders who travelled to Kilmuir, was Donald Roy, then in the 91st of his age, and 66th of his eldership. He died in January 1774, having reached an age of 105 or 109, and having been an elder for 80 years. His son, Andrew Roy, visited Glasgow, and there acquired a knowledge of the Secession, which on his return he communicated to his father and the other leading men. The Rev. Mr Porter of Alness, author of the well-known treatise on "Sanctification," who had a meeting in the parish at Pitcalzean, and who was in the habit of preaching to the Seceders and baptising their children, it is said advised them to apply to the Secession Church for supply of sermon. In compliance with this advice, a petition, signed by 14 elders and 50 members, was presented to the General Associate Synod (then called the Synod of Perthshire) Presbytery of Perth, craving that the petitioners be taken under their protection, which was granted, 1764. First church built at Ankerville, and thatched with heather, 1765, of which they were deprived by the tyranny of the proprietor of the land on which it stood. He made use of the stones to build farm steadings. They then worshipped for a short time in the open air at a place called Drumdile, a hollow between two hills in the neighbourhood. Second church built at Chapelhill, 1803; sittings, 627. The foundation-stone of a new church was laid by Rev. James Scott, Glasgow, 2d August 1871. The church was opened on 20th March 1872 by Rev. Dr Finlayson, Edinburgh; opening collection, £81, 15s. 6d. The accommodation is for 600, and the cost above £1200.

1st Minister.—PATRICK BUCHANAN, from the village of Callander, Perthshire. Seceded from the Established Church while a literary student at Edinburgh University. Ordained at large, as a missionary to the North Highlands, at Alloa, 1764. Moved to Greenloaning, Pathstruiehill, and Nigg. Admitted 2d June 1765. Died 2d August 1802, in the 81st year of his age, and 38th of his ministry.

2d Minister.—JOHN MUNRO, from the congregation of which he became minister. Joined as colleague to Mr Buchanan, 1799. Died 1845, in the 73d year of his age, and 47th of his ministry.

The congregation called Mr M'Donald, who preferred Lossiemouth.

3d Minister.—JOHN B. MUNRO, previously of Cambuslang. Admitted to Nigg, 12th April 1848. Laid aside on account of ill health. Died at Inverness, 25th May 1871, in the 62d year of his age. Author of "The Great Question, What must I do to be Saved?"

4th Minister.—ARCHIBALD M'MARTIN, A.M., from Lawers Free Church. Ordained as colleague to Mr Munro, 10th September 1867.

FORRES.

Forres is a burgh town in Morayshire, 12 miles west-by-south of Elgin, 11 east-by-north of Nairn, and 27 north-east of Inverness.

The Rev. John Squire, minister of Forres, in 1740, when "The Four Brethren" were deposed by the General Assembly, protested against their deposition, and otherwise led many of his people to feel such interest in them, as to withdraw from his own ministry, and take part in the formation of the Secession congregations of Urquhart and Auldearn, now Elgin and Moyness. They remained connected with these congregations till 1772, when the persons belonging to them resident in and about Forres, applied to the Presbytery to be disjoined from them, and formed into a separate congregation, which was granted. First church built, 1772. Second built, 1813; sittings, 712. The foundation stone of a new church was laid on 8th September 1870, by Colonel the Honourable James Grant, M.P. The accommodation is for 600, and the cost nearly £3000. The church was opened 26th November 1871, by Rev. Dr. M'Ewen of Glasgow, and Mr Watson; opening collection, £330, 17s. 6d.

1st Minister.—WILLIAM BENNET, from Milnathort (Second). Ordained 16th August 1774. Died 29th November 1798, in the 49th year of his age, and 25th of his ministry.

2d Minister.—THOMAS STARK, from Falkirk (South). Ordained 25th November 1802. Called to Potterrow, Edinburgh, 1807, and to Kirkwall, 1819, but continued in Forres. Died 9th February 1849, in the 70th year of his age, and 47th of his ministry.

In 1841 the congregation called Mr Thomas Stevenson, afterwards of Auchtermuchty, but the call was not prosecuted.

3d Minister.—ADAM L. SIMPSON, from Nicolson Street, Edinburgh. Called to Tain, Keith, and Forres. Ordained as colleague to Mr Stark 1842. Resigned his charge 3d February 1857, and was appointed librarian of the Theological Hall Library, Edinburgh; afterwards minister of Derby. Author of "The Pleasures of Literature," a lecture, and Funeral Sermon on the Death of his Colleague.

4th Minister.—WILLIAM WATSON, M.A., from Aberdeen (St Nicholas Lane). Called to Aberdeen (St Nicholas Lane) and Forres. Ordained 5th November 1857.

HOWFORD (NOW EXTINCT).

Howford is a place in Nairnshire, about 2 miles south of the town of Nairn.

The General Associate (Antiburgher) Synod, encouraged by the successful itineraries of the Rev. Mr Buchanan of Nigg, about the year 1770, resolved to attempt a wider diffusion of Evangelical preaching and Secession principles in the northern Highlands of Scotland. Having no preachers or students who could speak the Gaelic language, they were prevented from carrying their resolution into immediate effect.

ly determined, however, to make it imperative on some of the students to acquire that tongue. With this view, and by way of experiment, they fixed upon

Howison, a young man from Logiealmond, then in the second year of his theological studies, and set him to the prosecution of this task. In order to facilitate his acquisition of the language, he was sent to Comrie, and supported there partly by the Synod and partly by persons in the county of Nairn who had become interested in the scheme. On examination, Mr Howison was not found to have made the progress expected, and the reason assigned was the circumstance that a mixture of English pervaded the dialect spoken in Comrie, which hindered him from becoming acquainted with all the vocables necessary for intelligibly addressing a purely Celtic audience. He was therefore ordered to proceed to Nigg, in Ross-shire, the only other place at that time where there were preachers speaking the Gaelic language, with intimation to expect no encouragement from the Synod, as a Divinity student, if he did not comply. After being a year at Comrie, and a year-and-a-half at Nigg, inclusive of his attendance at Divinity Hall, he was licensed to preach the Gospel, and sent to Nairn, with instructions that he should preach the Gaelic language only. The town of Nairn

has been long previously noted for "standing so exactly on the boundary between the Highlands and Lowlands, and being so completely bisected by mutual repulsion of the Moray men on the east, and the kilted Gael on the west, that the Lowland Scottish dialect was spoken at the one end of the street, and the Gaelic language at the other." But Mr Howison was not sent to Nairn because Gaelic was spoken in part of it as the common language, but because there were persons there who had claims upon his services as having contributed a part of the expense incurred in qualifying him for the discharge of them.

After Mr Howison had officiated in Nairn for a short time, and itinerated through other portions of the Highlands, three elders and sixty-one members of the United congregations of Boghole (now Moyness) and Nairn, applied to the General Associate Presbytery of Perth to be disjoined, and formed into a separate congregation on the express understanding that public worship was to be conducted among them in Erse only. The congregation of Boghole, from which they sought to be disjoined, objected to the erection of a place of worship in Nairn, as certain law away all the Seceders in and about that town, seeing the seat of the congregation was six miles distant from Nairn. The Synod finding the congregation of Boghole decided in its opposition to the erection of a place of worship in Nairn, ordered the persons wishing the Gospel preached to them in Erse to make the place of their congregation at some distance from the town. In compliance with this order, a place called Balblair, about a mile distant, was fixed upon, and the congregation assembled there for a year, worshipping for the most of the time in the open air. At the end of that time, they were required to move still further off in consequence of another complaint from the people of Boghole. Howison, on the banks of the Nairn at a greater distance, was then fixed upon, and in 1777, a place of worship was erected there containing 500 sittings.

1st Minister.—ALEXANDER HOWISON. Called to Thurso and Howford. Ordained Howford 12th April 1780. From his inability to speak Gaelic in a manner quite intelligible to native Highlanders, he had recourse to English, and ultimately adhered wholly in that language. This was held to be a violation of the commitment made both with the Presbytery and the people, and complaints were again made against him on that ground by the congregation of Boghole. The com-

plaint was carried to the Synod, and occupied its deliberations many years, no decision came to proving satisfactory to both parties. Mr Howison persevered in his attempts to acquire a more perfect command of the Gaelic language, but without success. On 22d May 1792, he resigned his charge, as a step necessary both for his own comfort and the edification of his people. He was admitted to the list of probationers, and in a short time became minister of the congregation of Auchtergaven, Perthshire. Having no other person capable of supplying the vacant congregation at Howford, the Synod proposed placing it under the inspection of the Rev. Mr M'Bean, a Highlander, who had been ordained five years before at Inverness, intending that he should supply both places, notwithstanding they are 16 miles apart. To this Mr M'Bean demurred, and the matter was not pressed. Supply of sermon was continued to Howford till 1795, when, for want of preachers skilled in Erse, it was withdrawn, and the congregation became extinct. A small white cottage with thatched roof, near the wooden bridge of Howford, is the last relic of the church premises erected there a century ago.

NAIRN.

Nairn is the county town of Nairnshire, 11 miles west-by-south of Forres, and 18 north-east of Inverness.

This congregation originated with persons in the parish who sympathised with the parishioners of the adjoining parish of Auldearn in their opposition to the immersion among them of the Rev. Mr Gordon in 1747. The Seceders in both parishes were formed into one congregation under the designation of the United Congregations of Boghole and Nairn, with its seat at Boghole. In 1763, the portion of the congregation resident in and about Nairn built a place of worship for themselves, but still continued united with the congregation of Boghole, the minister supplying both places on alternate Sabbaths. Nairn was disjoined from Boghole, and recognised as a separate congregation, 1769. The first place of worship stood on the banks of the river at the foot of a narrow lane leading off from High Street. A small cottage, covered with thatch, is the surviving memorial of the early settlement of the Secession in Nairn. Second church built, 1815, at a cost of £820; sittings, 512. Third church built 1852, at a cost of £1600, with sittings for 825.

1st Minister.—HENRY CLERK, from Abernethy. Ordained as minister of the United congregations of Boghole and Nairn, 1763. Ceased to be connected with Nairn in 1769. *See* Moyness.

2d Minister.—ISAAC KETCHEN, from Alloa (First). Called to Cabrach and Nairn. Ordained at Nairn 13th April 1780. Mr Ketchen became son-in-law to Brodie of Brodie, by whom an offer was made to him of one of two livings in the Church of Scotland, in the gift of the Brodie family, but which he refused. Called in 1816 to Stronsay, but remained in Nairn. Died 12th May 1820, in the 70th year of his age, and 41st of his ministry.

3d Minister.—JAMES MEIN, from Blackfriars, Jedburgh. Ordained 30th January 1822. Died 9th June 1841, in the 50th year of his age, and 20th of his ministry.

The congregation called Mr George M'Kenzie, afterwards of Carnoustie, and Mr T. Stevenson, afterwards of Auchtermuchty.

4th Minister.—JOHN BISSET, from Erskine Church, Arbroath. Ordained 27th September 1843. Called to Lethendy, but declined the call.

INVERNESS.

Inverness is the county town of Inverness-shire, 38½ miles south-west of Elgin, 119 west-north-west of Aberdeen.

FIRST CHURCH (Now EXTINCT).

This congregation originated in the itineracies of the Rev. Mr Buchanan of g, about the year 1788.

1st Minister.—ÆNEAS M'BEAN. Ordained 31st November 1790. Suspended from office 27th April 1810, and died in 1824. The congregation became extinct 1810.

UNION STREET.

Twenty persons formerly connected with the First congregation, Inverness, led a second, by applying for and obtaining supply of sermon from the General Synod (Antiburgher) Presbytery of Elgin in 1817. Church built, 1821; sittings, 700.

A new church was built in Union Street in 1864, containing sittings for 700, cost of £3000.

1st Minister.—JAMES SCOTT, D.D., from Pitcairngreen. Ordained 21st March 1811. On 11th April 1871, Mr Scott was presented with a silver salver, and £150, in celebration of his jubilee. He received the degree of D.D. from Monmouth College, Illinois, in September 1871. Author of Funeral Sermon on the death of Mr T. Stark.

2nd Minister.—GEORGE ROBSON, M.A., from Glasgow (Wellington Street), of which his father was minister. Called to Dennyloanhead and Inverness. Ordained at Inverness, as colleague to Mr Scott, 14th November 1866.

QUEEN STREET.

Mr Munro, afterwards minister of this congregation, was sent by the United Synod to the North Highlands, as a Gaelic missionary, in 1829. While residing there, he preached sometimes for the Rev. Mr Scott of Inverness. Certain persons resident in the town and neighbourhood, hearing him upon some of these occasions, became desirous of having regular supply of sermon from the denomination to which Mr Munro belonged, with Mr Munro for their preacher. The Synod agreed, on application, to gratify this desire, on condition that the petitioners agreed to pay a guinea for each Sabbath's supply, which was to be afforded, on average, once a month, the other three to be occupied by Mr Munro itinerating elsewhere, and all other expenses to be paid by the Synod. These terms were accepted. The congregation thus formed kept their pledge till the Voluntary controversy arose and made some progress in 1834, when it became necessary, in consequence of diminished attendance and reduced collections, to petition the Synod to reduce the stipulated sum by a third, which was allowed. In 1836, the rent of the place of worship which they occupied was increased, and it therefore became necessary to erect a church for themselves or break up the congregation. They were enabled to adopt the former alternative by one member becoming wholly responsible for the expense incurred; and a place of worship, containing 260 sit-

tings, was accordingly erected in 1836. A new church was erected in 1863, containing sittings for 600, at a cost of £1200.

1st Minister.—ALEXANDER MUNRO. Ordained 9th July 1833, as Gaelic missionary, and inducted 8th March 1842. Died 13th December 1854.

The congregation was supplied for some years by Mr Adam Gordon, missionary. Died in 1871.

2d Minister.—DONALD ROSS, from Nigg. Ordained 22d August 1860. Died 20th July 1871, in the 11th year of his ministry. A call was given in April 1872 to Rev. Alexander C. MacDonald, late of Thamesford, Canada, which the Synod set aside.

BURGHEAD.

Burghead is a village on the Moray Frith, parish of Duffus and county of Elgin. 8½ miles north-west of Elgin and 9½ north-east of Forres.

Previous to 1821, there was no place of worship in Burghead, and none nearer than the parish church of Duffus, which is 4 miles distant, notwithstanding the population was 700. With the view of meeting its spiritual destitution, the United Associate Presbytery of Elgin fixed upon it as a mission station, and supplied it with sermon in April 1821. The congregation was sanctioned in June 1822, and a place of worship was erected at a cost of £367, with sittings for 508. No sooner had these steps been taken than the Established Church began also to commiserate the spiritual destitution of the place, and got a church erected in it capable of holding all the inhabitants. This church they got endowed out of the funds of the Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland. This unequalled and uncalled for rivalry placed the Secession congregation at a disadvantage, which the congregation of Rose Street, Edinburgh, enabled it, to some extent, to overcome, by granting a donation of £30 for several years. There is now a third church in this little village, brought into existence by the Disruption. A new church was built in 1861 at a cost of £750, with sittings for 300.

Before obtaining a fixed pastor, the congregation called Mr Hardie, who was appointed by the Synod to Kinghorn.

1st Minister.—DAVID CARMICHAEL, from Perth (North). Called to Banff and Burghead. Ordained 29th August 1825. Deposed 25th September 1827. Returned to Perth, and lived privately there.

2d Minister.—ROBERT SCOTT, from Stow. Ordained 22d April 1828. Died 14th December 1828, in the 26th year of his age, and 1st of his ministry.

3d Minister.—JOHN ROBERTSON, A.M., from Craigdam, of which his father was minister. Ordained 23d May 1832. Resigned 13th August 1834. Admitted to Wallsend, Presbytery of Newcastle, 1837.

The congregation called Mr Barrie, who preferred Carnwath.

4th Minister.—ALEXANDER TILLIE, from Earlston. Ordained 14th October 1835. Resigned 20th October 1852. Removed to Elgin, and lived there privately till his death, 22d August 1853, in his 58th year.

5th Minister.—JAMES MUCKERSIE ERSKINE, from Alloa (First). Called to New Deer and Burghead. Ordained 30th March 1854. Translated to Bow, London, 5th June 1872.

ARCHIESTON.

Archieston is a village on the moor of Ballintomb, parish of Knockando, Moray, 16 miles south-west of Elgin.

This congregation originated with members of the Established Church who felt dissatisfied with the doctrine taught by the parochial Incumbent, and the moral darkness which pervaded the district. They applied for and obtained supply of men from the United Associate Presbytery of Elgin, 1825. There are two places of worship connected with this station, one at Tomdoo and the other at Archie- 4 miles apart, but both in the parish of Knockando. The one was built in 1826; the other in 1841, being designed for the accommodation of the people at the east end of the parish where the population was more numerous. The minister preaches at Archieston during the day, and at Tomdoo or Garlinbeg in the evening.

First Minister.—ANDREW SPOTT, A.M., previously of West Kilbride. Admitted, 1845. Died 4th May 1864, in the 58th year of his age, and 28th of his ministry.

A call was given to Mr N. M'Dougall, who preferred Portsoy.

Second Minister.—WILLIAM SHARPE, from Crieff (North). Ordained, 30th November 1845.

TAIN.

Tain is a burgh town on the south bank of the Dornoch Frith and northern border of Ross-shire, 11½ miles north-east of Invergordon, 47 north-east of Inverness, and 72 south-west of Wick.

Previous to the year 1834, the principle of dissent was utterly unknown in Tain, and a Dissenter was then looked upon by the inhabitants much in the same light as an Infidel or Papist. There were only three Dissenting families in the whole burgh, and these belonged to the humbler walks of life. In August of that year, John Strachan, Messenger-at-Arms, applied to the Rev. Mr Munro of Chapel in the parish of Nigg, to come to Tain and baptize his child, with which request he readily agreed. A Sabbath evening was fixed upon for the purpose, and public notice was made that a sermon would be preached upon the occasion. So far as was known, sermons had only been preached twice before by Secession ministers in the place, and intimation of such a purpose therefore produced considerable excitement. The minister of the parish took alarm, and with a view to prevent his people attending the Dissenting meeting, intimated that there would be sermon in his church at the same hour, the first instance of the kind which had occurred, except on extraordinary or special occasions. The hall where the Seceders met was, notwithstanding, crowded to excess. The Rev. Mr Stark, of Forres, having to assist

Mr Munro at the dispensation of the Lord's Supper, the summer following, asked to preach at Tain on his way to Nigg. To this he readily consented. A week-day evening was necessarily chosen for the occasion; but in consequence of the influence used by certain friends of the Established Church, no building or place of ground in the town could be obtained for the purpose. Nothing discouraged, Mr Stark did as the Founder of Christianity Himself had done, "taught by the sea-side, and a multitude resorted unto him." In the spring of 1836, Mr Strachan, and the few persons acting with him, obtained the use of two rooms as a place of meeting, and these were taken up, upon petition, by the United Associate Pres-

bytery of Elgin, as a mission station. In December following, the Presbytery addressed a letter to the Seceders in Tain, making inquiry as to their power to support a missionary, and the probability of a congregation being formed there if one was sent. An answer was returned, that without a place of worship, a talented preacher, and constant supply of sermon, it would be in vain to attempt overcoming the host of prejudices which must be encountered; but that notwithstanding these, notwithstanding the many difficulties that lay in their way, there could be little doubt of their ultimate success. The Presbytery shortly after opened a correspondence with the Mission Committee of the congregation of Bristo Street, Edinburgh, who kindly agreed to assist the Seceders in Tain in the erection of a place of worship, and in the maintenance of ordinances amongst them, till they should be independent of such aid. A church was accordingly built in 1834, containing 300 sittings, at a cost of £424, towards which the Seceders in Tain, with a small assistance from others, raised the sum of £74, and the congregation of Bristo Street, Edinburgh, the sum of £317.

Before obtaining a fixed pastor, the congregation called Mr A. L. Simpson, who preferred Forres; the Rev. R. Paterson, who preferred Midmar; and Messrs Andrew Hogg, afterwards of New Broughton, Jamaica; and J. Dyer, afterwards of North Berwick, both of whom declined the calls.

1st Minister.—ROBERT FERRIER, from Bristo Street, Edinburgh. Called to Leith-Lumsden and Tain. Ordained 11th July 1844. Called in 1851 to Campbellton, Inverness-shire, but continued in Tain.

LOSSIEMOUTH.

Lossiemouth is a village in the parish of Drainy, Morayshire, 5 miles north-east of Elgin, and about 8 east of Burghead.

The villages of Lossiemouth and Stotfield, which are a mile apart, contain together about 1000 inhabitants. They are each from two to three miles from the parish church, and for twenty years previous to the period to which our narrative refers had not been visited officially by the parochial minister. Even in the church where he did officiate, he preached only one sermon on Sabbath, during nine months in the year, and his whole discourses are said to have been characterised by "the highest moderatism." The Independent minister of Elgin had preached in Lossiemouth for some time once a month, and the Secession ministers of Elgin had also paid it occasional official visits. The discourses delivered by these parties excited a desire for evangelical preaching in several of the people who heard them. Besides these, there were members of the Secession congregations of Elgin, resident in the place, who would find it more convenient to attend a place of worship in their own locality than travel to a distance to attend one. These circumstances having been taken into consideration by the United Associate Presbytery of Elgin, they resolved upon making an attempt to form a congregation there. With this view they sent Mr Reid, a licentiate of the church, to make a month's trial in the place. A school-room was engaged for the purpose, but it was soon found too small to accommodate the audience, especially in the evenings, and they and the preacher together betook themselves to the open air. Before the month expired, a class of 140 young persons had been formed, and other results were so encouraging, that, at the end of that time, a portion of the people thus drawn together petitioned the Presbytery to form them into a congregation, which was granted, September 1840. As soon as the proposal

made, the people subscribed £112 towards the erection of a place of worship. Board for aiding weak congregations contributed £30, and the Presbytery of n undertook to raise £50 towards the attainment of the object. A site was ured, and the building proceeded with. After the fabric was nearly completed, pressure of the roof caused the outer walls to bulge out. It was found necessary ke down the whole edifice to the foundation and rebuild it. An additional nse was thereby incurred, which fell heavily upon the infant congregation. church, re-erected, was finished in 1841, and contains 500 sittings. So soon was occupied the Established Church began to compassionate the spiritual tution of the place, and erected another place of worship.

1st Minister.—ANDREW REID, A.M., from Cambuslang. Ordained 22d Sep- er 1841. Died 25th July 1846, in the 32d year of his age, and fifth of his try.

2d Minister.—WILLIAM M'DONALD, A.M., from Nigg. Called to Nigg and iemouth. Ordained 17th June 1847.

CAMPBELTON.

Campbelton is a village in the parish of Ardersier and county of Inverness, 1½ s south of Fort George, 10 north-east of Inverness, and 7 west of Nairn. The congregation of this place originated in the generous offer of Lady Anderson, ember of the Episcopal Church, resident in the village, who, in addition to al pecuniary aid, gave gratuitously the use of her infant school to the persons osed to assemble in it for religious worship. Campbelton received supply of on from the United Associate Presbytery of Elgin in 1842. The adherents to ause were organised as a congregation in December 1843. They purchased school, in which they had met, in 1847, and enlarged it in 1849, rendering it ble of accommodating 260 sitters.

Before obtaining a fixed pastor, the congregation called Mr Bartholomew, after- ls of Whitby; Mr Drummond, afterwards of Whitehaven; and the Rev. Mr ier of Tain.

1st Minister.—WILLIAM MAIN, from College Street, Edinburgh. Called to ham, Leith-Lumsden, and twice to Campbelton. Ordained 12th August 1852. l 14th April 1871, in the 60th year of his age, and 19th of his ministry.

2d Minister.—ROBERT PRIMROSE DOUGLAS, from Lockerbie, of which his father minister. Ordained 24th April 1872.

PRESBYTERY OF FALKIRK.

In 1760 the General Associate (Antiburgher) Synod formed a Presbytery of Stir- , which also comprehended the district of Falkirk, by disjoining congregations from Presbyteries of Glasgow and Dunfermline to which they had previously belonged.

Associate (Burgher) Synod formed a Presbytery of Stirling, embracing the same tory in 1793, by disjoining congregations from the Presbyteries of Edinburgh Glasgow, with which they were previously connected. These Presbyteries were ed at the union of the two great branches of the Secession in 1820, under the

designation of the Presbytery of Stirling and Falkirk. At the union of the Secession and Relief Churches in 1847, they were disjoined and formed into separate Presbyteries, the Relief congregations in the districts being joined to each according to their localities.

FALKIRK.

Falkirk is a burgh town in Stirlingshire, 11 miles south of Stirling, 24 east-by-north of Glasgow, and 24 west of Edinburgh.

ERSKINE CHURCH.

The parish of Falkirk having become vacant in 1733, the Presbytery allowed the people an unfettered choice of a minister, by granting them "a Moderation at large." The majority were in favour of the Rev. Henry Lindsay of Bothkennoar, a highly evangelical minister, who had publicly testified against the defections of the Established Church, and otherwise co-operated with "The Four Brethren." The minority were in favour of Mr William Anderson, probationer, who was ordained in August 1733, by order of the General Assembly, to whom the case was appealed, because, though the subscribers to the call were a minority, they had the principal heritors on their side. At the first meeting of session after Mr Anderson's ordination, the elders indicated their disapprobation of his acceptance of the charge in opposition to the mind of a majority so clearly expressed. Nevertheless they continued to hold office till 1737, when Mr Anderson still more grievously offended them by reading "The Porteous Act" every Sabbath from the pulpit during the whole time prescribed by Government. The whole elders resigned their office on this account, and a portion of them withdrew at the same time from the Established Church. Similar causes had led to similar results in the surrounding parishes, and in addition to these a violent settlement had taken place about the same time in the adjoining parish of Denny, which greatly increased the Seceders in the district. These were united in one association under the designation of "The Correspondence of Falkirk," and Mr Hunter, the Presbytery's first licentiate, appointed to preach to them at Larbert. This appointment was specially referred to in one of the counts of the libel by the General Assembly against the Seceding brethren, 1738, preparatory to their deposition the following year. In December 1738, Messrs John Callander, Michael Muirhead, William Spiers, James Heugh, Thomas Henderson, and James Arthur, elders in the parish of Falkirk, appeared before the Associate Presbytery, and represented "that as hitherto they had practically adhered to the Presbytery's testimony, so, to remove the jealousies of some who thought otherwise, they now made a formal declaration of the same." With this declaration Mr Robert Spiers, another elder of the parish of Falkirk, expressed his concurrence by letter, three private persons present concurred verbally, and one absent by letter in this declaration. The Association met for a short time at Lochgreen, the property and residence of Mr William Spiers, one of the elders named above, about 6 miles from Falkirk, afterwards at Bonnybridge, and subsequently in Falkirk. The Rev. Mr Anderson, whose settlement in Falkirk, and subsequent conduct, led to the consequences specified, died in May 1741. A moderation at large was again granted to the people of the parish, and the Rev. Mr Muirhead of Glassford and the Rev. Mr Ferrier of Largo were put in nomination, the former by the Earl of Kilmarnock.

1 Napier, and others, and the latter by the people, who obtained the majority. General Assembly, 1742, to which the case was appealed, set aside both calls. The decision produced considerable excitement in the parish, being considered a menace to men of property, who had little interest in the matter, and a disregard of the wishes of the people. Mr Thomas Paterson, elder, and about 30 private persons withdrew from the Established Church in consequence, and acceded to the Associate Presbytery. In 1743, the portions of "the Correspondence" resident in Culternauld, Kilsyth, and the Monklands, were disjoined and formed into a separate congregation, with its seat in Culternauld; and in 1746 the portions of "the Correspondence" resident in Denny, Larbert, and Dunipace were disjoined and formed into a separate congregation, with its seat in Dennyloanhead. First church built, 1742; sittings, 950; second built, 1817; afterwards altered and enlarged at an expense of £1000, with 1258 sittings. Before obtaining a fixed pastor, the congregation called the Rev. Mr Hutton, who was continued by the Synod at Stow.

1st Minister.—HENRY ERSKINE, from Queen Anne Street, Dunfermline, of which his father was minister. Ordained 13th March 1744. Adhered with the majority of his congregation to the Associate (Burgher) Synod at the Breach, 1757. Died 29th July 1754, in the 34th year of his age and 11th of his ministry. The congregation called Mr Coventry, who was appointed by the Synod to Selkirk, and Mr Moir, who was appointed to Selkirk.

2d Minister.—JOHN BELFRAGE, from Kinross (West). Called to Dunfermline Falkirk. Ordained 6th September 1758. Died 14th May 1798, in the 63d year of his age and 40th of his ministry.

3d Minister.—HENRY BELFRAGE, D.D. Called to Saltcoats, Lochwinnoch, and Selkirk. Ordained as colleague to his father 18th June 1794. Had the degree of D.D. conferred upon him by the University of St Andrews, 1824. Moderator of Synod, 1824. Died 16th September 1835, in the 62d year of his age and 42d of his ministry.

Author of "Sacramental Addresses," in 2 vols.; "Practical Discourses to the Young;" "The Baptismal Font Opened, or Baptism Explained;" "A Practical Catechism, intended to exhibit the living Facts and Principles of Christianity in Connection with their Moral Influence;" "The Young Excited by Departed Worth," a Sermon preached after the Funeral of the Rev. Dr Husband, Dunfermline; "Sketches of Life and Character from Scripture and from Observation;" "Monitor for Families;" "Examples and Counsels for the Moral Guidance of Youth;" "A Guide to the Lord's Table in the Catechetical form;" "Incense of Youth, being Prayers for the Young;" "Early Piety Exemplified, a Short Catechism for Little Children;" "The Everlasting Age of Love and Truth, a Sermon preached before the London Missionary Society;" "Discourses on the Blessings and Consolations of the Aged;" "Counsels for the Sanctuary and for Civil Life;" "A Portrait of John the Baptist;" "A Practical Exposition of the Assembly's Shorter Catechism," 2 vols.; "Select Essays on various topics, Religious and Moral;" "A Biographical Account of the Rev. Dr Lawson of Selkirk," prefixed to a posthumous volume of his works; and joint Author with Rev. Dr Hay of Kinross of "the Memoir of the Rev. Dr Waugh of Wells Street, London." The Life and Correspondence of Dr Belfrage, was published after his death by the Rev. Mr Kerrow of Bridge of Teith, and the Rev. Dr M'Farlane, then of Kincardine.

4th Minister.—ALEXANDER CUMMING RUTHERFORD, from Portsburgh, Edinburgh. Ordained 21st February 1837. Suspended from his office by the Presbytery on account of his views of the atonement, 1842. Preached under protest May 1843, when the sentence was affirmed by the Synod. Mr Rutherford protested against the decision, and the Synod then declared him no longer in communion with the Church. Re-admitted to the United Presbyterian Church in May 1855. See Buckhaven.

The party adhering to Mr Rutherford, anticipating his excision from the Secession Church, had taken steps to secure the control of the property belonging to

the congregation. A general meeting of the congregation was held on the 19th of July 1842, when it was moved and carried that the trustees, vested with the heritable right to the property, should denude themselves and invest new trustees. The old trustees having declined, after advice, to divest themselves in favour of the trustees named at the meeting referred to, Mr Rutherford's party raised an action before the Court of Session, in order to have it declared that the property was held in trust by the old trustees, and that they should denude in favour of the new trustees. Defences were lodged, but the case was never decided, the matter having been arranged extra-judicially.

On Mr Rutherford being declared to be no longer in connection with the Secession Church, the Presbytery of Stirling and Falkirk, to which he belonged, appointed the Rev. James Gilfillan of Stirling to preach in the East Church, Falkirk, on the ensuing Sabbath, and declare it vacant. On the day previous to that on which he should have preached, an interdict was served upon him, which he obeyed. This case occurring soon after the non-intrusion party of the Church of Scotland had acted in defiance of the interdicts of the Supreme Civil Court in the case of the ministers of Strathbogie, excited considerable interest in the country, more especially as that party availed themselves of the circumstance in illustration of an assertion frequently made by them in their addresses to the public, that the Secession as well as the Established Church was enslaved by the State, inasmuch as the Civil Courts had made encroachments upon its liberties, and it did not resist them. Mr Dunlop, one of the leaders of the Non-Intrusion party, acted as agent for Mr Rutherford's party in applying for the interdict, which circumstance was strongly animadverted on by several of the public journals. The question involved in the case was simply—whether Mr Rutherford's rights were preserved to him by his appeal from the sentence of the Presbytery? It is not sufficiently ascertained by the rules of the Church, whether a minister under sentence of suspension or deposition may continue to exercise his functions under cover of an appeal to the Synod.*

About the same time that the procedure described had been adopted, the Presbytery, in order to carry on the business of the party adhering to the Synod, appointed the Rev. W. Smart of Linlithgow to moderate in the Session which was now holding its meetings in the session-house belonging to the South Congregation, Falkirk. In order to draw a clear line of distinction between the party adhering to Mr Rutherford, and the party adhering to the Synod, it was resolved to bring some of the former under discipline for following divisive courses. To prevent this being done as an act likely to affect Mr Rutherford's interests, the party adhering to him obtained an interdict against Mr Smart and the Rev. Mr Edmond of Dennyloanhead, who had been appointed to act along with him. The Lord Ordinary decided this case against the respondents (the party adhering to the Synod), but the applicants for the interdict themselves spontaneously withdrew the interdict, and paid expenses.

A fourth action raised by Mr Rutherford's party had the same object as the first, namely, to secure to themselves the heritable property belonging to the congregation, and they proposed accomplishing it in this manner. The adherents of Mr Rutherford had all the books and papers belonging to the congregation, with possession of the property and funds. The debt of the congregation, which amounted to between £700 and £800, held by several individuals, was paid up from the proceeds of a Bill for £900, granted by the managers named by Mr

* This, of course, is only Dr Mackelvie's opinion.—EDS.

herford's party to an adherent of their own. This bill was again indorsed to a her-in-law of the treasurer of the congregation. This person raised a summons against the managers, to which they gave in no defences, as they were desirous that Cree should go out against them by the holder of the £900 bill, on which he held then bring an action for adjudging the heritable property to belong to him. Of course this was intended to fix upon the property a debt of £900, in the event of Mr Rutherford's party losing the action, and should they succeed in gaining the person to whom the bill was indorsed would hold the property for their use. The party opposed to Mr Rutherford appeared for their interest in this, but it was settled extra-judicially as before. It was intended to bring the matter before the Court, but a compromise between the parties rendered unnecessary. The following is an outline of that arrangement. Mr Rutherford's party to cede possession of everything, on the other party taking up the £900 bill, and paying £130 to assist in defraying the law expenses which Mr Rutherford's friends had incurred; the defender's expenses, amounting to £180, to be paid by themselves—upwards of £300 were thus paid in law charges. On settlement taking place, judicial minutes for the parties were lodged in the Court, fixing the right of property in the present occupants.

18th Minister.—ANDREW M'FARLANE, D.D., previously of Livery Street, Bath-

Translated to Falkirk 1844. Had the degree of D.D. conferred upon him at Union College, New York, July 1854. Translated to Greenock, Nicolson Street, 26th March 1859.

The congregation called Mr Boyd, who accepted Milnathort.

19th Minister.—WILLIAM MILLER, from Crieff. Ordained 6th November 1860.

SOUTH CHURCH.

At the Breach, 1747, the minority of the Secession congregation, Falkirk, adhered to the General Associate (Antiburgher), while the majority adhered to the Associate (Burgher) Synod, and retained the property. The persons forming this minority joined the congregation of Craigmailen, and remained connected with it till 1755, when they were formed into a separate congregation, with its seat in Falkirk.

1st Minister.—JOSIAH HUNTER. Ordained 28th February 1758. Between the years 1775 and 1780 numerous complaints were made against Mr Hunter to the Synod by a portion of his people, bearing both upon his doctrine and manner of preaching, but none of the charges were substantiated. In 1776 he published his work 'The Mode of Administering the Lord's Supper;' and in 1779, a "Discourse on the Sonship of Christ." The Rev. Adam Gib of Edinburgh, availing himself of the excellence of the work on the Sonship, accused him of error before the Synod, 1781, his manner of setting forth the character which our Lord Jesus sustained in the Sonship of the covenant of grace from all eternity." The Synod, considering the charge proved, suspended him from the office of the ministry. Mr Hunter disowned the authority of the Synod, and was deposed for contumacy, 3d May 1781. A minority of the congregation adhered to him, and retained possession of the place of worship. Mr Hunter, along with Messrs Smyton of Kilmaurs and Proudfoot of Glasgow, two other ministers under the bann of the Church Courts, formed a Presbytery which soon broke up, and left Mr Hunter without any ecclesiastical connection.

He died 24th February 1813, in the 85th year of his age. After his death the congregation dispersed.

Author of "Inquiry Concerning the Order and Method of Dispensing the Lord's Supper;" "Discourse Concerning the Sonship of Christ;" "Review of a Pamphlet, entitled 'Exposition of Reveries on the Sonship of Christ.'"

The portion of the congregation adhering to the Synod after the deposition of Mr Hunter built a place of worship for themselves (1782), which was superseded by another in 1806, containing 580 sittings, at a cost of £850.

2d Minister.—JOHN STUART, from Kinkell. Ordained 10th December 1785. Mr Stuart was sent by the Synod on a mission to Orkney. On his homeward voyage the vessel in which he was a passenger was taken by a French privateer. After a short detention he was sent ashore along with the other passengers. Being in a delicate state of health at the time, the fatigues and exposure to which he had been subjected greatly increased his debility, and he died soon after arriving at his own house, 7th September 1797, in the 14th year of his ministry.

3d Minister.—JAMES BROWNLEE, from Strathaven. Called to Saltcoats, Stewarston, and Falkirk. Ordained 22d May 1799. Expired in the pulpit while engaged in the services of the Sabbath, 24th May 1821, in the 50th year of his age, and 23d of his ministry.

The congregation called Mr Duncan, who was appointed by the Synod to Sunderland; and Mr Newlands, who was appointed to Perth.

4th Minister.—WILLIAM STEELE, A.M., from Clerk's Lane, Kilmarnock. Ordained 14th January 1824. Died 29th June 1859, in the 60th year of his age, and 36th of his ministry.

5th Minister.—JAMES MUIR, from Paisley (Canal Street). Ordained as colleague to Mr Steele, 21st April 1857. Translated to Egremont, Liverpool, 11th November 1865.

6th Minister.—PETER RUTHERFORD, from Edinburgh (Rose Street). Ordained 18th September 1866. Translated to Bristol, 7th November 1871.

7th Minister.—DUNCAN OGILVIE, A.M., D.D., formerly of Portsburgh, Edinburgh. Admitted 18th June 1872.

WEST CHURCH.

This congregation originated on account of an obnoxious settlement in the Established Church. The parties aggrieved, in order to free themselves from the yoke of patronage, applied for and obtained supply of sermon, as a forming congregation, from the Relief Presbytery, 26th October 1767. First church built 1768; sittings, 1000; second church built 1799, at a cost of £1450; sittings, 1150.

1st Minister.—MICHAEL BOSTON, from High Street, Jedburgh, of which his father was minister. Ordained as pastor of a congregation in Alnwick, which received ministers both from the Church of Scotland and Relief Synod, 1765. Translated to Falkirk 1768. Died 5th February 1783, in the 40th year of his age, and 19th of his ministry.

Mr Boston published a sermon entitled "Nature of Christian Liberty Explained," preached before the Relief Synod, of which he was moderator, 1776; and a volume of his sermons was published after his death.

The congregation called the Rev. Mr Nicholson, who continued in his charge: Wamphray, and Mr Bonar, afterwards of Auchtermuchty, the call to whom was as aside as irregular.

2d Minister.—JOHN BROWN, previously of Auchterarder. Translated to Falkirk

h May 1786. Died suddenly at Bellshill, while assisting at the sacrament there, h January 1821, in the 67th year of his age, and 41st of his ministry.

Author of a Sermon delivered at the ordination of the Rev. John Watt, Blairlogie. A volume of sermons was published after his death; also an Exposition of the Shorter Catechism, prepared by him for his own guidance at the examinations of his people.

3d Minister.—WILLIAM WELSH, from Bridgeton, Glasgow. Ordained 6th February 1822. Moderator of Relief Synod 1835. Resigned his charge on account of age and infirmity, 5th February 1856. Died 8th September 1862.

4th Minister.—GEORGE WADE, from Irvine. Called to St Andrews, Strathaven, Falkirk. Ordained 4th November 1856.

CRAIGMAILEN (Now EXTINCT.)

The seat of this congregation was in the uplands, between Linlithgow and Bathgate, and about 3 miles from either of these places.

Craigmailen originated with a number of praying societies in the surrounding district, which had existed from the times of the Solemn League and Covenant. The Rev. Ralph Erskine preached to the assembled members of these, at their own request, in the parish church of Linlithgow which had been obtained for the purpose, the evening of Friday the 5th August 1737, and he records in his diary that there was a great assemblage of the people, and that the minister of the place was also present upon the occasion. At the first monthly meeting of these societies after hearing Mr Erskine preach, the members took into consideration the testimony witnessed by the Associate Presbytery, and after frequent and lengthened deliberations on it, came to the resolution of subscribing it. This resolution was carried into effect by 15 elders and 122 private members withdrawing from the Established Church, and formally acceding to the Associate Presbytery in October 1738. They met for public worship for some time after their Secession in the barn or fields of Tartraven, a farm about 3 miles south of Linlithgow, then tenanted by a Mr Trippie, who was favourable to the Seceders. They were organised as a congregation November 1738. Mr Hunter, the Presbytery's first licentiate, and at that time a probationer, was sent to them as their first supply, and preached in that capacity at Tartraven on the 3d Sabbath of January 1739. The tent in which Mr Hunter preached on that occasion was made up of two broad boards set on end, covered with canvas, and tied with ropes to a large stone fixed in the ground. Shortly after this occurrence, the words from Ezekiel xxxvii. 26, were inscribed upon the stone, that being the text from which Mr Hunter preached. The stone with the inscription long remained as a memorial of the spot. The Correspondence of Westhillian, as the congregation thus formed was now named, embraced all the praying societies existing in the wide extent of country stretching to Bo'ness on the north, Ugglas on the south, Queensferry on the east, and Denny on the west, a compass not less than 20 square miles. In October 1739 this congregation petitioned the Presbytery for a catechist to visit and labour in the Correspondence; but the Presbytery had no such agent at command, and the people had to content themselves with occasional services from the Seceding ministers, and a sermon at distant intervals from their probationers as they came forward. The place of meeting was reserved about this time to "The Knock," a rocky eminence in the neighbourhood of Tartraven, preferred on account of its elevation, which served as a landmark to

the worshippers, coming from great distances, and in all directions. In May 1740 there was an increase of the congregation by the accession of a number of persons resident in and about Linlithgow. It was now a matter of question whether the building designed as a place of worship for the congregation should be raised at "The Knock," where they had been assembling, or in the town of Linlithgow, to which it was proposed by some they should remove. So equally were they divided on this question, and so unwilling to concede the point to one another, that it became necessary for the Presbytery to interfere. They decided that the building should be erected somewhere in the neighbourhood of the places where they had hitherto assembled. This decision had the effect of keeping them together at this time, but ultimately led to a fourfold division of the congregation, and the total abandonment of that place as the seat of the congregation. It was one of those attempts of suiting the convenience of everybody, which is sooner or later found to suit the convenience of nobody. But the Presbytery were not in circumstances to supply separate congregations, and therefore preferred in this case having one in many.

Mr Nimmo, proprietor of the lands of Craigmailen, from which the congregation took its name, and who resided at Bormie, about a mile-and-a-half to the north of this place, granted the congregation a site for the church, and a piece of ground for text preaching on sacramental occasions, an appendage deemed essential to every place of worship in those times. After the building was begun, the people became disheartened from fear of a failure in raising the necessary funds. Mr Nimmo, in order to show that he had no sympathy with them in their want of courage, ordered out his men and horses, on a Monday morning, to drive materials for the erection, and with his personal assistance, the masons had three feet of the walls raised before Saturday evening. When the people assembled for worship on the Sabbath, they were so encouraged by what they saw done, that next day they turned out in great numbers to co-operate in the work, and speedily completed the erection of a house, with accommodation for 1000 sitters.

1st Minister.—ANDREW CLARKSON, who had completed his theological studies under Mr M'Millan, professor to "The Old Dissenters," or "Mountain Men," and on this account was taken on trials for licence by the Associate Presbytery, to whom he had acceded, 22d December 1737, without being required to attend their Divinity Hall. His licence was not granted on account of certain opinions he had anent the Civil Magistrate, till 28th December 1739. Ordained 17th June 1741. Adhered with the majority of his congregation to the General Associate (Anti-burgher) Synod at the Breach, 1747. Died 1761, in the 20th year of his ministry. Author of "The Plain Reasons for leaving an Erastian Church."

2d Minister.—ALEXANDER OLIVER, from Craigmailen. Called to Jedburgh and Craigmailen. Ordained 3d May 1763. Died 1st January 1812, in the 82d year of his age, and 49th of his ministry.

About the time of Mr Oliver's ordination, the members of the congregation resident in and about Midcalder and Borrowstouness, withdrew from it and formed separate congregations. It thus became greatly weakened, and the inconvenient situation of the place of worship prevented it from recovering strength. The question arose in 1805, as to whether it should be rebuilt or abandoned, and another one built in the town of Linlithgow. The latter course was adopted, and at this point the history of Craigmailen congregation passes into that of the East Congregation of Linlithgow. The Second Secession Congregation of Bathgate was formed

of it at the same time. Craigmailen may be considered as the parent of the t Congregation, Bo'ness, the Second Secession Congregation, Bathgate, and East Congregation, Linlithgow, and in part of the congregation of Mid-caldor. a now properly represented by the East Congregation, Linlithgow.

DENNYLOANHEAD.

Dennyloanhead is a village in the parish of Denny, Stirlingshire, 5 miles west Falkirk, and 9 south of Stirling.

The parish of Denny having become vacant in 1735, the laird of Herbertshire, fessing to act for the crown, to whom the patronage belonged, presented Mr aies Stirling, probationer, to the charge. The people of the parish doubted laird's authority to act in the case, and resolved to dispute his exercise of ronaage without the right. They therefore applied to the Presbytery to grant m a moderation, irrespective of the presentation. The case was referred to the od of Perth and Stirling, which decided that the presentation was null and void, account of its not having been presented to any judicatory in due time, *by person having a commission from his Majesty for that purpose*, and that a call uld be moderated at large in the kirk at Denny. On the day of moderation, Mr ling, the presentee, was nominated by the party professing to act for the patron, l another candidate was proposed by the people. Fifty-two heritors, most of m non-resident, voted for the former, while seventy-two heritors, the whole of elders, and 138 heads of families, voted for the latter. The Presbytery referred case as it now stood to the Synod, which preferred the people's candidate, and ered his settlement to be proceeded with according to the rules of the Church. Stirling's agents protested, and appealed to the General Assembly, which referred o their Commission, by whom it was delayed till next Assembly. After various uccessful attempts to reconcile the parties, the Commission, to whom it was in referred, when there was scarcely a quorum of their members present, reversed decision of the Synod, and ordered the settlement of the presentee to take place. ainst this sentence the people reclaimed, and once more appeared at the bar of : Assembly, 1737. The Assembly affirmed the sentence of the commission, and lered the Presbytery to proceed as previously enjoined. Yet the same Assembly the following day, agreed to an Act in which they declared, "that it is, and has en since the Reformation, the principle of this Church, that no minister shall be ruded into any parish contrary to the will of the people." The Presbytery used to obtemperate the order, and a complaint was laid against them before the ssembly by Mr Stirling's supporters. A committee consisting of 21 members was ointed to consider the matter and report. This committee brought in an over- re, "declaring the dissatisfaction of the Assembly with the conduct of the Pres- tery, in neglecting, or refusing to fulfil the appointment of the Assembly, 1736, d enjoining the Presbytery to proceed with the trials of Mr Stirling, and to have : whole finished before the 1st September next; and should the Presbytery prove tumacious, the Synod of Perth and Stirling are ordered to take the matter into ir own hands, and to have the settlement completed by the 1st of March, and r ten or more of them may proceed to ordain Mr Stirling, *even though the rest of r brethren should be opposed to the execution of the act*; and that in case the Synod, such number of them as above mentioned, shall not, before the 1st of November t, enter upon trials the said Mr Stirling on or before the 1st of March next, and

finish the same, the Assembly empower a Special Commission of this General Assembly to convene at Edinburgh, in the Old Kirk aisle, on the third Wednesday of November or March respectively, in order to take trials and ordain Mr Stirling as minister of Denny." Mr Stirling died soon after this injunction was given. The Presbytery therefore appointed a new moderation to take place at Denny. When the time appointed arrived, a candidate was proposed by the laird of Herber-shire, as having interest in the patronage of the parish, and another by the people. On this occasion, however, none of the elders were allowed to vote, on the ground that they had not taken the oath of allegiance to the Government; nor heads of families, on the plea that they had no right to the privilege, either by the laws of the Church or State; nor heritors, who were not infert in their properties and had paid cess. The people would not acquiesce in these arbitrary measures, but subscribed a call to their own candidate, which they presented to the Presbytery at their first meeting after the moderation. The Presbytery, however, set it aside, and sustained the call to the other candidate. Against this decision the people protested, but did not deem it expedient to accompany the protest with any appeal. On the day of ordination 117 members of the congregation, consisting of heritors, elders, and heads of families, went in a body to the kirk of Denny, and immediately before the imposition of hands, entered a solemn protest against the proceedings of the Presbytery, declaring that the person whom they were setting apart to the office of the ministry being intruded upon the parish contrary to the laws of Christ, was not, nor could be regarded as, the lawful minister of the congregation, to whom they could submit in the Lord. Having made this declaration, and taken instruments in the hands of a notary public, they withdrew.

In December 1738, a paper of adherence signed by seventy persons residing in the parish of Denny was given in to the Associate Presbytery, and the subscribers asked to be taken under their inspection as persons in connection with them. In March 1739, a number more acceded, among whom was Mr John Young, a licentiate of the Church of Scotland, who was received as a probationer, and appointed to supply the Seceders in that part of the country with sermon, as often as he found it convenient. These were now united with other Seceders in the district, under the designation of "The Correspondence of Falkirk." This "Correspondence" comprehended the Seceders in the parishes of Larbert, Dunipace, Bothkennar, Denny, Falkirk, Cumbernauld, Slammanan, and Old and New Monkland. This association met for public worship for a short time on the property of Lochgreen, about 2½ miles south of Loanhead, and 6 miles from Falkirk; afterwards, occasionally at the different places named above, but most frequently at the small village of Bonnybridge, about 3 miles from Falkirk and 3 from Denny. In 1742, the place of meeting was removed to Falkirk; a meeting now and then, however, still taking place at Bonnybridge. In 1746, the portion of "the Correspondence" resident towards the west was disjoined from the portion resident towards the east, and formed into a separate congregation, with its seat at Dennyloanhead. The controversy respecting the Burgess' Oath had already begun to agitate the Secession Church and the Breach divided the members of it in Denny into two parties, the larger of which, in this place, adhered to the General Associate (Antiburgher) Synod. They built a place of worship in 1749, which in 1773 was found much too small for the congregation. This circumstance led to the question whether a new one should be raised on the same site or in the village of Denny, two miles distant. The congregation was so much divided on this point that it was found necessary to request the

rence of the Presbytery, which decided that it should be rebuilt at Dennyead. A third church was built in 1815, containing 731 sittings, at a cost of £1000.

1st Minister.—JOHN WALKER from Abernethy. Ordained 25th July 1751. 10th October 1802, in the 79th year of his age, and 52d of his ministry.

2nd Minister.—JAMES STARK, D.D., from Cumbernauld. Called to Kinross and Dennyead. Ordained as colleague to Mr Walker 23d August 1797. Had the degree of D.D. conferred upon him by the College of Princetown, New Jersey.

Died 24th May 1850, in the 75th year of his age, and 53d of his ministry. Mr Stark published a volume of sermons in 1818. Another has been published since his death, with a memoir of his life, by the Rev. Dr Edmond of London and Dennyead.

3rd Minister.—JOHN EDMOND, D.D., from Holm of Balfron. Called also to Dennyead and Berwick, and twice to Lasswade. Ordained as colleague to Dr Stark, December 1841. Called in 1848, and again in 1849, to Regent Place, Glasgow, and translated thither after a third call, 5th June 1850.

4th Minister.—JAMES STEVENSON, from Princes Street, Kilmarnock. Called to Dennyead, Linlithgow, Paisley (Canal Street), Edinburgh (Potterrow), and Dennyead. Ordained 19th November 1850. Translated to Dublin 18th July 1866. A call was given to Mr George Robson, M.A., who preferred Inverness.

5th Minister.—CHARLES JERDAN, M.A., LL.B., from Dalkeith. Called to Dennyead and Dennyead. Ordained 19th February 1867.

CUMBERNAULD.

Cumbernauld is a village in the parish of the same name in Dumbartonshire, locally in that of Lanark, 13 miles east of Glasgow, 9 west of Falkirk, and 13 of Stirling.

FIRST CHURCH (Now EXTINCT).

The Rev. Mr Oughterstoun of Cumbernauld, and the Rev. J. Robe of Kilsyth, ministers of adjoining parishes, persisted in reading "The Porteous Act" every day during the time prescribed by Government, notwithstanding their being advised that their doing so was considered by many of their people as a profanation of the Sabbath, a desecration of the pulpit, an indication of a slavish subservience to government, and otherwise offensive to them. Many of the parishioners of both parishes withdrew from their ministry in consequence, and acceded to the Dennyead Presbytery, 1737. For want of preachers to supply them, they were included in the congregation of Falkirk, which was then in course of formation. With that congregation they remained connected till 1743, when, at their own request, they were disjoined from it, and formed into a separate congregation, with its seat at Cumbernauld. First church built, 1743. Second built, 1825; sittings, 576.

1st Minister.—ANDREW BLACK. Ordained 7th November 1744. Adhered to the majority of his congregation, to the Associate (Burgher) Synod at the Breach, Glasgow. Called to Killenry, Ireland, in 1749; but remained at that time in Cumbernauld. Called a second time to Ireland, and translated thither, 1759.

The congregation called the Rev. Mr Johnston, who was continued by the Synod in his charge at Ecclefechan; and Mr R. Campbell, who was appointed by the Synod to Stirling.

2d Minister.—JAMES MOIR. Called to Dunbar, Cambusnethan, Lochgelly, Tough, Torphichen, and Cumbernauld. Ordained 9th September 1766. Resigned his charge 5th September 1774. Called to West Linton and Tarbolton. Admitted to Tarbolton 26th August 1778.

3d Minister.—GEORGE HILL, from Shotts. Called to Perth, Shotts, and Cumbernauld. Ordained 16th May 1782. Called to Kilpatrick 1783, but continued at Cumbernauld. At the division caused by "The Old Light Controversy," 1799, Mr Hill and his congregation took part with those who formed "The Original Burgher Synod." He died 26th June 1818, in the 69th year of his age, and 37th of his ministry.

The congregation joined the Established Church in 1839, and their place of worship was constituted a *quoad sacra* parish, under the designation of "The East Church of Cumbernauld." It is now in connection with the Free Church.

SECOND CHURCH.

This congregation was formed by the minority of the first congregation, Cumbernauld, adhering to the General Associate (Antiburgher), while the majority adhered to the Associate (Burgher) Synod at the Breach, 1747. For some time after the Breach, Cumbernauld was regarded by the General Associate Synod as a mission station, and had only occasional supply of sermon afforded, the people attending public ordinances at other times at Dennyloanhead. The adherents of the station were organised as a congregation in 1758-9. Church built, 1762; sittings, 216. New church built in 1860; cost, £1000, and contains 350 sittings.

1st Minister.—WALTER LEITHHEAD, from Kirkgate, Leith. Ordained 2d September 1760. Died 1783, in the 58th year of his age, and 23d of his ministry.

2d Minister.—JAMES BOUCHER, from Auchtermuchty (North). Ordained 28th July 1790. Died 28th May 1828, in the 70th year of his age, and 38th of his ministry. Author of a volume of Sermons, and Editor of a Catechism by Rev. J. Muckersie.

The congregation called Mr W. M'Kerrow, who was appointed by the Synod to Manchester.

3d Minister.—ROBERT CAIRNS, from Gordon Street, Glasgow. Ordained 2d April 1828. Translated to Paisley 2d February 1836.

The congregation called—1st, Mr Sedgewick, who preferred Aberdeen; 2d, Mr Sorley, who preferred Arbroath; and 3d, Mr Scott, who preferred Dumfries.

4th Minister.—HUGH BAIRD, from Cumnock. Ordained 5th December 1837. Author of "Words in Season," a series of Practical Homilies for every Sabbath morning and evening in the year; "Beaten Oil for the Light of Life;" "Castlecray and the Great Roman Wall: their History, Remains, and Traditions."

TORPHICHEN (NOW EXTINCT).

Torphichen is a village in the parish of the same name, Linlithgowshire, $2\frac{1}{2}$ miles north of Bathgate, and $4\frac{1}{4}$ south-west of Linlithgow.

The church of Torphichen having become vacant, in August 1747, by the death of the Rev. John Bonar, one of the twelve "Marrow Men," Lord Torphichen, 2d

on, allowed the parishioners a leet of five candidates from which to make choice of a person to fill the charge. At the election, four-fifths of the parishioners subscribed a call to Mr John Turnbull, not named in the leet, while the remainder was for Mr James Watson, one of the patron's nominees, and understood to be in favour with him. The case was litigated through all the Church Courts, decided once and again in favour of Mr Watson; but the Presbytery refused compliance with the Synod's and Assembly's mandates, resting their defence for disobedience, in part, on the following reason: "That they not only saw a strong opposition in the parish to that settlement, but a flame had arisen in the country which was likely to spread into their own parishes, if they should have an active part in it, so as to scatter their congregations, and render them in a great measure useless as ministers of Christ in pursuing the important ends of their ministry, and useless to the public in recommending loyalty and good affection to our happy constitution and government to the people under their charge; and therefore they could not have freedom in their consciences to proceed to ordain and admit the candidate in the present circumstances." The General Assembly, 1751, poured contempt upon the scruples of conscience by passing a vote of censure on the Presbytery, and appointed "a riding committee" to ordain Mr Watson as minister of Torphichen on the 30th of May, which was done accordingly. The Presbytery was not present as usual, and when they next met, though Mr Watson was enrolled a member, "Messrs James Hasty and Alexander Wardrobe, with James Ure and Patrick Grahame, &c., insisted that it should be marked, that their sitting in Presbytery with the Mr James Watson should not be construed as their homologating his settlement, &c. the clerk was ordered to mark the same." The reclaiming party in the parish referred to the Associate (Burgher) Presbytery of Edinburgh, soon after Mr Watson's settlement, to be taken under their inspection as a forming congregation, which was done; and a place of worship in that connection was built in Torphichen the following year.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Telfar, who was ordained at that time in his charge at the Bridge of Teith, and Mr Forrest, who was appointed by the Synod to Inverkeithing.

1st Minister.—ARCHIBALD HALL, from West Linton. Ordained 13th February 1763. In 1763, the portion of the congregation resident in and about Bathgate obtained a place of worship in that town, and Mr Hall supplied both places on alternate sabbaths. Translated to London, Wells Street, in 1763. After his translation, Bathgate and Torphichen became separate congregations, and each obtained a minister for itself.

The congregation called Mr Moir, who was appointed by the Synod to Cumberland.

2d Minister.—ANDREW DICK, from Bathgate. Called to Aberdeen and Torphichen. Ordained 11th April 1775. Called three times to Queensferry, and transferred thither, 23d September 1779.

3d Minister.—JAMES RUSSELL, from Pollokshaws. Ordained 2d May 1782. Ordained 11th December 1787. Joined the Original Associate (Burgher) Synod; after itinerating some time as a probationer in that connection, retired to a paternal inheritance in the parish of Mearns, where he continued till his death, 26th September 1817. Author of "The Perseverance of the Saints: with a few Observations on the Formula."

Supply of sermon was continued to the congregation, for a time, after Mr Rus-

sell's resignation, but the people became discouraged, the cause was relinquished, and the portion of the people adhering to the Secession connected themselves with the West congregation, Linlithgow.

LINLITHGOW.

Linlithgow is the county town of West Lothian, 16 miles west of Edinburgh, and 8 east of Falkirk.

EAST CHURCH.

The history of this congregation is identified with that of Craigmalen, previously given. The place of worship at Craigmalen being found in need of repair, as well as inconveniently large, other congregations having been formed by persons previously attending it, the question arose, in 1805, as to the expediency of rebuilding it in the same place, or abandoning it and erecting another in Linlithgow, whence the larger portion of the congregation was now drawn. The latter alternative was adopted, and a place of worship built there in 1807, "containing 480 sittings.

1st Minister.—ALEXANDER OLIVER. Ordained at Craigmalen 3d May 1764. Removed, with a portion of his people, to the place of worship built for him in Linlithgow, 1807. Died 1st January 1812, in the 82d year of his age, and 49th of his ministry.

2d Minister.—JOHN MILLER. Called to Rothesay, Sanday, and Linlithgow. Ordained 17th August 1813. Died March 1831, in the 43d year of his age, and 18th of his ministry.

3d Minister.—GEORGE HUTTON, from Newtown. Called to Alyth and Linlithgow. Appointed by the Synod to Linlithgow, and ordained 31st July 1832. He dismissed his charge on account of declining health. Died 4th May 1868, at Greenock, in the 66th year of his age, and 36th of his ministry.

The congregation called Mr W. Munsie, who preferred Glasgow, Barrack Street.

4th Minister.—ANDREW WOOD CARMICHAEL, from Edinburgh, James' Place. Called to Towlaw and Linlithgow. Ordained 21st June 1864.

WEST CHURCH.

At the Breach, 1747, a portion of the Seceders residing in Linlithgow adhered to the Associate (Burgher), while the majority of the congregation of Craigmalen, of which they had formed a part, adhered to the General Associate (Antiburgher) Synod. They appeared, by commissioners, at the first meeting of the Associate Synod, craving to be organised as a congregation, and supplied with sermon. The Synod were unable to grant their petition for want of preachers, and they consented to attend public ordinances at West Linton till circumstances enabled the Synod to comply with it. These circumstances occurred in 1751, by the licence of several students, who had been educated by the Synod's Professor of Theology. Stations were then erected at Kirkliston, Bathgate, and Linlithgow, and supplied with sermon on successive Sabbaths. A large secession of the parishioners of Torphichen from the Established Church took place soon after in consequence of the violent introduction of a minister into that parish. These were formed into a congregation at their

request by the Associate (Burgher) Presbytery of Edinburgh, the Associate elders in Kirkliston, Bathgate, and Linlithgow joined to it, and the stations in places suppressed. The Associate Seceders, in and about Linlithgow, attended ordinances at Torphichen till 1770, when, at their own request, they were separated from it, and formed into a separate congregation, with its seat in the town. They met in a tanyard belonging to Mr Learmonth till 1772, when they took possession of a place of worship they had erected for themselves. Second church built, 1772, at a cost of £1150; sittings, 546.

1st Minister.—ALEXANDER PIRIE, from Aberdeen. Called to Bathgate and Linlithgow. Ordained 12th April 1775. Translated to Shuttle Street (now Greyfriars), Glasgow, 11th June 1782.

2d Minister.—ROBERT JACK, D.D., from Greyfriars, Glasgow. Ordained 20th December 1782. Called, in 1792, to Portsburgh, Edinburgh, but continued in Linlithgow till 14th October 1794, when he was translated to Greenock.

Soon after Mr Jack's induction to his charge in Greenock, his former congregation in Linlithgow invited him to return to them, but he preferred remaining in Greenock.

3d Minister.—DAVID WATSON, from Haddington (East). Called to Whitby and Linlithgow. Ordained 3d November 1795. Died 23d May 1831, in the 59th year of age, and 36th of his ministry.

4th Minister.—WILLIAM S. SMART, from Abbey Close, Paisley, of which his father was minister. Ordained 27th June 1832. Died suddenly while on his way to preach a sermon in the Independent Chapel, Linlithgow, on Sabbath evening, January 1849, in the 43d year of his age, and 17th of his ministry. Mr Smart wrote the article "Linlithgow" in the New Statistical Account of Scotland, and a memoir of his father, prefixed to a posthumous volume of his sermons. The congregation called Mr Scott, who preferred Manchester, and Mr Stevenson, who preferred Dennyloanhead.

5th Minister.—JOHN DOBIE, D.D., from Langholm (North), of which his father was minister. Called to Albion Chapel, London; and Linlithgow. Ordained 6th August 1851. Called to Edinburgh, Potterrow, in 1857, but declined the call. Moved to Everton, and Glasgow (Shamrock Street), at the same time, in 1862. Translated to Glasgow, 30th April 1862.

6th Minister.—JAMES BUCHANAN, from Edinburgh, Lothian Road. Called to Leith Shields and Linlithgow. Ordained 8th September 1863. Translated to Glasgow (Greyfriars), 29th April 1869.

7th Minister.—JOHN LOWE MUNRO, M.A., B.D., from Glasgow, Hutchesontown. Ordained 12th January 1870.

BONESS.

Borrowstounness is a seaport on the south banks of the Forth, Linlithgowshire, 12 miles west of Queensferry, 8 east of Falkirk, and 3 north of Linlithgow.

FIRST CHURCH (Now EXTINCT).

A minister was intruded into the parish of Carriden (which bounds Borrowstounness on the east) by order of the General Assembly, 1734. At the very same

sederunt at which this order was given, the Assembly professed to seek conciliation with the seceding brethren, by removing the suspension under which they lay, and by ordering the Synod of Perth and Stirling to restore them to their respective charges.

The evidence thus afforded of a purpose on the part of the Assembly to persist in maintaining principles diametrically opposed to those for which the Seceders were contending, notwithstanding the advances thus made to them, was pled by the Four Brethren as a reason for justifying their continued separation from the judicatories of the Established Church, and was made available by a number of the parishioners of Carriden for joining with them. The Associate Presbytery, however, was not then disposed to encourage separation from the Established Church, and the people in Carriden who adopted their principles remained connected with it till the congregation of Craigmallen originated, about four years after, with which they became connected.

The church and parish of Borrowstounness having become vacant in 1745, the commissioners of the Duke of Hamilton allowed the people the election of a minister out of a list of candidates named by them on behalf of the patron, who was then a minor. The votes were confined to two candidates, one of whom had a considerable number more than the other, and was therefore declared duly elected. But the minority considered that justice had not been done them, and would not yield to the majority. A violent strife arose between the parties, to end which the patron resumed his right of presentation, and without deferring in any way to the parishioners, appointed a minister to the vacant charge. This led to the secession of several of the people. These, with the Seceders in Carriden, would have been formed into a congregation but for the Breach in 1747, which divided them in common with most other adherents of the Secession. Those of them who adhered to the General Associate (Antiburgher) Synod, became members of the congregation of Craigmallen, and continued in connection with it till 1763, when, in compliance with their own request, they were formed into a separate congregation, under the designation of "The United Congregation of Carriden and Borrowstounness." They purchased a place of worship in Borrowstounness containing 300 sittings, which happened to be then unoccupied, and which circumstance partly induced them to take the step towards the formation of a congregation there.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Jerment, who continued at that time in his charge at Peebles.

1st Minister.—THOMAS CLELAND. Ordained 13th August 1766. Resigned on account of ill health 3d September 1794. Died 26th November 1797.

The congregation called Mr Broadfoot, who was appointed by the Synod of Kirkwall.

2d Minister.—JAMES CARMICHAEL, from Abernethy. Ordained 29th August 1799. Adopted Independent views of Church Government, and resigned his charge in consequence, 6th May 1806. Removed to Edinburgh, and died there 1819.

3d Minister.—JAMES THOMSON, D.D., from Sanquhar, of which his father was minister. Ordained 20th April 1808. Resigned his charge, 1812. Admitted to Holm of Balfron the same year.

The congregation, which, from various circumstances had become considerably reduced, continued to receive supply of sermon till the union of the two great branches of the Secession in 1820, when it was deemed inexpedient to have two

gregations in the place. The few persons remaining connected with the first church therefore merged into the second congregation in Borrowstounness.

SECOND CHURCH.

The history of this congregation is identified with that of the first congregation, Borrowstounness, till the Breach, 1747, when a party adhered to the Associate (Burgher) Synod, and became members of the Associate congregation of Torphichen, the seat of which was afterwards removed to Linlithgow. With this congregation, they, the survivors of them, and other Seceders who had settled in the district, were connected till 1793, when, at their own request, they were seceded from it and formed into a separate congregation. Church built, 1795; seats, 500.

1st Minister.—ARCHIBALD HARPER, from Penicuik. Ordained 24th August 16. Died 5th April 1834, in the 64th year of his age, and 38th of his ministry.

2d Minister.—DAVID CONNEL, from Perth (South). Ordained 13th January 5.

DENNY.

Denny is a village in the parish of the same name, Stirlingshire, 7 miles south of Stirling, $4\frac{1}{2}$ west of Falkirk, and 2 north of Dennyloanhead.

This congregation originated (1780) with certain members of Dennyloanhead, who, having adopted the theological views of the Rev. J. Hunter of the South congregation, Falkirk, withdrew along with him from the General Associate (Anti-Burgher) Church, and connected themselves with a Presbytery formed by Messrs Hunter, Smyton of Kilmaurs, and Proudfoot of Leith. They built a place of worship in the village of Denny, 1787, and obtained supply of sermon from this Presbytery. Their first minister having left them, they called a Mr Robertson, who professed to be a licentiate of the Church of Scotland. Upon inquiry, however, the fact of the Presbytery's minute certifying his licence was found to be a forgery, and this circumstance not only prevented his ordination at Denny, but divided the congregation. Part of the members withdrew from it, and the remainder applied to the Associate (Burgher) Presbytery of Stirling, 1793. They were organised as a congregation in that connection, and in 1794 bought from the trustees the place of worship which they had formerly occupied, erected galleries in it, and rendered it capable of accommodating 554 persons. Church rebuilt, 1817.

Before obtaining a fixed pastor, as an Associate congregation, they called Mr Robertson, who was appointed by the Synod to Maybole.

1st Minister.—JAMES HARROWER, from Dunblane (First). Called to Pitcairney and Denny. Ordained 15th January 1799. In 1800 he was called to Kirkinch, but continued by Synod in Denny. Died 6th April 1852, in the 83d year of his age, and 53d of his ministry. Author of a "Scriptural Catechism."

2d Minister.—ROBERT T. JEFFERY, M.D., from Leitholm. Called to Girvan and Denny. Ordained as colleague to Mr Harrower, 22d February 1844. Called to Alexandria, 1849; to Kilmaurs, 1852; Perth (North) in 1853, and again 1854. Translated to Caledonian Road, Glasgow, 29th April 1856.

3d Minister.—PETER WHYTE, M.A., from Edinburgh (Bristo Street). Called to Perth (South), Sutton, Drymen, Houghton-le-Spring, and Denny. Ordained 17th February 1857.

KILSYTH.

Kilsyth is a village in the parish of the same name, Stirlingshire, 12½ miles north-east of Glasgow, 12 west of Falkirk, and 15 south-west of Stirling.

The parishes of Kilsyth and Eaglesham, though widely apart, are both in the Presbytery of Glasgow. The Earl of Eglinton presented a very obnoxious person to the latter parish in 1765. When the presentation was laid on the table of the Presbytery, a petition, signed by nearly the whole parishioners, praying the Presbytery to prevent the presentation taking effect, was presented at the same time. Mr Telfer, minister of Kilsyth, spoke in severe terms of the petitioners, and moved that the presentation be sustained, which the Presbytery refused to do. His conduct upon the occasion soon became known to his parishioners, to many of whom it was very offensive, and several of his elders were sent to him to ascertain whether the report respecting it was true. Instead of satisfying them on the point, he dismissed them with contempt, telling them to go home and mind their own business. The case of Eaglesham was appealed to the General Assembly, by whom the presentation was ordered to be taken on trials, and if found qualified to be ordained. On the day appointed for the settlement, the Principal of Glasgow University was the only member of Presbytery who appeared to take part in it. In these circumstances it could not be proceeded with. The matter was again referred to the Assembly, who passed a vote of censure on the Presbytery, and ordered them to proceed to the settlement, with threatening of a severer sentence. A deputation of Mr Telfer's parishioners waited upon him to urge his non-attendance at the ordination. But on the last Thursday of June 1767, the day appointed for the settlement at Eaglesham, he mounted his horse, regardless alike of the state of feeling in his own parish and in the one to which he was going, and rode off to take part in a transaction from which many of his co-presbyters abstained, notwithstanding the threatening denounced against them by the Supreme Court of the Church. The great body of the parishioners of Kilsyth met and resolved on separation from the Established Church. In March 1768, they applied to the Relief Presbytery of Glasgow to be taken under their inspection as a forming congregation, which was granted. Church built, 1770; sittings, 559.

1st Minister.—JAMES GRAHAME. Ordained, 1772. Resigned 23d May 1775 with the intention of going to America, but was prevented from carrying this intention into execution by the stringent laws anent emigrants, enacted on the occasion of the American Independence. Was afterwards chaplain of Edinburgh Castle for a time.

2d Minister.—ALLAN CORNFOOT, previously Presbyterian minister at Gateshead, Durham. Received into connection with the Relief Synod as probationer, and admitted as minister of Kilsyth 8th April 1778. Deposed 4th January 1779. Returned to England, and died there.

3d Minister.—JAMES DUN. Ordained 9th August 1780. Translated to East Campbell Street, Glasgow, 6th September 1792.

The congregation called the Rev. Mr Reston, who continued in his charge at Biggar.

1st Minister.—JOHN ANDERSON, from Falkirk (West). Called to Dysart, Ar-Fife, and Kilsyth. Ordained 12th September 1793. Moderator of Relief d, 1828. Died 2d February 1862, in the 93d year of his age and 69th of his stry.

2nd Minister.—ROBERT ANDERSON, from Kilsyth, of which his father was ster. Called to Braehead while the Union between the Secession and Relief rches was pending, and thus was the first Relief preacher called to a Secession gregation. Called also to Aberdeen and Kilsyth. Ordained as colleague to father, 27th July 1847.

AVONBRIDGE.

Avonbridge is a hamlet in the parish of Muiravonside, Stirlingshire, 6 miles th-east of Falkirk.

The congregation of Avonbridge originated in the unpopular settlement of a ister in the parish about 1803. A portion of the parishioners, reclaiming against settlement, applied for and obtained supply of sermon from the Associate rgher) Presbytery of Stirling, 1803. Church built, 1804; sittings, 308.

1st Minister.—JOHN CRAIG, from Dalry, Ayrshire. Ordained 6th Novem- 1804. Died 18th July 1851, in the 71st year of his age and 47th of his istry. Author of "The Scripture Monitor;" "The Sacred Monitor;" and nslator of Dr Owen's Evangelical Theology: or the Sixth Book of the Theo- imena.

In 1845, the congregation called Mr Hownan, who declined the call, and did obtain another, and Mr A. Wallace, afterwards of Alexandria, who also declined call.

2d Minister.—ANDREW DODDS, from Lilliesleaf. Ordained as colleague to Mr ig, 18th August 1846.

AIRTH.

Airth is a village in the parish of the same name, Stirlingshire, 6 miles north Falkirk.

Several persons, resident in the parish of Airth, acceded to the Associate Pres- tery in September 1738, and at the same time petitioned the Presbytery for a itation and examination. "The Presbytery having considered the affair, though y look upon the petition as an evidence of the people's sense of their need of e things, yet finding it to be work above the Presbytery's strength, they ommend them to abound in prayer, and diligence, and other Christian duties, the Lord send them relief on this head." In December 1741, Mr John Ander- l, elder, and some private Christians in the parish of Airth withdrew from the ablished Church and acceded to the Associate Presbytery. It was now hoped that Presbytery would afford supply of sermon to the Seceders in the district, but they re unable to do so. The persons under their inspection in that locality were refore included in the congregation of Falkirk, with which their representatives d other Seceders who had settled in the place remained connected till 1806, en at their own request they were disjoined from Falkirk and formed into a arate congregation. Church built, 1809; sittings, 250.

1st Minister.—JAMES PATERSON, from Dunblane (First). Called to Newbigging

and Airth. Ordained 23d May 1810. Died 21st March 1815, in the 41st year of his age and 5th of his ministry.

2d Minister.—JAMES SOMMERVILLE, from Cambusnethan. Ordained 26th June 1816.

3d Minister.—WILLIAM LEITH, from Creetown. Ordained as colleague to Mr Sommerville, 28th February 1865. Demitted his charge on acceptance of a call from Somerset, South Africa, 27th September 1869.

4th Minister.—WILLIAM ROSE, from Aberdeen (St Paul's). Ordained as colleague to Mr Sommerville, 28th June 1870.

GRANGEMOUTH.

On the 4th of October 1853, a petition from 59 persons residing in Grangemouth and its neighbourhood, and calling themselves members and adherents of the United Presbyterian Church, was laid before the Presbytery of Falkirk, craving supply of sermon, and agreeing to defray the expense of the same. It was agreed to grant supply of sermon in the meantime. On the 4th April 1854, a preacher was located for a time. The movement had advanced so far during the next three months, that on the 25th July there was presented a petition from 23 certified members and 51 adherents, praying to be formed into a congregation in connection with the Church; and on 3d October Rev. Dr Jeffrey of Denny was appointed to preach at Grangemouth, and ascertain the necessities and religious prospects of the place. The report of Dr Jeffrey was favourable, and the Presbytery on the 5th December 1854 declared the petitioners in Grangemouth a congregation of the United Presbyterian Church.

The congregation met for worship in a hall till the church was built.

1st Minister.—JOHN M. LAMBIE, from Glasgow. Called to Swallow and Grangemouth. Ordained 16th October 1855.

PRESBYTERY OF GALLOWAY.

At the union of the two great branches of the Secession in 1820, a Presbytery was formed by disjoining the congregations in the locality from the Presbyteries of Dumfries and Kilmarnock, to which they had previously belonged, and uniting them under the title of the Presbytery of Wigtown. In 1835 the Relief Synod formed a Presbytery of Newton-Stewart by disjoining congregations from the Presbytery of Glasgow. These Presbyteries were united at the union of the Secession and Relief Churches in 1847 under the title of the PRESBYTERY OF GALLOWAY.

WIGTOWN.

Wigtown is the county town of Wigtownshire, $7\frac{1}{4}$ miles south of Newton-Stewart, 11 north of Whithorn, and 28 east of Stranraer.

Mr John Swanston, afterwards minister of Kinross, one of the Associate Presbytery's first licentiates, was sent as a probationer in 1745 into Galloway to preach to the adherents of the Rev. Mr Hepburn. By the portion of those resident in and

but Urr, he was invited to become their pastor. This he declined; but while there, he endeavoured to promote the cause of the Secession by availing himself of every opportunity to preach in the surrounding country, as he also did afterwards on his way to and from Ireland, whither he was sent to fulfil appointments, and where he also obtained calls. In a history of Wigtown congregation, published by Rev. P. Hannay, it is stated that "Mr Swanston was brought by a family of the name of M'Lelland, ancestors of the Rev. John M'Lelland of Rousay in Argyre, to Dunhill, a place in the parish of Sorbie, which lies between Wigtown and Whithorn. On this occasion a great multitude gathered from all parts to join the service. This manifest success gave no small alarm and offence to the minister of the parish, who was induced to challenge Mr Swanston to a public disputation. This challenge he declined, but offered to meet his challenger, with six opponents on each side, to hear the argument and see justice done. The offer was accepted; the parties met, and with so much skill and success did Mr Swanston sustain himself, that at the close of the interview the six friends of his opponent were found to be as anxious as his own to obtain supply of sermon from the Secession, and joined with them in application for it. On another occasion he preached at Antiburghes, in the parish of Mochrum, where the spot from which he spoke is still shown, and where he also addressed a large assembly. Mr Alexander Kinna, at that time tenant of the farm, gave great offence to his landlord by refusing accommodation to such assemblies, and, being sent for, was addressed by him in an imperious tone for taking such liberties on his estate. He promptly answered, that since he had paid his rent he did not conceive that his landlord had a right to interfere with him in any such matters, and that he would do the same whenever he chose. His boldness, perhaps as much as his original offence, incensed his landlord against him, who immediately let his farm to another person, though ten years of the lease were yet to run. These plans, however, were defeated a few years before the lease expired. The landlord having become embarrassed in his affairs, the farm was brought to sale, and to his great chagrin was purchased by Mr Kinna, and remains in possession of his descendants to the present time. The Secession cause secured warm adherents in almost all parts of the country, from Newton-Stewart to Minnigaff, in the north, to Sorbie and Whithorn on the south." The controversy respecting the Burgess Oath had now arisen, and the secessionists prevented the infant cause in Galloway from being attended to for a time. The people in Galloway almost unanimously adhered to the General Associate (Antiburghes) Synod. The division diminished the number of preachers available for supplying vacancies, and sermon was afforded to Wigtown in common with other places similarly situated, only at distant intervals. In addition to this circumstance, Mr Hannay states that "great difficulty was found in obtaining a site on which to build a place of worship. One, however, was eventually furnished by Patrick Blair, though not himself in connection with the Secession Church." On this site a place of worship was built in 1750, to which galleries were added in 1755, and which was thereby rendered capable of holding 450 sitters. Rebuilt in 1855, with 600 sittings.

1st Minister.—ANDREW OGILVIE, a native of Banffshire, who acceded to the Associate Presbytery as a student of theology. Ordained, September 1751. Died 17th April 1783, in the 62d year of his age and 32d of his ministry.

The congregation called Mr Biggar, who was appointed by the Synod to Wigtown, in Ireland.

2d Minister.—ALEXANDER OGILVIE, son of the previous minister. Ordained 12th April 1786. Died 21st January 1831, in the 73d year of his age and 45th of his ministry.

3d Minister.—JAMES TOWERS, from Airth. Called to Dalry (Ayrshire) and Wigtown. Ordained 28th November 1833. Translated to Birkenhead, 4th February 1847.

The congregation called Rev. Alexander Dalrymple, March 1848.

4th Minister.—PETER HANNAY, previously of Creetown. Translated to Wigtown 3d January 1849. Mr Hannay has published a sermon entitled "The Saint is Christ," preached at the closing service of the Old Secession Church, Wigtown, 1845, with an Appendix containing an account of the rise and progress of the Secession in Wigtownshire. Died 26th May 1855, in the 51st year of his age and 18th of his ministry. A volume of sermons, and a historical sketch of the Secession in Wigtown, with a Life by Rev. James Inglis of Johnstone, was published after his death.

5th Minister.—JOHN STEVENSON, previously of Haddington. Called to Newcastle (Zion Chapel), and Wigtown. Inducted 3d June 1856. Demitted his charge 9th June 1857. Author of "Parting Words."

Mr J. Hinshelwood was called in 1857.

6th Minister.—JOHN SQUAIR, from Nairn. Called to Hartlepool (West), Barry, and Kendal. Ordained 24th May 1859. Author of a pamphlet entitled "The Free and United Presbyterian Churches at one in principle on Voluntaryism and in their methods of supporting the Gospel Ministry."

STRANRAER.

Stranraer is a burgh town in Wigtownshire, 10 miles west-north-west of Glencluce, 28 west-north-west of Wigtown, and 50 south of Ayr.

IVY PLACE.

About the commencement of the Secession, several persons resident in and about Stranraer were led to inquire into the principles of the denomination which had arisen, in consequence of the dissatisfaction felt by many of them with the doctrines taught from the pulpits of their own and neighbouring parishes, and by hearing the Seceders described as "mountebanks and pickpockets." This description only increased their desire to hear them; and an opportunity was soon afforded for their doing so, by two of them coming to Stranraer, on their way to Ireland to take part in the ordination of Mr Isaac Paton, as minister of a Secession congregation in Templepatrick. A request was tendered these ministers to preach in the town, with which they readily complied. The consequence was that a number of people adopted Secession principles, and connected themselves with the Associate congregation of Wigtown. The distance between Stranraer and Wigtown (28 miles) did not admit of their attending ordinances regularly there. They therefore applied to the Presbytery to be disjoined from Wigtown and formed into a separate congregation with its seat in Stranraer. Compliance with this application was strongly opposed by the minister and session of Wigtown congregation; but after long delay it was granted by the Presbytery. The date of their organisation has not been ascer-

ed, but they appear to have had elders ordained over them as early as 1754. They purchased a dwelling-house, and had it fitted up as a place of worship. A new church was built in Hanover Street in 1773, which was enlarged in 1800. This church was rebuilt in 1841, containing 650 sittings.

1st Minister.—JAMES DOUGLAS, from Wigtown. Ordained 2d May 1759. Died, October 1772, in the 14th year of his ministry.

2d Minister.—WILLIAM DRYSDALE, from Muckart. Ordained 20th April 1774. Died 10th April 1810, in the 64th year of his age and 36th of his ministry.

3d Minister.—JOHN ROBERTSON, previously of Rothesay. Admitted 10th July 1781. Died 19th February 1835, in the 61st year of his age, and 35th of his ministry.

The congregation called Mr D. Croom, who preferred Sanquhar; and Mr J. Menzies, who preferred Glasgow (East Regent Place).

4th Minister.—ROBERT HOGARTH, from Dalry, Ayrshire. Ordained 6th August 1799.

WEST CHURCH.

The Rev. Mr Drysdale, second minister of the Secession congregation, Ivy Street, Stranraer, entered keenly into the controversy raised by the Rev. Mr Smyton of Kilmaurs, respecting the necessity of lifting the bread and cup in the dispensation of the Lord's Supper, before what is usually called "the consecration prayer." Mr Drysdale at first took part with Mr Smyton, and seemed disposed to abide by him in all the consequences that might issue from the agitation of the question, but afterwards deserted him, and took part with the Synod in deciding that the point should be a matter of forbearance. This vacillation gave great offence to the portion of the congregation which had adopted his previous views, and expected as a matter of course that he would adhere to them. Because he had failed to do so, they withdrew from his ministry, and connected themselves as a congregation with a seceding presbytery formed by Mr Smyton and some other ministers, who had ceased belonging to the General Associate (Antiburgher) Synod. This Presbytery soon broke up, as did also the congregation in Stranraer connected with it, which had been all the time of its existence in this relation without a pastor. A few of the members returned to the congregation from which they had separated; a few joined the Cameronians; and the remainder, yet a majority, applied for and obtained support of sermon from the Associate (Burgher) Presbytery of Kilmarnock, 1797. Church built the same year. Sittings, 482.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Dewar, who continued remaining in his charge at Fenwick.

1st Minister.—WILLIAM IRVING, from Ecclefechan. Called to Mauchline and Stranraer. Ordained 25th September 1799. Resigned 4th November 1818. Became probationer, and was killed at Dunning, by a fall from his horse, while travelling to fulfil his appointments, 17th October 1820.

The congregation called Mr Rutherford, who was appointed by the Synod to Stranraer.

2d Minister.—WILLIAM SMELLIE, A.M., from Tarbolton. Ordained 17th April 1822. Died 24th April 1863, in the 69th year of his age and 42d of his ministry. Author of a sermon preached at the induction of the Rev. Robert Redpath, Wells Street, London.

3d Minister.—THOMAS DOBBIE, A.M., from Annan, of which his father was minister. Called to Everton, Manchester, and Stranraer. Ordained 13th April 1864. Called to Paisley (Thread Street), and to Edinburgh (Bristo Street), but remained in Stranraer.

BRIDGE STREET (NOW EXTINCT.)

The Rev. Dr Symington, of the Reformed Presbytery, was minister in that connection in Stranraer, before his translation to Glasgow. While there he excited a strong desire for evangelical preaching among a number of persons in the place. The terms of communion insisted upon by him, however, were by many of them considered to be such, that, though they attended his ministry with the highest satisfaction, they could not consistently join with him in church fellowship. This circumstance, along with dissatisfaction towards the minister of the Establishment, led them to inquire into the principles of other denominations; and at a public meeting held for the purpose, they found they could unite in an application to the Relief Presbytery of Glasgow for supply of sermon, which was successfully done in 1818. They built a place of worship at a cost of £800 in 1821, containing 650 sittings.

1st Minister.—JOHN M'GREGOR, from Glasgow (East Campbell Street). Ordained 5th May 1824. Died 24th September 1852, in the 52d year of his age and 29th of his ministry.

The congregation called Mr Barlas, who preferred Auchtermuchty; and Mr M'Laren, who preferred the Mission Station, Cowcaddens, Glasgow.

2d Minister.—GEORGE D. MATTHEWS, B.A., from Ireland. Ordained 30th August 1854. Resigned his charge 24th March 1868, proceeded to New York and became minister of Jane Street United Presbyterian Church. The congregation thereupon united with Bellevilla, under the name of the West Church.

NEWTON-STEWART.

Newton-Stewart, or Newton-Douglas, is a small town and burgh of barony on the river Cree, chiefly in the parish of Penninghame, Wigtownshire, and partly in that of Minnigaff, Kirkcudbrightshire. It stands on the Great Galloway Road between Dumfries and Portpatrick, 8 miles north of Wigtown, 26 East of Stranraer, 17½ west of New Galloway, and 50 west of Dumfries.

This congregation originated in dissatisfaction felt by several parishioners of Penninghame with the ministrations and conduct of the parochial incumbent. They applied for and obtained supply of sermon from the Relief Presbytery of Glasgow, 1791. Church built, 1792; sittings, 400.

Before obtaining a fixed pastor, the congregation called Mr Pitcairn, who preferred Kelso.

1st Minister.—WILLIAM STRANG, from Dovehill (Now Cathedral Street), Glasgow. Ordained 3d October 1793. Resigned 5th November 1805. Admitted to Ford 1806.

The congregation called Mr Kerr, who declined the call at that time, but accepted another, when the congregation became again vacant.

Minister.—JAMES JARDINE, from Dundee. Ordained 16th June 1807. Moved to Newlands, 19th October 1809.

Minister.—JAMES KERR, from Earlston (West). Ordained 25th October 1820. Resigned 9th November 1824. Became probationer, and died, 1842, in the 54th of his age and 32d of his ministry.

Minister.—JAMES RESTON, from Tollcross. Ordained 11th August 1825. Moved to Dundee 17th January 1838.

Congregation called Mr Hamilton, afterwards of Largo, and Mr Battersby, sons of Hamilton, who declined the calls.

Minister.—WILLIAM REID, from Gillespie Church, Dunfermline. Ordained August 1841. Died 29th November 1863, in the 54th year of his age and 23d of his ministry.

Minister.—EPHRAIM SMITH, from Cumbernauld. Ordained 5th October 1863.

WHITHORN.

Whithorn is a burgh town in Wigtownshire, 11 miles south of Wigtown, 18 south of Stranraer, and 32 east-south-east of Stranraer.

Members of the congregation of Wigtown, resident in Whithorn, tendered a call to Mr Ogilvie their minister, in 1790, to preach in their locality, which he complied. A field on the farm of Craig, about a mile from the town, was used as a place of meeting, and a considerable audience assembled on the spot. Thus encouraged, he preached a second time at the same place, and was followed by the Rev. Mr Drysdale of Stranraer. In 1791, the tent belonging to the congregation of Wigtown was obtained. Several ministers belonging to the district preached from it. In 1792 the four laymen referred to above, along with others who had become interested in the movement, presented a petition to the General Associate-(Antiburgher) Presbytery of Dumfries for regular supply of which was granted. Church built, 1793; sittings, 600.

In obtaining a fixed pastor, the congregation called Mr John Mitchell, who was appointed by the casting vote of the moderator of the Synod to Anderston, Glasgow; and Mr Small, but his call was set aside by the Presbytery, and he never returned.

Minister.—JOHN SMITH, from Auchinleck, of which his father was minister. Called at large, with a view to administer sealing ordinances in remote stations. Admitted to Whithorn 5th June 1795. Died 24th April 1830, in the 79th year of his age and 35th of his ministry.

Congregation called Mr Marshall, who was appointed by the Synod to Coupar Angus.

Minister.—JOHN HENRY GARDINER, from Newtonards, Ireland, of which his father was minister. Ordained 13th July 1831. Died 10th April 1833, in the 26th year of his age and 2d of his ministry. His "Life and Diary," by Dr Fraser of Glasgow, was published in 1836.

Congregation called Mr Boyd, afterwards of Brechin, whose call was set aside by the Presbytery.

Minister.—JAMES GIBSON, from East Campbell Street, Glasgow. Ordained 20th January 1835. Translated to Maygate, Dunfermline, 20th January 1841.

Minister.—JAMES FLEMING, from West Calder, of which his father was minister.

minister. Called to Hollywell, Bathgate; Pell Street, London; and Whitton. Ordained 6th July 1842.

GLENLUCE.

Glenluce is a village in the parish of Old Luce, Wigtownshire, 10 miles east of Stranraer, and 18 north-west of Wigtown.

This congregation originated in the dissatisfaction felt by a number of the parishioners with the doctrine taught by the parochial incumbent. They applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Kilmarnock, 1808. Church built, 1818; sittings, 320.

Before obtaining a fixed pastor, the congregation called Mr Thomson, who was appointed by the Synod to Maybole.

1st Minister.—THOMAS HILL, from Blackfriars, Jedburgh. Ordained 13th May 1818. Suspended 2d November 1819. Emigrated to Canada. Became minister of a congregation in Quebec, and died there 11th March 1824.

2d Minister.—JAMES PULLER, from Barrhead. Ordained 1st April 1819. Demitted his charge 4th February 1868. Now living in Berwick.

3d Minister.—ROBERT CARSLAW, from Eaglesham. Called to Newton-Stewart and Glenluce. Ordained 22d September 1868.

KIRKCUDBRIGHT.

Kirkcudbright is the capital of the stewartry of that name, 28 miles south-west of Dumfries, 20 miles south-west of New Galloway, and 33 south-east of Newton Stewart.

This congregation originated in the dissatisfaction felt by a number of the parishioners with the doctrine taught in the parish church. They applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Annan 1818.

The ground available for building purposes, in or near Kirkcudbright, belonged to the magistrates of the burgh, and the Earl of Selkirk. Both of these parties had been accustomed to feu ground in small parcels at moderate rates, for the improvement of their estates. Repeated applications were made to the Honourable and Worthy Magistrates, by the Seceders, for a grant of ground on the usual terms, or even on such terms as they themselves might prescribe, but all their applications met with a positive and steady refusal. Successive applications were then made to the Honourable the Trustees of the late Earl of Selkirk, which were treated in a similar way. The only alternative remaining was the purchase of a small freehold property, which they succeeded with difficulty in obtaining. Having removed some old houses included in the purchase, they erected a place of worship on the site in 1821, containing 500 sittings; cost £1100, including ground.

1st Minister.—GEORGE WOOD, from Blackfriars, Jedburgh. Ordained 20th December 1820. Died 7th March 1870, in the 78th year of his age, and 50th of his ministry.

2d Minister.—WILLIAM WATSON, from Douglas. Called to Leith-Lumsden, Findochty, and Kirkcudbright. Ordained as colleague to Mr Wood, 14th July 1869.

CREETOWN.

Creetown is a village on the river Cree, in the parish of Kirkmabreck and ttry of Kirkcudbright, $7\frac{1}{2}$ miles south-east of Newton-Stewart, and 11 west of house.

This congregation originated in the dissatisfaction felt by a number of persons e parish with the ministrations of the parochial incumbent. They applied for, obtained supply of sermon from the Associate (Burgher) Presbytery of Annan, . In 1835 they purchased a property consisting of several dwelling-houses, of which they fitted up as a place of worship, containing 170 sittings. New ch, 1860; sittings, 240.

Before obtaining a fixed pastor, the congregation called Mr Morris, who declined call.

1st Minister.—PETER HANNAY, previously of Oban. Admitted 26th July 1837. Islated to Wigtown, 3d January 1849.

2d Minister.—JAMES R. SCOTT, from Edinburgh (Rose Street). Ordained 6th 1849. Called to Mossbank, Shetland, in 1852, but continued in Creetown. Itted his charge, 15th June 1858, and proceeded to Canada.

3d Minister.—JAMES BROWN, M.A., from Moffat. Ordained 17th August . Translated to Morningside, Edinburgh, 23d November 1864.

4th Minister.—JOHN MUNRO, formerly of Gardenston. Inducted 6th June . Demitted his charge 6th November 1866. Now living in Edinburgh.

5th Minister.—ROBERT LINDSAY, M.A., from Dalry. Called to Sandwick, maben, and Creetown. Ordained 3d March 1868.

PORT-WILLIAM.

Port-William is a village in the parish of Mochrum, Wigtownshire, 7 miles west-west of Whithorn, 11 miles south-west of Wigtown, and 24 south-east of traer.

The Rev. Alexander Young, minister of Mochrum, adopted the views of the . Edward Irving, regarding the peccability of Christ's human nature and His nial reign. Two of his elders, deputed by the most intelligent class of his hioners, charged him with heresy before the Presbytery of Wigtown; but, in equence of some informality in the libel, it was dismissed. The protesters, ig that a deaf ear was turned to their complaint, and desirous of obtaining gelical preaching, applied to the Relief Presbytery of Glasgow for supply of on, which was granted 1st May 1832. Church built, 1833; sittings, 330.

1st Minister.—GEORGE WALKER, from Falkirk (West). Ordained 29th May . Resigned 7th December 1835. Emigrated to America, and became minister congregation in Dobbsferry, State of New York.

2d Minister.—WILLIAM DUNLOP, from Irvine (Relief). Ordained 2d November

GATEHOUSE.

Gatehouse is a town partly in Girthon parish, and partly in that of Anwoth, 7 : north-west of Kirkcudbright, and 33 from Dumfries, on the road to Port- ck.

This congregation originated with members of the congregation of Kirkcud-

bright, resident in and about Gatehouse, who felt it inconvenient to travel so far every week to attend public ordinances, and who besides were persuaded that there was room and need for another place of worship in the town, containing at that time 2000 inhabitants. Under this conviction, they applied for and obtained supply of sermon from the United Associate Presbytery of Wigtown, 1835. Mr Munn, the baronial superior of the town, granted them half an acre of ground in fee, and gave them besides £25 of subscription towards the building of a place of worship, which they erected in 1840, containing 200 sittings.

Before obtaining a fixed pastor, the congregation called Mr Muckersie, who preferred Ferryport-on-Craig.

1st Minister.—JAMES FALCONER, from East Campbell Street, Glasgow. Ordained 5th April 1842. Resigned 20th April 1847. Admitted to Spittal, 1848.

2d Minister.—JOHN THORBURN, previously of Dunning. Admitted 11th January 1851. Pastoral relationship dissolved 23d August 1859. Died in Glasgow.

3d Minister.—ANDREW CLARK, from Paisley (Thread Street). Ordained 1st October 1860.

KIRKCOWAN.

Kirkcowan is a village in the parish of the same name, Wigtownshire, 10 miles north-east of Glenluce, and 8 north of Wigtown.

Dissenting ministers of various denominations had been in the habit of preaching in Kirkcowan for a considerable time prior to 1837. In that year the persons accustomed to attend their ministrations applied for and obtained regular supply from the United Associate Presbytery of Wigtown. They purchased a dwelling-house and had it fitted up as a place of worship, with 160 sittings. A new church was opened on 16th March 1862. The congregation of Eaglesham contributed to the support of the station for four years.

1st Minister.—THOMAS SMAIL. Located as a missionary at Kirkcowan, 24th June 1838. Next year he was ordained at large; and on 16th July 1844, a pastoral relation was formed between him and the congregation by a formal induction to office. Died 26th April 1860, in the 69th year of his age, and 22d of his ministry.

2d Minister.—JOHN DAWSON, from Glasgow (Montrose Street). Ordained 26th June 1861. Died 17th August 1871, in the 11th year of his ministry. Author of "The Irish Church, in Ten Letters to a Friend."

The congregation called Mr Adam Gray, M.A., preacher, in 1872, but he declined the call.

PRESBYTERY OF GLASGOW.

The Associate Synod in 1744 divided itself into three Presbyteries, of which Glasgow was one. This Presbytery then comprehended all the Secession congregations in the west and south-west of Scotland, from Falkirk to Urr, in Galloway. The General Associate (Antiburgher), and the Associate (Burgher) Synods, had each a Presbytery of Glasgow after the Breach in 1747, which were conjoined at the union of the two great branches of the Secession in 1820. The Relief Synod also had a Presbytery of Glasgow, which was amalgamated with the United Associate Presbytery of Glasgow at the union of the Secession and Relief Churches in 1847. The territory assigned by the Associate Synod to the Presbytery of Glasgow at its formation in 1744, now contains ten Presbyteries.

CONGREGATIONS IN THE CITY OF GLASGOW.

GREYFRIARS.

The Act of Assembly, 1737, Anent the election of ministers, gave great offence to the inhabitants of Glasgow, so much so, that few ministers or probationers would allow themselves to be put in nomination for the charges that were vacant in the city, or accept of calls when offered them. Such was the diffidence arising, that the Town Council were under the necessity of making the wing representation to the General Assembly, 1733: "That although the said city consists of six very considerable and populous parishes, yet, at present, and for some time past, three of the said six parishes, notwithstanding all endeavours to supply the vacancies, by calling not only ministers but probationers, continue still vacant, to the great prejudice of the souls of the inhabitants." In reference to this representation, "the Assembly recommended the care of the said city to all judicious ministers of this church, before which any process for planting the said vacancies should come; in particular, they empower their Commission to receive appeals in proper transportation, and finally to determine them for the speedy planting of so many a post to this Church." This recommendation of the Assembly was instrumental in effecting some very unpopular settlements of ministers in the city, producing another cause of defection from the Established Church, which subsequently took place. Further, the ministers thus settled, along with others in the surrounding parishes, persisted in reading the obnoxious "Porteous Act" from the pulpit. Praying societies, which had existed in the city from the times of the Reformation League and Covenant, now began to take the ecclesiastical state of matters into consideration, and determine on the course of conduct they ought to pursue. It followed, will be easiest told by extracts from their minutes now before us: being the duty of Christians, and of the disciples of Christ, in all times, to build up and establish themselves in the faith, and that not only with respect to their souls, but by provoking one another to love, and good works; and as they are to know the duty of the day, so also to perform the same, agreeable to the will of God has placed them in the world; especially in a dark and cloudy day, when the Lord seems to hide His face, and go to His place until iniquity be acknowledged; instead of which, when all ranks seem more and more to harden themselves in a course of sinning against the Lord, and are holding fast deceit,

refusing to return, they ought to speak and assemble themselves often together, according to the example and precept given us in the Word; and being such a day that our lot is fallen in, it was thought proper by some societies for prayer in and about Glasgow, that a day should be set apart for mutual conference, one with another, in order to lay a foundation for a Correspondent and adherence to the present judicial testimony with accession to the Reverend Associate Presbytery, which was unanimously agreed to by some societies, in and about the foresaid place, and the 23d of October 1738 appointed for that end. According to which appointment the societies being met,—after some time spent in prayer, a preses was chosen, and a question proposed to be asked every one—‘Whether or not, after reading and considering the present judicial testimony, they in judgment did approve the same, and were clear to adhere thereunto?’ All present unanimously answered they did approve thereof, and were clear to adhere unto the same. Another question was proposed—‘Whether or not a private society, the major part whereof are Dissenters, yet joining in Christian communion with some in the society who are not Dissenters, shall be allowed to be members of the Correspondent (the aggregate meeting of delegates from the different societies)?’ It was answered, *nemine contradicente*, that they might be allowed, upon condition that those of the society be only chosen who are Dissenters, . . .” 1st November 1738—“Some difficulties having arisen as to the meaning of the term “Dissenter,” as used in the minutes, as to whether it meant dissenting only from such as had a direct active hand in the present course of defection, and those specially who had read the late Act of Parliament against Captain Porteous, but were clear to hold communion with many others in the Established Church, though they joined with those that were guilty of both evils? or whether it meant those only who, after reading, considering, and approving of ‘The Testimony’ of the Associate Presbytery, are clear to adhere thereunto, and have no freedom to join in ministerial communion with any that either have not an active hand in, or give not their helping hand unto, the testimony; and though they had not come up to the length of some, yet might be constructed of, in charity, to be groaning under and wrestling against the present course of defection, both doctrinally and practically bearing testimony against the same?” . . . 8th November 1738—“It was proposed that those who were come to a point with respect to hearing in the bounds, should go on in the duty themselves, though they were not taken alongst with them, seeing room was still left for them to come in when they were come to further light in the matter; and that as they had showed an inclination that way, that they would go on to know the Lord. They all answered unanimously, they were very willing that those who were clear should go on, and were not at all offended, but should come up as they could, and wished the Lord would prosper the design.”

These societies, represented by one or more of their members, then constituted themselves into “A Correspondent”—that is, a representative meeting—namely, the society that met in the house of Mr John Waters, Carnabel, in the house of Mr William Scott, Rutherglen, in the house of Mr John Ritchie, Calder, and in the houses of Messrs William Imrie, Robert Marshall, John Greig, Robert Reid, John Morison, James Smith, sen., Robert M’Nair, William Provan, and John Marshall, Glasgow. Among the members of these societies thus acting, were five elders and two deacons of the Established Church. At a subsequent meeting, the Correspondence was increased by the accession of a society that met in the house of Mr David Robertson, Calton, another that met in the house of Mr Robert Lang, New Kirkpatrick,

third and fourth that met in the houses of Messrs Charles Swanston and Matthew Davidson, Glasgow. A petition, signed by eighty-three persons, members of these societies, was presented to the Associate Presbytery, which met at Stirling on the 13th December 1738, craving to be taken under their inspection, which was granted. The next meeting of "The Correspondence," a society in Cathcart, another in Leith, and a third in Govan, were received into connection with it. With this association of seceders from the Established Church, the Rev. Messrs James Erskine of Stirling and Dunfermline, and the Rev. Mr Thomson of Burntisland, met at Rochesay, the property of Mr William Lethem, barony parish, held a fast, and organised the association as a congregation on the 26th April 1739. The Rev. James Erskine states in his diary, that there were two tents erected on the occasion, and that he himself preached from Gal. i. 8. The collection was seven shillings, which was divided among the poor of the Praying Societies. Supply of worship was afforded to the newly formed congregation, once at Bogtown, once at Balcargie, and four times at Petershill, till June 1739, when William Thomson, minister of Corsehill, parish of Cathcart, two miles from Glasgow, himself at that time a member of the Established Church, though he afterwards seceded from it, intimated "that they were welcome to set up their tent on his ground." A piece of ground was afterwards leased at Corsehill, and sermon regularly afforded there once a month throughout the spring and summer following. On the 8th October 1741, the induction of the first minister of the congregation took place there, at which the societies in Kirkintilloch, East Kilbride, and several places, were publicly recognised as having been received into connection with the congregation. Corsehill being found an inconvenient place of meeting, it was resolved to remove it to Glasgow. With this view the congregation bought an enclosure in Rotten Row, where they worshipped there in the open air till 1742, when they removed to a church which had been built in Shuttle Street, but continued to hold tent preaching on sacramental and other occasions, in the enclosure in Rotten Row, which they retained for the purpose. In 1821 they built a more commodious and elegant place of worship on a site in North Albion Street, containing 1522 sittings, which they named Greyfriars, from the circumstance of the same site having once been occupied by a monastery, possessed by ecclesiastics of that order.

1st Minister.—JAMES FISHER, A.M., previously of Kinclaven. Translated to Glasgow 8th October 1741. Appointed Professor of Theology by the Associate Synod (Highland), 1749. Died 28th September 1775, in the 79th year of his age, the 50th of his ministry. Mr Fisher was the youngest of the Four Brethren who were honoured to be founders of the Secession Church, and the last survivor of them.

Author of "The Inestimable Value of Divine Truth Considered" in a Sermon from Proverbs xxiii. preached at Fenwick, March 3, 1738; "Christ Jesus the Lord, considered as the Inexhaustible Source of Gospel Preaching," a Sermon preached at the Ordination of the Rev. James Mair, at Linlithgow, May 29, 1740; "A Review of the Preface to a Narrative of the extraordinary work at Kilsyth, and other Congregations in the neighbourhood, written by the Rev. James Robe, Minister of Kilsyth, wherein the Principles of the Promoters of it are discovered from the said Preface, and other Papers lately Published: and likewise the address to the Brethren of the Associate Presbytery anent their Act for a Public Fast is considered;" "Review of a Pamphlet entitled, 'A Serious Inquiry into Burgess Oaths of Edinburgh, Perth, and Glasgow, wherein the most material arguments against Burgess Oath are impartially weighed and examined;" "A Letter to the Burgesses and others of this Congregation who have withdrawn from his ministry, because he cannot condemn the Burgess Oath as a ground of Separation and Excommunication, nor even admit the sinfulness thereof as a term of Ministerial and Christian Communion;" "A Vindication of Mr Fisher's Private Discourse, published with an answer thereunto, by Mr How, wherein the errors of Mr How's Discourse on Prayer are plainly detected, together with an answer to his defence of Clandestine Marriages and Private Baptisms;" "The Character of a Faithful Minister of Christ:" being a Sermon preached immediately after the ordination of Mr James Erskine at Stirling, January 22, 1752;

"Christ the Sole and Wonderful Doer in the work of Man's Redemption;" an action Sermon preached immediately before dispensing the Sacrament of the Lord's Supper in the Associate Congregation, Glasgow, June 23, 1745: to which is subjoined, "The Doors of the Heart summoned to open to the King of Glory," an action Sermon preached August 30, 1755: "The Assembly's Shorter Catechism explained by way of Question and Answer, in two parts." Mr Fisher wrote "Prefaces" to sermons by Ebenezer and Ralph Erskine, and to "Two Catechisms" by John Brown. A Life of Mr Fisher, by the Rev. Dr Brown, Edinburgh, forms part of one of the volumes of "The United Presbyterian Fathers," published in 1849.

In 1767, the congregation called the Rev. Mr Clunie of Dundee to be colleague to Mr Fisher, who died while under call; and Mr Fletcher, who was appointed by the Synod to Bridge of Teith.

2d Minister.—GEORGE HENDERSON, from Kinross (West). Called to Cambusnethan and Glasgow. Ordained as colleague to Mr Fisher 22d August 1771. Died 16th December 1784, in the 39th year of his age, and 14th of his ministry.

3d Minister.—ALEXANDER PIRIE, previously of Linlithgow. Translated to Glasgow, as colleague to Mr Henderson, 11th June 1782. Died 28th February 1810, in the 62d year of his age, and 36th of his ministry.

In 1799, the congregation called the Rev. Ebenezer Brown, who preferred remaining in his charge at Inverkeithing.

4th Minister.—JOHN DICK, D.D., previously of Slateford. Admitted as colleague to Mr Pirie 21st May 1801. Had the degree of D.D. conferred upon him by Princeton College, New Jersey, U.S., 1815. Appointed Professor of Theology by the United Associate Synod, 1820. Moderator of Secession Synod in 1826. Died 25th January 1833, in the 69th year of his age, and 47th of his ministry.

Author of Sermons "On the conduct and Doom of False Teachers;" "Confessions of Faith shown to be Necessary;" "The Qualifications of Missionaries;" "An Essay on Inspiration;" "Sermons on Miscellaneous Subjects;" "Lectures on the Acts of the Apostles;" and "Lectures on Theology," in 4 vols., with a Memoir prefixed, published after his death.

5th Minister.—DAVID KING, LL.D., previously of Dalkeith. Admitted 15th October 1833. Had the degree of LL.D. conferred upon him by the University of Glasgow, 1841. Translated to London (Westbourne Grove), 27th November 1860.

In April 1855, the congregation called the Rev. John Cairns, M.A., of Berwick; and on 21st January 1856, the Rev. James Knox, M.A., of Ayr, both of whom declined the calls.

6th Minister.—HENRY CALDERWOOD, LL.D., from Edinburgh, Rose Street. Ordained 16th September 1856. Examiner in Metaphysics to the University of Glasgow, 1862-65. Had the degree of LL.D. conferred on him in 1865 by the University of Glasgow. Resigned his charge, 8th September 1868, on being appointed Professor of Moral Philosophy in the University of Edinburgh. Author of "Philosophy of the Infinite;" "Sabbath Trains;" "The Moral Law, in its Relation to Christian Life;" "Handbook of Moral Philosophy."

7th Minister.—JAMES BUCHANAN, previously of Linlithgow (West). Admitted 29th April 1869.

DUKE STREET.

This congregation originated in the Breach, 1747; the majority of Shuttle Street, now Greyfriars' congregation, having adhered to the Associate (Burgher) Synod, and retained the property, while the minority adhered to the General Associate (Anti-burgher) Synod, and formed the congregation of Duke Street. They met in a hall in Cow Loan (now Queen Street) till 1754, when they took possession of a place of worship which they built on the site of the one they now occupy, but with its front

Havannah Street, from which it was popularly called "The Havannah." This church was superseded by another facing Duke Street in 1801, and hence the change of name. Cost of ground and erection, £4500; sittings, 1224. The church was constructed in 1871 at a cost of £3000.

1st Minister.—JOHN JAMIESON, from Craigmailen. Ordained 11th January 1765. Died 15th December 1793, in the 41st year of his ministry.

2nd Minister.—JAMES RAMSAY, from Whitehaven. Ordained a year-and-a-half before as a missionary to America. Called to Whitehaven. Inducted as colleague of Mr Jamieson, June 1772. Resigned 14th May 1800. Preached to a body of people in the Trades' Hall. Removed to Rothesay, and died 12th October 1824.

Author of a pamphlet, entitled, "The Relief Scheme Considered;" another, entitled, "Review of Rev. P. Hutchison's Pamphlet," entitled, 'A Compendious View of the Religious System maintained by the Synod of Relief;' "A Sermon on the Character of the true minister delineated," preached at the ordination of the Rev. Mr Robertson, Kilmarnock; "Public Confession of Christ in word and illustrated;" "Irenicum: an Inquiry into the manner of administering the Lord's Supper;" "Christian Forbearance Explained and Enforced;" "State of the Process by the Associate Presbytery against Mr Ramsay;" "Conscience Disburdened in a flight from Persecution;" "Review of a Reply to State of the Process by Rev. Dr Ferrier;" "Declaration of the Religious Society meeting in the Trades' Hall;" "A Series of Questions on the Nature, Constitution, and Administration of Gospel Churches;" and "Two Sermons" on Romans xi. 10, and Ephesians iv. 2.

3rd Minister.—ROBERT MUTER, D.D., from Strathaven. Called to Leslie and Glasgow. Ordained 14th August 1800. Had the degree of D.D. conferred upon him by an American College. Died 5th May 1842, in the 71st year of his age, and of his ministry.

4th Minister.—WALTER DUNCAN, from Mid-Calder, of which his father was minister. Called to Dumbarton and Glasgow. Ordained as colleague to Dr Muter, 1835. Deposed, 1835. A portion of Duke Street congregation withdrew from it on this occasion, and in 1839 built a place of worship in Parliamentary Road. Mr Duncan became minister of this congregation; and was again received in 1862.

5th Minister.—HAMILTON M. M'GILL, D.D., from Mauchline. Called to Buckburn, Thornliebank, and Glasgow. Ordained as colleague to Dr Muter, 1837. Separated with part of his congregation from Duke Street, and formed with it the congregation of Montrose Street, 10th November 1840.

6th Minister.—JOHN GRAHAME, Ph.D., previously of the Relief Congregation, Regent Place, Glasgow. A junction having been proposed between the congregation of Duke Street and Regent Place (Relief), the latter was received with their minister, upon petition, into connection with the United Associate Synod, 1840, recognised as a part of Duke Street congregation, Mr Grahame as colleague to Dr Muter, the church in Duke Street the place of meeting for both. In September 1845, Grahame was declared by his Presbytery to be no longer a minister or member of the United Secession Church, "he having declined the Presbytery's authority against a process against him by libel." He continued to preach, notwithstanding, and withdrew, with a portion of the congregation, from Duke Street to a hall, and afterwards had a church in Barrack Street, to which he ministered till his death, 26th September 1862, in the 60th year of his age.

7th Minister.—ALEXANDER DUNCAN, previously of the Secession Congregation, Regent Place, Glasgow. In 1846, a junction was formed between the Secession Congregations of Duke Street and East Regent Place, the latter removing to the place of worship occupied by the former, and taking their minister with them. Mr Duncan died, 27th February 1853, in the 52d year of his age, and 26th of his ministry. Author of a small volume "On the Improvement of Time."

8th Minister.—JOHN BROWN JOHNSTON, D.D., previously of Kirkcaldy, Bethel-

field. Inducted 26th January 1854. Had the degree of D.D. conferred on him by Hamilton College, Clinton, New York, 1860. Translated to Govan, 12th September 1868.

9th Minister.—MATTHEW CRAWFORD, previously of Sanquhar. Admitted to Duke Street, 18th March 1869.

CATHEDRAL STREET.

The origin of this congregation is stated at length by Dr Struthers in his "History of the Relief Church." In the year 1761, the Wynd Church was rebuilt. Its minister, Dr Craig, having been previously translated to St Andrew's Church, the magistrates began to take steps for providing it with a minister, who was to rank as the seventh minister of the town. The Sessions naturally expected that the ancient form of election, known by the model 1721, would be followed, which allowed the Session of the particular congregation first to nominate their nominee, who was afterwards presented to the General Session, Town Council, and congregation successively; and then, if agreeable to all of them, the Council and General Session, under the sanction of the Presbytery, gave him a CALL. This plan had been observed during forty years. It left the patronage, in a great measure, in the hands of ministers and elders. The Council, however, were resolved to exercise their own legal rights, as patrons, and not to be controlled by any ecclesiastical body. For this purpose, they applied to "The Lords of Plantation" for a declaration of their right of patronage to the Wynd Church. The Corporations and Sessions of ministers most strenuously opposed them, both in the Civil and Ecclesiastical Courts; but the law of the land was vindicated, and the patronage was declared to lie in the Council, which they could not of right give away to other parties. Such legal grasping at Church power excited great indignation among the ecclesiastical functionaries, and the citizens at large. To smooth the way for the exercise of their legal rights, the magistrates gave out that they would not exercise their right of patronage like other patrons, but still consult as formerly with the ministers and Committees of Session. They kept their promise so far, that they did mention to them their first presentee, and a second one likewise; but the clergy and elders not acquiescing in their choice, the magistrates and Council took the matter entirely into their own hands, and presented Mr Bannatyne, of Craigie, to the vacant charge. He was of the Moderate side of the Church, and was inducted 18th October 1764. The religious public were indignant at this act. The whole members of the Wynd Church Session resigned their offices. The people had taken their stand, and formed themselves into a society for the purpose of erecting a Relief Church, in which they would be free from all civil interference. On the 12th November 1764, they held a meeting in the Barony Church for the purpose of electing office-bearers and carrying out their design. Bailie James Smith was elected preses, and eleven of a committee were chosen to act along with him and carry on the undertaking. They speedily reared a Relief Church, which is now the Chapel of Ease, Albion Street. It contained about 1800 sittings, which no doubt approximated to the number of Dissenters at the time from the Establishment, who connected themselves with the Relief Church.

Though the subscriptions were raised expressly for a Relief Church, yet there were still a few that wished it made a Chapel of Ease, and to keep as near the Establishment as possible, while keeping free of patronage. After consulting lawyers, the

assured that there could be no permanent safety without betaking themselves to the Presbytery of Relief. Accordingly, at their annual meeting in 1765, the vote was put whether they should make application to the Relief Presbytery, according to the preamble of their subscriptions, or convert their meeting-house into a Chapel of Ease. The whole congregation, except seven or eight, voted for its being a Relief Church. They applied in the spring to the Relief Presbytery, but the application not being regarded as sufficiently formal and definite, its admission was refused. A fresh application, through Mr Gillespie, was made in June, when it was formally received. The house was opened on the 17th August 1766, by the Rev. Mr Baine, of Edinburgh.

1st Minister.—WILLIAM CRUDEN, previously minister of the parish of Logiepert, Perthshire. Received into connection with the Relief Synod, and admitted to the Cathedral Street Chapel, 1767. For some time after Mr Cruden's settlement in the Relief Church there were only three ministers in the Glasgow Relief Presbytery, namely, Mr Cruden, Mr Neill, and Mr Cruden. Mr Greenock, a student, applied to this Presbytery for license, and his trial discourses were sustained; but on examination, he failed to satisfy Mr Neill in other respects, and the granting of his licence was delayed. However, the Presbytery adjourned, without Mr Neill's knowledge, to Mr Cruden's house, and gave the student licence that same evening. This irregularity was highly disapproved of by the members of the Relief Church. Mr Greenock found it most inconvenient to undergo new trials before the Established Presbytery, and he afterwards obtained some situation in that connection. Mr Cruden was much annoyed, respecting the part he had acted in this affair, by deputations and anonymous letters from members of his own congregation. Thence feeling himself uncomfortable in his charge, he withdrew from it; went to London, became minister of Crown Street Church 1774, and died 5th November 1785, in the 60th year of his age.

After Mr Cruden left his charge in Glasgow, the congregation separated into three parts, the largest part joining the Establishment and retaining the place of worship. The second continued in connection with the Relief Church, and built a place of worship in Dovehill, popularly named "Dowhill;" and the third and smallest portion formed the Old Scots Independent Church in Greyfriars Wynd. Dovehill thus became the continuation of the Relief congregation of Albion Street Chapel. Church built, 1775, at a cost, including ground, of £1880; sittings, 50. In 1835, the charge was collegiate. A new church was built in Cathedral Street, from which the congregation afterwards took its name, in 1844, with 1100 sittings.

2d Minister.—THOMAS BELL, previously of Jedburgh. Admitted to Dovehill, 1777. Moderator of Relief Synod in 1778, and 1790. Died 15th October 1802, in the 69th year of his age, and 34th of his ministry.

Author of "The Lifting up of the Standard against Popery, together with a defence of Covenanting;" "Sermons on Various and Important Subjects;" "A View of the Covenant of Works and Grace;" "Treatise on the Nature and Effects of Saving Faith;" "Discourses on the Supremacy of Jesus Christ;" "The Articles of Ayr contrasted with the Oracles of Truth;" Translator of the Dutch of "The Satisfaction of Christ stated and defended against the Socinians," by Peter van der Aa; "A Proof of the True and Eternal Godhead of our Lord Jesus Christ against Modern Deists," by Dionysius Van de Wynporse, D.D.; and from the Latin, "Conciliatory or Irenical Animadversions on the Controversies agitated in Britain under the unhappy names of Antinomians and Nomians," by Herman Witsius, D.D., with a Critical Dissertation, by Mr Bell, on 1 John v. 7.

3d Minister.—JOHN BRODIE, previously of Aberdeen. Admitted to Dovehill, 1798. Called to Aberdeen, 1799, but remained in Glasgow. Moderator of Relief Synod, 1802. Died 7th October 1811, in the 62d year of his age, and

33d of his ministry. Author of "The Preaching of the Gospel the great means of Salvation."

4th Minister.—JOHN BARR, from Head Street, Beith. Called to Langholm and Glasgow. Ordained 12th March 1812. Died 17th March 1839, in the 62d year of his age, and 28th of his ministry.

Author of "Plain Catechetical Instructions on Infant Baptism;" "Plain Catechetical Instructions for Young Communicants;" "Help to Professing Christians in judging their Spiritual State and Growth in Grace;" and "Scripture Students' Help."

In 1832, the congregation called the Rev. John French to be colleague to Mr Barr, but he preferred continuing at that time in his charge at Strathaven.

5th Minister.—WILLIAM LINDSAY, D.D., previously of Johnstone. Admitted to colleague to Mr Barr, 22d November 1832. Appointed Professor of Exegetical Theology and Biblical Criticism by the Relief Synod, 1841. Removed with his congregation to a new church in Cathedral Street, 1844. Had the degree of D.D. conferred upon him by the University of Glasgow, 1844. Appointed Professor of Sacred Languages and Biblical Criticism by the United Presbyterian Synod, 1847. Died on Sabbath afternoon, 3d June 1866, after preaching twice, in the 64th year of his age, and 36th of his ministry.

Author of "A Life of the Rev. Thomas Gillespie of Carnock, one of the Founders of the Relief Church;" the *United Presbyterian Fathers*, vol. 3; "The Miracles of Scripture defended from the Assaults of Modern Scepticism;" the Lecture delivered at the opening of the United Presbyterian Hall in 1850; "Introductory Essay" to Dr S. Miller's *Ruling Eldership*; "The Duty of submission to Civil Rulers," a Discourse occasioned by the Coronation of Queen Victoria; "The Law of Marriage;" and "Exposition of Epistle to the Hebrews," 2 vols.

6th Minister.—THOMAS WHITELAW, M.A., formerly of South Shields. Admitted to Cathedral Street, 25th April 1867.

ANDERSTON.

At the time this congregation originated—about 1769—Anderston was but a small village. Mr James Monteith, an elder in the Havannah, and one of the grandees of Anderston, had one day found refuge from a shower in the Tron Church, and remained during the service. For this act of conformity, the session of which he was a member decreed that he should be rebuked, which he declined. A newspaper war grew out of this rigid discipline. Mr Monteith found in Mr John Ewing, an elder in Albion Relief Church, a sympathiser and coadjutor. Both combined their energies in founding and building Anderston Church. When the building was nearly ready for occupation, attempts were made to secure it as a Chapel of Ease. In a pamphlet entitled "A Letter to the Rev. Mr Cruden, concerning the Relief meeting at Anderston, to which is added a seasonable advice to the people who have subscribed to that meeting," printed in the year 1770, it appears that Mr Cruden was the main instrument in getting the congregation joined to the Relief body. The writer speaks of the "number of subscribers as small;" of the reasons given for founding the church—"because the parish church of the Barony is too little and at too great a distance for the people to attend;" and of "Mr Cruden's management" in gaining the people to the Relief cause. But Mr Monteith, as treasurer, not only paid accounts for building, as they became due, but became security for all debts on the completed work. The church was built in 1769, and opened 18th November 1770 by Rev. Mr Cruden of Albion Church. The congregation was organised by the Relief Presbytery. A new church was opened.

February 1840, with sittings for 1250. Schools were erected in 1859, at a including the ground, of about £3400.

1st Minister.—JOSEPH NEILL, previously non-conformist minister of Keighley, Yorkshire. Admitted 19th November 1770. Died, 1775, in the 48th year of his and 4th of his ministry, in Anderston. Author of a sermon "On the Nature and Necessity of Christian Communion, in order to Everlasting Happiness;" and a volume of sermons, published after his death, in 1776.

2d Minister.—JAMES STEUART, from Dunblane, a licentiate of the Established Church. Ordained at Anderston 15th August 1775. Moderator of the Relief Synod 1785. Died 4th June 1819, in the 74th year of his age, and 44th of his ministry.

Author of "Britain's Fall;" "Plan of Reform;" "The Banners of Britain displayed to enable her brave Warriors," addressed to a volunteer corps, of which he was chaplain; Com- of a Hymn Book for the use of his Church, 1789.

3d Minister.—GAVIN STRUTHERS, 'D.D., from Strathaven (East). Called to Barchan and Anderston. Ordained as colleague to Mr Steuart, 31st July 1817. the degree of D.D. conferred upon him by the University of Glasgow in 1843. moderator of the Relief Synod, 1831, and of the United Presbyterian Synod, b. Died 11th July 1858, in the 68th year of his age, and 41st of his ministry.

Author of "History of the Rise, Progress, and Principles of the Relief Church;" "Treatise on Principle of Christian Communion as held by the Relief Church;" "Explanation of Shorter Catechism;" "Catechism on Baptism and the Lord's Supper;" "A Sectarian Spirit:" an Essay; "Personal Religion a necessary qualification for the Ministerial Office," being the Synod Sermon of ; "Introductory Essay to Memoirs of American Missionaries;" "Pastoral Address on the of Family Prayer;" "Resurrection of the Just," the Funeral Sermon for Mr Ewing of Par- " "Memoir of Rev. J. C. Ewing," prefixed to a Volume of his Sermons;" "Address to the congregation of Anderston on the opening of their new Church;" "Cases of College Street and Abington Congregations;" "Funeral Sermon for Rev. R. Brodie;" "Scripture Terms of Com- on;" "Expostulation to the Rev. G. Harris;" and "Address to the Inhabitants of Glasgow abbat Profanation."

4th Minister.—JOHN LOGAN AIKMAN, D.D., previously of Edinburgh (James' ce). Admitted as colleague to Dr Struthers, 28th February 1856. Had the ree of D.D. conferred upon him by the University of New York in 1869. Pre- ted with a silver salver and £400 by his congregation, on the occasion of the tenary of the church, 17th November 1870. Author of "Evenings at Calvary;" "Mornings at the Sepulchre;" "The Cross and the Sepulchre;" and "Cyclopædia Missions."

SYDNEY PLACE.

The Secession place of worship in Shuttle Street, Glasgow, afterwards removed Albion Street, and now called Greyfriars, was crowded with worshippers, notwithstanding that two large congregations * had been already formed out of it. To ove the inconvenience thence arising, and keep the still increasing congregation rather, the minister and managers proposed to adjoin another to it, make the rge collegiate, and supply both churches by the two ministers preaching in each e alternately. A portion of the congregation preferred removing the incon- ience to which they were thus subjected, by building a place of worship in ther locality; and, accordingly, 148 members gave effect to this preference by unction from Shuttle Street, and by the erection of a church in East Campbell et, to which, with the sanction of the Presbytery, they removed in 1789; cost 520, 7s. 8½d.; sittings, 1631. The church in East Campbell Street was sold Dr Mackelvie probably refers to the congregations of Duke Street and Pollokshaws.—[EDS.]

for £1000; and a new church was built in Sydney Place, Duke Street, which was opened 28th November 1857, at a cost of £8200. It is seated for 1200.

1st Minister.—WILLIAM KIDSTON, D.D., previously of Kennoway, Fife. Translated to Glasgow, 18th October 1791. Had the degree of D.D. conferred upon him by the University of Glasgow, 1837. Moderator of the United Presbyterian Synod in 1847. Died 23d October 1852, in the 85th year of his age, and 63d of his ministry.

Author of a discourse, entitled "The Sin and Danger of Opposing the Propagation of the Gospel among the Heathen," the Jubilee Sermon of the Glasgow Missionary Society; and "The Church One in Christ," a sermon preached before the United Presbyterian Church at the opening of the Synod in October 1847.

2d Minister.—WILLIAM BRASH, from Bristo Street, Edinburgh. Called to Ecclefechan and Glasgow. Ordained as colleague to Dr Kidston, 26th December 1815. Died 24th November 1851, in the 58th year of his age, and 36th of his ministry.

The congregation called 1st, Mr Ker of Alnwick, who at that time declined the call; 2d, Mr Young, who preferred Milnathort.

3d Minister.—JOHN KER, A.M., D.D., previously of Alnwick. Called twice to Campbell Street, Glasgow, and translated thither, 19th March 1851. Called to Bristol in 1855, but declined the call. Elected by the Synod to be its first Home Mission Secretary in 1857, but declined the appointment. Had the degree of D.D. conferred on him by Edinburgh University in 1869.

Author of a sermon, entitled "The Sorrow that arises at the Departure of a Christian Minister," occasioned by the death of his colleague, Rev. Dr Kidston; "Anna the Prophetess;" "Two Pastoral Letters;" "Speeches on Education;" "Some Thoughts on the Relation of the Magistrate to Religion and the Question of Church Union as connected with it;" Sermon on the "Blessed Resurrection," on occasion of the death of Rev. Dr Robson; and a Volume of "Sermons," which has passed through many editions.

4th Minister.—JAMES FRAME, formerly of Perth (York Place). Admitted as colleague to Mr Ker, 9th September 1863. Died 14th July 1870, in the 39th year of his age, and 16th of his ministry. Author of "The Pastor and his People," an ordination charge; and "On Giving and Receiving."

The congregation called Rev. A. S. Matheson, Alloa, and Rev. W. Graham, Liverpool, both of whom declined the calls.

5th Minister.—JAMES M'EWEN, M.A., formerly of Hawick (East Bank). Admitted 25th September 1872.

EAST CAMPBELL STREET.

This congregation originated, in 1791, in the crowded state of the Relief Church, Dovehill. Another place of worship being found necessary, the promoters of the movement fixed upon East Campbell Street, as sufficiently near to the one from which they were withdrawing, and yet not too remote for those who had been attending there. At the same time they were desirous of advancing the interests of their denomination by adding another place of worship to the connection. Church built, 1792; cost £2069, 5s. 8d.; sittings, 1372. A new church was built in 1865, on the old site, with sittings for 1500, at a cost of £7000.

1st Minister.—JAMES DUN, previously of Kilsyth. Translated to East Campbell Street, Glasgow, September 1793. Died 2d January 1805, in the 54th year of his age and 25th of his ministry. Author of a Sermon preached before the Relief Synod, of which he was Moderator, 1792.

The congregation called the Rev. Mr Walker of Cupar, and the Rev. Mr Cairn of Kelso, both of whom declined the calls.

2d Minister.—ROBERT BRODIE, A.M., from Dovehill, of which his father was minister. Ordained 11th June 1807. Moderator of Relief Synod, 1830. Died August 1846, in the 62d year of his age and 40th of his ministry. Author of Address on the late Riots in Glasgow, 1819; and "Prevalence and Danger of Active Error in Matters of Faith." A volume of his Discourses was published at his death, with Preface by Rev. W. M'Dougall.

3d Minister.—WILLIAM RAMAGE, previously of Kilmarnock. Admitted 6th May 1847. Removed with a portion of his congregation to Berkeley Street, 11th May 1856.

4th Minister.—ALEXANDER WALLACE, D.D., previously of Edinburgh (Potter). Inducted 30th April 1857. Called to Sydney, May 1860; to London (Stbury Chapel), 4th September 1861; and to Albion Chapel in February 1862, remained in Glasgow.

Author of "The Bible and the Working Classes;" "The Step of Doom;" "The Pyramids, a Poem;" "The World's Great Benefactor;" "The Gloaming of Life, Memoir of James Craig;" "Sketches of Life and Character;" "The Desert and the Holy Land;" and "Poems and Sketches."

WELLINGTON STREET.

This congregation originated with members of the congregation of Duke Street lent at the West End, and in the western suburbs, of Glasgow, who were desirous of having a place of worship in their own connection more conveniently situated for them than the one they had been accustomed to attend. With this view seventy-five male members and five adherents petitioned the General Associate (Anti-gher) Presbytery of Glasgow to be disjoined from Duke Street and formed into a separate congregation, which was granted 5th November 1792. They had already rented a place of worship in Anderston, which they occupied till 1828, when they sold it to the Church Building Society, and removed to one they had built Wellington Street, containing 1492 sittings, including a crypt or burying-place underneath, with church premises and school-room. Cost £9000. A new hall was built in 1861.

1st Minister.—JOHN MITCHELL, D.D., from Beith, of which his father was minister. Called to Whithorn and Anderston, Glasgow. Ordained 1st August 1793. Had the degree of D.D. conferred upon him by the college of Princeton, New Jersey, U.S., and also by the University of Glasgow. Moderator of Synod in 1825. Appointed Professor of Biblical Literature by the United Associate Synod in 1825, which office he resigned on account of declining health, 1842. Died 25th January 1844, in the 76th year of his age and 51st of his ministry.

Author of "An Essay on the best means of Civilising the Subjects of the British Empire in Asia, and of diffusing the Light of the Christian Religion throughout the Eastern World," which won the prize of £100 given by the Rev. Claudius Buchanan, D.D., for the best Essay on the subject; "Christian Charity," a sermon preached at the request of the Female Society of Glasgow, March 1811; "The Pastoral Address of the United Associate Synod," transmitted to the congregations immediately after the Union of the two great branches of the Secession Church, 1820; "A Memoir of the Rev. Dr Paxton," prefixed to Jamieson's edition of his works; and Sermons on the texts of Dr Dick, Dr Ferrier, etc.

2d Minister.—JOHN ROBSON, D.D., previously of Lasswade. Inducted as colleague to Dr Mitchell, 1840. Called in 1843 to New Broughton, Jamaica, having been residing some time previously in that island for his health, but declined the call. Had the degree of D.D. conferred upon him by the University of Glasgow,

1844. Moderator of the United Presbyterian Synod, 1861. Presented by congregation with one thousand guineas, on completing the 25th year of his ministry in Glasgow. Died 21st January 1872, in the 68th year of his age and 41st of his ministry.

Author of a Sermon on the death of his colleague; Address on "Personal Revival as a result of Extended usefulness;" "Introduction to Dr Gaussen's Lessons for the Young on the Sabbath;" for several years Editor of the *Secession Magazine*.

3d Minister.—JAMES BLACK, D.D., formerly of St Andrews. Inducted into the ministry by the congregation, 6th February 1868. Had the degree of D.D. conferred on him by the University of St Andrews in 1868.

Author of a Discourse on "God's Providential Government of the World, a cause for rejoicing;" Sermons on the deaths of Rev. D. Hay of Largo, Mr J. H. Young, and Dr Robson; and a paper on the present attitude of Science to Religion: "a Lecture.

JOHN STREET.

This congregation originated with the friends of the Rev. John Pitcairn, who had been proposed and voted on at moderations in East Campbell Street Relief Church, and in that of Dovehill, but in each case was in a minority. Mr Pitcairn, who had supported him withdrew from these churches, and with the hope of a more permanent establishment, Mr Pitcairn, built a church in John Street at a cost of £4442, 9s. 4d., containing 1000 sittings, which they took possession of in November 1798.

In 1859 a new church was built on the old site, at a cost of £9935, and opened on 1st January 1860. Opening collection, £1150. It is seated for 1400.

1st Minister.—JOHN WATSON, previously of Dunse. Translated to Glasgow, May 1800. Suspended 7th June 1820. Removed to the Isle of Man, where he died, 1823. The congregation, in consideration of his long services, and for his family, gave him £100 per annum till his death.

2d Minister.—WILLIAM ANDERSON, LL.D., from Kilsyth, of which he was minister. Accepted the call in March 1821, but through delays on the part of the Presbytery was not ordained till 7th February 1822. Had the degree of D.D. conferred upon him by the University of Glasgow in 1850. On the celebration of his jubilee, on 7th March 1871, Dr Anderson was presented with a silver chalice together with £1200, which sum he generously devoted to the founding of "William Anderson Scholarships" in connection with the United Presbyterian Church.

Author of "The Opening of the Case," "The Sufficiency of the Voluntary Principle," "Lame Restored," lectures published by request of the Glasgow Voluntary Church; "Catechism on Baptism;" "An apology for the Organ;" "Appendix to Apology for the Organ;" "On the Corn Laws;" "An Apology for the Millennial Doctrine as held by the Primitive Brethren (2 parts);" "Letter to the author of Millenarianism Indefensible;" "Christian Loyalty and Powers," on the occasion of the Coronation of William IV.; "The Cloud of Witnesses," at Fenwick in commemoration of Captain Paton and other Martyrs; "The Prosperity of the World," a Discourse and Address at the Ordination of Rev. J. Thorburn, Aberdeen; "Discourses" (2 vols.); "Treatise on Regeneration;" "The Mass," "The Man of Sin," "Genius of Popery" (10,000 copies sold); "Penance and the other Popish Sacraments;" "Exposure of Dr Cahill" (10,000 copies); "Sacred Choir, a Collection of Sacred Music" (5000 copies); "Filial Honour of God by Confidence, Obedience, and Love;" "Re-union of Christian Friends and their Infant Children in the Heavenly Kingdom;" "Introductory Essay" to Logan's "Words of Comfort."

3d Minister.—ALEXANDER M'LEOD, D.D., formerly of Strathaven. Translated as colleague to Dr Anderson, 11th October 1855. Translated to Trinity Church, Cloughton, 17th March 1864.

In February 1865 a call was given to Rev. James M'Owan, M.A., Perth, but he declined.

4th Minister.—DAVID M'EWAN, formerly of College Street, Edinburgh. Translated as colleague to Dr Anderson 12th October 1865.

HUTCHESONTOWN.

his congregation originated with the friends of the Rev. John Watt of Blair, by whom he had been called to Dovehill. Though he had declined that call, were still in hopes of inducing him to come to Glasgow. They therefore rated from Dovehill (now Cathedral Street), and built a church in Hutchesontown containing 1609 sittings, of which they took possession on the second Sabbath day 1799. Cost, £3000.

Before obtaining a fixed pastor the congregation called the Rev. Mr Watt of Dalgie, who declined the call.

1st Minister.—WILLIAM THOMSON, previously of Beith. Translated to Glasgow, August 1800. Moderator of Relief Synod, 1808. Died 25th July 1842, in the year of his age, and 55th of his ministry. Author of a sermon on the death of Mr Limont, Edinburgh.

2d Minister.—JAMES S. TAYLOR, previously of Coldstream. Translated to Glasgow 19th November 1839. Resigned his charge, and left the United Presbyterian Church, on account of the Synod's decision regarding instrumental music, 19th May

GREENHEAD.

This congregation was known as the congregation of "Bridgeton," till the Union of Secession and Relief Churches in 1847, when its name was changed to that of Greenhead. At the time of its origin, in 1805, there was no place of worship of any kind in Bridgeton. A number of families and individuals, mostly connected with the East Campbell Street Relief congregation, resident in the locality, thought of supplying the desideratum by applying for supply of sermon from the Glasgow Relief Presbytery, which was granted in September 1805. Church built, 1806; cost £92, 10s. 6d.; sittings, 1293. The old fabric was entirely re-modelled in 1858, with sittings for 1000, at the cost of £3500.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Meikleham of Old Kilpatrick, the Rev. John M'Farlane of Waterbeck, and the Rev. Mr Walker of Cupar, each of whom declined the call.

1st Minister.—JOHN RESTON, previously of Carrubber's Close, Edinburgh. Admitted 17th March 1808. Moderator of Relief Synod 1806. Deposed 7th November 1809. Emigrated to America.

2d Minister.—JOHN M'FARLANE, previously of Waterbeck. Admitted 20th November 1810. Moderator of Relief Synod, 1824. Died 6th December 1829, in the 59th year of his age, and 26th of ministry.

3d Minister.—JOHN EDWARDS, D.D., from Campsie. Ordained, 1830. Received the degree of D.D. from the University of Philadelphia, United States, in 1870. Author of "Living Like Jesus."

REGENT PLACE.

During the seventy years which elapsed after the Breach in 1747, little had been done in Glasgow to increase the number of Secession congregations, although in that period the population had risen from 20,000 to 140,000. Duke Street was crowded, 200 persons at a time applying for sittings, for whom there was no pro-

vision. At length dissatisfaction arose in consequence of discontinuing the *raising of the line*, and the introduction of *repeating tunes*. On 24th November 1817, a petition was presented to the Session deprecating these innovations. The decision, which left the mode of conducting the worship in the hands of the moderator, did not give satisfaction. A movement for a new church was forthwith inaugurated, and the Session consulted for encouragement. The Session pronounced the movement disorderly, and withheld all countenance. Renewed attempts to gain the concurrence of the Session resulted in similar failure. The matter was carried to the Presbytery in March 1819, when it was agreed to disjoin the petitioners from Duke Street. On 27th April disjunction was granted to 157 members, 15 of whom were members of Anderston; and these parties, along with 69 adherents, were formed into a new congregation to meet in Regent Place. In June, other 35 members were disjoined. The site for the new church had been fixed and the building begun ere the disjunctions took place. The church was completed in the summer of 1819, at a cost of £4540, and was opened by Dr Muter on the first Sabbath of August. Elders were elected in September, and in December a call was given to Mr Heugh, Stirling. The Synod declined to loose him from Stirling. A second call was given in June 1820, and the Synod in autumn refused to translate him. In April 1821, a call was given to Mr James Whyte, but it was set aside by the Presbytery as it was not harmonious. A third call was given to Mr Heugh in July 1821, and the Synod decided to loose him from Stirling.

1st Minister.—HUGH HEUGH, D.D., previously of Stirling. Translated to Glasgow 9th October 1821. Had the degree of D.D. conferred upon him by the College of Pittsburgh, Pennsylvania, U.S., 1831. Died 10th June 1846, in the 64th year of his age, and 40th of his ministry.

Author of a Sermon preached at the opening of the General Associate Synod 1819, entitled "The Spirit of the Gospel Amidst Religious Differences;" "Christian Liberty;" "Importance of Early Piety;" Synodical Addresses on Missions and Revivals; several pamphlets on the "Voluntary Controversy;" "Notices of the State of Religion in Geneva and Belgium;" "Interim, an inquiry into the real amount of the differences alleged to exist in the Synod of the Secession Church on the Atonement and Doctrines connected with it;" "Statement of Principles;" and "Christian Beneficence." A Memoir of Dr Heugh was published by his son-in-law, the Rev. H. M. McGill, D.D., accompanied with a volume of his Discourses.

In 1845 a call was given to Rev. D. Croom, Sanquhar, to be colleague to Dr Heugh, but declined.

2d Minister.—JAMES TAYLOR, D.D., previously of St Andrews. Inducted as colleague to Dr Heugh, 26th February 1846. Had the degree of D.D. conferred upon him by the University of St Andrews, 1846. Removed, in 1848, with a large portion of his congregation, to a church in Renfield Street.

The portion of the congregation remaining in Regent Place Church, called Mr Edmond, of Dennyloanhead, in 1848, and a second time in 1849, but he declined both these calls. They also called Mr A. Morton, who preferred the congregation of Sir Michael Street, Greenock.

3d Minister.—JOHN EDMOND, D.D., previously of Dennyloanhead. Translated to Glasgow (after being three times called) 5th June 1850. Translated to London (Highbury), 31st August 1860.

4th Minister.—WILLIAM REID THOMSON, previously of Bethelfield, Kirkcaldy. Inducted 3d October 1861. Translated to Greenock, Sir Michael Street, 29th April 1863.

The congregation called Rev. W. M. Taylor, Liverpool, in June 1863, but he declined the call.

1st Minister.—ALEXANDER OLIVER, B.A., previously of Galashiels. Admitted January 1856. Author of "The Universal and Perpetual Obligation of the Sabbath;" Editor of *The Young Men's Magazine*, etc.

CALTON.

This congregation originated in the spring of 1820. The Old Reformed Presbyterian Church was bought, taken possession of in 1821, and fitted up with sittings 394.

1st Minister.—JAMES TURNBULL, previously of Colinsburgh. Translated to Calton 27th June 1820. Deposed 3d July 1827. Died some time after.

2d Minister.—ALEXANDER HARVEY, previously of Kilmarnock. Translated to Calton 17th January 1828. Moderator of Relief Synod, 1838. Died 25th September 1843, in the 47th year of his age, and 22d of his ministry.

Author of "A Farewell Address to the Congregation of King Street, Kilmarnock," 1828; a pamphlet entitled "The Objects and Principles of Voluntaries Vindicated;" another entitled "Voluntary Principle in Relation to National Responsibility, and the Religious Instruction of the Poor;" author of "Introductory Essay to the Theological Class-Book;" "Compulsory Payment of Support of Religion Proved to be Contrary to Scripture;" "The Memory of the Righteous: a Sermon Preached in the Relief Church, Lanark, on the Sabbath after the funeral of the Rev. John Farlane;" and "Moral Causes of the Present Commercial Distress."

3d Minister.—JAMES GIFFEN STEWART, from Anderston, Glasgow. Ordained July 1844. Author of "The Anti-Sabbatarian Defenceless," 1854.

ERSKINE CHURCH.

This congregation, formerly known as Nicolson Street, Laurieston, was originally in connection with the Congregational Union of Scotland, and acceded along with the minister to the United Associate Synod, 30th January 1821.

1st Minister.—JOHN CAMPBELL, previously of Dundee. Removed to Glasgow, 1821, when the place of worship in Nicolson Street, Laurieston, was built for him. The congregation to which he ministered in Dundee had been previously in connection with the Relief Synod, and though calling itself Independent, retained so much Presbyterianism as to be ruled by a session. Mr Campbell attempted to introduce the government of a session into his congregation in Glasgow, but the leading members of the Congregational Union in the city discountenanced the scheme, and his Presbyterian leanings led him to join the Secession Church. Admitted 27th February 1821. Died, 1828, in the 58th year of his age, and 28th of his ministry. Author of "An Exposition of Daniel, xii. 5-7." A memoir of Mr Campbell was published by Rev. Dr M'Farlane, one of his successors, in 1844.

2d Minister.—JAMES SMITH, D.D., from Denny. Ordained 14th April 1830. Resigned 10th December 1839. Emigrated to America, and became minister of a congregation in Washington, Pennsylvania. Returned to this country on account of ill health, and died in Glasgow 12th March 1845. Dr Smith published two courses, entitled "The Saints' Love to the House of God;" and "The Duty and Advantages of United Zeal in Christian Societies."

3d Minister.—JOHN M'FARLANE, LL.D., previously of Kincardine. Admitted, September 1840. Had the degree of LL.D. conferred upon him by the University of Glasgow, 1841. Translated to London, Clapham, 15th April 1842.

To make room for the large congregation Dr M'Farlane had gathered, a new

church with 1200 sittings, which cost above £5000, was built in South Portland Street, and named Erskine Church, to which the congregation removed in 1843.

4th Minister.—ROBERT S. DRUMMOND, A.M., D.D., previously of Edinburgh (James' Place). Admitted 22d May 1862. Had the degree of D.D. conferred upon him by the University of Glasgow in 1869. Called by and translated to the English Presbyterian Church, St John's Wood, London, 3d June 1872; the first result of the scheme of "Mutual Eligibility" of ministers adopted by the English and United Presbyterian Synods. Author of a Sermon on occasion of the death of Rev. J. More, Alloa; and "Memoir of Rev. Dr French," prefixed to his Sermons.

ST VINCENT STREET.

This congregation originated in 1823 with members of different United Session congregations in Glasgow, and chiefly those of Greyfriars and East Campbell Street churches, desirous of extending the interests of their denomination. The church first built was called Melville Street, and was then in the outskirts of the city. It was opened in May 1823. The name by which it was better known was Gordon Street. It cost £4460, with about 1600 sittings.

On account of the great increase of the value of property in Gordon Street, the congregation in March 1856 authorised their managers to take offers for the property belonging to it, and to look for another site for a church. Ere long the site in St Vincent Street was chosen. Church opened in February 1859, with sittings for 1380, at a cost of £20,000; opening collection, £402.

Before obtaining a fixed pastor, the congregation called Mr Nicol, who was appointed by the Synod to Jedburgh, and Mr John Smart, who was appointed to Leith.

1st Minister.—ALEXANDER O. BEATTIE, M.D., D.D., previously of Kincardine. Admitted 18th October 1825. Studied medicine at the University of Glasgow, and took the degree of M.D., 1833. Had the degree of D.D. conferred upon him by the College of Oxford, Ohio, Miami, U.S., 1844. Had a purse containing 300 sovereigns presented to him on occasion of his jubilee, 26th May 1857. Died 10th June 1858, in the 75th year of his age, and 51st of his ministry.

In 1854 the congregation called the Rev. G. M. Middleton to be colleague to Dr Beattie, who preferred remaining in his charge at Kinross. On a second call being presented in 1855, he was translated to Glasgow as colleague to Dr Beattie.

2d Minister.—GEORGE MARSHALL MIDDLETON, previously of Kinross. Inducted 2d October 1855. Died 3d July 1866, in the 40th year of his age, and 16th of his ministry. A memoir of Mr Middleton has been published, with sermons by Mr Rennie and Dr M'Ewen.

The congregation called Rev. J. M. Harvie as colleague to Mr Middleton, but he remained in Alloa.

3d Minister.—JAMES RENNIE, previously of Dalkeith. Admitted as colleague to Mr Middleton, 1st August 1865.

EGLINTON STREET.

This congregation originated in 1824, with members of the different United Associate Congregations in Glasgow, with the view of extending the denomination on the south side of the Clyde, where the city was rapidly spreading. The church was built in 1825. Cost £4104, containing 1218 sittings.

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1st Minister.—JOHN JOHNSTON, previously of St Andrews. Translated to Glasgow, 1825. Resigned 9th March 1841. Emigrated to America, and obtained a settlement as a minister in Jersey City, New York. Returned to Scotland in 1854. Died at Moffat 4th May 1864, in the 80th year of his age.

The congregation called Rev. W. Johnston of Limekilns, who declined the call.

2d Minister.—WILLIAM BURGESS, A.M., previously of Urr. Admitted 28th April 1842. Died 6th August 1862, in the 53d year of his age, and 26th of his ministry.

The congregation called Rev. James M'Owan, Perth, who declined the call.

3d Minister.—WALTER MORISON, B.A., previously of Ayr. Inducted 23d March 1864. Called to Brighton in 1870, but declined the call. Translated to London, Westbourne Grove, 14th February 1871.

4th Minister.—GEORGE HILL DICK, formerly of Stockbridge. Admitted 4th January 1872.

CAMBRIDGE STREET.

This congregation originated with members of different Secession congregations in Glasgow, desirous of extending the interests of their denomination in the city. They selected a site for a Secession place of worship at the boundaries of Barony and St George's parishes, and built a church with sittings for 1016; cost, £3110. The congregation was organised, 11th November 1834.

1st Minister.—JOHN EADIE, D.D., LL.D., from Tillicoultry. Ordained 24th September 1835. Appointed Professor of Biblical Literature by the United Association Synod, 1843, which appointment he held at the Union of the Secession and Relief Churches in 1847, when he was appointed Professor of Hermeneutics and Christian Evidences by the United Presbyterian Church. Had the degree of D.D. conferred upon him by the University of Glasgow, 1844, and the degree of D. by the University of St Andrews in January 1850. On 29th November 1860, semi-jubilee, he was presented with a silver tray and 300 sovereigns. Removed a portion of his congregation to Lansdowne Church, 10th November 1863.

The congregation called Rev. W. Sprott, Pollokshaws, in December 1863, who declined the call.

2d Minister.—ROBERT CAMERON, formerly of Egremont, Liverpool. Admitted October 1864.

BLACKFRIARS STREET, RELIEF (Now EXTINCT).

In October 1836, a congregation in Regent Place, Blackfriars Street, under pastoral charge of Rev. Robert Jackson, Independent, applied to the Relief Presbytery of Glasgow to be taken under their inspection. The congregation was received by the Presbytery, but not the minister, who then withdrew from it and returned to England.

The congregation called Mr John Grahame, previously of Newcastle. Admitted 1st September 1837. Translated to Duke Street, 25th November 1841. The property in Blackfriars Street was then sold.

EAST REGENT PLACE, SECESSION (Now EXTINCT).

This congregation originated with a portion of Duke Street, Glasgow, who decided to retain the Rev. Walter Duncan for their minister, after he had been

deposed from his office by the Presbytery of which he was a member. In the faith that he would be restored to his status as a minister, they built a place of worship in Regent Place, Blackfriars Street, in 1838, containing 1370 sittings.

After the completion of the church, the congregation petitioned the Synod to restore Mr Duncan to his office, but the Synod refused compliance with this request. A portion of the congregation withdrew, leaving the remainder, who were still in connection with the Synod, in possession of the property, and built another place of worship in Parliamentary Road.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Cooper of Fala, the Rev. Joseph Brown of Dalkeith, and Rev. A. Rutherford of Falkirk.

1st Minister.—JOHN PEDEN, from Newmilns. Ordained 3d July 1838. Resigned 1841. Admitted to Church Street, Berwick, 1842.

2d Minister.—ALEXANDER DUNCAN, previously of Girvan. Admitted 20th June 1842. This congregation formed a junction with the congregation in Duke Street, 1846, and Mr Duncan and his congregation removed thither. The property in Blackfriars Street was sold.

LONDON ROAD.

This congregation originated with members of different religious denominations in the eastern suburbs of Glasgow, desirous of supplying that locality with church accommodation. After the place of worship was erected, the persons taking interest in the movement met and deliberated in reference to the religious denomination under whose inspection it should be placed, when the United Secession Church was preferred. Church opened, 13th August 1837; sittings, 1094.

1st Minister.—GEORGE JEFFREY, D.D., from Coldstream. Ordained 1851. Called by Jane Street Associate Reformed Congregation, New York, 1855, but preferred remaining in Glasgow. Had the degree of D.D. conferred on him by New York University, 1861. Author of "The Present War:" a Sermon.

PARLIAMENTARY ROAD.

In October 1837 about 70 persons, who had previously been members of Duke Street Church, presented a call to Rev. Walter Duncan. The call was accepted by that gentleman, and in December 1837 he began his ministry among them in the Trades' Hall. About a year afterwards a church was built in Parliamentary Road, and was opened for public worship in June 1839, with 1100 sittings; cost £3200. It was the first building in that part of the city.

1st Minister.—WALTER DUNCAN, previously of Duke Street, received with his congregation into fellowship with the United Presbyterian Church, 30th June 1865. Died 27th December 1870, in the 63d year of his age, and 41st of his ministry. Author of two Sermons which appeared in "The Scottish Pulpit."

The congregation called Rev. A. M'Leod, D.D., of Claughton, Birkenhead, who declined the call.

2d Minister.—ROBERT JOHNSTONE, LL.B., formerly of Arbroath (Princes Street). Admitted 3d January 1872.

MONTROSE STREET.

The Rev. H. M. MacGill was ordained in 1837 as colleague to the Rev. Dr ter of Duke Street. The congregation prospered for three and a-half years under joint ministry, when, in consequence of an agitation which had arisen, Mr MacGill felt it to be his duty to tender to the Presbytery the resignation of his charge. While his resignation lay on the table, and the Presbytery were dealing with the congregation with the view of restoring peace, he received a call from the congregation of Airdrie. At the same time 180 members of Duke Street, and six elders, petitioned the Presbytery to be disjoined and formed into a separate congregation, with Mr MacGill for their minister. At a meeting of Presbytery on 10th November 1840, Mr MacGill was called upon to state whether he would accept the call to Airdrie, or would prefer to cast in his lot with the petitioners from Duke Street, and whether their petition be complied with. Mr MacGill having declared himself in favour of the latter alternative, the Presbytery decided to grant the prayer of the petition, and the petitioners were accordingly erected into a new congregation under pastoral charge.

The congregation thus formed met for public worship for a year in the Mechanics' Hall, North Hanover Street. In November 1841 they took possession of a church which they had erected for themselves in Montrose Street; cost, £3000; sittings, 200. In 1862 the congregation purchased a house in Richmond Street, to be used as a manse for their minister, at a cost of £1160.

1st Minister.—HAMILTON MONTGOMERY MACGILL, D.D., previously of Duke Street. Admitted 10th November 1840. Was appointed by the Synod Home Mission Secretary in May 1858, which involved the resignation of his pastoral charge. Appointed Foreign Mission Secretary in 1868. Received the degree of D.D. from University of Glasgow in 1870.

Author of *Life of Dr Heugh*; "Address at the Jubilee of Dr Stark, Dennyloanhead;" *Thoughts on Revival*; "Present Revival in Scotland," 1860; "The Weapons of the Christian Warfare not Carnal;" Sermon preached before the Synod of Jamaica, 8th February 1871, on 1st Cor. iv. 12. Translator of Latin Hymns into English verse; conductor for many years of the *Female Missionary Magazine*; and afterwards Editor of the *Missionary Record*.

2d Minister.—DAVID YOUNG, previously of Milnathort. Inducted to Montrose Street, 22d March 1859.

Author of "Readings in Genesis," "Notes of a Tour in the East," and various other contributions to the *United Presbyterian Magazine*; compiler of "The Scottish Sabbath School Hymn Book."

GILLESPIE CHURCH.

A petition was presented to the Glasgow Relief Presbytery on the 7th May 1844, by 299 persons, designating themselves "Members of the various Relief Churches and others," craving to be recognised as a forming congregation under their inspection. The prayer of the petition was granted, and they were organised as a congregation in connection with the Relief Synod, 11th June 1844. They met in the Mechanics' Hall, Canning Street, Calton, till September 1845, when they removed to a place of worship they had erected in Great Milton Street, at a cost of £3600, with accommodation for 1000 sitters. This place they named "Gillespie Church," after the principal founder of the Relief Church.

1st Minister.—JOHN W. BORLAND, previously of Broomgate, Lanark. Admitted

to Gillespie Church, Glasgow, 3d September 1844. Author of a Sermon on "The Duty of Christians in reference to Intoxicating Liquors."

GOVAN.

In the year 1837 a station in connection with the United Secession Church was formed in the village of Govan, to the charge of which Mr James Hay, preacher, was appointed by the Presbytery of Glasgow. In June 1838 Mr Hay was settled over a mission charge in Inverary, and Mr Lowe was appointed to that of Govan. At that time the number of members was thirty, while the population of the village, as distinguished from the parish of Govan, was only 1000. Previously the parish church had been the only place of worship in Govan. In 1842 Mr Lowe was ordained in Barrhead; and on the invitation of the Govan people, Mr Hay in 1843 returned to labour among them. The place of meeting for religious services was a school-room, and was quite insufficient for the increasing congregation. Large ship-building works had been established in the vicinity, greatly increasing the population and strengthening the young congregation. In 1846 the membership, exclusive of adherents, was 85. Measures were therefore taken to build a place of worship, for which a site was obtained on the lands of Burndyke, on the road from Glasgow to Renfrew. The church was opened in March 1847, with sittings for 350, at a cost of £1000. A gallery was erected in 1855, at a cost of £300. It was not till the church was built that Mr Hay was formally inducted, in June 1847. A new church in Govan Road was opened on the 9th October 1870, by the Rev. Dr John Wilson, Moderator of the Free Church Assembly; Rev. P. M'Dowall, M.A., Moderator of the U.P. Synod; and Rev. George Clazy, Moderator of the Reformed Presbyterian Synod; collection £290. The building is in the Grecian style, accommodates 1000 sitters, and cost £5400.

1st Minister.—JAMES HAY, from Dennyloanhead. Previously of Inverary. Located in Govan in 1843. Inducted 29th June 1847. Died 13th January 1868, in the 59th year of his age and 30th of his ministry.

2d Minister.—JOHN BROWN JOHNSTON, D.D., previously of Duke Street, Glasgow. Inducted 17th September 1868. Author of "The Idolatrous City and the spirit stirred;" and "Remains of Rev. R. Shirra of Kirkcaldy, with a memoir."

RENFIELD STREET.

For some years previous to Dr Heugh's death a desire was frequently expressed by a number of the members of Regent Place congregation to erect a new church in the western district of the city. This desire arose from the facts—that the tide of population was flowing westward, and creating need for church extension; that the accommodation about Regent Place church was insufficient for the junior and senior classes, which were very numerous and attended; and that a large number of the members living westward often found it very inconvenient to come so far east. Though this desire was long entertained by the persons who ultimately gave effect to it, yet nothing definite was done in the matter till about the end of the year 1846, when at a joint meeting of elders and managers the subject was formally brought under consideration. The congregation entertained the proposal, and appointed a committee to look out for a site. Those most forward in the cause anticipated that the congregation as a whole would move to the new church when

ected, but a number of the members, composed chiefly of those who lived in the western district of the city, began in the meantime to consider it inexpedient to abandon the place of worship in Regent Place, situated as it is in a locality densely populated, and standing greatly in need of religious supervision; and that it would therefore be better to allow their west end friends to build another church, and move to it, if so disposed. Accordingly, when the congregation was called upon to decide the question, 197 voted for remaining and 142 for removing, the majority abstaining from voting, and leaving themselves at liberty to act as circumstances might determine. Meanwhile the church in Renfield Street was in course of erection, and was opened in August 1848, capable of containing 1236 sitters. Eleven elders and 400 members were accordingly disjoined, with Dr Taylor as their minister, 11th July 1848. The church premises cost in all about £12,695, 3s. 5d. The opening collection was £750, and during the first five years of its existence the congregation raised £16,000.

1st Minister.—JAMES TAYLOR, D.D., previously of Regent Place, Glasgow. Moved with a large portion of his people to Renfield Church, 11th July 1848.

Author of "Pictorial History of Scotland;" "Lecture on Man's Free Agency and Responsibility;" "Lecture on Combinations and Strikes;" "Sermon on the death of Dr Heugh;" "Picturesque Tourist of Scotland;" and numerous articles in the "Encyclopædia Britannica," "Edinburgh Review," "Imperial Dictionary of Biography," etc.

SHAMROCK STREET.

This congregation originated with friends of the denomination who were desirous of supplying church accommodation for the increasing population in the west end of the city. They petitioned the Presbytery for supply of sermon in July 1850, and were shortly after organised as a congregation. Church opened 6th October 1850, by Drs Anderson, Eadie, and Robson, with 900 sittings. Afterwards enlarged.

Before obtaining a fixed pastor, the congregation called the Rev. Dr Johnston of Limekilns, and Rev. Mr Robertson of Irvine, both of whom declined the calls.

1st Minister.—JAMES ROBERTSON, D.D., previously of Portsburgh, Edinburgh. Translated to Shamrock Street 6th November 1852. Had the degree of D.D. conferred upon him by Union College, New York, 1852. Died 14th January 1861, in the 58th year of his age and 28th of his ministry.

Author of "The Power of the Civil Magistrate in matters of Religion;" "Old Truths and Modern Speculations;" "History of the Presbyterian Church in Nova Scotia;" "Visit to Adony," a narrative of Revival Movements in Ireland.

The congregation called Rev. W. B. Robertson, Irvine, in April 1861, and Rev. Johnston, LL.B., Arbroath, in September, both of whom declined the calls.

2d Minister.—JOHN DOBIE, D.D., previously of Linlithgow (West). Inducted 10th April 1862. Had the degree of D.D. conferred upon him by the Western University, Chicago, United States, in 1871.

GORBALS.

In 1850 a few persons formed themselves into a Christian Visiting Association, with the view of labouring for the good of the lapsed population in the district of Main Street, Gorbals. As intemperance was the great evil they had to contend with, they also formed a Total Abstinence Society, which soon had a large membership. These two agencies, the Christianising and the Temperance, were worked together with one view. The first place of meeting was enlarged by removing partitions

and making the whole flat of a house into a commodious hall. As the meeting increased, it was deemed proper to have a preaching station, which was obtained. Supply of sermon was furnished by ministers and preachers of various denominations. At last it was agreed to request the United Presbyterian Church to undertake the work and provide supply of sermon. In the summer of 1852 the Presbyterial Committee on Mission Churches invited the Rev. David Macrae of Oban to occupy the station, and on the 21st of October he began his work. This he prosecuted with such diligence and success, that on the 7th April 1853, 64 church members were declared a congregation. Three elders were afterwards ordained, and on the 25th August the Rev. David Macrae was unanimously called to the pastorate, and was inducted on the 29th September.

It was found necessary to erect a commodious place of worship. Accordingly, a new church was built, and opened for public worship on the first Sabbath of June 1854. The membership was then 141; in 1856 it had risen to 203; in 1857 to 275; and in 1858 to 334, being an average increase of 64 persons each year. A gallery was afterwards added, and the church re-opened in February 1859. In April of that year the church became self-supporting; and in 1860 the membership reached 468. In 1861 a hall and other rooms were added to the church; in April 1862 the membership had increased to 575. In ten years 845 persons had been received into communion, and 427 baptized.

The church was erected in 1854, cost £3000, holds 860. A new church is in course of erection.

1st Minister.—DAVID MACRAE, M.A., previously of Oban. Inducted 29th September 1853.

The congregation called Rev. W. R. Murray, Ardrossan, who declined the call.

2d Minister.—JOHN C. JACKSON, previously of Colinsburgh. Inducted 27th July 1869, as colleague to Mr M'Crae.

BURNBANK.

This congregation originated in an effort made by the Presbytery of Glasgow, about the year 1852, to create a number of mission churches. A hall was rented in Stewart Street, Cowcaddens, and Mr John M'Laren, preacher, was invited by the Presbytery to begin evangelistic operations and endeavour to form a congregation. Endowed by nature with distinguished talent, and possessed of deep piety and earnestness, he began his work with thorough consecration, and from the very first it was attended with signal blessing. His work as a missionary began on the first Sabbath of October 1853, and after a congregation had been gathered and elders chosen, he was called to be their pastor, and ordained on the 31st October 1854. There were 34 members at his first communion; in 1856 there were 117, and the congregation in the hall numbered 300 persons. In the summer of 1858 an effort was made to get a church built; but it was not till May 1858 that the church in New City Road was opened. The membership of the church immediately increased. In January 1859 it had risen to 363, a clear increase of 120 in the course of one year. The church was seated for 950 persons, and cost about £3000. Mr M'Laren preached only a few months in the new church, and administered the Lord's Supper only once in the new building.

After Mr M'Laren's death the church became self-supporting, and within five years a debt of £2000 was entirely extinguished. In ten years the congregation raised £6200 for ordinary and missionary objects. In 1871 the church in New

Road was sold to the Independents for £2100. A new church, called Burnside, was built in 1871-2, in Carrington Street, Great Western Road, costing 100, with sittings for 1050, and was opened on 15th September 1872, by Rev. Messrs Calderwood, Mr Pirret, and Mr Sprott. Collection, £450, 5s. 6d.

1st Minister.—JOHN M'LAREN, from Dennyloanhead. Called to Longridge, Edington, and Perth (North). Accepted invitation to labour as missionary in the Highlands. Ordained 31st October 1854. Died 21st June 1859, in the 33d year of his age, and 5th of his ministry. A Memoir of his life, with a number of sermons, was published by the Rev. P. Leys, in 1861.

2d Minister.—DAVID PIRRET, previously of Sutton. Inducted in March 1860. Author of "Ethics of the Sabbath," a volume; "The Edinburgh Annuity Tax and Union, or Buchanan's Assembly Speech Reviewed," 1865; "The Church and the Masses:" an appeal,

FREDERICK STREET.

The Rev. George Blyth of Hampden, Jamaica, having returned to this country in the year 1850, began mission work in Glasgow under the auspices of the Presbytery.

He gathered a body of people in a hall in Stirling Square, who petitioned the Presbytery to be congregated, on 12th August 1852. A call was given to him on 12th August 1853, signed by 34 members and 34 adherents; and on 5th October he was elected as minister of Canon Street Church. Mr Blyth laboured in the mission with much acceptance. In 1860 the church was so crowded that an effort was made to build a new one, which however failed from deficiency of funds. Mr Blyth received twenty families, representing 46 members, to connect themselves with congregations more convenient for them, and there remained nearly 200 members on the spot.

In consequence of age and infirmity, Mr Blyth resigned his charge, 13th January 1863, after which efforts were made to form a union between a congregation worshipping in the City Hall Saloon and Canon Street, which was not successful. A portion of the members of Canon Street removed to Mason Street Hall, 12th May 1863, afterwards became Taylor Street Church. Their design was to form a church in the Townhead district, on the high ground to the west of the Cathedral. Forty-six persons addressed a call to Mr Muckersie in 1864, which he accepted. Mason Street Hall was seated for 200, and, under Mr Muckersie, was soon filled. Plans were prepared for building a new church, when the church in North Frederick Street, formerly occupied by Dr Lorimer's Free Church congregation, was offered for sale in consequence of that congregation having removed to a new church in West Regent Street. The church in North Frederick Street was substantial and comfortable, and being immediately available, a purchase was effected, and Mr Muckersie and his congregation took possession thereof in November 1866, at the cost, including improvements, of £1600, with sittings for 850.

1st Minister.—GEORGE BLYTH, missionary to Astracan, 1820; to Jamaica, 1823; returned to Scotland about 1850. Inducted at Canon Street 5th October 1853. Resigned 13th January 1863. Died 24th July 1866, in the 69th year of his age, 47th of his ministry. Author of "Reminiscences of Missionary Life."

2d Minister.—WALTER MUCKERSIE, formerly of Tayport. Inducted 31st May 1866.

CALEDONIAN ROAD.

On the 2d October 1854, a few friends met together to consider the question of building a new church on the south side of the river. Thereafter a public meeting

was held in Anderson's School, Norfolk Street, on the 6th October 1854, Mr James Frisken, chairman. The following resolution was unanimously agreed to:—"That this meeting considers that, from the increase of the population in that part of the city situated on the south side of the river, there is an existing necessity for increased church accommodation, and more particularly in connection with the United Presbyterian Church." Other resolutions giving effect to the above were also passed; and, in pursuance thereof, an application was made by the parties interested to the Presbytery of Glasgow to form them into a congregation. The application was granted, and the congregation formed on the 12th December 1854. The congregation met in Wellington Place Academy till the erection of a church. A site being obtained in Caledonian Road, the church was built thereon, and was named accordingly. The church was opened on the 4th Sabbath of March 1857. The number of sittings was 1049, but, by alterations on the gallery, 60 additional sittings have been added. The cost of the building was about £7500.

1st Minister.—ROBERT T. JEFFREY, M.D., formerly of Denny. Inducted 29th April 1856.

Author of "Voices from Calvary;" "Sermon on the Indian War;" on "The Commercial Crisis, 1857;" "The God-Man, Christ Jesus;" "Have we a Sabbath to Keep?" and "A Tribute of Affection to the Memory of a Beloved Wife."

ST ROLLOX.

The Rev. David Forrest having resigned his charge of the congregation at Troon, 13th April 1852, removed to Glasgow, where he took up his abode. In 1853, he began missionary work in the district of St Rollox; and in 1855, the persons whom he had gathered together were formed into a congregation. In 1856, he was inducted as minister of the congregation. Next year an effort was made to procure funds for the erection of a church, but owing to the commercial collapse, it was not successful. A site was obtained in 1860, and assistance given by many Christian friends, as well as a liberal grant from the Ferguson Fund. The church was opened on 24th March 1861, containing 440 sittings, and costing £1100.

1st Minister.—DAVID FORREST, previously of Troon. Inducted 4th March 1856.

MITCHELL CHURCH.

A few individuals, mostly belonging to Wellington Street Church, being impressed with the amount of intemperance, immorality, and practical disregard of religious ordinances prevailing in a large portion of Anderston, met together in the beginning of 1852 to deliberate as to the best means of remedying these evils. They secured the Temperance Hall in Jameson's Lane, for the purpose of carrying on mission work. Public worship was conducted there morning and evening, city missionaries, and sometimes laymen, presiding. In this way the work was carried on for about three years, when it was felt that, in order to secure permanent results and establish a congregation, a minister was necessary. The committee having learned that the Rev. William Miller, late of Longridge, was disengaged, secured his services. Mr Miller began his labours on 4th November 1854 in Catherine Street schoolroom. In June 1855, a petition, signed by 130 names, was presented to Glasgow Presbytery, praying to be congregated, which was granted. The church in Cheapside Street was opened for public worship in November 1856; sittings, 632; cost, exclusive

; about £1400. Cheapside Street church has been disposed of, and the congregation is now (1872) erecting a new one in Breadalbane Street. For the last years the congregation has been self-sustaining.

† Minister.—WILLIAM MILLER, previously of Longridge. Inducted 3d January 1856. Died 13th January 1860, in the 56th year of his age, and 29th of his ministry.

† Minister.—JOHN WILSON, Ph.D. of Heidelberg, from Edinburgh (Nicolson). Called to Arbroath (Grimsby), and Glasgow. Ordained 5th June 1860.

MARYHILL.

In 1854, the Rev. Robert Niven, missionary in Caffraria, returned to Scotland to the issue of the sore affliction which befel his wife by reason of the Caffre War 1850-3. As he was unwilling to hamper the Mission Board, he declined several offers to undertake settled ministerial work at home. On consulting Dr Robert Shamrock Street, and Dr Struthers of Anderston, as to a field of temporary labour, they agreed that Maryhill was a good field. Dr Robertson accompanied Mr Niven to view the land. They found it reported to be "the Dead Sea, with the Jordan flowing into it," and a convenient out-field for Shamrock Street Church, two miles north-west. The congregation of Shamrock Street accordingly adopted it as a mission field. The matter was further submitted to the Established and Free Church ministers of the place, and a beginning made. The Oddfellows' Hall, seated 600, was rented as a place of worship, and opened as a preaching station on 5th January 1853, the services being conducted by Rev. Drs Robertson and Anderson, Mr Niven, the collection being £25. Household visitation among a population of 3000 souls—one-third of whom were Romanists, with a chapel and resident minister among them—was forthwith begun, and district Sabbath schools were opened. Attendance in the Hall during the day averaged one hundred, and double that number in the evenings. Application was made to the Presbytery of Glasgow in 1855, to be congregated; and in October, 29 members and 71 adherents were added into a congregation. The Rev. John M'Laren was appointed to ordain Mr Niven, and moderate in the Session. The Lord's Supper was dispensed for the first time on the last Sabbath of October by Mr Niven, when 63 communicated. In 1856, a call was given to Mr Niven, signed by 75 members and 30 adherents. The foundation of a church was laid on 18th September 1858, and on 3d Sabbath of May 1859, the new church was opened by Drs Robertson, Frew, and J. L. Wilson, with sittings for 430, at a cost of £1340. A gallery was added in May 1860, with sittings for 140, making in all, 570. A manse was built in 1868 at a cost of £69.

† Minister.—ROBERT NIVEN, previously of Caffraria. Inducted 30th April 1856. Author of "Correspondence with Sir George Cathcart on the Caffre War and Caffrarian Missions."

POLLOK STREET.

A few members of the United Presbyterian Church residing in the south-west of the City of Glasgow, taking into consideration the rapid increase of the population in that locality, deemed the erection of a place of worship there very desirable and necessary. In November 1855, forty-five members of the United

Presbyterian Church presented a petition to the Glasgow Presbytery, asking to be congregated. The petition was granted, and the Rev. Dr John Macfarlane of Erskine Church being appointed Moderator, constituted the members into a congregation on the evening of 17th December 1855. On the Sabbath following, the hall adjoining the church afterwards erected in Pollok Street was opened for public worship by Rev. Drs Macfarlane and Anderson.

The building of the church began on 28th March 1855, and the church was opened on 16th March 1856. The number of sittings is 986, and the entire cost of the church, hall, offices, and church officer's house, was £6013, 9s. 10d.

1st Minister.—JAMES KNOX, A.M., D.D., previously of Ayr, Wallacetown (now Darlington Place). Inducted on 2d September 1856. Had the degree of D.D. conferred upon him by the University of Glasgow in April 1870.

Author of "Sermon on the Death of the Duke of Wellington" (2 Sam. iii. 38) in 1852; "The Pastor's Farewell" (2 John 8) in 1856; "Lecture delivered before the Theological Society of the United Presbyterian Divinity Hall" (September 1867); "On the Combined Progressive and Conservative Elements in Nature and Religion," in 1870.

CLAREMONT.

In the year 1855, members of the congregations of Greyfriars, Wellington Street, Anderston, Shamrock Street, and Cambridge Street, began a preaching station at Sandyford Collegiate School, in order to provide church accommodation for the United Presbyterians resident in Sandyford district in the west end of Glasgow. They were congregated in November 1855, and in February 1856 applied to the Presbytery for a moderation in a call to one to be their minister. A call was presented to the Presbytery in April, signed by twenty-five members, and a paper of concurrence by twenty-nine adherents, to Rev. Alexander MacEwen of Helensburgh. In due time Mr MacEwen accepted the call, and entered on his new charge on the 17th August 1856, the day the church was opened.

Claremont Church was built from designs furnished by the Messrs Hay of Liverpool, and the interior is considered one of the finest produced by these eminent architects. The church has cost upwards of £9000, and lets for 1100. The whole debt was paid off within five years of Mr MacEwen's settlement, a fact, we believe, almost without a precedent. For several years now every sitting in the church has been let. The congregation raise annually, for congregational and missionary purposes, about £4000.

The origin of this congregation, it may be added, attracted particular attention from the fact of an organ being put into the church, and the discussions which ensued thereupon. The congregation appeared at the Synod in 1856, and again in 1858, to ask liberty to use their organ in conducting their psalmody, but their request in both cases was refused. Though they were quite unanimous in their desire to employ instrumental music in public worship, it is to their credit that they never used their organ in any way, after the dates of the Synodical decisions, till 1872, when the Synod relaxed its enactment regarding instrumental music. They have been from the first most liberal contributors to the missionary and other schemes of the Church.

1st Minister.—ALEXANDER MACEWEN, D.D., previously of Helensburgh. Translated to Glasgow in 1856. Received the degree of D.D. from Glasgow University in 1864.

ALBERT STREET.

This congregation (originally Blackfriars) owes its origin to Regent Place Church, under the ministry of Rev. Dr Edmond. The congregation of Regent Place had a deep interest in the non-church-going population around. By the Presbytery's committee a place of worship was purchased in Blackfriars Street, and the church opened for public worship, 1st July 1855, when the Rev. William Cowan, formerly of Buckhaven, who had accepted an invitation to cultivate the district, began labours. On 12th March 1856, the station was congregated, and on the 23d September 1856, a call was given to Mr Cowan. His induction took place on 1st October 1856. The money necessary for maintaining ordinances was raised first by subscription among the members of Regent Place; and up till 1864, when the Home Mission Board took charge of Blackfriars, and the connection with Regent Place was dissolved, the sum of £1519 had been raised by the parent church on behalf of the infant cause. The church in Blackfriars was bought for £1000, and has sittings for 650. The secluded position of the church, and the annoyances sustained during divine service from the brawling and fighting in the neighbourhood, induced the congregation to look out for a more open position. The memorial stone of a new church in Albert Street was laid on 6th October 1871, by William Graham, Esq., M.P. for Glasgow. The church was opened on 8th September 1872, by Rev. Dr M'Michael, Mr Brunton, and Rev. A. N. Somerville, of Lerston, with sittings for 750, at a cost of about £3000.

1st Minister.—WILLIAM COWAN, previously of Buckhaven. Admitted 1st October 1856. Died 15th August 1863, in the 48th year of his age, and 17th of ministry.

2d Minister.—ALEXANDER BRUNTON, previously of Oban. Inducted 25th October 1864.

BERKELEY STREET.

In March 1856, commissioners appeared before Glasgow Presbytery from the said congregation, East Campbell Street, and presented a petition, signed by 140 members of said congregation, bearing that they had erected a new church in Berkeley Street, and craving that they be disjoined, along with the Rev. William Ramage, their minister, and formed into a separate congregation. At next meeting of Presbytery it was stated that the congregation had agreed not to oppose the disjunction, and to wish their brethren who were leaving them all success. Mr Ramage stated his concurrence in the petition, and the Presbytery granted the disjunction requested.

Berkeley Street Church was opened on Sabbath, 11th May 1856, when Professor Ramsay, Mr Ramage, and Dr Robson preached. The collections amounted to £83, 8s. 2d.—the members having previously contributed for the building the sum of £1500. The church contains 900 sittings, and cost five thousand guineas.

1st Minister.—WILLIAM RAMAGE, previously of East Campbell Street Church. Moved to Berkeley Street, 11th May 1856.

2d Minister.—GEORGE LINDLEY CARSTAIRS, from Edinburgh (James' Place). Called to Tillicoultry, Kilmarnock, and Berkeley Street. Ordained as colleague to Ramage, 3d October 1871.

SPRINGBURN.

This congregation originated with persons belonging to the denomination resident in the district, but who had been in the habit of travelling to their respective places of worship in Glasgow. They made application to the Presbytery of Glasgow to be formed into a congregation, and on the 12th February 1856 they were congregated accordingly. The church was opened for public worship on the 17th August 1856. It contains sittings for 450, and cost £816, 17s. 5d. The congregation is now engaged (1872) in building a new and more commodious church.

Before obtaining a fixed minister, a call was given to Mr M. Crawford, but declined.

1st Minister.—WALTER CHISHOLM, from Galashiels (West). Ordained 31st August 1858. Died 29th November 1859, in the 38th year of his age, and 2d of his ministry.

2d Minister.—JAMES A. JOHNSTON, previously of West Linton. Admitted 3d July 1861.

LANGSIDE ROAD.

In the summer of 1856 it was thought desirable to open a mission station in the neighbourhood of Langside. Services were commenced in the Crossmyloof school-room on the 13th July 1856. For a number of Sabbaths the station was supplied by various ministers. The committee in charge at length invited the Rev. Henry Erskine Fraser, M.A., of North Shields, to become the resident missionary. He accepted the invitation, demitted his charge of North Shields 2d September 1856, and began his labours on the 21st September. In August 1857 the station was congregated by the Presbytery with 33 members, and in February 1858 the congregation unanimously called Mr Fraser to become their minister. The church was opened on 6th March 1859; cost £1600, and contains 450 sittings.

1st Minister.—HENRY ERSKINE FRASER, M.A., formerly of North Shields. Admitted 23d March 1858.

CUMBERLAND STREET.

On the 10th June 1862, a petition from 106 persons attending ordinances in the Tontine Reading Room, Glasgow, craving to be erected into a congregation, was received by the Glasgow Presbytery. The usual steps were taken with this application, and on the 9th September, 65 members were formed into a congregation. The congregation, then under the care of the Rev. John Frazer, removed from the Tontine to Wellington Academy, Commercial Road, 12th May 1863. On the 14th July 1863, it was reported to the Presbytery that they had secured a site for a church at the head of Matheson Street and South Wellington Street. A call was issued in favour of Mr Frazer on 25th January 1864, and his induction took place on 23d February. The Presbytery, on 10th April 1866, agreed to raise £125, on condition that the congregation raised a like sum, in order to build a brick church capable of holding from 400 to 500 persons.

1st Minister.—JOHN FRAZER, formerly of Goderich, Canada. Admitted 17th February 1864.

BARRACK STREET.

A petition was presented to Glasgow Presbytery on the 9th December 1862, signed by elders, managers, and congregation formerly worshipping under the ministry of the deceased Dr John Graham, some time minister of Duke Street Church, and of the Independent Secession Church, Barrack Street. The petition expressed their desire to be admitted into the United Presbyterian Church, and desired the Presbytery to appoint a committee to meet with a committee of themselves for advice. The Presbytery granted the petition, and ordered supply of ministers in the meantime to be provided. In February 1863 it was agreed to recognise the congregation, and organise it as a church. The membership was found to amount to 200.

First Minister.—WILLIAM MUNSIE, from Glasgow, Montrose Street. Called to Glasgow (East), Perth (York Place), and Barrack Street. Ordained 26th November 1863. Translated to Slateford 4th May 1869. His congregation still continues (1872) without a settled minister.

BAILLIESTON.

An application was made to the Presbytery of Glasgow by 70 persons worshipping at the station of Baillieston, on 10th November 1863, craving to be formed into a congregation. The usual steps being taken, the station was erected into a congregation on the 6th December 1863. The preaching station was begun in January, and the church was opened in February 1864, with sittings for 600. On the 7th November 1864 the congregation called Mr Hugh Macfarlane, who received a call from Oban.

First Minister.—JOHN MACINTYRE, from Paisley (Abbey Close). Ordained 1st January 1865. Demitted his charge 12th September 1871, having accepted an appointment by the Foreign Mission Board as a missionary to China.

The congregation called Rev. Archibald Alison of Leslie, who declined the call.

Second Minister.—ALEXANDER THOMSON M'LEAN, from Edinburgh (Newington). Ordained 14th August 1872.

BELLGROVE.

This congregation originated in the very centre of Glasgow, not far from the College, and in the same locality in which once flourished the Secession Divinity

Shuttle Street, where the first Secession Church in Glasgow stood, is at the corner of Canon Street. In this central part of the city, amidst a large but sinking population, a considerable missionary agency had been in force for a long time. In the years 1860-2, there was a spiritual awakening in this district. Among other agencies at work, a course of domestic prayer meetings was kept up by a number of artisans, whose efforts issued in the formation of a missionary society. This society, under the superintendence of Mr Robert Campbell, shaped itself into a mission station, and in 1863 Mr Campbell was ordained the first minister thereof. In May 1865, he accepted a call from Aldershot, at the military camp. In the end of 1865, the Rev. W. Barras, who had been carrying on evangelistic work in the same district, was inducted into Canon Street, and added the members whom he had gathered in the Tontine to Canon Street Church. By the liberality of John

Henderson, Esq. of Park, and by the Rev. Dr Calderwood's valuable offices, Canon Street congregation enjoyed considerable prosperity and peace, till the decease of the former, and the removal of the latter to be Professor of Moral Philosophy in the University of Edinburgh. Soon after Mr Henderson's death, the congregation lost the free use of the church property as well as his bountiful aid. The congregation then resolved to build a church for themselves in a new locality. The memorial stone was laid on the 17th August 1869, by William Graham, Esq., M.P. for Glasgow. Adverting to the progress of our principles, Mr Graham on this occasion said, "I am as certain as I stand here, that ere another generation passes away, the establishment of the United Presbyterian principles of religious freedom from State control and religious equality before the law, will be an accomplished fact in the history of this country." The history of Canon Street Church is one in which are put to the test, even to the utmost, both the arduousness of evangelistic work, and the tenacity of a cause inured by degrees to self-dependence. The church was opened 12th June 1870, by Drs Harper and Anderson, with 750 sittings, at a cost of about £3000.

1st Minister.—WILLIAM BARRAS, previously of Buckie. Removed, at Mr Henderson's invitation, to Glasgow in December 1863. Inducted over Canon Street 26th December 1865, and entered Bellgrove Church with his congregation in 1870.

KENT ROAD.

This church originated in a desire to extend the United Presbyterian Church in Glasgow. On the 10th March 1863, a petition was presented to Glasgow Presbytery from 18 persons, resident chiefly in the west end of Glasgow, craving supply of sermon in the Educational Rooms, Bath Street, with the view of erecting a new congregation in the West End. The Church Extension Committee reported to the Presbytery in June that the Committee were unanimously of opinion that Elderslie Street, near Kent Road, would be a suitable place for a new church. The Presbytery thereupon granted the petition, and the congregation was erected June 9th 1863. On the 21st September they gave a unanimous call to Rev. Dr Joseph Brown, Dalkeith, signed by 26 members, and upwards of 30 adherents; and the stipend promised was £400.

The new church was opened in March 1865, with sittings for 1090; cost the sum of £6200, and is now free of debt.

1st Minister.—JOSEPH BROWN, D.D., formerly of Dalkeith (East). Admitted 22d December 1863.

LANSDOWNE.

In the spring of 1862, some members of Dr Eadie's congregation of Cambridge Street, who resided in Hillhead, feeling the inconvenience of travelling to such a distance with their families to attend ordinances, especially in inclement weather, bethought themselves of providing a place of worship more readily accessible. They were influenced in this measure, likewise, by the rapidly growing district of the city, on both sides of the Kelvin, and the desire to extend the denomination in that district. A circular, accordingly, was issued to friends, and a committee of organisation at length formed. Having selected a site for a church at Kelvin

dge, adjoining Lansdowne Terrace, they proceeded to the erection of a church reon.

A petition was presented to the Presbytery of Glasgow on 13th October 1863 in sixty-eight members, including four elders, of Cambridge Street Church, vng to be formed into a separate congregation along with their minister Dr die, to meet for worship in a church recently erected at Lansdowne Terrace. e Presbytery granted the request on the 10th November 1863, Dr Eadie express-; his concurrence in the petition, and his willingness on public grounds alone to ertake the pastoral charge of the new church.

Lansdowne church buildings were commenced in the summer of 1862, the andation-stone being laid by Mr Henderson of Park on 13th November of that ar. The church was opened on the 6th December 1863, and on the 8th Decem-r the constitution was sanctioned by the Presbytery. The entire cost was about £14,500; accommodation for sitters, 1000.

The opening collection amounted to £1287, and the first anniversary collection as £875.

1st Minister.—JOHN EADIE, D.D., LL.D., previously of Cambridge Street hurch. Removed to Lansdowne, December, 1863. Dr Eadie has thus been the st minister of two new churches in Glasgow. When minister of Cambridge Street : was twice, in 1846, called to Rose Street, Edinburgh, but declined the calls. as moderator of the United Presbyterian Synod in 1857. Appointed one of the mpany for revision of the New Testament in Westminster, 1870.

Author of "Concordance on the basis of Cruden;" "Theological Study and the spirit in ich it ought to be pursued;" opening lecture of United Secession Hall 1845; "Inspira- i in Conflict with recent forms of Philosophy and Scepticism;" opening lecture of United byterian Hall, 1849; "Lectures on the Bible, to the Young;" "Biblical Cyclopædia;" ife of W. Wilson, one of the United Presbyterian Fathers; "Early Oriental History;" ife of Dr Kitto;" "Sketch of Dr Kitto," in Dr Ryland's Memoir; "The Divine e;" a Volume of Sermons; "Paul the Preacher;" "Analytical Concordance;" orial Sketch of Dr Fletcher, prefixed to "Family Devotion;" "Ecclesiastical Cyclo- ia;" Life and Sketch of Rev. W. Nisbet of Paisley, prefixed to his "Remains;" Biogra- al and Critical Sketch of Dr J. Pye Smith, prefixed to last edition of his "Scripture imony;" Sketch of Dr John Newlands, in Sermons and Life by Rev. J. Lamb; Essay on ictive Characteristics of the Four Gospels, a preface to M'Phun's edition of "Fleetwood's Life Christ;" Memoir of Dr J. Mason, New York, and a critique on his genius and eloquence, pre- d to a reprint of some of his sermons; "Retrospect and Memorial;" Chapters on the Secession tory in "Taylor's Pictorial History of Scotland;" Essay on the Ecclesiastical History of Scotland fixed to a new edition of Tytler's History; Editor of "Alexander's Commentary on Isaiah," with ductory preface and Sketch of Dr Alexander's Life; Introduction to the "Family Bible" of Phun, together with prefaces to the several books of the Bible and condensation of Commentary cott and Henry (200,000 copies sold); Paper on Chrysostom's Life and Times in early number Kitto's "Journal of Sacred Literature;" several Articles on Biblical Literature and allied topics in e series of *North British Review*; Articles in M'Kenzie's "Biographical Dictionary;" ticles in first and last Edition of "Kitto's Cyclopædia;" Articles in "Fairbairn's Bible Diction-;" Commentaries on the Greek Text of Epistles to Ephesians, Colossians, Philipians, and atians, 4 vols.; Treatise on Hebrew Antiquities, or Illustrations of Scripture, with numerous etes and cuts, etc.

SPRINGBANK.

For twenty-five years prior to 1862 the congregation of Cambridge Street, under r Eadie, had a Mission Station in Springbank. The Glasgow City Mission sup- ed the labourers in that missionary district, while Dr Eadie's congregation paid ' salaries. In May 1862 this arrangement terminated, the Mission Committee Cambridge Street Church becoming impressed with the necessity of adopting e plan by which a more effectual footing in the district could be secured, and an mpt made to form a congregation. Mr William Sinclair, a licentiate of the urch, was sent by the Home Mission Committee to evangelise in that district

during the summer of 1862, in co-operation with Cambridge Street, but without connection with the City Mission. Such was the success of Mr Sinclair's labours that those worshipping under his ministration petitioned the Presbytery of Glasgow in March 1863 to be congregated. The petition was granted, and the congregation formed in July 1863. From that date till May 1867 the congregation assembled for worship in the Mission Hall. The vacancy occasioned in Cambridge Street Church, by the translation of Dr Eadie to the Lansdowne Church, hindered their progress in erecting a church, inasmuch as they looked to Cambridge Street for direction and aid. At length Springbank Church was built at a cost of £1800 and opened for public worship in May 1867. It has sitting accommodation for 500

1st Minister.—WILLIAM SINCLAIR, from North Leith. Ordained, January 1860.

IBROX.

In March 1865 a committee of Glasgow Presbytery, of which Rev. D. Young was convener, reported that having looked at the district lying beyond Paisley Road Toll, and extending along the Paisley Road as far as the Halfway House, they had agreed upon an eligible site for a station about half-a-mile west of the Toll, one mile from Govan, and half-a-mile from the Halfway House. The population of this district was rapidly increasing, and the only real accommodation for the people was Bellahouston Established Church. The population of Govan had increased from 4000 to 9000, and altogether there was a population in the district of about 13,000. Many members of the United Presbyterian Church resided there, and desired to have a church erected. The Presbytery thereupon sanctioned the opening of a station at Ibroxholm. On the 12th December 1865 Mr Young presented a petition from 27 members of the Church, and 150 other persons worshipping at the station of Ibroxholm, craving to be erected into a congregation. The station, it was reported, had been entirely self-supporting, and had a balance in hand. The station was erected into a congregation by Dr R. T. Jeffrey, who was appointed moderator of the Session. In February 1866 an application was made for a moderation, the stipend promised being £280, with £50 expenses. Before taking possession of the new church the congregation worshipped in a wooden church which had served as the cradle of a young congregation elsewhere, and which was removed to another locality for a similar purpose after the new building was ready. The church was opened on the 3d Sabbath of December 1868, by Revs. Dr John Ker and William Robertson. It has sittings for 678, and cost £6000.

1st Minister.—JOSEPH LECKIE, formerly of Millport. Admitted 5th June 1866. Author of Ordination Charge, given at Brechin 1855; and addresses at Induction of Rev. James Stevenson, Dublin, 18th July 1866.

QUEEN'S PARK.

This congregation originated in the formation and growth of a new suburb, in the neighbourhood of Queen's Park, and in circumstances similar to those which have been already described in the case of Ibrox. Under the auspices of the Church Extension Committee, a preaching station was opened in October 1866, and the congregation was organised on 8th January 1867. After the congregation had worshipped for a time in a wooden erection, a church was built, which was

d by Revs. W. Sprott, Professor Calderwood, and Professor Islay Burns, on 7th
nber 1869: cost £8000; sittings, 1175. Opening collection, £712, 8s. 10d.
' *Minister*.—WILLIAM SPROTT, formerly of Pollokshaws. Inducted 13th May

DENNISTOUN.

s congregation was originated by a number of persons most of whom were
usly connected with Greyfriars Church, who believed that a new church might
ropriety be started in the extreme east of the city. A petition to be congre-
was presented to Glasgow Presbytery on the 4th May 1869, signed by 41
ers and 17 adherents, and on the 8th June these persons were declared a con-
ion of the United Presbyterian Church. The young congregation rapidly took
towards complete organisation. On 13th July they applied for a moderation
lain elders, and on 29th August Dr George Jeffrey ordained 10 elders, by
tment of Presbytery. An application was made for a moderation in a call
minister in September: proposed stipend, £350, with £20 for expenses,
teed for five years. The moderation took place on the 4th October, and the
Rev. W. Roberts, M.A., was signed by 52 members and 39 adherents.

church at the corner of Whitehill Street (off Duke Street) and Roselea Drive,
gun before the station was congregated, towards the erection of which £1500
ubscribed. The hall of the church, which holds about 200, was completed in
or the induction services. The church, with tower 130 feet high, furnished
ell and clock, accommodates 900, and cost £6000. It was opened on the
abbath of October 1870 by Revs. Professor Rainy, D.D., Dr M'Ewen, and
oberts; collection, upwards of £340.

t *Minister*.—WALTER ROBERTS, M.A., formerly of Airdrie, Well Wynd.
sted to Dennistoun, 9th November 1869.

GARSCUBE ROAD.

ie Presbytery of Glasgow, on the 2d of May 1871, took up a petition from 50
ers and 30 adherents of New City Road Church (now Burnbank), who had
ied themselves from that congregation in consequence of the majority resolv-
build a new church elsewhere, and who prayed the Presbytery to supply
nces to them with the view of their being formed into a congregation in the
locality. Supply of sermon was granted to the petitioners, who met for
ip in Grove Street Institute Hall. On the 10th October they petitioned the
ytery to sanction a proposed site for the erection of a place of worship. On
h January 1872, the members of the church worshipping at the station, to
mber of 71, were erected into a congregation under the title of Garscube
Church. Five elders were elected and ordained soon after. The congrega-
oon removed to a commodious wooden church, erected near the junction of
ibe and North Woodlands Roads. A call was given on the 5th August to
mes S. Rae, to be their minister, which Mr Rae declined.

PARTICK.

Partick was recently a village 2 miles west of Glasgow, but is now a suburb of the city.

DOWANHILL.

Partick is in the parish of Govan, the parochial church of which stands on the south side of the Clyde while Partick is on the north, and is consequently inconveniently situated for the inhabitants of that place, who must cross a ferry to reach it. In 1823 there was no church in Partick. In September of that year, a number of persons resident in the village and neighbourhood convened a public meeting, and discussed the propriety of providing themselves with a place of worship; which being decided upon, a vote was taken as to the religious denomination to which they should adhere. The majority decided in favour of the United Associate Synod, and application was accordingly made to the Glasgow Presbytery of that body for supply of sermon, which was granted. Church built, 1824; sittings, 600. A new church was built in Dowanhill, to which the congregation removed on the 11th November 1866. It accommodates 1050 persons, and cost £11,500. The old church was afterwards taken possession of by the congregation of Mr Gibson, and is now Partick East.

Before obtaining a fixed pastor, the congregation called Mr E. Halley, who was appointed by the Synod to St Andrews.

1st Minister.—JOHN SKINNER, D.D., from Auchtermuchty (East), of which his grandfather was minister. Ordained 10th April 1827. Resigned, 1840. Emigrated to America, and became minister of a congregation there. Author of "*Ebenezer*"—being two sermons preached at the centenary of the Secession Church, 1833—and a volume on the Scottish Endowment Question.

The congregation called Mr James Robertson, who preferred Musselburgh.

2d Minister.—THOMAS M. LAURIE, from Nicolson Street, Edinburgh. Called to Berwick (Church Street), and Partick. Ordained 3d March 1841. Called to Belfast in 1843, and again in 1844, but declined the call both times.

NEWTON PLACE.

In December 1823 a petition was presented to the Relief Presbytery of Glasgow by a number of persons resident in Partick for supply of sermon, which was granted. On being congregated, 200 members and 4 elders were found to have belonged previously to the Relief Congregation, Anderston. This movement was not only sanctioned, but encouraged, by the parent church, Dr Struthers and his people subscribing liberally towards the place of worship in Partick which was erected in 1824, and contained 840 sittings. A new church was built in Newton Place in 1865, which cost £5400, and holds 800.

1st Minister.—JAMES C. EWING, from Saltcoats, of which his father was minister. Ordained 19th May 1825. Died 13th April 1837, in the 34th year of his age and 12th of his ministry.

Mr Ewing did good service to the Church at the outset of the Cappelton Case, on which he published several pamphlets. He was also author of a lecture on "Church Reforms, especially those recently attempted in the Scottish Establishment;" and of an Introductory Essay to "*Narrative of the Orissa Mission*,"

1. Sutton." Mr Ewing was the prime mover of the representation from the ents to the Relief Synod, which led to the erection of a divinity hall by that 7. A volume of his sermons with a memoir was published after his death.

2d Minister.—ROBERT WILSON, from Calton, Glasgow. Ordained 25th April 3. Died 14th October 1840, in the 30th year of his age and 3d of his ministry. The congregation called Mr Bonnar, afterwards of East Kilbride, who declined call.

3d Minister.—JOHN M'COLL, from John Street, Glasgow. Ordained 19th just 1841. Author of "Our Sin, our Punishment, our Duty."

PARTICK (EAST).

The report of a committee appointed to confer with parties in Partick applying e formed into a congregation, was given into Glasgow Presbytery on 14th 1863. It appeared that for several years a number of persons had attended ionary services conducted by Mr Gibson. They worshipped in a school-room ble of accommodating between 200 and 300, and 120 sittings had been taken, ly all of which had been paid. Mr Laurie stated that his congregation had ed to give £100 a year for five years towards the support of a minister; and petitioners had undertaken to pay £50 a year, and had the prospect of receiv- some aid from the Ferguson Bequest Fund. After all due inquiry, the peti- ers from Partick were erected into a congregation on the 11th August 1863. r the removal of Mr Laurie with his congregation to their new church in wanhill, their old church property was valued by Messrs Baird & Thomson, itects and valuers, Glasgow (viewing the whole merely as ground and iding material), at the sum of £1650. At this sum—less a subscription from wanhill Church of £500—the property was purchased by the Mission Congre- on. The net sum paid to Dowanhill was £1150.

1st Minister.—ROBERT M. GIBSON, from Falkirk (East). Ordained 27th June 4. Called to London, Albion Church, 12th September 1870, but remained in ick.

TOLLCROSS.

Tollcross is a village partly in the Barony parish of Glasgow, and partly in the sh of Old Monkland, 3 miles from the Cross, and about half-a-mile from the ern municipal boundary of Glasgow.

Previous to the year 1792 the Chapel of Ease at Shettleston, about half-a-mile 1 Tollcross, afforded sufficient accommodation for the church-going portion of people in the district. But after that date the population greatly increased. y of the residents connected themselves with churches in Glasgow, attendance 1 which was soon found inconvenient, while not a few who attended the Chapel ase were dissatisfied with the minister who officiated there. The latter were irst to move in the erection of another place of worship in the locality, but were 1 after joined by the former, especially by those of them connected with the ef Congregation of Campbell Street, Glasgow. They applied for and obtained y of sermon from the Relief Presbytery of Glasgow, 1st July 1806. Church : the same year. Cost, including vestry, etc., £2650; sittings, 1249. A spire bell was added in 1834; cost, £280.

1st Minister.—WILLIAM M'ILQUHAM, previously of Milngavie. Transferred to Tollcross 20th May 1807. Moderator of Relief Synod in 1820. Died 1822, in the 53d year of his age and 24th of his ministry.

2d Minister.—WILLIAM NEY, from Kilsyth. Ordained 25th May 1824. Lapsed from his charge 8th November 1831. Died about a year after.

3d Minister.—WILLIAM AULD, from Sir Michael Street, Greenock, of which his father was minister. Ordained 28th March 1833. Called the same year to Hamilton, but declined the call.

MEARNS.

"The Newton of Mearns," the village in which the place of worship, named after the parish, stands, is in Renfrewshire, 4 miles south of Pollokshaws, 2 north of Eaglesham, and 7 south-west of Glasgow.

A praying society in Mearns, which had existed from the times of the Solemn League and Covenant, acceded to the Associate Presbytery in May 1738, and was recognised as a part of "The Correspondence of Fenwick." These societies were joined by another in Eaglesham in July following, and the Rev. Messrs Thomson and Moncrieff held a fast with these societies at Mearns on the 24th of that month. In October 1738, these societies were increased by the accession of three elders and several parishioners of Paisley, and further still, by a junction with a praying society in Neilston, in March 1739. The whole of them were soon afterwards organised into a congregation under the designation of the "United Societies of Mearns, Eaglesham, and Neilston." First church built, 1743; sittings, 492. Second built, 1836; sittings, 490.

Before obtaining a fixed pastor, the congregation called Mr Mair, who was appointed by the Synod to Muckart.

1st Minister.—ANDREW THOMSON, sen. Seceded from the Established Church while a Student of Divinity, and acceded to the Associate Presbytery in May 1741. Ordained 26th March 1746. Adhered to the Associate (Burgher) Synod at the Breach, 1747, but afterwards acceded to the General Associate (Antiburgher) Synod. A portion of his congregation withdrew from his ministry for this reversion, and connected themselves with the Associate (Burgher) congregation of Burntshields. One of the trustees, who held the rights of the property, was among these. He raised an action at law to be put in possession of the property retained by Mr Thomson and his adherents. The Court decided in his favour; nevertheless he did not take possession, but sold it to the party who continued its occupants. Mr Thomson died 28th September 1777, in the 57th year of his age, and 32d of his ministry. He framed a portion of the questions and answers in the work called "The Assembly's Shorter Catechism Explained," by James Fisher.

2d Minister.—ANDREW THOMSON, jun. Called to Perth and Mearns. Ordained as colleague to his father 13th June 1775. Died 18th January 1817, in the 64th year of his age, and 42d of his ministry.

3d Minister.—HUGH STIRLING, from Strathaven. Called to Newarthill and Mearns. Ordained 17th June 1817. Died 2d October 1856, in the 63d year of his age, and 40th of his ministry.

A call was given to Mr George Barclay on 26th August 1857, which was set aside from want of unanimity.

th Minister.—DAVID CAMERON, from Paisley (Abbey Close). Called to Thorn-
nd Mearns. Ordained 27th September 1859.

POLLOKSHAWS.

Pollokshaws is a burgh town in the parish of Eastwood, Renfrewshire, 2½ miles
west of Glasgow, and 6 south-east of Paisley.

A praying society in the parish of Eastwood acceded to the Associate Presbytery
1739, and helped to form the first Secession congregation in Glasgow. Their
ivors, representatives, and other Seceders who had subsequently settled in the
e, were disjoined from Shuttle Street, now Greyfriars, Glasgow, and formed
a separate congregation, 1763; church built, 1764; sittings, 770.

In 1799, Mr Walker, then minister of Pollokshaws, separated with the majority
people from the Associate (Burgher) Synod, and adhered to that of the Original
hers. The minority who remained in connection with the Associate Synod
1 an action at law for recovery of the property retained by the majority.
matter was settled by compromise, the majority agreeing to pay £350 to the
rity as an equivalent for their interest. The latter, now represented by the
nt congregation, built a place of worship for themselves in 1800, at a cost,
ground, of £1100, containing 638 sittings.

Before obtaining a fixed pastor, the congregation called Mr R. Campbell, who
appointed by the Synod to Stirling.

1st Minister.—DAVID WALKER, from Shotts. Called to Dunblane and Pollok-
rs. Appointed by the Synod to Pollokshaws. Ordained 5th May 1769.
1 27th April 1810, in the 76th year of his age, and 41st of his ministry.

Author of a pamphlet entitled "The Morality and Obligation of Public Religious Vows or
nants Illustrated;" and "A Candid Examination of the Rev. P. Hutchison's Animadversions."

2d Minister.—JAMES PRINGLE, from Dalkeith (East). Ordained 7th January
6. Died 19th December 1833, in the 54th year of his age, and 28th of his
istry.

The congregation called Mr Joseph Brown, who preferred Dalkeith.

3d Minister.—JAMES C. M'LAURIN, from Coldingham, of which his father was
ster. Ordained 10th March 1835. Died 29th April 1860, in the 50th year of
ge, and 26th of his ministry.

4th Minister.—WILLIAM SPROTT, previously of Alexandria. Admitted 24th
ember 1861. Invited to Manchester (Brunswick Street), and to Cathedral Street,
gow, in 1860, but declined both invitations. Called to Glasgow (Cambridge
t), 1863, and to Edinburgh (College Street), 1866, but declined both calls.
lated to Glasgow (Queen's Park Church), 13th May 1867.

5th Minister.—ROBERT WHYTE, M.A., formerly of Kelso. Admitted 23d
ary 1868.

KIRKINTILLOCH.

Kirkintilloch is a burgh town in Dumbartonshire, 3 miles south-east of Campsie,
th-west of Kilsyth, and 7 north of Glasgow.

In 1735, the Earl of Wigton as patron, presented Mr William Fleming, proba-
r, to the church and parish of Kirkintilloch, then vacant. The presentee, as well
e principle on which he was about to become incumbent of the parish, was

obnoxious to a number of the parishioners, who, on these accounts, set themselves to prevent his settlement amongst them by every constitutional means in their power. But after carrying the case by appeal to the General Assembly they allowed it to drop, under a conviction that the Court was predisposed to favour the patron. Soon after Mr Fleming's ordination, the reclaiming party in the parish met, subscribed a formal accession to the Associate Presbytery, and at its first meeting subsequently, was received under its inspection. After thus becoming Seceders, they travelled to Stirling, a distance of seventeen miles by the muir road, and twenty by turnpike, to attend the ministry of the Rev. Ebenezer Erskine, and continued doing so till the formation of the first Secession congregation of Glasgow, when they became part of it. The survivors, and other Seceders who had settled in the district, were disjoined upon petition to the Presbytery from the congregation of Glasgow, and formed into a separate charge, 1765. Church built the same year; sittings, 620.

1st Minister.—JOHN THOMSON, from Greenock (First). Ordained at Newbliss in Ireland, 1754. Resigned 1768. Admitted to Kirkintilloch 24th August 1769. Resigned, on account of loss of voice, 29th July 1790. Removed to Glasgow, where he lived in retirement till his death. Author of "The Presbyterian Covenant Defended, and the Impostor Convicted," and several pamphlets.

The congregation then called Mr Henderson, who was appointed by the Synod to Hawick, and Mr Easton, who was appointed to Mile's Lane, London.

2d Minister.—JAMES KYLE, grandson of Mr Robe of Kilsyth, from Kilmarnock (West), of which his father was minister. Called to Port-Glasgow and Kirkintilloch. Ordained 21st March 1793. Resigned 25th July 1797. See further, under "Carlisle."

The congregation called Mr Hamilton, who was appointed by the Synod to Hamilton; Mr Harrower, who was continued in Denny, and Mr Smart, who was appointed to Paisley.

3d Minister.—ANDREW MARSHALL, D.D., LL.D., from the congregation of which he became minister. Ordained 11th November 1802. Moderator of the Secession Synod in 1836. Had the degree of D.D. conferred upon him by Jefferson College, United States, 1841, and the degree of LL.D. by Washington College, United States, 1842. Died suddenly on the morning of a communion Sabbath, 26th November 1855, after attending church on Saturday, in the 75th year of his age, and 54th of his ministry.

Author of a Sermon entitled "Ecclesiastical Establishments not Lawful;" "A Letter to the Rev. Andrew Thomson, D.D., Edinburgh, on Church Establishments;" "The Fear of God's Judgments Improved;" "The only Security against Increasing Popery;" Sermon occasioned by the death of the Rev. Dr Dick, Glasgow; Sermon, entitled "Zion's Deliverance from Unrighteous Exactions Essential to her Peace," preached at the opening of the United Associate Synod, September 1837; "A Meditation for the Reform Jubilee;" "Calumny Refuted in Answer to Anglo Scotus;" "The Substance of a speech delivered at Edinburgh on the Duty of attempting to reconcile the Unenfranchised with the Enfranchised Classes;" a small work entitled "The Death of Christ the Redemption of His People;" another, entitled "The Catholic Doctrine of Redemption Vindicated;" and a tract, entitled "Remarks on the Pamphlet entitled Statements on Certain Doctrinal Points, made October 1843 before the United Associate Synod;" "Tracts for the Times, in four letters to the people of the Secession Church;" "Reply to Dr Inglis's Vindication of Ecclesiastical Establishments;" "Trust in God, and in His Son Jesus Christ."

In 1841 and subsequent years the United Associate Synod was called on to consider certain views which had been propounded by ministers of the Secession Church upon the doctrine of the atonement. Dr Marshall took a prominent part in these discussions. He accused of heresy in this matter Professors Brown and Balmer. At a meeting of the Synod in May 1845, he and Dr Hay of Kilmarnock tabled a libel against Dr Brown in support of the charge of heresy. The result

discussion which followed upon the libel was an acquittal by a vote of confidence in Dr Brown (Dr Balmer having died in the *interim*) and a vote of censure against Dr Marshall.

The United Secession Synod appointed, in 1845, a committee to meet with a committee of the Relief Synod, for the purpose of taking measures with a view to union of the two churches. Dr Marshall was appointed a member of this committee. In October 1846 the United Associate Synod met in Glasgow. It divided itself into a committee of the whole house "for the purpose of taking into consideration the proposed articles of basis of union with the Relief Church." The committee proceeded to discuss the articles in question. On the reading of the second article, Dr Marshall, seconded by the elder from his congregation, moved the following resolution:—

That as a preliminary step to union on the part of the Synod, either with the Relief body or any other body of professing Christians, it is necessary first of all that this Synod shall review and consider a number of its recent decisions which are understood to have been at variance with the doctrine of its standard books, particularly the rejection of Mr Balfour's memorial in 1844, the rejection of the other memorials in May 1845; the vote of confidence in Dr Brown, and the vote of censure on Dr Marshall of the same date; and, above all, the treatment of the libel in July in 1845, by a method unheard of in any court, civil or ecclesiastical, was avoided and rendered

void. One but the mover and seconder voted for this motion, which was accordingly carried. Dr Marshall then stated that this decision terminated his connection with the Synod, and read and laid on the table the following protest:—

Whereas this church, the United Secession, has for several years past, as her public deeds and her standard books, departed from the doctrines taught in her standard books, and embraced errors contrary to the doctrines: Whereas she has persisted resolutely in this course, refusing to be reclaimed, and notwithstanding the efforts of those who have sought to reclaim her with insult and scorn: And whereas, notwithstanding the same headstrong spirit, she is now taking measures to form a union with another body, by which she will leave altogether her former position, and probably drop her very without having given proof of the smallest repentance, or done anything to relieve the injury she has inflicted on Divine truth: The subscriber of this paper, while he protests against her unfaithfulness—while he denounces her obstinate perseverance in error, hereby declares in my own name, and in the name of all who shall adhere to him, that he can no longer walk with the bonds of fellowship, till she retrace her steps, and give credible evidence of returning to the principles from which she has departed: Further, he declares that in the meanwhile he remains as he was, having made no change of any kind, occupying the position he has hitherto occupied in maintaining the doctrine he has hitherto maintained, claiming and asserting the various rights and privileges of a civil and of a sacred nature which have belonged to him as a member and minister of the United Secession Church, and holding out the right hand of fellowship not only to all other members of that church who shall be pleased to join with him, but also to all Christians throughout the world of every denomination who maintain an honest adherence to the doctrine of the Westminster Confession." (Signed) AND. MARSHALL.

This protest was recorded by the Synod, which thereupon declared that Dr Marshall had ceased to be a minister or member of that church. Dr Newlands, Moderator of Synod, was appointed to intimate this sentence and declare the seat vacant.

On Sabbath, 11th October 1846, Dr Newlands, having gone to Kirkintilloch, not appearing at the entrance to Dr Marshall's church, being refused admission, he intimated the sentence of Synod, and in the afternoon preached to a number of members of the congregation who desired to have sermon from the Synod.

The majority of Dr Marshall's congregation adhered to him after his separation from the United Associate Synod. They retained possession of the congregational property at Kirkintilloch.

The minority adhered to the proceedings of the United Associate Synod, and continued to remain in connection with that body. On 31st December 1846, a letter from Messrs Mitchell, writers, Glasgow, was sent to Dr Marshall, requiring him to surrender the church property to the Synod. In April 1847 the minority

raised an action of declarator and removing against the majority, for the purpose of obtaining the congregational property, as forfeited by the defenders in consequence of their separation from the United Associate Synod.

The proposed union between the Relief and the United Secession Church took place in May following. It proceeded on the part of the former, upon a resolution declaring, *inter alia* :—

“That any differences in opinion or practice which were formerly supposed to exist, and to present obstacles in the way of a scriptural and cordial union of the two bodies, either now exist, or have, in the good providence of God, been removed out of the way.”

The action was raised by three of the trustees for the congregation and by the minority who adhered to the United Associate Synod. Besides Dr Marshall and the majority who adhered to him, William Hall, John Watson, and James Baird, who were also trustees for the congregation, were called as defenders.

The summons set forth as the ground of action :—

“That the said defenders having separated themselves from the said United Secession Church, and being no longer in connection with, or under the charge, jurisdiction, and discipline of the United Associate Synod, or other judicatories of that body, have thereby violated the conditions on which the property belonging to the congregation was acquired and held in trust, whereby they have ceased to have any right or title to the same.”

It set forth, also, that the pursuers adhered to the doctrine and discipline of that Church, and continued to acknowledge the authority of its Synod and Presbytery ; that therefore they

“Have been and are recognised by the said Synod and Presbytery as the United Associate Congregation of Kirkintilloch, for whose use and behoof the said subjects were acquired and held in trust as aforesaid.”

The summons continued as follows :—

“That the said pursuers are, in consequence, entitled to vindicate the property belonging to the congregation from the defenders and all others pretending to have right thereto in manner undermentioned, and to have the said meeting-house exclusively and in all time coming appropriated to the use of a minister, and of themselves and others who have already joined, or who may join them, as a congregation adhering to the said United Secession Church, and remaining under the jurisdiction and discipline of the said United Associate Presbytery and other judicatories of that body.”

The defenders pleaded *inter alia*,—4. It was not an implied condition, in any of the grants of the property in question, that the congregation should remain subject to the jurisdiction and discipline of the United Secession Church, and there was no ground in law on which the declaratory conclusion to that effect could be maintained. 5. Even if such condition had been implied, fulfilment of it was rendered impossible, and the defenders were liberated from the effect of it, by the union of the Secession Church with the Relief Body ; and the conclusion to have it found and declared that the pursuers still adhered to the jurisdiction and discipline of that Church was inept. 6. The conclusion latterly introduced to have it found and declared that the property in question was held for behoof of a congregation in connection with the United Presbyterian Church, was unwarranted by the titles of the congregation itself.

The Lord Justice-Clerk was of opinion that the fourth, fifth, and sixth pleas in defence ought to be sustained. His reasons for this opinion were much the same as those of Lord Moncrieff—given, as also those of Lord Cockburn, in an abridged form below. Lord Medwyn was absent.

Lord Moncrieff—It is not to be taken for granted, as seems to be done in the summons, that such spiritual subjection, depending on contract alone, necessarily carried along with it any power in the Synod either to deal with the civil property of the congregation, or to compel such a congregation to go into a union with a different body without their own consent, however such a union may have been approved of by the Synod, or by other congregations connected with it. For these things are not matters of spiritual jurisdiction at all ; though, by consent of parties, they may be made, as by contract, matters of ecclesiastical arrangement. Farther, it is material to observe

summons admits that, after the final decision of the Synod in May 1845, Dr Marshall congregation remained in connection with the Synod. From this—which, I apprehend, they cannot be allowed to contradict—I think it must be fairly inferred that there can have been no disconnection from the Synod by Dr Marshall or his congregation on account of the decision on those questions.

The titles under which this Church is held bear to be for behoof of a congregation simply designated as *Seceders*, and as, at a fixed time, in connection with the body known as the United Presbyterian Church. There is no description of any form or way by which that title could pass from one body under the denomination of the United Presbyterian Church. It is different, and alone (though, when we are speaking of an heritable title, and of the thing to which it is attached, that alone is most material), but, by the showing of the summons, it is different in the fact, in the parties described, and in the whole state of an assumed title. It is, in fact, a title in terms; for while it bears that the United Secession Church is now called the Presbyterian Church, and the United Associate Synod is now called the Synod of the Presbyterian Church, it bears, also, that this latter denomination belongs to a body which is composed of altogether different parties from those of the former. If there were no difference in the name, there would be difficulty enough. But if that could be got over, why do not the trustees insist in their action simply as being members of the United Presbyterian Church? They insist that they could not so libel their action, because of the express terms of the title, to which alone the Court can pay regard in such a question.

The main object of the action is to have it declared that the trustees held the property for and to have the existing trustees ordained to convey to new trustees, "in such form and as the pursuers and their said adherents, members of the said congregation, may from time to time direct." Thus the demand is that this property shall be taken out of the trustees who are in order to be placed, not upon any defined trust, but in any manner of form, and upon any terms, which the pursuers may direct from time to time. Whatever may be the result of the case of the pursuers against the defenders otherwise, I must say that this appears to be the most extraordinary dealing with a trust, articulately constituted, that I have ever seen. If the claim were to be sustained, it would certainly form a remarkable precedent in the law and conveyancing.

After all, I must return to the first and fundamental proposition in the cause, that the trustees have done nothing on which it can be even alleged that they have departed from the principles of the United Secession Church. They stand exactly as they have ever stood, they stood before this project of union had been tabled at all. And then the matter is a matter of law, that their adherence to the Synod in the change projected, or their departure from it, in no manner of consequence. They have not changed their principles, whether the Synod changed theirs or not; and the property is vested in them, and not in the Synod or in the persons who may still call themselves members of the congregation.

I think, therefore, that the defenders ought to be assoilized from the conclusions of this action.

Dr Cockburn.—I am of opinion that the objection taken to Dr Marshall individually is well founded.

I think that he had resigned his connection with the Associate Synod several months before the union took place; and that, after this, he has no more right to resist the union, or its consequences, than if he had retired twenty years before, or had never belonged to the body.

This is of very little importance, because I can find no ground for extending this objection to the other defenders. They avow, no doubt, that they *adhere to him*. But, as it appears to me, his *opinions*. They did not, prior to the union, imitate him by withdrawing from the society; the society declare that they had done so. On the contrary, their plea is, that they have all adhered to it; but that it, by its conduct, has deserted them and its former self. We have no ties before us, therefore, entitled to maintain the defences.

I conceive it to be indisputably certain that the property in question was devoted to the particular religious community, described, at the time, as the United Associate Synod.

It was held for behoof of certain individuals, without reference to religious profession; but as connected with a congregation holding certain tenets, and in communion with a certain ecclesiastical body.

This body was composed, in 1820, of the then United Burghers and Antiburghers, and then had a reformed shape and name, to which it is admitted by the defenders that they till lately adhered.

And the very titles subsequent to 1820—viz. in 1832 and 1836—are expressly taken in by certain trustees, "for behoof of the members of the Associated Congregation of Kirkintilloch, then called Seceders, and presently in connection with the United Secession Church."

Precedent connection, I consider as taxative, and not as merely demonstrative. The titles import, by their truth, that to their primitive principles of 1765, when they began, they had adhered.

Not adherence to this mere term, or to any community that might bear the same name, nor to what was then the Associate Synod, if it should change its principles; but to the particular body that was then so called, while, by adherence to its principles, it maintained its identity.

That this was a superinduced part of their original creed, seems to me to be implied in the terms of their titles, and in the admitted fact, that for the last thirty years they have been a part of the Associate Synod.

This is at least *prima facie* evidence of their amalgamation with this body. I believe that this was only a temporary connection, without positive evidence of so strange a connection as an intended temporary connection between two sects.

But there is not a vestige of such a connection.

We know nothing of the conditions of the junction that took place in 1820. I have the conviction, that if the matter was inquired into, we would find that nothing but a complete separation was then in the view of either party.

This, indeed, is plainly the defenders' own view of the defence in this action. It is distinctly admitted by them, both in their defences (graph), and in their statement (article 2), that it was only as a congregation in communion

with the Associate Synod, that the property was held for their behoof. They differ as to which of the parties has remained steadfast to the principles and authority of the sect. And on what ground do they say this? Not because they never, and with a permanent intention, joined the Synod, but solely because the Synod, by absorbing the Relief, has ceased to be the religious community with which they united themselves.

In the first place, they object that the existing Synod has no right to compel them who were adherents of the Associate Synod to join what the defenders call the new body. I concur in this. But I do not see its application. Because neither the new nor the old body is attempting to compel any one to join them. The Synod is not in this process at all. It is an action by certain individual members of the congregation to vindicate property which they allege belongs to them, and they are trying to vindicate it quite independently of the Synod, which is standing aside—though probably surveying the contest, and not uninterested in its result. Even the pursuers are not trying to compel the defenders to join the Relief. They are only saying that they cannot renounce their principles and keep this property.

It is maintained in the second place, that independently of identity, or of repugnance of principle, the defenders are liberated from their allegiance to the Synod by the mere fact of its union with the Relief. I think this untenable. It seems odd in those to say that all union was repugnant to their ecclesiastical tenets, who admit that they themselves, who began as Burghers about 1765, united with their rivals the Antiburghers, and thus formed the Associate Synod in 1820. Union—that is, the extension of what it thinks right—seems a necessary principle with every rational religious society. I never heard of any religious society, indeed, whether rational or not, which adopts separation as an essential principle, as that it shuts its gates against all converts. It is said that the junction with the Relief let a host of new congregations and presbyteries into the Synod. And why not—if there was no sacrifice of principle? The defenders say that they never subjected themselves to Relief Presbyteries. And they are not asked to do so now. They are only asked to continue under the jurisdiction of the Presbyteries of the Associate Synod, though these may be multiplied, and though some of them may formerly have been of the Relief. Undoubtedly the Synod could have sucked in the whole Relief—individuals, congregations, and presbyteries—one by one. Or if the Relief community had come forward and honestly abjured whatever it was that had till then kept it apart from the Synod, I see no legal objection to the Synod's receiving the whole body, arranged into Presbyteries, at once. The defenders may not like the individuals, and may fear that both the brethren and the presbyteries of the Relief will still be actuated by the principles and habits of their former sect. But this personal suspicion is no legal objection. If the Synod could have received every converted member of the Relief individually, and thus taken the whole of them in at once—which I hold to be clear—and if it could then have arranged them into Presbyteries corresponding with their Relief ones—which I hold to be clear also—I cannot conceive how it could not receive them arranged into Presbyteries at once.

It has been urged, or rather insinuated, in the third place, that the mere change of name entitles the defenders to secede, and yet to retain the property. We have had no authority for this, nor can I discover any in the law of Scotland. I can conceive an alteration of name so marked, as so meant, that it indicates, or is naturally supposed to indicate, a change of principle or of object. But I am not aware that unestablished religious associations are bound to adhere to every letter of any title they may have ever assumed; just as a mercantile company may be, where a partner insists upon it. It may certainly be made a question whether a proposed change be too great; but I know no authority for the abstract and universal proposition, which is all that we have had as yet, that every change of name is, in all circumstances, fatal. The defenders have not said that there is anything in the nature of the alteration from the United Associate Synod to the United Presbyterian Synod, that entitles them to break off. It is to any change that they object; and this not to the extent of disliking the change, but of holding that it dissolves their connection. I think that this will not do.

But these are mere outposts. The defenders' main battle is, that the union with the Relief implies an abandonment of principle, or of system, by the Synod, and so gross that it destroys the identity of that body, and entitles the defenders to be considered as the persons for whose use the chapel was acquired. There can be no doubt of the relevancy of this plea. It is sanctioned by the whole of the well-decided cases. Some of these depended on the fact; and, so far, they can have little or no valuable application to the specialties of other questions. But they all recognise, and proceed upon the great rule, that property held for a particular religious community must, in the event of a schism, continue to be held by those who adhere to the principles and objects of the trust. This is the whole applicable matter that I can extract out of any of the cases now of weight—that of Craigdallie particularly included, which establishes the exact principle for which the pursuers contend. But what I doubt is the fact.

On the whole, upon this, which I conceive to be the main point of the case, I want more light. If we must proceed on what we have, there is nothing to remove from my mind the *prima facie* evidence of the identity of their principles, which is supplied by the mere fact of their uniting. That religious parties should differ on imaginary or immaterial grounds, is no uncommon occurrence. But that, with real differences, they should unite, is, I suspect, a case without example; unless where secular considerations have extinguished ecclesiastical feelings. No such considerations have been averred to operate here. And so far as appears the junction has been acceded to by the whole members of both bodies except the defenders. The defenders, nevertheless, may certainly be right, and every one else wrong. But, *prima facie*, the probability is the other way.

The Court pronounced the following interlocutor:—

“Sustain the fourth, fifth, and sixth pleas in law stated on record in defence

the present action. Assoilzie the defenders from the conclusions of the
ons, and decern: Find the defenders entitled to expenses; appoint an
t thereof to be lodged, and in respect the auditor, having been formerly
ent for the defenders, has declined to audit the account, remit to John Russell
the principal clerks of session, and clerk in this cause, to tax the said account
o lodged, and to report."

Rev. Dr Struthers of Glasgow, who had rendered essential service to the
Church in the Campbelton Case, in three elaborate articles on the Kirkin-
Case, which appeared in the October, November, and December numbers
United Presbyterian Magazine 1850, says, "In itself the Kirkintilloch Church
very unimportant, and the decision given is of such a kind as to prevent it
being a *ruling case* in most of the dissenting church processes; but in delivering
ent upon it, the majority of their Lordships in the Second Division of the
of Session seem to me in their speeches to have laid down general principles
if applied will strip dissenting churches of some of those valued rights and
ages which they thought were secured to them by unanimous decisions in the
nown cases of Perth and Campbelton." He shows at length his reasons for
pinion in the articles referred to. But one of the law agents of the United
yterian Church stated in open Synod, in his own name and that of his coad-
, that no such effect as that described by Dr Struthers was to be apprehended
the decision.

r Marshall and his congregation remained apart from any ecclesiastical com-
n after this decision was given, though some time after it he himself made a
l proposal to join the Synod of Original Seceders, but was not received by

the death of Dr Marshall, his congregation joined the Free Church under
me of "Marshall Church." Dr Marshall was succeeded by his son, Rev. W.
all, formerly of Leith, who died in 1860.

out 30 members and adherents withdrew with Dr Newlands to a hall on 11th
er 1846, and reconstituted the cause. A church was built in 1855 at a cost
1100; vestry, hall, and gallery, since added, cost £400; in all, £1500.
gs in church, 500.

re congregation called Mr W. Fleming, who preferred a call to Kirkcaldy,
Church.

4 *Minister*.—JOHN MITCHELL, previously of Leven. Inducted 27th April

CAMPBELTON.

mpbelton is a burgh town in Argyleshire, 73½ miles south-west of Inverary
33½ south-west of Glasgow.

full account of this congregation has been given by Dr Struthers in his
ory of the Relief Church." The leading facts are here given. Gaelic is the
language of the district. The inhabitants of the town, however, and of the
r part of the adjacent country stretching away towards Southend, were ori-
from the Lowlands, speak the English language, and observe the manners
stoms of the west country people. Some of their progenitors were invited
by the noble Marquis of Argyle so early as 1640, and long enjoyed no small

share of his favour and fatherly protection. Notwithstanding their advantageous circumstances, their happiness was embittered by the want of a Gospel minister, and their uneasiness increased as their children grew up around them. Although the Gospel was preached in the country, it was in a language not understood by them. This evil, they thought, might be remedied by an application for a minister to preach and dispense to them religious ordinances. Accordingly, an application was made to the proper quarter, and a minister was appointed to preach to them in an old thatched house in Campbelton, which house was kept in repair solely at the congregation's expense, and the stipend was also paid by them. In 1654 they built a church in Kirk Street. The first minister was Edward Keith, ordained 1656, died 1681. The second minister was Mr Boes, who died in 1749, in the 56th year of his ministry. In an evil day their second minister—with the design of relieving them of part of their burdens—advised them to apply to the Commissioners for the Planting of Kirks for a stipend out of the bishop's teinds of Argyre, not then occupied by any incumbent. Their application was successful. They touched the money of the State as a Church, and from that moment they lost their liberty. In seeking temporal relief they forged a chain which was wound round them, and became intolerable. But by a noble effort they at last broke it off, and regained their freedom.

After the death of Mr Boes, the second minister, the Duke of Argyll claimed the patronage of the Church, and gave them to understand that it was his intention to present a minister to the vacant charge. This information took them greatly by surprise, for it had never been supposed by them that by accepting assistance from the State they were denuding themselves of the Christian privilege of choosing their own pastor. In spite, however, of all the remonstrances against the act threatened them, a minister—Rev. John M'Alpine, of Arrochar—was introduced among them, and several of those who had been strenuous in their opposition to him were turned out of their farms.

Mr M'Alpine acted for a time very imperiously towards them. Through his influence the charge was made collegiate, and another Gael was conjoined with him in it. This colleague conducted himself still more offensively towards the congregation than the principal. They had purchased, and hitherto kept in repair, the manse for their minister. Being unwilling, in the conflicting state of matters between them, to repair it according to his wish, he applied to the Presbytery, who grasped at the appeal, got the heritors to rebuild the manse, and thus stripped the people of their property, though they came forward when they saw the matter going to an extremity, and promised to be at all the expense. They were not permitted, and the manse which they had reared passed into the hands of the heritors.

After the death of the minister first intruded upon them, the incumbent of the second charge was promoted to the first, and through family influence, got his own son-in-law, Mr Robertson, presented to the second. He was still more obnoxious to the people than either of his predecessors. The whole congregation were strongly inimical to him as their minister except three, and one of these was the Duke's Chamberlain. His settlement among them took place notwithstanding, and very soon after it he took measures to have the seats of the church which the people had built allocated among the heritors. These, however, entirely failed, for the Sheriff refused to sanction this kind of wholesale ecclesiastical robbery. The plan of the minister was probably to bring the Church under ecclesiastical parochial law, that he might get it rebuilt or repaired by a vote of the Presbytery. In their

ous indignation the people took advantage of the hint to quit, and in one *left their seats indeed*, and walked out of the Establishment.

separation being agreed on, they, in the beginning of 1766, opened a sub-on for a meeting-house, and, in a short time, a large sum (£1451, 18s.) was ived for it. Having appointed a committee of management, they gave for cutting some stones in the common quarry, but there they were stopped a Duke's Chamberlain. They then opened a quarry within the sea mark, three miles from Campbelton, and purchased a site, but here they were also ed by the Chamberlain, who alleged that they were spoiling the grass by ng their stones over it. They then applied to Mr Campbell of Kildalloig for r to cut what stones they wanted in the island of Davaar, which lies in the a of Campbelton Loch, who granted their request for four pounds sterling. oner was this known than Kildalloig was applied to by Mr Robertson's s to stop them, which he was hindered doing by his bargain, but was pre- l on to prevent them taking in horses to the island to drag the stones down to ore, expressly stipulated in the bargain. This inflicted a great hardship upon ople, by necessitating them to carry the stones on their backs and barrows from uarry to the shore.

hey were further hindered by the Duke's Chamberlain from taking sand for building purposes. But though distressed they were not disheartened. They ged a vessel, and sent her up to Ardnacross shore, and brought a cargo of , which relieved them for a time. To obtain timber a vessel was chartered, sent to Norway. Freestone was got from Cumbræ. The minister's friends diately wrote to Mr M'Neill, from the shore of whose property the sand was , to prevent them, but instead of doing so he wrote to the Committee of agement, granting liberty to take whatever they needed, only desiring them to y his tenants for any hurt which might be done them. A pew in front of the ry was set apart for Mr M'Neill and his family. The Rev. Hector M'Neill, of Free Church, Campbelton, is the lineal descendant of this benefactor, and nt laird of Ardnacross.

he clergy of the district seeing the work drawing to completion, were now ous of having the edifice constituted a Chapel of Ease to the parish Church, made overtures to the Committee of Management with this view, which, how- were indignantly rejected. After mature deliberation its promoters came to esolution of connecting it with the Presbytery of Relief, then recently formed. lotwithstanding the numerous and seemingly formidable obstacles raised to nt it, one of the most substantial churches in Scotland was reared, capable of uining 1500 worshippers, to which a tower was added in 1834, costing £600. 315 the sum of £1050 was expended in purchase of a manse. The founda- stone of a new church was laid 24th August 1870. The building cost ,000, and has sittings for 956. It was opened 14th July 1872 by Rev. Drs n Aikman, Boyd, and Beith (Free Church, Stirling), and Mr Sprott (Glasgow). ing collection, £2015, 3s. 7d.

st Minister.—JAMES PINKERTON, a licentiate of the Established Church, ived into connection with the Presbytery of Relief, and ordained at Camp- n 16th July 1767. Died 22d May 1804, in the 62d year of his age and 37th is ministry. Author of "The Office and Work of Gospel Ministry," an iation sermon, preached at Anderston; and other Sermons.

rd Minister.—DAVID FERGUS, previously of Auchterarder. Admitted to Camp-

belton 17th May 1805. Resigned 25th June 1822. Emigrated to America, and died in Cincinnati, United States.

3d Minister.—WILLIAM M'DOUGAL, from Campbell Street, Glasgow. Ordained 28th May 1823. Translated to Kilmarnock 26th August 1828.

4th Minister.—JAMES SMITH, from Calton, Glasgow. Called to Musselburgh and Campbelton. Ordained 28th August 1829. Joined the Established Church in December 1835, and is now parish minister of Kelso. Author of "Proceedings of Relief Synod in the Campbelton Case."

One of the most important law cases which ever occurred affecting Dissenters, arose out of the step taken by Mr Smith, extended over three years and a half, and excited immense interest in the country while it was pending, the Voluntary Controversy being then at its height, and the Church Extension scheme progressing which ended in the Disruption of the Church of Scotland. The case is narrated at great length by Dr Struthers in his "History of the Relief Church," and also in a separate pamphlet published by him, a mere outline of which is here given. The Relief Synod had cut off Mr Smith from their connection because of the position he had come to occupy, and appointed Mr Harvey, a member of the Presbytery to which he belonged, to preach at Campbelton, and declare the church vacant. Mr Smith obtained an interdict from the Sheriff to prevent these decisions taking effect. In a few days the people subscribed £1500 to enable them to take legal measures of defence. When the question came to be argued in the local court the judge saw meet to continue the interdict. The right of *interim possession* was afterwards determined by the Supreme Court till the case was tried.

The case being reported by Lord Moncrieff to the Second Division, came under their review on the 7th March 1837. Having heard counsel and advised the case for the parties, they recalled the interlocutor pronounced by the Sheriff, and enjoined equal possession of the meeting-house and pulpit between the advocates and respondents till the action of declarator raised by Mr Smith should be heard and determined.

By this action of declarator Mr Smith and his friends wished to have it found—
I. That the Campbelton Relief Church was founded upon principles neither opposed to endowments nor to Church Establishments, and that no individual opposed to these could preach in it nor interfere regarding its use. II. That the pursuers, and the proprietors of the same views as to State endowments as themselves, had the sole and exclusive management of it, free from all interference by the Synod of Relief, and had the sole power to choose its minister, who should adhere to the same Old Relief principles on which they averred it was founded. III. That the Rev. James Smith shall be declared minister of the said church and entitled to its emoluments, notwithstanding of the sentences of the Relief Church courts cutting him off from the denomination. IV. That the defenders shall be decerned and ordained to pay Mr Smith £180 annually as his stipend. V. That the defenders shall be interdicted from interfering with Mr Smith during his incumbency, and from appointing or admitting any person after his incumbency has come to an end, as the minister of the church, who is opposed to Church Establishments. VI. That the defenders should be ordained to pay the pursuers £700 as the expense of the process.

The case came on for hearing before Lord Moncrieff as Lord Ordinary on the 15th of June 1838. At the close of the discussion it was arranged that each party should prepare "cases" on the whole cause, and present their arguments in the best

le shape, to be laid before his lordship for the purpose of being transmitted Inner House for judgment.

cases having been prepared, were transmitted, along with the process, to the division of the Court of Session, having prefixed to them a note by the Lord Ordinary, the substance of which was, that the defenders (the congregation) had failed to convince him that in the original constitution of the Relief Church held by that body, as a principle of religious belief, that a Church established in connection with the State is contrary to the law of God as revealed in the Scriptures; that on the other hand he is most perfectly convinced that the defenders in this action, and the Relief Synod to which they adhere, do now hold and maintain that an Established Church is contrary to the Scriptures, and do now hold this as a matter of religious belief in their body; and that the proceedings against Mr Smith originated in this and nothing else. Supposing that such a tenet had been made part of the constitution of the Church represented by the Synod, the point of the case will be reduced to the question, Whether the making the point an *open question*, assuming that it was *not* an open question in the original constitution, would be sufficient to sustain the present action? But how it can be held by the Synod consider and act upon it as an *open question* in the face of the proceedings against Mr Smith and of the refusal to accept of his declaration that he adheres to the principles of the Relief Church as *Synodically declared*, the Lord Ordinary is still in great difficulty to comprehend. Supposing the two questions of law referred to, to stand in the way above stated, there will still be two questions of considerable difficulty and importance to be disposed of:—1. It is very strongly maintained, that this is to be regarded as a mere case of *discipline* under the rules of the Relief Church, and that therefore this Court has no competency to consider the legality of the proceedings of the Synod or to inquire whether there has been a change in the opinions in the Relief Church or not. Certainly if the Lord Ordinary considered the proceedings as truly proceedings in a case of discipline, he should think it perfectly clear that this court had no right to interfere. The other question of legal inquiry is still more delicate—namely, how far, in holding that the Synod have departed in principle from the doctrines of the Relief Church as originally established, and as they were held at the time when the Campbelton congregation came into connection with it, on the lawfulness of a dissolution of the Establishment, that difference is in a point *so vital* as to compel the court to consider it with a view to the determination of the rights of property. The Lord Ordinary formerly indicated the serious doubt which he entertained on this point. The general impression is that if the facts be established, though the question may be difficult, it is a departure which the founders of that Church would have deemed of the most fundamental magnitude.

Their Lordships having maturely considered the case, delivered the following judgment on the 6th June 1839:—"The Lords, on report of Lord Moncrieff, advised and conjoined processes of advocacy and declarator with the whole proceedings, and heard counsel in the process of declarator, sustain the defences, dissolzie the defenders from the conclusions of the libel, and decern; and in process of advocacy recall the original interdict and dismiss the petition, and allow expenses due to the defenders in both processes; allow the account given in, and remit to the auditor to tax and report in common form." The effect of this decision is that the case was decided in favour of the congregation against Mr Smith.

5th Minister.—JAMES BOYD, D.D., previously of Dumbarton. Admitted 29th September 1837. Had the degree of D.D. conferred upon him by the University of Glasgow 1855. Was moderator of United Presbyterian Synod in 1859.

6th Minister.—JOHN THOMSON, formerly of Edinburgh, North Richmond Street. Admitted as colleague to Dr Boyd, 16th October 1872.

CAMPBELTON SECESSION (NOW EXTINCT).

Campbelton was selected in 1831 as a preaching station by the Glasgow Association for the spread of the Gospel in connection with the Secession Church. In 1832 forty persons resident there petitioned the United Associate Presbytery of Glasgow to be organised as a congregation, which was granted. Church built, 1833. Sittings 630.

Before obtaining a fixed pastor the congregation called Mr M'Gavin, who preferred Dundee; Mr Rankine, who preferred Cupar; and Mr Lawson, who preferred Pitlessie.

1st Minister.—GEORGE THOMSON, from Dunse. Ordained 2d July 1833. Resigned 8th March 1841. Joined the Independents and became minister of a congregation at Colchester. Received by the Synod in May 1861 as a minister.

2d Minister.—ARCHIBALD RITCHIE, from Regent Place, Glasgow. Ordained 2d August 1842. Resigned 12th September 1843.

The congregation called Mr Riddell, afterwards of Moffat; Mr Reid, afterwards of Firth in Orkney; Mr Anderson, afterwards of Norham; and Mr Bartholomew, afterwards of Whitby, all of whom declined the calls.

The Union of the Secession and Relief Churches having taken place in 1847, the congregation in 1849 became incorporated with that of Dr Boyd.

EAGLESHAM.

Eaglesham is a village in the parish of the same name, Renfrewshire, 8 miles south of Glasgow, 4 south of Busby, 4 west of East Kilbride, and 9 north of Fenwick.

The church and parish of Eaglesham having become vacant in 1765 by the translation of the Rev. Henry Grieve to Dalkeith, the Earl of Eglinton, as patron, presented Mr Thomas Clark to the charge. Only one person could be got to sign his call, notwithstanding the patron was proprietor of thirty-nine parts of forty of the land of the parish. The Presbytery refused to sustain the call. The case was litigated through all the church courts, and the General Assembly, 1766, ordered the Presbytery to take Mr Clark on trials, and, if found qualified, proceed to his settlement. The Presbytery took Mr Clark on trials, found him qualified, but would not fix a day for his settlement. The 30th April, 1767, was afterwards determined for the purpose; but when the day arrived, the Rev. Dr Leechman, principal of the University of Glasgow, was the only member of the Presbytery who attended, and for want of a quorum the ordination could not be proceeded with. The case came again before the General Assembly, which passed a vote of censure upon the Presbytery for their conduct in this affair, and ordered them to proceed with Mr Clark's settlement, or suffer the infliction of a still greater penalty. This injunction was complied with on the last Thursday of June 1767; and as soon as it was executed, a large body of the parishioners withdrew from the Established

ch, and resolved upon joining the Secession. They applied for and obtained ly of sermon from the Associate (Burgher) Presbytery of Glasgow, 1767. ch built, 1782; sittings, 500. A new church was built in 1867, with sittings 50; cost £1300. The patron of the parish gave a subscription of £150, s now a member of the church.

efore obtaining a fixed pastor, the congregation called Mr R. Hall, who was nted by the Synod to Kelso.

st Minister.—JAMES DICKSON, from Stichel. Ordained 17th April 1788. ned in 1826. Died in 1833, in the 74th year of his age, and 38th of his try.

d Minister.—WILLIAM CARSWELL, from Mearns. Ordained 26th June 1827.

KILPATRICK CRAIGS (NOW UNITED WITH DUNTOCHER).

Kilpatrick is a village in the parish of the same name, Dumbartonshire, situated ne banks of the Clyde, 10 miles north-west of Glasgow, and 5 east of Dumbarton. Several parishioners of Old Kilpatrick, dissatisfied with the life and doctrine of Rev. Mr Yates, minister of that parish, shortly afterwards deposed, withdrew his ministry, acceded to the Associate Presbytery, 1739, and formed part of irst Secession congregation in Glasgow.

The Rev. Mr Mair of Orwell observed a fast with these persons on his way : from the ordination of Mr Smyton at Kilmaurs, but no steps were taken at time to form a congregation in the locality.

1 1776, the minister of Old Kilpatrick intimated to his people a wish to have sistant, which they were willing he should obtain, provided they were allowed ect one out of a leet of candidates nominated by himself. To this arrange- he would not consent, but appointed a person to the office without deferring em. The person so appointed was very unacceptable to the parishioners ally; and being offended also at the manner of his appointment, a number of forthwith joined in application to the Associate (Burgher) Presbytery of Glas- for supply of sermon, which was granted. They were now joined by the ders in the parish, who had previously taken no part in the movement, and a iderable congregation was formed at once. Church built, 1781; sittings, 500. before obtaining a fixed pastor, the congregation called Mr Osborne, pro- nner, but the call was not prosecuted.

st Minister.—ARCHIBALD WOOD, from Kirkintilloch. Ordained 28th August 1. Died 28th February 1788, in the 28th year of his age, and first of his ministry. The congregation called the Rev. Mr Hill, who preferred remaining in his ge at Cumbernauld.

d Minister.—WILLIAM WATSON, formerly of Largs. Translated hither, 18th ch 1789. Withdrew from the Associate Synod, 1799, and with other ministers, entertained the same views, formed the Original Associate (Burgher) Synod. majority of his congregation adhered to him and retained the property. The rity formed a congregation by themselves, afterwards the congregation of ocher, and applied to the Court of Session for an interdict to prevent the rity from occupying the place of worship, from which they had in the mean- withdrawn. The interdict was granted, but withdrawn the following week, another refused. A successor to Mr Watson was ordained in 1802, at which the party adhering to the Associate Synod raised an action at law to have the

whole civil property belonging to the congregation surrendered to them, of money, considered equivalent to their interest in it, was offered them, but and the case went into court. The questions at issue between the parties *First*, Which of them had the right of *possession*? This was decided by the Lord Ordinary in favour of the defenders, on the ground that they were the majority in this decision was confirmed by the majority of the judges. *Secondly*, Who were the *proprietors* of the property? And this question was decided by the Lord Ordinary in favour of the same parties. The pursuers appealed to the Inner House of Session in January 1809, after seven years litigation, in which above £1600 had been paid by the pursuers alone, the judges decided "that both the pursuers and the defenders originally formed one congregation of Burgher Seceders, but having later separated in opinion upon certain matters of religious doctrine, they have now separated and rated from each other and become two distinct congregations. Although they are still of the Secession Church, under the name of Burgher Seceders, that the defenders have not thereby lost their property in the house of worship, and other subjects in question, which they had before, and so far sustain the defenders against the action; but before further answer, remit to the Lord Ordinary to enquire more particularly into the state of the civil properties in question, how they were acquired and afterwards supported, what was the extent of the controversy for that purpose, and on which side the majority of interests, both in numbers and value, will now stand, and to proceed otherwise in the cause as the Lordship shall seem right." Upon inquiry, the majority both of numbers and value was found to be with the possessors of the property, and the judges then adhered to their former decision. The pursuers appealed to the House of Lords, but the appeal was not prosecuted. Some years afterwards the pursuers proposed to refer the case to counsel for arbitration, but the defenders rejected the proposal. At length in 1829, thirty years after the first interdict was applied for, a committee of managers selected out of each of the two congregations met, and after deliberation, agreed that the matter should be finally settled by the party possessing the property paying the sum of £200 to the other party, which was accepted.

3d Minister.—JAMES GARDINER, from Biggar (North). Ordained November 1802. Received with his congregation upon petition into connection with the United Associate Synod, 14th July 1840. Died 28th October 1851, in the 49th year of his ministry.

4th Minister.—ROBERT MITCHELL. Called to Drymen, Craigs, and Old Kilpatrick. Ordained as colleague to Mr Gardiner, 30th January 1849. Called to the Bridge of Allan in 1850, but declined the call. Died 6th January 1869, in the 60th year of his age, and 20th of his ministry.

On 13th April 1869, the congregation united with that of Duntocher, with Mr Stark as their minister. The new designation of the church is "Craigs and Duntocher Congregation."

CRAIGS AND DUNTOCHER.

Duntocher is a village in the parish of Old Kilpatrick, Dumbartonshire, about 10 miles west by north of Glasgow.

This congregation originated in 1799 in a division of the Associate Burgher congregation of Kilpatrick Craigs, caused by the controversy respecting the *Presbytery's* power in matters of religion, better known as "The Old Light (

y;" the portion forming the congregation of Duntocher adhering to the Associate (Burgher) Synod, whilst the other adhered to the party which afterwards called "The Original Associate Synod." They were supplied with sermon as a mission for thirty years, during which time a lawsuit was pending as to the party to which the right of property at Craigs should belong. The principles on which this mission was based, and the findings in which it issued, are stated under the head of Patrick Craigs. Church built 1824, at a cost of £1000; sittings, 592.

Before obtaining a fixed pastor, the congregation called Mr Nicol, who was appointed by the Synod to Jedburgh.

1st Minister.—HUGH CRICHTON, D.D., from Cumnock. Ordained 16th January 1826. Translated to Liverpool 18th April 1838.

The congregation called Mr Marshall, who preferred Kirkgate, Leith.

2d Minister.—ANDREW RINTOUL JOHNSTON, from Rosehearty, of which his father was minister. Ordained 2d May 1839. Resigned 10th April 1849. Demitted to Letham 1850.

3d Minister.—JAMES HENDERSON, from Tollcross. Called to Drymen and Duntocher. Ordained 26th March 1850. Demitted his charge, and proceeded to Australia, 14th December 1858.

4th Minister.—JOHN STARK, from Glasgow (Gordon Street). Ordained 17th March 1860.

CAMPSIE.

This congregation takes its designation from the parish in Stirlingshire in which it has its seat. Its place of worship is in the village of Lennoxton, 9½ miles north of Glasgow, and 6½ west of Kilsyth.

The circumstances in which the congregation originated are thus stated in the mission records :—"On the death of the Rev. William Bell the Crown presented Rev. James Lapslie to the church and parish of Campsie in 1784. The majority of the inhabitants were greatly offended by this appointment, being dissatisfied with the doctrine and behaviour of the presentee. That they might have a pastor of their own choice, the members of the Old Session unanimously agreed, in concurrence with several of the heritors and a great majority of heads of families, to build a Chapel of Ease. When the building was considerably advanced, some of the elders were appointed to converse with the leading members of the Presbytery of Glasgow as to their intentions and views. The person whom the session and their friends wished to obtain as their minister was Mr James Crawford, who had succeeded Mr Bell for some time previous to his death. When the elders made known the wish of their friends respecting this gentleman they were told by the Rev. Dr Porteous that it was in vain to think of him, as the Presbytery were deterred that he should not be settled in Campsie. Finding that they were to be overruled in their choice, the session and their friends applied to the Relief Presbytery of Glasgow, and were taken under their jurisdiction in 1784." Church built the same year. Sittings, 563.

1st Minister.—JAMES COLQUHOUN. Joined the Relief Synod after finishing his Theological Studies in connection with the Established Church. Ordained 3d July 1786. Called to Perth 1787, but preferred remaining in Campsie. Resigned October 1796. Afterwards of Lilliesleaf.

The congregation called the Rev. John Watt, of Blairlogie, but as there was only a small majority in his favour the call was not prosecuted.

2d Minister.—JAMES THOMSON, D.D., from Strathaven, East. Ordained 22 November 1798. Translated to Thread Street, Paisley, 23d December 1808.

The congregation called the Rev. Archibald Murdoch, of Kilmaronock, who declined the call.

3d Minister.—JAMES BROWN, from East Campbell Street, Glasgow. Ordained 15th May 1810. Died 1st March 1854, in the 80th year of his age and 44th of his ministry.

4th Minister.—WILLIAM WOOD, from Robertson. Ordained as colleague to Mr Brown, 25th March 1845. Called to Canal Street, Paisley, but remained in Campsie.

AIRDRIE.

Airdrie is a burgh town in the parish of New Monkland and county of Lanark, 32 miles from Edinburgh and 11 from Glasgow.

WELL WYND.

The parishes of Old and New Monkland were two of four parishes which bought the right of patronage in 1690, by paying 600 merks to the patron in lieu of the right of presentation to their churches. By this purchase the right of choosing ministers devolved upon the heritors, elders, and heads of families in these parishes. Nevertheless, the Presbytery of Hamilton claimed the right, and exercised it in 1733 by presenting Mr John Currie to the Church of New Monkland, then vacant.

Several of the parishioners were dissatisfied with the Presbytery for this invasion of their rights, and availed themselves of the first opportunity to withdraw from the Established Church, and cast in their lot with the Seceders. At the commencement of the Secession, Airdrie was only a farm hamlet. It appears from the minutes of the Associate Presbytery that a praying society in New Monkland, and another in Old Monkland, acceded to it in 1739, and that Mr Clarkson, afterwards of Craigmailen, was appointed to preach to the former of these on the fourth Sabbath of March, and Mr Young (who died while a probationer), on the third Sabbath of June and first Sabbath of July 1740—the other society also attending at the same time and place. The Presbytery could not continue the supply for want of probationers, and these societies therefore connected themselves with the congregations of Cumbernauld and Cambusnethan. The coal and iron works to which the town of Airdrie chiefly owes its existence attracted many Seceders as well as others to the place, and those residing in it thinking that circumstances warranted the attempt to form a Secession congregation there, invited the Rev. Mr Hill, of Cumbernauld, to come thither and preach, with which request he readily complied. The result was that a congregation was speedily formed. They erected a place of worship containing 650 sittings in 1792, which was superseded by another in 1847, costing £1700, containing 750 sittings. A manse recently built cost £1110. Before obtaining a fixed pastor the congregation called Mr Henderson, who was appointed by the Synod to Hawick.

1st Minister.—ANDREW DUNCANSON, from Queensferry. Called to Kinross and Airdrie. Ordained 21st August 1792. Died 23d June 1819, in the 52d year of his age, and 27th of his ministry. Mr Duncanson was one of the first contributors to the *Evangelical Magazine*. Author of Sermons on "The Saints' Duty and Britain's

," preached on a National Fast, 1794 ; " Divine Agency Necessary to the propagation of Christianity ;" and " A Scriptural Profession of Faith Exemplified & recommended," preached before the Associate (Burgher) Synod, of which he was Moderator.

1st Minister.—WILLIAM NICOL, from Buccleuch Street, Dumfries. Called to Airdrie and Airdrie. Ordained 17th November 1819. Died 7th June 1823, in the 32d year of his age, and 4th of his ministry.

2nd Minister.—GEORGE SOMMERVILLE, from the West Congregation, Kelso. Ordained 9th December 1824. Resigned 1840, and went to America. Returned to Airdrie, and began to preach in a small building called the " Little Sanctuary," which afterwards was converted into an Episcopal school. The congregation called the Rev. H. M. M'Gill, who preferred remaining in Airdrie.

3rd Minister.—MATTHEW M'GAVIN, A.M., previously of Stonehouse. Admitted March 1841. Demitted his charge 10th February 1863, and proceeded to the West Indies. Author of " The Precentor's Guide ;" and " Revivals of Religion."

4th Minister.—WALTER ROBERTS, A.M., from Pollokshaws. Ordained 27th November 1863. Translated to Glasgow (Dennistoun), 9th November 1869.

5th Minister.—JOHN PATERSON, M.A., B.D., from Uddingston. Ordained 5th November 1871.

SOUTH BRIDGE STREET.

This congregation originated in the desire of the Rev. Mr Ferrier of Newarthill to move his place of worship to Airdrie, where a considerable number of the congregation connected with it resided. In 1833 he took upon himself the responsibility of erecting, at his own expense, a church costing £1200, containing 672 sittings, together with a manse. The church premises were his own property, the congregation paying him an annual rent of £52 for the church. The portion of his congregation in and about Airdrie attended there, but the others remained at Newarthill.

1st Minister.—ANDREW FERRIER, D.D. Admitted to Airdrie 1833. Resigned July 1841. Emigrated to America, and became minister of Caledonia, Nova Scotia. Had the degree of D.D. conferred upon him by one of the colleges in the United States.

Author of the " Memoir of the Rev. William Wilson, Perth, one of the Founders of the Free Church," of whom Mr Ferrier was a lineal descendant ; a Memoir of his Father, the Dr Ferrier of Paisley ; and " Nebuchadnezzar's Golden Image : a Sermon on Civil Establishments of Religion."

After Mr Ferrier's resignation, on 7th December 1841, the congregation withdrew from the United Associate Synod, and connected themselves with the Synod of Glasgow and Ayr. They acceded to the United Presbyterian Church at the Union in 1847. The church built 1846 ; sittings, 650.

The congregation called Mr James Martin, who preferred Beith.

1st Minister.—ALEXANDER BARR, from Beith (Head Street). Ordained 31st December 1843.

BALFRON.

Balfron is a village in the parish of the same name, in Stirlingshire, 4 miles south-west of Buchlyvie, 19 west-south-west of Stirling, and 18 north of Glasgow.

RELIEF.

This congregation originated with some calico printers, previously in connection with the Relief Church, who had come, in the prosecution of their calling from other parts of the country to settle in the place. They applied for and obtained supply of sermon from the Relief Presbytery of Glasgow, 1793. Church built, 1797; sittings, 320.

Before obtaining a fixed pastor, the congregation called the Rev. Robert Paterson, who preferred remaining in his charge at Largo.

1st Minister.—JAMES LOGAN, A.M., from Anderston, Glasgow. Ordained 8th March 1798. Translated to St Ninians 29th November 1803.

2d Minister.—DECISION LAING, previously of Wamphray. Translated to Balfron 19th July 1804. Died 1830, in the 34th year of his ministry. Author of "Zion Travailing," a sermon preached before the Dumfries Missionary Society.

The congregation called Mr Hamilton, afterwards of Largo, who declined the call.

3d Minister.—HUGH BROWN, from Hutchesontown, Glasgow. Ordained 17th August 1832. Suspended from office and communion, 5th December 1854.

4th Minister.—JAMES ROBERTSON, from Crieff (South). Ordained 30th December 1856. Called to Dundee, Belfast, and Edinburgh (Bread Street). Translated to Edinburgh 27th March 1866.

The congregation called Mr James Mather, who preferred Langbank.

5th Minister.—THOMAS DUNLOP, from Kilmarnock. Ordained 23d July 1867. Translated to Bristo Street, Edinburgh, as colleague to Dr Peddie, 2d May 1871.

6th Minister.—JAMES LINDSAY, A.M., from Dundee (Tay Square). Ordained 17th October 1871.

SECESSION (Now EXTINCT).

This congregation originated in the same circumstances with that of the Relief noticed above. The persons who had been connected with the Secession Church would not join in the movement for a Relief congregation, but insisted upon having a place of worship in their own connection. They therefore applied to the Associate (Burgher) Presbytery of Stirling for supply of sermon, which was granted, 1798. Church built, 1800; sittings, 250.

1st and only Minister.—JOHN COOPER. Ordained 4th June 1799. Died 12th August 1821, in the 59th year of his age, and 22d of his ministry.

The print-field which had drawn so many workpeople to Balfron, was removed, after a time, to Campsie. The population of the place necessarily decreased, and shortly after Mr Cooper's death, the Secession congregation became extinct.

BARRHEAD.

Barrhead is a village in the parish of Neilston, Renfrewshire, 3 miles south-east of Glasgow, and 4 south-west of Pollokshaws.

Several persons in the parish of Neilston acceded to the Associate Presbytery in 1739. Mr Hunter, the Presbytery's first probationer, was appointed to minister at Neilston or Mearns, as might be found most convenient, on the third of July 1739. The supply of sermon was continued to them at distant places, till the congregation of Mearns was organised, when they became part of it.

At the Breach, many of the Seceders in and about Barrhead adhered to the Associate (Burgher), while the majority of the congregation of Mearns adhered to the General Associate (Antiburgher) Synod. They then joined the congregation at Little Street, now Greyfriars, Glasgow, which had adopted the same views with themselves, and with which they continued connected till the congregation of Pollokshaws began, when they formed part of it. In 1793 the portion of Pollokshaws congregation resident in and about Barrhead petitioned the Presbytery to be separated and formed into a separate congregation, which was granted. Church built in 1796, at a cost of £600, afterwards furnished with galleries, and further enlarged in 1822, at a cost of £800, and is now capable of affording accommodation for 738 sitters. It is said to be the first dissenting church in Scotland that has a bell.

Before obtaining a fixed pastor, the congregation called Mr Cameron, who was rejected by the Synod to Moffat, and Mr Burns, who declined the call, because of his intention to proceed to America.

1st Minister.—WILLIAM NICOL, from Pollokshaws. Called to Galston and Barrhead. Ordained 29th May 1800. Loosed from his charge 1820. Admitted to the charge at Hestruichill, 1821.

The congregation called Mr David Young, who was appointed by the Synod to

2nd Minister.—JAMES TAIT, from Wellington Street, Glasgow. Called to Mayland and Barrhead. Ordained 19th March 1822. Died 17th March 1841, in the 19th year of his age, and 19th of his ministry.

3rd Minister.—GEORGE LOW, from Lethendy. Ordained 29th March 1842. Died 1st June 1849, in the 39th year of his age, and 7th of his ministry.

The congregation called Mr Morton, who preferred Greenock, Mr Middleton, who preferred Kinross, and the Rev. John Ker, Alnwick, who preferred remaining in his charge.

4th Minister.—WILLIAM CLARK, A.M., from Calton, Glasgow. Ordained 28th March 1850.

OLD KILPATRICK.

The following record explains the origin of this congregation :—" Dalmuir, 17th March 1793,—A respectable number of the inhabitants of this parish of Old Kilpatrick met to consult together about a minister, the church being vacant by the death of the Rev. John Davidson; and being afraid of an intrusion in the parish, which was likely to take place, they agreed upon the following resolutions; (1.) It is the opinion of this meeting, that the Church is a society distinct from any other, and has a right from her Head and Law-giver to choose her own office-

bearers, especially her pastors, and that to force a minister upon a congregation contrary to their inclinations, is to deprive them of their liberty, in which the Scriptures invite them to stand fast; and that these ministers thus intruded do not preach the Gospel in its purity; (2.) That an advice should be given to the elders to oppose the intrusion by giving in their demission at the first meeting of Presbytery; (3.) That, if the elders stand out against the people and comply with the imposition, or if their endeavours cannot prevent the intrusion, that application be made to the Relief Presbytery for sermon. (Signed) JOHN McLAREN."

It appears that the people, on the death of Mr Davidson, were desirous of obtaining for their minister a son of the Rev. Mr Fairbairn of Dumbarton. A petition in favour of Mr Fairbairn was sent to Lady Blantyre, the patroness. Her Ladyship deeming the matter too weighty for her, gave it into the hands of the Lord President, afterwards Sir Islay Campbell of Garscube, who, contrary to the wish of the people, appointed his own chaplain, the Rev. William Macartney, to the vacancy. The elders did not resist the intrusion, and on 2d November 1793, the dissentients applied to the Relief Presbytery for sermon, "as everything in the parish appeared to be against them, the presentation being given, and the presentee having accepted, without even being heard or seen in the place." The Relief Presbytery granted supply of sermon, and steps were immediately taken to erect a church at Old Kilpatrick. The congregation meanwhile assembled in an old granary on the banks of the Forth and Clyde Canal, belonging to James Donald, for the use of which they paid an annual rent of £100. The church when built was seated for 580. It was opened about the end of 1796. A manse was built about the same period.

The congregation has during its history fluctuated with the varied prosperity of the district. By the stoppage of the cotton mills at Duntocher, and the paper and chemical works at Dalmuir in 1860, it was considerably affected.

In October 1795, the congregation called the Rev. William Thomson of Dornoch, who declined the call.

1st Minister.—JAMES SMITH, previously of East Kilbride. Admitted 29th April 1796. Translated to South College Street, Edinburgh, 13th October 1808.

2d Minister.—JOHN WATT, previously of Blairlogie. Inducted 1st April 1809. Died 1st September 1840.

At the close of 1832, it was found necessary to obtain a colleague for Mr Watt, on account of his increasing infirmities.

3d Minister.—JAMES RUSSEL, from Strathaven. Called to be colleague to Mr Watt, and ordained 20th February 1834. Mr Russel is author of a pamphlet on "The Organ Controversy," being a reply to the Rev. Dr William Anderson, 1839, reprinted in 1856, together with several special Lectures and Sermons.

4th Minister.—JAMES LAMB, from Perth (North). Ordained 5th February 1867, as colleague to Mr Russel.

SOUTHEND.

Southend is a village in the parish of the same name, on the southern extremity of the peninsula of Kintyre, Argyleshire, 9½ miles south of Campbeltown.

The members of this congregation are chiefly composed of the descendants of that portion of the Covenanters who obtained refuge from their persecutors in 1685 under his Grace the Duke of Argyle. There being at that time no other place

worship in the parish, they were under the necessity of attending the ministrations of the parochial incumbent. A vacancy having occurred in the parish, the Duke of Argyle, as patron, presented Mr Campbell to the charge, notwithstanding settlement was opposed by a great proportion of the parishioners. They reluctantly submitted to his ministry; but from his habitual neglect of pastoral ties, the unedifying character of his preaching, and other causes still more extensive, they were constrained to withdraw from it, and, on doing so, they resolved to connect themselves with the Dissenters. With this view, they applied

to the Relief Presbytery of Glasgow for regular supply of sermon, which was granted, 1797. Upwards of ninety heads of families, headed by a part of the session, presented a petition to the Duke of Argyle for ground on which to build a church. An attempt was made to reconcile the people of the parish to their minister, but they exclaimed with one voice that they could not take a minister from the Established Presbytery of Campbeltown would appoint over them. The greater part of the tenants, partly natives and partly from the low country, signed an agreement to become members of the proposed church. When the minister—who had been from home while this reaction took place—returned, he, by entreaties and threats, prevailed with the most of the natives to retract, and thought to bring the whole of them into submission by a strong measure. He deposed three members of his session who had taken part in the movement for another place of worship, and excommunicated them and all who co-operated with them, at the same time summoning one of them to appear before the Court of Session to answer for alleged defamation of character. These measures were followed by a visit of the Presbytery at his instance, who approved of and confirmed the whole procedure.

On these things being reported to the Duke, he resolved that the people should have a fair and impartial hearing. With this, he required his law-agent in Edinburgh to repair to Southend, inquire into the grounds of complaint, if practicable make up the difference, and reconcile the people to their minister. Upon inquiry made in the presence of several gentlemen who were neutral in the matter, the agent found that the people had been much misrepresented, and acknowledged that they appeared to him to be the most intelligent and respectable persons in the parish. He made his report to the Duke accordingly, who instantly sent them a letter, granting them ground for a church, manse, and glebe, with the plan of a village, and encouragement to persons to build houses of certain dimensions in it. Church built, 1798; sittings, 500.

1st Minister.—ALEXANDER LAING, A.M., from Kilsyth. Ordained 28th June 1799. Died 1st March 1851, in the 78th year of his age, and 52d of his ministry.

2d Minister.—JOHN LAMBIE, from Canal Street, Paisley. Ordained as colleague by Mr Laing, 28th June 1843. Demitted his charge on account of disaffection in the congregation, 9th September 1862.

3d Minister.—ROBERT SMALL, from Balgedie. Ordained 7th July 1863.

MILNGAVIE.

The place of worship known as the Church of Milngavie (popularly Milguy) stands in a village so named, which is situated in the Stirlingshire portion of the parish of New Kilpatrick, the other portion being in Dumbartonshire—4½ miles east of Duntocher and 7 north-west of Glasgow.

The church and parish of New Kilpatrick having become vacant in 1787, the Duke of Montrose, as patron, presented Mr George Sym, probationer, to the charge. Mr Sym was known to be "highly Moderate" in his ecclesiastical views, and was found to be unevangelical in his preaching. On both accounts he was obnoxious to the people, who, besides, were hostile to the principle upon which he was intruded amongst them. They had had large experience of the wrong inflicted by the operation of this principle in the two preceding settlements of ministers in the parish, and were not disposed to submit tamely on this any more than on former occasions. The first of these had been effected under a display of military force, and formed one of the violent settlements so common to the period; the second had led to a considerable secession of the parishioners from the Established Church, and the increase of the Associate Congregation of Craig Old Kilpatrick; and the third was almost certain to be followed by consequences very similar to those resulting from the second. Nevertheless, the patron persisted in having his nominee inducted into the living, and a subservient clergy complied unhesitatingly with his wishes. In June 1788 a petition was presented to the Relief Presbytery of Glasgow, signed by a respectable body of people in New Kilpatrick, setting forth "the grievances under which they laboured on account of an intrusion into their parish, and the want of the Gospel in it"—craving, also, to be taken under the Presbytery's inspection as a forming congregation, and to have supply of sermon afforded them; which were granted.

The more numerous and influential portion of the applicants resided in the southern district of the parish, and were chiefly tenants of Mr Colquhoun of Killermont and of the Duke of Montrose. In accommodation to their wishes, the place of meeting at first was on a piece of waste ground in the neighbourhood of the village of Milngavie when weather permitted, and at other times in the upper flat of the meal-mill adjoining. A site for a church was subsequently afforded by Mr Douglas of Barloch, an active promoter of the cause, and the building proceeded with. But after the walls had been raised several feet in height, their further progress was arrested by a desire on the part of some of the adherents to have the place of worship still nearer to their locality, and by an unexplained delay in the forthcoming of the title-deeds of the property. Meanwhile the Duke of Montrose waited personally upon his tenants favouring the movement, and remonstrated with them on the countenance they were giving to it. Some of them he induced to withdraw from it, but his attempt to win over others failed. Mrs Watson, then of Milliken, a descendant of the persecuted Covenanters, and an inheritor of their courageous piety, is reported to have answered the Duke upon the occasion referred to in the following terms:—"If by laying the hair of my head under your Grace's feet I could render you service, I would most willingly do it, but in this matter of conscience I cannot comply with your Grace's wishes."

The tenants on the Killermont estate were more favourably situated in reference to this matter than those on the Duke's property, for the proprietor abstained from all hostility to it, while his wife afforded it every encouragement; and when at length a comfortable place of worship was provided, the family rented seats in it for the accommodation of their servants.

The circumstances and influences described led to the abandonment of the site chosen, and to the purchase of a feu about a mile and a-half further south. After the walls of the erection on this site were completed, they were judged insufficient, and condemned. In an unfinished state they stood without a roof for

years—showing that the fault was only a slight deflection inwards, which might of the roof would have counteracted. Whether such would have been so or not, the choice of the locality was an error. These discouragements fully paralysed the efforts of the people, who were still further disheartened by want of regular supply of sermon—which the Presbytery could afford upon an average only once or twice a month.

June 1795, the Presbytery intimated to the forming congregation of New Trick “that they do not see it to be their duty to give them any further supply of sermon till such time as they make some exertions to provide a place of worship, and take other steps to get a stated ministry among them.”

His intimation, instead of stimulating the people, as was expected, so depressed them that they forthwith separated for a time, and indeed seemed wholly to have abandoned the cause. Families nearest to Glasgow attended ordinances there, those in other parts of the parish connected themselves with the Secession congregation at Craigs.

While things were in this state, the large cotton factory at Deanston had been destroyed by fire. This caused a number of spinners and others to find their way to Milngavie, where a new one had been erected. This increase of population to the village, some of whom had been previously in connection with the Relief Church, led to a revival of the movement. Supply of sermon was again applied and obtained, and steps were taken for completing the place of worship on the site where the foundation was first laid and the walls partially raised. It was finished in 1799, at a cost of £500, and affords accommodation for 517 sitters.

1st Minister.—WILLIAM M'ILQUHAM, from the parish of Kilpatrick. Ordained July 1799. Called to Bridgeton, Glasgow, in 1806, but remained at that place in Milngavie. Translated to Tollcross 21st May 1807.

The congregation called the Rev. Edward Dobbie, of Mainsriddell, who declined the call; and Mr William Dun, who preferred Coupar-Angus.

2d Minister.—ALEXANDER M'NAUGHTON, from St Ninians. Ordained 27th July 1809. Moderator of Relief Synod, 1832. Presented with a silver salver and vestments on 26th July 1859, the jubilee of his ordination. Died 6th August 1860 in the 75th year of his age and 53d of his ministry.

3d Minister.—GEORGE M'QUEEN, A.M., from Glasgow (Greenhead). Called to Deer, Leven, and Milngavie. Ordained 4th January 1855.

DRYMEN.

Drymen is a village in the parish of the same name, Stirlingshire—7 miles west of Ochilvie and 17 north-west of Glasgow.

In 1738, the Rev. George Buchanan was cited before the Presbytery of Dumfries charged with gross immorality. His case occupied the Church Courts till 1742, but after the first finding of the Presbytery several of his parishioners withdrew from his ministry and acceded to the Associate Presbytery. In October 1742, several persons residing in the adjoining parishes of Kilmaronock and Bonmahon joined the Seceders, and were united into an Association with those of Drymen. Supply of sermon was given them, as the Presbytery could afford it, at Kilmaronock till the settlement of the first minister at the Holm of Balfron in 1742, when it was deemed inexpedient to continue it longer, and the people became part of the congregation. A place of worship was built some time after at Drymen,

and the minister at the Holm of Balfron supplied it alternately with Matters continued in this state till 1820, when, by mutual consent, Ba Drymen became separate congregations, with a minister to each. Sitting

1st Minister.—JOHN BLAIR, from Colmonell, of which his father was Ordained 16th July 1822. Resigned 14th March 1848. Joined the E Church, and became minister of the *quoad sacra* church of Fisherton, nea

The congregation called Mr Kechie, afterwards of Earlston, and Mr H afterwards of Duntocher—both of whom declined the calls.

2d Minister.—PETER MERCER, previously of Mainsriddell. Admit December 1850. Resigned, 1854, proceeded to Australia, and became to the Rev. Ralph Drummond of Adelaide.

The congregation called Messrs James Robertson and Peter Whyte.

3d Minister.—ANDREW WILSON, M.A., from Limekilns. Ordained 6th 1857.

RUTHERGLEN.

Rutherglen is a royal burgh in the parish of the same name in the low of Lanarkshire, on the south bank of the Clyde, 2 miles south-east of Glasgow.

For a period of seven years prior to 1834 the parish church in Rutherglen been vacant. The right of presentation to the living being vested in the Council, kirk-session, and "feuars of the lands of Shawfield." A majority patrons presented Mr Brown, then parish schoolmaster of Rutherglen. The disputed the right of certain alleged "feuars of Shawfield" to be recognised that designation, and carried the case to the Court of Session. After a long some years' continuance, the Court gave judgment in favour of the majority sentee. The minority next sought to gain their point by applying to the astical courts on the ground of certain alleged simoniacal proceedings on t of the presentee. This branch of the dispute consumed some years more; length, in 1834, the General Assembly gave judgment in favour of Mr Brown in that year was accordingly inducted minister of the parish. During the of this process the parish was destitute of regular Christian ordinances, and the church-going people attended churches in Glasgow. On the settlement litigation it was resolved by the party who had litigated the case, that church should be forthwith erected; and the question then came to be considered. Whether they should apply to the Establishment on the Church Extension S or to one or other of the Dissenting Presbyterian bodies. On this latter point did not unite. An extensive church was erected forthwith; and preachers been heard both from the United Secession and Relief churches, the majority the dissenting party was found to be in favour of the latter. Application accordingly made to the Relief Presbytery of Glasgow for regular supply of and on 2d December 1834, Rutherglen was received as a forming congregation. Church built, 1835; cost, £1400; sittings, 960.

1st Minister.—WILLIAM C. WARDROP, from Head Street, Beith. Called 17th March 1836. Translated to Beith, 24th March 1850.

2d Minister.—WILLIAM BECKETT, previously of St Paul's Street, Al Admitted 30th August 1840. Author of "The War: Is it of God?" "Ser the Death of Rev. W. A. Pettigrew, Dysart;" "Memoir of Rev. Dr Cr mented with a silver epergne on 14th February 1860, after editing the

sbyterian Magazine for 13 years. Mr Beckett was for many years clerk of the chief Synod, and is now clerk of the United Presbyterian Synod.

3d Minister.—JOHN M'NEILL, formerly of Middlesborough. Admitted as colleague to Mr Beckett, 22d February 1870.

OBAN.

Oban is a town in Argyshire, 33 miles west-north-west of Inverary, and 92th-west of Glasgow.

The Rev. S. Sinclair, minister of George Square, Greenock, was supplying the congregation of Inverary as a probationer in 1830, and while there came to learn that Oban was but scantily supplied with Gospel ordinances. He went thither and preached. Having been well received, he reported the circumstances to the United Associate Presbytery of Glasgow, which immediately made arrangements to supply the place regularly with sermon. Two years after the station had been begun, the Chapel of Ease in the parish, which is four miles distant from Oban, and which had been vacant during that time, had a minister ordained over it. On

circumstance becoming known to the Presbytery, they withdrew the supply of mission from the place, thinking the necessity for it now superseded, notwithstanding the population, which even then consisted of 1626 persons, was increasing, and the town, from its favourable position as a bathing place and key to the Western Islands, was rising into importance. In 1834, the people who had previously shown an interest in the station at Oban, petitioned the Presbytery to revive it, which was done by the location as missionary of Mr P. Hannay, afterwards minister of Wigtown, then a probationer, who laboured there for two years with great success. The congregation of Greyfriars, Glasgow, took the station under their care, and in 1836 contributed the greater part of the sum of £310, incurred in the erection of a place of worship, containing 257 sittings. A new church was built in 1837, at a cost of £1800, with sittings for 450.

1st Minister.—PETER HANNAY, from Wigtown. Ordained 6th May 1835. Translated to Creetown, 26th July 1837.

2d Minister.—DAVID M'RAE, A.M., previously of Lathones, Fifeshire. Admitted 25th April 1838. Translated to Gorbals, Glasgow, 1853.

The congregation called Mr Milne, afterwards of Greenlaw; and the Rev. Mr Miller, afterwards of Crail, both of whom declined the calls.

3d Minister.—ALEXANDER BRUNTON, from Edinburgh, Nicolson Street. Ordained 24th May 1854. Translated to Glasgow (Blackfriars), 25th October 1864.

4th Minister.—HUGH MACFARLANE, from Glasgow (London Road). Called to Crielton, Baillieston, and Oban. Ordained 18th April 1865.

BUSBY.

Busby is a village partly in the parish of Mearns, and partly in the parish of St Kilbride, 5½ miles south-west of Glasgow.

Messrs Kelly & Company, and Mr David M'Kean, in whose service most of the inhabitants of Busby are employed, being desirous of promoting the spiritual welfare of their people, employed Mr Kent, a student of the Reformed Presbytery, at their own expense to do the work of a missionary among them. Mr Kent commenced his labours in 1831, and on retiring the following year was suc-

ceeded by Mr Niven, a student in connection with the Relief Synod, afterwards missionary in Caffraria, and now of Maryhill, Glasgow. Mr Niven was succeeded by Mr Jamieson, a student of the United Secession Church. When Mr Jamieson obtained license as a preacher, the people of Busby petitioned the Presbytery, Glasgow to locate him among them as a missionary, which was done. Subscriptions were immediately set on foot to erect a place of worship, the people then assembling in a hall provided by the gentlemen named above. This excited the activity of the Established clergy in the surrounding parishes, who began to preach by turns in the village on the Sabbath evenings. They then engaged a licentiate of the Church of Scotland at £50 a year to preach during the same hours with the Secession ministers on Sabbath, and visit the people during the week. After time disputing the ground for about a year, the friends of the Established Church gave place to the Seceders. Church built, 1836, at a cost of £700; sittings, 400.

1st Minister.—DAVID T. JAMIESON, from Maybole. Ordained 1st June 1836. Translated to Kilmarnock, 2d November 1842.

2d Minister.—GEORGE ROBERTSON, from Stirling (First). Ordained 11th September 1844. Died 29th April 1845, in the 25th year of his age, and first of his ministry.

The congregation called Mr A. Wallace, who preferred Alexandria.

3d Minister.—JAMES DICK, from Falkirk (East). Ordained 1st July 1848. Loosed from his charge, 13th January 1863. Went abroad.

4th Minister.—JOHN TAYLOR, M.D., D.D., previously Professor of Divinity the United Presbyterian Synod of Canada. Had the degree of D.D. conferred on him by the University of Edinburgh, 1858. Admitted 2d April 1863.

THORNLIEBANK.

Thornliebank is a village in the parish of Eastwood, Renfrewshire, 1½ miles south of Pollokshaws, and 4½ miles south-west of Glasgow.

The village of Thornliebank owes its existence to Messrs J. & H. Crum, who are proprietors of extensive works there. Under their auspices, the United Secession Presbytery of Glasgow commenced a preaching station in the place in February 1836. A building, formerly occupied as a schoolhouse, was fitted up as a place of worship, with 407 sittings, by the proprietors, and let upon lease, at a merely nominal rent, to the congregation.

Before obtaining a fixed pastor, the congregation called Mr H. M. McGill, who preferred Duke Street, Glasgow.

1st Minister.—JAMES R. DALRYMPLE, from Wallacetown, Ayr. Called to this place and Thornliebank. Ordained 13th April 1837. Resigned 11th November 1848. Emigrated to America, and became minister in Hamilton, Canada West. Returned to this country, 1852. Emigrated to Australia, and became minister of a congregation in Warnambool, Victoria. Died 1st July 1858, aged 48.

2d Minister.—ANDREW WIELD, from Annan. Called to Dalkeith (Back of Linton), West Linton, and Thornliebank. Ordained 2d May 1848.

COATBRIDGE.

Coatbridge is a considerable town in the parish of Old Monkland, North Ayrshire, 2½ miles west of Airdrie.

1836 the population of Old Monkland was not less than 17,000, and increased rapidly by the extension of the coal, lime, and iron works in the place, that in the census was nearly 20,000. For the accommodation of this mass of people there were only the parish church with 900 sittings, and Baillieston Chapel, with accommodation for 600 sitters. The parish church is nearly two miles distant from Calder, and Baillieston four. The inhabitants of Calder, Greenend, Coatdyke, Rosehall, the two Dundyvans, Summerlee, Merrystone, and Gartsherrie, the various works are situated, were all of them near to Coatbridge, and far from any place of worship. This village was therefore selected as a preaching station by the Relief Presbytery of Glasgow, in July 1836. Regular preaching was begun on the 27th December following. The Church party immediately took the alarm, and speedily supplied the village with sermon also. The sittings were wide enough for both, and this rivalry produced two places of worship before there had been none. The adherents to the Relief Cause met for a time in a small school-room in New Dundyvan. In the beginning of 1837 rented the upper flat of a two-storey house at Sunnyside, and fitted it up at a considerable expense to hold 400 sitters. In May 1839 they removed to a place which they had built at a cost of £1300, containing 800 sittings. A new church was opened on the first Sabbath of May 1872, at a cost of £1500; sittings, 1000.

Minister.—WILLIAM STIRLING, from Kilsyth. Ordained 27th March 1838. Preached a Thanksgiving Sermon, preached November 1842; and “The Potato as a Sermon.”

CAMBUSLANG (Now EXTINCT).

Cambuslang is a village in Lanarkshire five miles south-east of Glasgow. The first congregation of East Campbell Street, Glasgow, with the view of promoting the interests of the Secession Church and benefiting the locality, adopted Cambuslang as a preaching station in 1835, and through the exertions of Mr Andrew Stewart, afterwards minister of Lossiemouth, were successful in raising a congregation. Application having been made to the Board for aiding weak congregations in erecting a church, £120 were granted on condition that the congregation, co-operating with the congregation of East Campbell Street, raised £300. These terms were accepted and fulfilled. A church was built containing 800 sittings, and taken possession of in 1839.

Minister.—JOHN B. MONRO, from Nigg, of which his father was minister. Ordained 28th May 1840. Resigned 13th September 1842. Admitted to Nigg April 1849.

Minister.—ANDREW W SMITH, from Coldstream. Ordained 28th November 1844. Resigned 14th April 1846. Admitted to Pitlessie 1847. The congregation was continued to Cambuslang after Mr Smith's resignation till April 1847, when, at the request of the congregation, it was withdrawn, and the place of worship sold.

BELFAST SECESSION (Now EXTINCT).*

In 1840 an overture from the session of Greyfriars, Glasgow, was transmitted to the United Associate Synod, praying the Synod to send missionaries to Ireland. The existing congregation of Belfast will be found under the Presbytery of Ireland.—Eds.

The Synod approved of the spirit and design of the overture, and appointed a committee to devise measures to carry it into effect. The committee recommended that a deputation be sent to Ireland in order to ascertain the state of matters there. Four members were sent upon this mission, who on their return recommended that a station should be started at Belfast, as the most central point in the Protestant part of Ireland, in which the attempt to form a Presbyterian congregation upon voluntary principles should be made. The station was begun by the deputation while in Ireland, and had supply of sermon continued to it. A small congregation was formed, and a place of worship built in 1843.

Before obtaining a fixed pastor the congregation called Mr Steedman, afterwards of Stirling, and the Rev. Mr Laurie, of Partick, both of whom declined the calls.

1st Minister.—JOHN BOYD, D.D., previously of Hexham. Translated to Belfast, 1844. Resigned, 1847. Admitted to West Kilbride, 1849.

The congregation continued to receive supply of sermon, but in a short time became extinct.

LISMORE.

Lismore is a village in the parish of the same name, district of Appin, Argyleshire, eight miles north of Oban.

Lismore is a Gaelic station, and originated in the labours of the Rev. Mr Macneil, then in Oban, now of Glasgow. The island of Lismore, in which the village is situated, is about 12 miles long by 3 broad, and at the time the station commenced contained above 1600 souls. It is united ecclesiastically with the parish of Appin, which is on the mainland. There the Established place of worship common to both parishes is situated, and there the minister resides. As a result of these circumstances, previous to its being adopted by the Secession as a preaching station, the island was one-half of the year without sermon, except when visited by a dissenting minister. In August 1840, Mr Brown, then one of the ministers of the Secession Church who could speak Gaelic, was sent to Lismore to preach, and the people flocked in great numbers to hear him. In compliance with their urgent request he was sent back in December following, and located among them. An old Roman Catholic Chapel, greatly out of repair, was leased for five years at £8 annual rent, and fitted up at considerable expense as a place of worship. The preacher lodged in the house once occupied by the Roman Catholic Bishop, and thus both edifices once subserving Popish interests came to be employed for Protestant purposes. Mr Brown continued in Lismore till 1843, when he removed and was succeeded by Mr William Wood. In consequence of a new proprietor purchasing the property as part of which the old Roman Catholic Chapel stood, the congregation were obliged to leave it, but they got a site in a more central locality from the proprietor, whose family, as well as himself, have ever since been very favourable to the cause. On this site a church was built at a cost of £200, to accommodate 250 sitters.

1st Minister.—WILLIAM WOOD, from Moyness. Inducted as minister of Lismore 30th September 1861, soon after which he was seized with severe illness and removed to Forres, where he died 6th August 1862, in the 73d year of his age.

2d Minister.—DONALD ROSS, from Glasgow (Greyfriars). Ordained 8th November 1863. Demitted his charge 14th July 1868, and proceeded to New Zealand.

BOTHWELL.

Blantyre, the seat of this congregation, is a village in the parish of the same name (North Ayrshire), about 8 miles south-east of Glasgow and 3 west of Hamilton.

On the 24th of June 1847 a number of persons resident in Blantyre, chiefly connected with the Secession and Relief Churches, met for the purpose of considering the propriety of attempting to form a congregation in the village, which near prospect of a union between the Secession and Relief Churches led them to believe would be successful. The meeting was unanimously of opinion

the attempt should be made, and a petition signed by 45 members of the Secession and Relief Churches, and 33 others, was presented with this view to the United Associate Presbytery of Glasgow, and the prayer of it granted. Messrs Steith & Co., proprietors of the village and of the public works upon which it depends, kindly granted the use of a chapel belonging to them, previously supplied by the Trustees of the Church of Scotland, and 44 persons, on the 1st of August 1847, were recognised as a congregation. The Lord's Supper was dispensed for the first

on the 21st November following, when 68 persons communicated. The church was built in 1853, is seated for 400, and cost about £1000.

Before obtaining a fixed pastor, the congregation called the Rev. John Pater, previously of Rattray, 26th June 1848, who declined the call.

1st Minister.—PETER BANNATYNE, previously of Hexham. Admitted to Blantyre 28th November 1848.

STORNOWAY.

A communication from Stornoway, subscribed by a number of heads of families and others, was laid before the Glasgow Presbytery on the 12th January 1858, requesting the Presbytery to erect a station there. Mr Helm, the representative, stated that 6000 strangers resided there some weeks every summer, during the season of fishing, 2000 of whom spoke English, while many native residents preferred English to Gaelic. Mr Robert Scott, preacher, had conducted services for some weeks last summer, and had large audiences. The Presbytery remitted the matter to the Mission Committee, and in February a preaching station was opened at Stornoway. A petition was presented on the 10th August to the Presbytery from 24 persons in Stornoway, 5 of whom were in full communion with the Church, craving to be erected into a congregation. The prayer of this petition was granted, and J. B. Johnston appointed to preach at Stornoway on the last Sabbath of August, and to form the petitioners into a congregation. Sixteen persons were then added into a congregation. The election of elders took place in February 1860. The church was opened in July 1861, and cost about £900. The number of members is 350.

1st Minister.—GEORGE GRAHAM, from Kirriemuir (Bank Street). Ordained May 1861. Demitted his charge 10th March 1863, on accepting an appointment to Queensland.

2nd Minister.—JAMES HOLMES, from Paisley (Abbey Close). Ordained 3d August 1866. Resigned 12th April 1870, on account of ill health, and soon after

3rd Minister.—CHARLES M'EWING, from Campbeltown (Argyleshire). Called to Campbeltown, and Stornoway. Ordained 13th June 1872.

PORTREE.

In 1831 a few individuals in Portree petitioned the Glasgow Presbytery United Secession Church for supply of sermon. The Presbytery taking consideration the spiritual destitution of Portree, granted the petition, and sent preachers to Skye till 1842. The services of the preachers were very acceptable to the English portion of their audience. But the Gaelic-speaking population being unable to understand English, lamented that they were excluded from the privilege of hearing the Gospel. It was about this time that Mr Alexander Adam, a preacher, having acquired some knowledge of Gaelic, was sent to Portree for six months. He began his labours in March 1842, and before completing his service, the English and Gaelic hearers, who attended his ministry, petitioned that he should be continued among them. The petition was agreed to, and Mr Adam remained at his post, preaching, teaching Bible classes on Sabbath and week-evenings, instructing men and women in private at their firesides to read the Bible, visiting the sick, and holding prayer meetings alternately in Gaelic and English. After a time Mr Adam requested the Home Mission Board to allow him to draw from Portree; but, on inquiry, the Board were satisfied that the people desired Mr Adam to continue, and therefore encouraged him to remain. In 1855 the Presbytery of Glasgow appointed him trials for ordination, which being successful, Mr Adam was ordained in Erskine church, 20th August 1855, as missionary to Portree.

The congregation had hitherto had the use of the Court-House, Portree. The people were desirous to have a church erected. Mr Adam wrote a letter to Mr M'Donald's factor asking a site, which was most cordially granted. The foundation-stone was laid on 20th April 1859, and the church was opened by Rev. M. M'Gill, 11th June 1860, the collection being £8. The congregation was supplied by Glasgow Presbytery, 11th June 1861, and Mr Adam was called on 11th July 1862, his induction taking place 24th September 1862.

The church cost £780, and contains sittings for 250.

1st Minister.—ALEXANDER ADAM, settled first as missionary in March 1855, and afterwards as minister, 24th September 1862. Retired from active duty on account of age and infirmity, October 1868.

DUBLIN.

Mission work in Ireland had engaged the attention of the Church in many ways since 1850. In 1852 the Synod expressed its deep sympathy with such missionary efforts as were called forth, and remitted the matter of initiating an Irish mission to the Home Board. The state of the funds at the time prevented immediate action. In 1853-4 the subject was again pressed on the attention of the Church in consequence of applications to the Synod for pecuniary aid by different societies in Ireland. It was agreed that a distinct agency should not, in the first instance, be directed to Roman Catholics, but to those bands of Scottish immigrants who were settled in Roman Catholic parts of Ireland, and who are in want of religious ordinances. There was as yet no definite action taken. It was not till 1862 that David Paton, Esq., Alloa, offered the sum of £1000 to the Synod as the nucleus of a fund for an Irish mission, which being accepted, a deputation was sent to confer with ministers and laymen of various denominations in Belfast.

in as to the best locality and mode of operation. Dublin was at length fixed as a basis of operations, and liberal arrangements made for the settlement of a minister as pastor of a church and superintendent of the mission. A few persons were found in Dublin willing to co-operate with the Synod, and the Pillar-room of the Rotundo was rented for public worship, and the station opened on May 1863. Elders were ordained on 14th August 1864, and a call was given to Rev. Dr J. B. Johnston, Glasgow, on 19th August 1864, which he declined. A second moderation in a call took place on 9th August 1865, but the candidates produced an equality of votes, so that no call was given. On 19th March 1866 a unanimous call was given to Rev. James Stevenson, of Dennyloanhead, and his induction took place on 18th July.

The congregation continued to worship in the Pillar-room of the Rotundo till January 1867, when they removed to the Metropolitan Hall, Lower Abbey Street, where they worshipped till the opening of their new church two years afterwards. A site for a church was purchased in Lower Abbey Street for £1100, subject to annual payment of £50, and the foundation-stone was laid by David Anderson Esq., Glasgow, on 6th May 1868. The church was opened by Professor James Wilson, of Glasgow, on 4th April 1869. Including lecture-hall, young men's room, vestries, the premises cost about £5500, the whole of which has been paid. The congregation in 1870 raised for all purposes £1011, 17s. 5½d., of which £1000 were for missionary and benevolent objects. It is expected that it will be fully self-sustaining in the course of a year. The first missionary agent was settled in 1864; three additional agents were added in the end of 1866. These are still employed in connection with the mission, as city missionary, missionary to the Scotsmen in the city, schoolmaster in the mission district in the south of the city, and Bible-woman.

First Minister.—JAMES STEVENSON, formerly of Dennyloanhead. Admitted 18th August 1866.

UDDINGSTONE.

On the 9th December 1862 a petition was presented to Glasgow from persons worshipping at the Mission Station of Uddingstone, bearing that they had now completed the erection of a church on a site freely gifted to them by John Wilson Esq. The Presbytery appointed a committee to meet with the petitioners in view to congregate them in usual form, Rev. Dr Anderson, convener. The committee met, and recommended 40 persons to be congregated as a church. In the next elders were elected. The church was opened on 8th March 1863 by Rev. Dr Anderson, Robson, and Calderwood. The building cost £1800, and is seated 200. Among other subscribers, the Earl of Home gave a donation towards the bell, and clock. Additional accommodation was provided in 1872.

Minister.—JOHN M'LUCKIE, formerly of Lanark (Broomgate). Inducted January 1865.

PRESBYTERY OF HAMILTON.

The Relief Synod formed a Presbytery of Hamilton in 1835, by disjoining congregations from the Presbytery of Glasgow. At the Union of the Secession and Relief Churches in 1847, the Secession congregations in the district, one of which had belonged to the Presbytery of Lanark, and the others to the Presbytery of Glasgow, were added to it.

HAMILTON.

Hamilton is a burgh town in the middle ward of Lanarkshire, 11 miles south-east of Glasgow, 15 north-west of Lanark, 8 north of Strathaven, 8 south of Airdrie, and 36 south-west of Edinburgh.

SAFFRONHALL.

This congregation, previously known as that of Blackswell Street, originated with praying societies, which had existed from the times of the Solemn League and Covenant, and was organised in 1754. The societies composing it were united with other societies that met in Avondale, Bothwell, Glassford, and Kilbride, into one association, and met for public worship at Chattenhill, in the parish of East Kilbride, while the minister ordained over them resided in Hamilton. Besides Chattenhill, he required to preach in the town of Hamilton, at Nethanfoot, in the parish of Lesmahago, Kinnoble, in the parish of Bothwell, and Cambusnethan. This extensive work was beyond his strength, and it soon became necessary to divide the congregation. It was accordingly agreed, with the sanction of the Presbytery, that Chattenhill should be the place of meeting for the portion of adherents resident in the eastern district, that another place of worship should be built in Hamilton for those in the western district of the community, and that the minister should preach in these places alternately. The church at Hamilton was built in 1761, and contains 582 sittings. In 1872 the congregation adopted the name of Saffronhall Associate Antiburgher Church.

1st Minister.—WILLIAM OLIVER, from Midholm. Ordained as minister of the United Societies of Hamilton, East Kilbride, etc., 18th November 1755. The eastern and western portions of the community were disjoined in 1764, and formed into the separate congregations of Hamilton and Strathaven. Mr Oliver's residence had all along been at Hamilton, and he preferred remaining there, leaving the people of Strathaven to procure another minister for themselves. Died, 1775, in the 46th year of his age, and 21st of his ministry.

The congregation called Mr A. Thomson, who was appointed to Sanquhar.

2d Minister.—JAMES PUNTON, from Back Street, Dalkeith. Called to Kirriemuir and Hamilton. Ordained 1st July 1777. Died 26th May 1801, in the 50th year of his age and 24th of his ministry.

The congregation called Mr Patrick, who was appointed by the Synod of Lockerbie.

3d Minister.—JOHN MONCRIEFF, from Duke Street, Glasgow. Called to Back

id Hamilton. Ordained 18th January 1804. Resigned 1831. Removed
gow, and became Professor of Oriental Languages in the Andersonian Uni-

Died, 1838. Author of an essay on "The Antiquity and Utility of the
Vowel Points."

congregation called Mr Davidson, who preferred Dundee, and Mr Broom,
ferred North Sunderland.

Minister.—JOHN INGLIS, from Cambusnethan. Called to Sandwick, Eday,
Carnwath, and Hamilton. Ordained 20th May 1834. Author of "Crown
a series of parables and narratives.

congregation called Mr A. F. Knox, preacher, who preferred Stirling
ld); and Mr J. Boyd, M.A., who preferred Wemyss Bay.

Minister.—THOMAS R. ANDERSON, M.A., from Kirriemuir. Called to
nock and Hamilton. Ordained as colleague to Mr Inglis, 7th March

AUCHINGRAMONT.

origin of this congregation, formerly known as Muir Street, is given in the
Journal for December 1843. "The parish of Hamilton is a collegiate
the spring of 1776, the second charge became vacant, and the parishioners,
ed by the hope of having a voice in the choice of a pastor, did, in a respect-
ner, communicate with the patron, who was then on the Continent. They
d Mr Miller, who occupied the first charge, with the forwarding of their
He privately appended a postscript to it, informing the patron that the
were almost unanimously in favour of Mr A. Hutchison, preacher of the
and craving that he might, in consequence, be presented to the second

The presentation arrived in favour of Mr Hutchison. The trickery of Mr
was speedily brought to light. The patron had been imposed upon. Mr
on was most unacceptable as a preacher, but Mr Miller, being aware that he
ly to have him for a son-in-law, thought it good policy to do all he could to
him for a colleague."

parties taking offence at this procedure met on the 15th June 1776, pro-
against the right of patronage in the church as contrary to the Word of God,
l to build a place of worship for themselves, and place it under the inspec-
he Relief Synod. This resolution was carried into effect a fortnight after,
cation to the Relief Presbytery of Glasgow for supply of sermon, which was
granted. A tent was set up on Hamilton Moor, near the site now occupied
ounty buildings, from which Mr Kerr of Bellshill preached to an audience
d at four thousand. Church built, 1776; sittings, 1105. The founda-
ie of a new church, called Auchingramont, was laid on 11th September
id the church was opened on Sabbath, 24th November 1867, by Dr W.
ne of Limekilns, Mr Duncanson, and Professor Eadie, the collection
ng to £202, 3s. 9½d. The church cost £5164, 10s., and accommodates
o to 900.

Minister.—JOHN RAMSAY, a licentiate of the Established Church.
d 1st May 1777. Died 1786, in the 9th year of his ministry.

congregation called Mr M'Laren, who preferred Kilbarchan.

Minister.—WILLIAM CARRICK. Ordained 28th May 1789. Moderator of
ynod, 1814. Died 18th December 1829, in the 69th year of his age, and
his ministry.

3d Minister.—JOHN M'FARLANE, previously of Dumbarton. Admitted February 1831. Deposed 23d August 1838. Continued to preach notwithstanding, a party in the congregation having adhered to him, and built a place of worship for him in Hamilton, called Saffronhall Church;* cost £1500. Mr M'Farlane's jubilee was celebrated on 2d December 1870, when he received a present of one hundred sovereigns. Author of Sermons preached at Raith, and two others preached at the opening of Saffronhall.

4th Minister.—MATTHEW R. BATTERSBY, from Campsie. Called to Dumbarton, Newton Stewart, Annan, and Hamilton. Ordained 12th September 1839. Deposed from his charge 12th January 1864. Died at Barrhead 3d December 1870, in the 71st year of his age, and 31st of his ministry.

5th Minister.—PETER C. DUNCANSON, previously of West Calder. Inducted 11th October 1864.

CHAPEL STREET.

This congregation originated with a number of persons connected with the Associate (Burgher) branch of the Secession Church, who had come to settle in Glasgow. They applied for and obtained supply of sermon from the Associate Presbytery of Glasgow, 1798, and built a place of worship for themselves the following year, containing 656 sittings.

Before obtaining a fixed pastor, the congregation called Mr J. Brown, who withdrew from the connection because the Presbytery refused to settle him, in the divided state of the congregation. He afterwards became parochial minister at Langton, Berwickshire, and of the Free Church in that parish in 1843. They then called the Rev. Mr Leech, who preferred remaining in his charge at Largs.

1st Minister.—JOHN HAMILTON, from Craigs, Old Kilpatrick. Called to Glasgow and Hamilton. Ordained 23d September 1800. He only officiated two months. Resigned his charge on account of ill health, 6th October 1801, and died 27th April 1805.

2d Minister.—ALEXANDER EASTON, previously of Miles Lane, London. Admitted 17th July 1804. Deposed 28th May 1806. Became a classical teacher in Glasgow. Joined the Established Church. Died 1842.

3d Minister.—ROBERT FLETCHER, from Bridge of Teith, of which his father was minister. Ordained 9th February 1808. Suspended 15th May 1817. Removed to London, and died in 1825.

The congregation called the Rev. George Lawson, who was appointed by the Synod to Kilmarnock; and Mr Alexander Waugh, who was appointed to Miles Lane, London.

4th Minister.—THOMAS STRUTHERS, previously of Maybole. Admitted 1st November 1819. On 2d December 1862, Mr Struthers had a silver salver and purse, containing 400 sovereigns and other gifts, presented to him in celebration of his jubilee. Died 13th March 1864, in the 75th year of his age, and 52d of his ministry. Author of a sermon entitled "The Church of God," preached at the opening of the United Associate Synod, of which he was moderator, 1st November 1844.

5th Minister.—ROBERT BLACK, M.A., from Glasgow (Renfield Street). Ordained as colleague to Mr Struthers, 12th March 1863.

* To be distinguished from Saffronhall United Presbyterian Church.—*Eds.*

BRANDON STREET.

This congregation originated with a minority of the congregation of Muir Street, Auchingramont, who declined submitting to the ministry of the person chosen the majority as successor to Mr Carrick. They were formed, under sanction of the Presbytery, into a separate congregation, 3d May 1831, and built a place of worship for themselves the same year, containing 945 sittings.

1st Minister.—GEORGE BOAG, from Dunning (Relief), of which his father was minister. Ordained 27th March 1832. Loosed from his charge, and died the day after, 3d October 1833, in the 33d year of his age, and second of his ministry.

2d Minister.—WILLIAM BARR, from East Kilbride. Ordained 24th April 1834. Translated to Jedburgh, 20th January 1841.

The congregation called Mr Bonnar, who preferred East Kilbride.

3d Minister.—JOHN T. M'FARLANE, from South College Street, Edinburgh. Ordained 15th February 1842.

BELLSHILL.

Bellshill is a village in the parish of Bothwell, middle ward of Lanarkshire, 4 miles north of Hamilton, and 9 east of Glasgow.

Bellshill was the *fifth* church which arose in connection with the Relief Presbytery. The immediate occasion of its origin was an unpopular settlement in the parish church of Bothwell. This settlement, though very unpopular, was not indeed of such violent kind as some others at that time. The Rev. James Baillie* of Shotts, father of Joanna Baillie, and of Dr Matthew Baillie, was the presentee who had been inducted into Bothwell, 2d September 1762, contrary to nearly the unanimous remonstrance of the parish, only eight names being attached to his call. He had received the presentation a year and a half before this, but the Presbytery delayed his induction, alleging that the dissatisfaction manifested with him would subside. The Presbytery, however, in thus delaying the induction, failed in their object; but as the people were very unwilling to abandon the church in which they had been reared, and when themselves into a separate party, they, on the day of Mr Baillie's induction, requested the Presbytery to allow the elders to grant certificates to persons who wished to observe sealing ordinances in the neighbouring parishes, and promising to attend Mr Baillie's ministry on other occasions, that they might judge whether or not they would be able ultimately to submit to it. On this request being refused, they quietly separated, and resolved to erect a church for themselves. With this view they applied to the Relief Presbytery for supply of sermon, which was readily granted. As there was no house in the village in which they could conveniently assemble, they had sermon for some time in the open air, during which period they enjoyed more than once the services of the Rev. Thomas Gillespie. Soon after receiving sermon they were joined by persons from several parishes, and some of them at a considerable distance. Previous to the erection of Bellshill Relief Church, a portion of the inhabitants of Old Monkland had separated themselves from the Rev. Mr Park, whose case afterwards came before the Assembly, which

* The Rev. James Baillie, D.D., was afterwards minister of Hamilton, and in 1775 was appointed to the Chair of Divinity in Glasgow University. He died in 1778.—EDS.

retained him in his church. They had applied to the Relief Presbytery, and received countenance; but on the erection of the Bellshill church, the Monkland people joined themselves to it, as also several in the parishes of Blantyre, Hamilton, Cambuslang, Strathaven, Cambusnethan, Dalzell, and Shotts.

After the people had enjoyed sermon for some time in the open air, they applied to Mr James Laurie of Shirril for a piece of ground, who very generously made them a present of about one hundred falls, on part of which they erected a church. The remainder they set apart for a burying ground. The church feu has since been enlarged, nine acres of ground being set apart as a glebe for the minister. The church was finished in 1763. At first it was built to accommodate between six and seven hundred sitters, but it was soon found necessary to enlarge it. This church was superseded by another, which was opened 13th December 1846. Cost, exclusive of the bell and clock, and the gratuitous labour given by some of the members of the congregation, £1600; sittings, 900.

1st Minister.—ALEXANDER SIMPSON, M.D., a licentiate of the Church of Scotland. Received into connection with the Relief Presbytery, and ordained 27th October 1763. Resigned June 1771. Afterwards of Dunse.

The congregation was supplied for a year by Rev. Archibald Simpson, who declined the call to be settled.

2d Minister.—JOHN KERR, from Duke Street Secession, Glasgow. Ordained January 1775. Died suddenly at Irvine, while assisting at the dispensation of the Lord's Supper, 30th June 1792, in the 18th year of his ministry.

3d Minister.—ARCHIBALD ROBERTSON, reared in connection with the Relief Presbytery. Ordained 8th January 1793. Resigned 18th January 1799. Received on the list of probationers, and died in Glasgow.

4th Minister.—JOHN JAMIESON, previously of Colinsburgh. Admitted 29th July 1802. Died suddenly, having taken ill in the pulpit, and expired a few hours after in the manse, February 1832, in the 56th year of his age, and 31st of his ministry.

5th Minister.—JOHN WILSON, from Old Kilpatrick. Ordained 17th October 1833. Author of "A Narrative of the Origin and Progress of the Relief Church, Bellshill."

STRATHAVEN.

Strathaven is a town in the parish of Avondale, Lanarkshire, 8 miles south of Hamilton, and 16 south-east of Glasgow.

FIRST CHURCH.

A praying society in the parish of Avondale, which had existed from the times of the Solemn League and Covenant, acceded to the Associate Presbytery in December 1738. In September 1739, a junction was formed between this society and others of the same kind and in like circumstances in the parishes of Bothwell, Glassford, East Kilbride, and Hamilton. The Rev. Messrs Erskine, of Duffry, and Thomson, of Burntisland, held a meeting with these societies at Avondale on the 17th September 1739, and publicly recognised them as a congregation in connection with the Associate Presbytery. But though the recognition took place at Avondale, the seat of the congregation was at Chattenhill, in the

of East Kilbride. In December 1743, the Rev. Mr Fisher, of Glasgow, appointed to moderate in a call at East Kilbride; but at the next meeting of the Presbytery he reported "that the people desired him to delay the moderation, in the community of Lesmahago intimated to him their design to apply to the Presbytery to be joined to the Associate Congregation of Kilbride." This accordingly took place. But before the congregation, thus enlarged, was to have another moderation, the controversy respecting the Burgess Oath had arisen, and "The Breach" resulting from it effected extensive changes in the pastoral relation of the parties previously forming "The Correspondence of East Kilbride." It was some time before they rallied sufficiently to call a meeting, and when they did obtain one, he was required to preach on successive Sabbaths in the town of Hamilton; at Chattenhill, in East Kilbride; Nethanfoot, in the parish of Lesmahago; and Kinnoble, in the parish of Bothwell. In 1761, a portion of the congregation of Cambusnethan which had separated from the Presbytery in 1747, and had had occasional sermon supplied by the Synod from time to time, now came to the persuasion that they could not subsist as a separate congregation, and were therefore allowed to coalesce with the congregation of East Kilbride. The minister, however, was required to preach to them in their own place, notwithstanding their place of meeting was 10 miles distant from the place of the "The Correspondence" with which they were joined, while the minister himself resided in Hamilton. The congregation was now drawn from sixteen different parishes, several of them at considerable distances from one another. Of this great labour thus imposed upon him, the minister frequently complained. At a meeting in 1764, the Presbytery agreed that the congregation of East Kilbride should be divided into two parts—one with its seat in Hamilton, for the accommodation of the members resident in the western parts of the community, and the other a place of worship had been already built; the other with its seat in Strathaven, for the accommodation of those in the eastern parts. This latter portion was now designated the United Congregation of Strathaven, Kilbride, and Lesmahago; and the boundaries fixed for it were Blackwood Bamoy, in the parish of Lesmahago, on the east; Loudon Mill on the west; and Stonehouse upon the east. The place of worship at Chattenhill was taken down, and another was built with its materials in the town of Strathaven, 1764. Second church built, at a cost of £850; sittings, 630.

1st Minister.—WILLIAM OLIVER, from Midholm. Ordained as minister of the Associate Congregation of East Kilbride. This congregation was divided in 1764 into the congregations of Strathaven and Hamilton, when Mr Oliver removed to Hamilton, where he had always resided.

2nd Minister.—DAVID SOMMERVILLE, from Nicolson Street, Edinburgh. Ordained September 1766. Loosed from his charge 23d August 1790. Emigrated to America, and became minister of a congregation in Charleston, South Carolina.

3rd Minister.—THOMAS STEWART, from Kinclaven. Ordained 24th July 1792. Died 8th March 1819, in the 62d year of his age, and 27th of his ministry.

4th Minister.—JAMES M'EWAN, from Perth (North). Ordained 19th October 1792. Resigned 31st December 1850. Removed to Glasgow, and afterwards to Edinburgh. Died in Edinburgh 13th November 1859, in the 73d year of his age, and 67th of his ministry. The congregation called his son, Mr David M'Ewan, who succeeded him at Cathcart Street, Ayr.

5th Minister.—PETER LEYS, from Edinburgh, Nicolson Street. Ordained 17th

December 1851. Called to Aldershot in 1865, but remained in Strathaven. Author of "Memoir of the Rev. John M'Laren, Glasgow."

EAST.

The following account of this congregation appeared in *The Christian Journal* for 1844 :—"The Relief Church in Strathaven originated chiefly in consequence of several violent settlements which took place about seventy years ago in some of the parishes of Scotland. About the year 1766, Mr Thomas Clark was presented to the parish of Eaglesham, a man who was most obnoxious to the parishioners. Another settlement, which greatly displeased the parishioners of Avondale, took place in the parish of Shotts. When Mr Wells, the presentee, was ordained at Hamilton, five members only of the Presbytery were present. Of these, Mr Robert Bell, minister of the parish of Avondale, in which Strathaven is situated, was one. In the year 1772, the parish church of Avondale was rebuilt. In the old church, the inhabitants of Strathaven had a considerable space allotted them, called the 'Town Loft.' In the new church much less accommodation was given them by the heritors. An offer was made by several of the most influential inhabitants to erect a gallery at their own expense, which offer was rejected. This refusal on the part of the heritors gave great offence to many, and considering themselves uncourteously treated by their Christian brethren, they deemed it proper to withdraw. Though many were greatly dissatisfied with the Establishment, no movement hitherto was made to build a dissenting place of worship. It was some years after that they resolved, as a body, to free themselves from the intolerance of the Church of Scotland, and form a society in connection with the Synod of Relief. In 1776, the Duke of Hamilton presented Mr Alexander Hutcheson to the second charge of the parish of Hamilton. This appointment was most unsatisfactory to the great body of the people, but perceiving, from recent cases, that opposition would be fruitless, they did not resist the settlement of the Duke's presentee. They determined, however, not to acknowledge him as their minister, and a large party withdrew, and built the Relief Church in that town. The settlement of Mr Hutcheson took place on the 11th November following—Mr Bell, minister of Avondale, presiding on the occasion. His parishioners, already displeased in the case of Shotts, were much more so in the present case. Mr Meek, of Cambusnethan, refused to preside in the settlement, whereupon Mr Bell offered his services. On his return from Hamilton, a meeting of his people was called, at which they expressed their great dissatisfaction with his conduct, and also with the intolerant proceedings of the Church of Scotland. At that meeting they also resolved, like the people of Hamilton, to withdraw from the Establishment, and to connect themselves with the Relief Synod. Subscription papers were immediately issued, and before the end of that month a considerable sum was collected for the erection of a place of worship. They were supplied with sermon, upon petition to the Relief Presbytery of Glasgow, 20th January 1777, and were organised as a congregation in March following. A church containing 1087 sittings was built the same year, in front of which the congregation erected a spire in 1844, and placed in it a large and richly-toned bell. Considerably more than half the materials for the spire, amounting in all to about 600 cart-loads, were driven from Hamilton, a distance of 8 miles. The farmers connected with the congregation, and a few connected with other churches, drove the

gratis; and such was the interest displayed, that double the quantity of materials would have been carted by them had they been required. The expense of the spire, bell, and clock was £500."

1st Minister.—WILLIAM HERIOT, from the First Secession Congregation, Dundee. Ordained 17th September 1777. Loosed from his charge 5th January 1785. Preached for a short time in Beith, but not in any ecclesiastical connection. Died at Johnstone in the summer of 1790.

2d Minister.—JOHN KIRKWOOD. Joined the Relief Church while a divinity student in connection with the Establishment. Ordained 17th October 1786. Moved to Dumfries in 1789, but remained in Strathaven. Died 9th January 1818, in the 63d year of his age, and 32d of his ministry.

The congregation called the Rev Mr Muir, of Mainsriddell, who declined the call.

3d Minister.—JOHN FRENCH, D.D., from Tollcross. Ordained 4th May 1820. Moved in 1832 to Dovehill, Glasgow, but remained in Strathaven. Translated to College Street, Edinburgh, 24th September 1833.

4th Minister.—WALTER M'LAY, from Milngavie. Ordained 25th May 1835. Resigned his charge 28th December 1869.

5th Minister.—ALEXANDER W. DONALDSON, B.A., formerly of Moniaive. Translated to Strathaven, 5th July 1870.

WEST.

The East Church of Strathaven, in 1835, was full to overflowing when the 17th minister was settled in it. A number of members connected with it took advantage of both circumstances to get another place of worship in the same congregation in the town. A church containing 976 sittings was accordingly erected, and dedicated, 3d March 1835, as in connection with the Relief Presbytery of Glasgow.

1st Minister.—GEORGE O. CAMPBELL, from Robertson, of which his father was minister. Ordained 17th November 1835. Called twice to Arthur Street, Edinburgh, and translated thither 12th April 1843.

2d Minister.—ALEXANDER M'LEOD, D.D., from Calton, Glasgow. Called to Glasgow and Strathaven. Ordained 20th February 1844. Translated to Glasgow (Glasgow Street), as colleague to Dr Anderson, 11th October 1855.

3d Minister.—ANDREW JEFFREY GUNION, LL.D., formerly of Hawick. Installed 28th April 1857. Translated to Greenock (St Andrew Square), 18th September 1866.

4th Minister.—JAMES H. S. HUNTER, from Savoch of Deer, of which his father was minister. Ordained 10th April 1867. Resigned his charge 30th April 1872.

SHOTTS (Now EXTINCT).

Shotts is a village in the parish of the same name, Middle Ward of Lanarkshire, 10 miles north-east of Hamilton, and 6 south-east of Airdrie.

In May 1738, Mr David Orr was ordained minister of Shotts, while a large portion of the parishioners were protesting against his settlement among them. Among the protesters were Mr Walker, proprietor of the lands of Hawkwoodburn; Mr John

Wardrope, and Mr John Scott, elders; and several private persons, parishioners of Shotts, who, because their protest was not sustained, withdrew from the Established Church, and acceded to the Associate Presbytery. The Rev. Messrs Erskine of Dunfermline, and Thomson of Burntisland, and Mr Hunter, probationer, observed a fast with these parties on the 4th of May 1739, the first two preaching at the Kirk of Shotts, and the third at Dewshill, a farm-house in the parish. Sermon was supplied to them as the Presbytery could afford it, till 1742. Mr Horn was ordained at Cambusnethan, in the parish adjoining Shotts on the south, when they were included in his congregation; the three elders named above also constituting part of his session.

In 1762, the trustees of the Duke of Hamilton presented Mr Laurence Wells to the church and parish of Shotts, then vacant. At the moderation of his call, on the 9th of June 1763, objections were taken to Mr Wells' settlement as minister of Shotts, and a paper containing allegations materially affecting his moral character was laid on the Presbytery's table. Mr Wells confessed to the most serious charges contained in the paper, but produced evidence showing that he had been absolved by the Church at least six years before he was licensed. The Presbytery finding insuperable difficulties in the way of Mr Wells' settlement, agreed to lay a fair representation of the case before the Duke of Hamilton's trustees, and request them to drop the presentee and present another. With this request, the trustees refused compliance. The case then came before the Church Courts. The General Assembly, 1764, ordered the Presbytery to proceed with Mr Wells' settlement. The Presbytery, after hearing Mr Wells deliver his trials for ordination, agreed,—“Upon mature deliberation, though they will not take upon them to say that Mr Wells is wholly deficient in point of knowledge, yet they are of opinion that his knowledge, particularly of divinity, is very low and mean, and far short of that degree of understanding which is necessary to one who takes upon him to be a teacher of others; and in such a situation, too, where the greatest abilities are required to overcome the universally rooted prejudices which the parishioners of Shotts have against him. They judge him, also, to be very much unacquainted with the rules of composition, and greatly wanting in the talents necessary for communicating knowledge and making suitable impressions upon the minds of common and ordinary hearers; to excite them to a sense of their duty, and persuade them to the practice of it; and that he does not come up to the character which the apostle gives of the Gospel minister, that he is apt to teach; and therefore the Presbytery did, and hereby do, find him not qualified to be a minister of the numerous and extensive parish of Shotts.” Against this decision, the agent for the patron protested and appealed to the next General Assembly. That court, in 1765, ordered the Presbytery “to proceed with Mr Wells' trials of qualification, and appointed them to take down their questions and his answers in writing; and in case they should proceed to a sentence from which an appeal should be taken,—that the said questions and answers, together with all the discourses delivered by him as parts of his trials, with the Presbytery's remarks, which also should be taken down in writing, should be submitted to the Supreme Court.” The Presbytery took Mr Wells on trial a second time, but referred the whole case to the General Assembly (1766) to judge in it as they thought fit. The Commission of Assembly to which the case was referred ordered the Presbytery to proceed with Mr Wells' settlement; but the Presbytery disregarded this injunction, and sent back the case to the Assembly in 1767. That Assembly peremptorily ordered the Presbytery to ordain Mr Wells on the first Thursday of

lowing. When the Presbytery met at Shotts to fulfil this injunction, they had the minister appointed for the purpose had not served the edict, and that could not legally proceed. They therefore referred the case to the General Assembly, 1768, which fixed the 26th of May for his settlement. When the Presbytery on the day appointed, they could not get admission either to the church or churchyard, and had to disperse without effecting the object of their meeting. The General Assembly was still sitting, and on learning what had happened, appointed the Presbytery to meet again at Shotts on Thursday following, and intimated that they could have the protection of the civil power in the execution of the mandate.

The Presbytery met, but finding no civil power to protect them, would not proceed to the ordination. They agreed to meet the Thursday following. The Sheriff of Lanarkshire, and a party of dragoons from Glasgow, attended, but not the Presbytery. At length Mr Wells was ordained minister of Shotts Presbytery's table in Hamilton on the 16th August 1768, six years after his presentation, not one of his parishioners being in attendance to the ceremony.

At the first meeting of the Associate (Burgher) Presbytery of Edinburgh held for Mr Wells' ordination, a petition signed by a large portion of the parishioners was presented, craving supply of sermon, which was granted. The Seceders were then residing in the parish of Shotts were now disjoined from Cambusnethan, and those who had recently withdrawn from the Established Church were gathered into a congregation. Church built, 1771.

Minister.—JOHN SCOTT, from West Linton. Ordained 13th April 1774. Died October 1776, in the 3d year of his ministry.

Minister.—EBENEZER HYSLOP. Ordained 1st May 1780. Withdrew from the Associate Synod, 2d October 1799, and co-operated with other ministers in the formation of the Original Associate (Burgher) Synod. Translated to Dalkeith, November 1810. Died 22d January 1831, in the 80th year of his age.

The majority of Mr Hyslop's congregation adhered to him, and their representatives are now in connection with the Free Church.

EAST KILBRIDE.

East Kilbride is a village in the parish of the same name, Middle Ward of Lanarkshire, 7 miles west of Hamilton, and 8 south of Glasgow.

A petition was presented to the Relief Presbytery of Glasgow in March 1791, signed by a very large body of heritors, elders, and heads of families in the parish of East Kilbride, complaining that they were aggrieved by the law of patronage, and that they ought to be received as a forming congregation." The particular operation of the law of patronage affecting them was the presentation to East Kilbride of Rev. Mr. James, minister of the adjoining parish of Carmunnock, without any deference to the wishes of the people on the subject. A great portion of them were strongly opposed to the settlement, and rather than submit to his ministry, withdrew from the Established Church, and formed the Relief congregation, still subsisting in the place. Rev. James Kirkwood of Strathaven opened the station by preaching according to the appointment of Presbytery on the second Sabbath of March 1791. A place of worship, containing 913 sittings, was built the same year at a cost of

Minister.—JAMES SMITH, from East Campbell Street, Glasgow. Ordained

12th June 1792. Resigned 7th May 1795. Admitted to Old Kilpatrick, 20th August 1796.

2d Minister.—JOHN FERGUS, from Kilsyth. Ordained 16th July 1796. Died 1816, in the 20th year of his ministry.

3d Minister.—ROBERT CAMERON, previously of Castle-Douglas. Admitted 17th June 1817. Resigned 26th January 1841. Emigrated to America.

4th Minister.—JAMES BONNAR, from Gillespie Church, Dunfermline. Called to Hamilton and East Kilbride. Ordained 28th September 1841. Author of "The Great Interregnum: an Exposition of Daniel and the Apocalypse."

STONEHOUSE.

Stonehouse is a village in the parish of the same name, Middle Ward of Lanarkshire, 7 miles north-west of Lanark, 7 south of Hamilton, and 6 south-west of Bonkle or Cambusnethan.

Certain persons resident in Stonehouse applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Glasgow about the year 1785. These persons ceasing soon after to take interest in the cause which they professed to have espoused, the supply was withdrawn. Other persons belonging to the Established Church, who had attended the station during its existence and thereby acquired a relish for evangelical preaching, were led to attend the Secession Church at Cambusnethan. These ere long petitioned the Presbytery, 1790, to revive the station at Stonehouse, which was accordingly done. Shortly after this step was taken, several persons resident in Chapeltown, a village 5 miles north-west of Stonehouse, petitioned the Presbytery for supply of sermon there on alternate Sabbaths with Stonehouse. Their wishes were also complied with. A place of worship was built at Chapeltown, and sermon being more frequent there, the station at Stonehouse was consequently given up, and Chapeltown became the only place of meeting. The adherents of the cause resident in Stonehouse were persuaded, however, that their own village was better fitted to be the seat of the congregation, and requested the Presbytery again to grant them sermon. This was done, and the cause so prospered there as to bring all parties to the conviction that it should be preferred. Accordingly, the place of worship at Chapeltown was taken down, the materials removed, and rebuilt at Stonehouse, 1796; sittings, 360.

1st Minister.—WILLIAM TAYLOR, from Falkirk (East). Ordained 4th December 1798. Resigned 28th January 1817. Emigrated to America, and died in Canada, 1837.

The congregation called Mr J. Harper, who preferred Leith.

2d Minister.—WILLIAM FRASER, from Dunning. Called to Girvan and Stonehouse. Ordained 29th March 1820. Suspended, 1828. Suspension removed by the Presbytery of Lanark, 1832. Mr Fraser emigrated to Canada, and became minister of a congregation there in 1835.

3d Minister.—MATTHEW M'GAVIN, M.A., from Irvine (East). Ordained 13th June 1831. Translated to Airdrie 2d March 1841.

4th Minister.—HENRY ANGUS PATERSON, A.M., from Midmar, of which his father, Rev. James Paterson, was minister. Ordained 18th August 1842. Tendered his demission in 1848, intending to go to Nova Scotia, but withdrew it at the unanimous request of his congregation and Presbytery. Author of "Sketch of Life of Rev. Andrew Scott of Bonkle."

NEWARTHILL.

Newarthill is a village in the parish of Bothwell, lower ward of Lanarkshire, 5 miles north-east of Hamilton, 6 south of Airdrie, and 12 south-east of Glasgow.

A praying society in the parish of Bothwell acceded to the Associate Presbytery in 1739, the members of which were joined to the Correspondence of Avondale. In that Correspondence was divided into the congregations of Strathaven and Newarthill, the Seceders in Bothwell were included in the latter, for whose accommodation the minister of Hamilton was required to preach four Sabbaths in the year at Kinnoble, popularly "Kinnoble," a place in the parish of Bothwell. In 1802 the elders meeting there were disjoined from Hamilton, and formed into a separate congregation. Newarthill, the present seat of the congregation, was then preferred to Kinnoble, as more central for the majority of the persons composing it. Church in 1802, at a cost of £400; sittings, 600.

1st Minister.—WILLIAM BROWN, from Castle Street, Jedburgh. Ordained 29th July 1803. Resigned 30th April 1816. Joined the Synod of Original Seceders. Moved to Perth where he lived in retirement till his death, 1829, in the 55th year of age.

2d Minister.—ANDREW FERRIER, D.D., from Oakshaw Street, Paisley, of which parish he was minister. Ordained 23d April 1818. Removed with a part of his congregation to Airdrie, and formed the congregation of South Bridge Street.

3d Minister.—JOHN DUFF, from Kennoway. Ordained 10th August 1836. Relocated to Dalry, Ayrshire, 26th July 1843.

4th Minister.—DAVID LAUGHLAND, from Stewarton. Ordained 16th July 1843.

WILSONTOWN (Now EXTINCT).

Wilsontown is a village in the parish of Carnwath, upper ward of Lanarkshire. Two brothers of the name of Wilson, merchants in London, in 1779 erected an extensive iron foundry there, and built a village, which they called by their own name. The origin of the congregation is indicated by the following letter, addressed to the Relief Presbytery of Edinburgh:—

"CLIMPY BY WILSONTOWN, 6th August 1808.

Petition of George Crawford of Climpy:

"That your petitioner has been induced, from the number of colliers, miners, limeworkers, labourers employed upon his estate, consisting of at least 150 families, and the prospect of there being many more, to build a church, which is nearly finished, and capable of containing 600 persons; that the distance of the parish church (Carnwath) is seven miles, and that the people cannot be expected to walk there, and be at their work on Monday morning; and he is of opinion that the use of public worship, in every point of view, will be productive of much good. That it is your petitioner's desire, that this church (built at his sole expense) be taken into connection with the Relief Presbytery of Edinburgh, and that they will have the goodness to appoint one of their number to it as soon as convenient. That your petitioner believes that a stipend of £100 yearly, with 50 tons of coal, laid down free, a house, consisting of 5 good rooms at least, with grass for a garden, may be offered; and that the seats will soon produce a large sum, as there are many applications from farmers and others, in the parishes of West Calder and Shotts, for seats; that he agrees to ask no interest for outlay on the church and manse from the seats, till they pay the clergyman £130 yearly in money; and that he makes over to him, in security of his debt, the whole seats in the church.

(Signed) GEORGE CRAWFORD."

In accordance with these proposals, sermon was granted, and in due time a call to the congregation issued in favour of Mr JOSEPH PURDIE, who was ordained at Wilsontown, 1810.

On November 1811, the congregation of Wilsontown addressed the following

communication to the Presbytery with which it was connected: "That your petitioners are few in number, and unable to bear any more burdens at present than the minister's stipend, and scarcely able to answer the same, we therefore think it incumbent upon us to say that whatever agreement George Crawford Climpy has made with the Presbytery, we are no way responsible for; nor have any objection to the sale of the chapel, as we ourselves are unable to pay the rated price for it. May it therefore please the Presbytery to consider their petition and allow the sale to go on, for without we are freed from the burdens we can no longer exist as a congregation." Mr Crawford offered a subscription of £300, and matters remained as they were for a time. Mr Purdie resigned his charge in 1821, and after itinerating for a short time as a probationer, was admitted to Pittenweem, Fifeshire. After his resignation the congregation dispersed.

WISHAWTOWN.

Wishawtown is a town in the parish of Cambusnethan, middle ward of Lanarkshire, 15 miles east of Glasgow, and $4\frac{1}{2}$ west of Carluke, on the road from Glasgow to Lanark.

About the year 1810 there were several persons in Wishawtown and vicinity in communion with the Relief churches of Bellshill and Hamilton. No decisive steps, however, were taken for the formation of a congregation there till the summer of 1822, when a large body of the parishioners of Cambusnethan, in connection with the Established Church, determined on dissenting from her communion and placing themselves under the care of the Relief Presbytery of Glasgow. After one or two consultative meetings, they invited their neighbours of the Relief communion to assist them in their deliberations, and confiding in their better acquaintance with the steps necessary to be taken with the view of obtaining a supply of sermons, commissioned two of them to apply to the Glasgow Presbytery on the 6th August 1822. The Rev. John French, then of Strathaven, preached at Wishawtown by appointment of Presbytery on the Sabbath following, under very encouraging circumstances. A place of worship was forthwith begun, which was opened on the 23d of August 1823; sittings, 740.

1st Minister.—JOHN M'INTYRE. Ordained 20th October 1825. Died 1830, in the 33d year of his age, and 5th of his ministry.

2d Minister.—PETER BROWN, previously of Hawick. Admitted 22d December 1831. Demitted his charge 17th November 1863. Proceeded to Australia, and became minister of Hawthorn. Appointed Professor of Biblical Criticism at Melbourne, 1866. Died, September 1871. Author of "Historical Sketches of the parish of Cambusnethan;" and for several years editor of the *Christian Journal*.

3d Minister.—ROBERT STEWART BRUCE, from Anderston. Called to Aberdeen (Belmont Street), South Shields, and Wishaw. Ordained 12th October 1844. Called to St Nicholas Lane, Aberdeen, in 1867, but remained in Wishaw.

LARKHALL.

Larkhall is a village in the parish of Dalserf, middle ward of Lanarkshire, 4 miles south-east of Hamilton, $11\frac{1}{2}$ north-west of Lanark, and $14\frac{1}{2}$ south-east of Glasgow.

Previous to 1834 (at which time the population of Larkhall amounted to 2000)

There was almost an entire destitution of Christian ordinances in the village. With the exception of a small Independent Church, capable of containing about 100 persons, there was no other to be found within $3\frac{1}{2}$ miles, that being the distance of the parish church. On 25th March 1834, the Relief Presbytery of Glasgow opened a preaching station in Larkhall, which prospered despite of great opposition it was bound to encounter. A congregation was organised in August 1836, by 47 persons, mostly in communion with the Relief Church, and 50 others belonging to other churches. Church built 1836, at a cost of £435, 6s. 6d.; contained at first 400 persons. Enlarged in 1845 by the addition of galleries, and now contains nearly 700 persons.
1st Minister.—ANDREW M'DOWALL, from Bridge Street, Stranraer. Ordained May 1837. Died 21st April 1839, in the 33d year of his age, and 2d of his ministry.

2d Minister.—JOHN SHEARER, from Campsie. Ordained 18th February 1840.

MOTHERWELL.

A large and thriving town on the borders of Hamilton parish, about 15 miles from Glasgow.

In a growing town like Motherwell, having a population, including the parish, of about 8000, it was felt to be a great want that the United Presbyterian Church was represented. There were many members of that communion in Motherwell, the nearest places of worship were at Hamilton, Bellshill, and Wishaw, each about 3 miles off. Steps were accordingly taken in the beginning of the year 1865 to obtain an extension church. In February Mr Gunion of Strathaven, reported to the committee, of which he was convener, had taken action, and that the Home Board had co-operated with the Presbytery in establishing a station. The Town Hall was taken for Divine Service, and Rev. H. M. M'Gill, Home Secretary, opened the station on the last Sabbath of February. Regular supply of sermon, under the superintendence of Hamilton Presbytery, was thereafter given to the station; formal application having been made to the Presbytery, Mr Gunion, on the 4th of October 1865, formed the new congregation, with 60 members. On 22d October 1865, Elders—James Russell and Alexander Lindsay—were ordained and inducted; the Lord's Supper was dispensed to the congregation for the first time on 3d of November.

The church was founded in September 1865, and opened for public worship, August 1866, at a cost, including the spire and galleries, of £2600; number of sittings, 770. A manse was built in 1867, at a cost of £900.

1st Minister.—JAMES DUNLOP, A.M., formerly of Biggar (South). Inducted July 1866.

KIRKMUIRHILL.

A village on the road from Douglas to Glasgow, $2\frac{1}{4}$ miles north of Lesmahago. The district in which the church is situated has a large population; there being within a radius of two miles, east, west, and north of the church, at least 2500 inhabitants. For a long time prior to the movement in which this cause originated there existed a strong feeling on the part of many persons that there ought to be a place of worship in or near Kirkmuirhill village, so that the public means of grace should be brought within reach of all classes of the community. This feeling was manifested in a public meeting held in Kirkmuirhill on 4th November 1867, when

it was resolved that steps be immediately taken to secure a regular supply of sermon from one or other of the three leading denominations of Presbyterians. At a subsequent meeting it was cordially and unanimously resolved to make application to the Presbytery of the United Presbyterian Church, Hamilton, and a petition was accordingly drawn up and laid before that Presbytery craving supply of sermon. After due inquiry the petition was granted, and the Rev. Peter Leys, of Strathaven, was appointed to open a station at Kirkmuirhill, on the second Sabbath of January 1868. Meanwhile the petitioners were making vigorous and zealous efforts towards the building of a place of worship. They obtained from W. E. Hope Vere, Esq. of Blackwood and Craigiehall, a free site of two acres of land, while subscriptions of £300 were received from James Ferguson, Esq. of Wiston and Ellenbank, and £150 from the Messrs Coats of the Nitshill and Lesmahago Coal Company. The foundation-stone was laid on the 23d March 1868, and on the third Sabbath of December the church was opened for public worship by the Rev. Dr Scott, the Home Secretary, and the Rev. Robert Black, A.M., Hamilton. The church cost £1500, and holds 675 persons. A manse has since been built, costing £800. The station was congregated on 11th May 1868. In due time a call was given, and a minister settled; and in six months thereafter about 150 members were added to the church.

1st Minister.—WILLIAM THOMSON, previously of Burton-on-Trent. Inducted 12th January 1869.

PRESBYTERY OF IRELAND.

This Presbytery originated about 1810-11, in consequence of the suspension of the Rev. James Bryce of Killaig, by the Irish Synod and the General Associate (Anti-burgher) Synod of Scotland, for alleged "schismatical courses" in connection with his refusal of the *Regium Donum*. The Presbytery was constituted by the Rev. James Bryce, moderator, Mr Thomas Mulligan, clerk, with elders from the several congregations sympathising with Mr Bryce's views. The Presbytery was received into the United Presbyterian Church in May 1858.

KILLAIG.

This congregation originated in June 1747, at Aughadoey, County of Londonderry. The Rev. Samuel Moore was ordained over it in August 1765; died 1803.

In 1810 the congregation, with its minister, Rev. James Bryce, having resisted the new terms of the *Regium Donum*, and taken decided action against it, the Synod in Scotland suspended Mr Bryce for schismatical courses. Mr Bryce disregarded this sentence, and the congregation unanimously adhered to him. Along with elders from several congregations, he constituted a Presbytery, called "The Associate Presbytery of Ireland."* Six congregations formed this Presbytery, four of which had no places of worship.

2d Minister.—JAMES BRYCE, from Airdrie. Ordained at Newton-Wick, 2d Sep-

* For a full account of the contentings of Mr Bryce, and the constitution of the Irish Presbytery, see *United Presbyterian Magazine* for 1858, p. 27, etc.—Notices of the Rev. James Bryce, by his son, Dr Bryce.—EDS.

tember 1795. Loosed from his charge in 1800. Called to Killaig in 1804. Inducted 16th August 1805. Died 24th April 1857, in the 90th year of his age, and and 62d of his ministry. Mr Bryce preached on the Sabbath previous to his death.

Author of "Narrative of the Proceedings of the Associate Synods in Ireland and Scotland in the Affairs of the Royal Bounty;" "Irish *Regium Donum* inconsistent with the Kingly Rights of Christ and the Freedom of His Church."

The congregation called Mr John M'Swaine, who preferred Auchtermuchty, and Mr J. E. Fyfe, who preferred Kilmalcolm.

3d Minister.—DAVID MAIR, A.M., from Kirriemuir. Ordained 9th August 1860.

CRAIGMORE.

The seat of this congregation is about three miles from Randalstown, and derives its name from a farm. It originated in the dissatisfaction felt by some families in Randalstown with the acceptance by their minister of the *Regium Donum*. Craigmore was the first congregation that applied to the Rev. James Bryce, in 1810, for supply of sermon. The church was built in 1824, at a cost of £200, and holds about 200.

1st Minister.—HUGH MACINTYRE, D.D. Acceded to the Associate Presbytery as a student in 1814. Licensed 8th July 1816. Ordained minister over Craigmore, Knockcloughgorm, and Lylehill, 21st August 1816. In 1832, Lylehill (now Loanends) became a separate congregation under Dr Macintyre, and Craigmore obtained a minister of its own.

2d Minister.—HUGH SMYTH. Ordained in 1832.

BALLYFRENIS, DONAGHADEE.

This congregation originated in the dissatisfaction felt by some persons in the district at the acceptance of the *Regium Donum* by the Presbyterian ministers. Application was consequently made to the Associate Presbytery of Ireland for supply of sermon. The Presbytery, though at great trouble and expense, inasmuch as the half-dozen members of which the Presbytery was composed resided at great distances from Ballyfrenis, agreed to the application and granted monthly supply. The congregation assembled in one of the farmer's barns for many years, till 1846, when the foundation stone of a church was laid, and a minister settled. In due time the church was completed. A manse was built in 1869. The church is seated for 200.

1st Minister.—JOHN EWING. Ordained in 1846. Resigned his charge and emigrated to America in 1848.

2d Minister.—JAMES M. KINLOCH, from Glasgow (Cambridge Street). Ordained 13th March 1862. Translated to West Linton, 17th April 1867.

3d Minister.—ALEXANDER SCOTT, M.A., from Queensferry. Ordained 12th March 1868.

CULLYBACKEY.

This congregation originated in the year 1810, in the circumstances which led the Rev. James Bryce of Killaig to withdraw from the Associate Synod of Ireland. For many years the people had no place of worship, but assembled in kitchens or barns. In 1819 they built a church at Tullygrawley, two miles from Cullybackey, but it was never seated, and is now a ruin. It had accommodation for about 200

sitters, and was contemptuously called "The Barn," which, Mr Bryce observed, "was the receptacle for the wheat." The congregation assembled therein till 22d September 1839, when a new church, seated for 300, was opened in Cullybackey, about 4 miles from Ballymena.

A manse has recently been built at a cost of £700.

1st Minister.—JAMES FLEMING. Ordained 1834. Retired from active work in 1864. Died 22d March 1870, in the 81st year of his age, and 36th of his ministry.

2d Minister.—ROBERT GRAY, from Tarbolton. Ordained as colleague to James Fleming, 10th September 1868.

KNOCKCLOUGHGORM.

Knockcloughgorm is in the county of Derry, 15 miles from Killaig. The congregation was the last station opened in Ireland by the Burgher Presbytery of Glasgow, in 1751. It owed its origin to the labours of Rev. Thomas Clark, M.D., afterwards of Ballybay. A church was built in 1766, about 3 miles from Maghera. The first minister was Rev. James Harper. Ordained 1771. He went to America in 1798. He was succeeded by his son, James Harper, ordained in May 1800; demitted, 1801, and also went to America.

For many years the congregation shared the labours of the Rev. James Bryce, by an arrangement under which he ministered there every third Sabbath.

3d Minister.—JAMES FITZPATRICK. Ordained 1846. Minister of Boveedy and Knockcloughgorm. Became sole pastor of Knockcloughgorm, 1862.

LOANENDS, TEMPLEPATRICK.

The history of this congregation, formerly known as Lylehill, dates from the year 1746. Its first minister was Isaac Paton, ordained 9th July 1746, over Templepatrick, Belfast, and Lisburn. He died 29th May 1799, in the 80th year of his age and 53d of his ministry. In 1810 the congregation applied to Mr Bryce and his session for supply of sermon, which was granted once in six weeks. This arrangement lasted for six years, after which they obtained a settled pastor, who, along with Loanends, had the oversight of six congregations. About the year 1825-26, the duties of the minister were confined to three congregations—Craigmole, near Randalstown, Knockcloughgorm, near Maghera, and Lylehill, now Loanends, near Templepatrick. In 1832, Loanends secured the entire services of the minister during the rest of his life.

The foundation-stone of the church was laid by Francis Whitla, Esq., M.P., Muckamore, 16th June 1830, and the building was opened on 17th July 1831; cost, £250; sittings, 300.

2d Minister.—HUGH MACINTYRE, D.D. Ordained on 21st August 1816. Received the degree of D.D. from the University of Pittsburg, Pennsylvania, 1849. Died 27th June 1868, in the 76th year of his age, and 52d of his ministry. Author of two Sermons preached on the occasion of the Centenary of the Secession in 1833, entitled "Modern Seceders Weighed," and the "Guilt of Forsaking God."

The congregation called Mr W. Williamson, who, after accepting, withdrew his acceptance of the call, and Mr J. Leslie Murray, who declined the call.

3d Minister.—ISAAC ELRICK MARWICK, from Rousay, Orkney. Ordained 26th March 1872.

BELFAST.

This congregation dates from 1746, and was conjoined with Templepatrick and Carn. It adhered to the Antiburghers in 1747, and in due time became a separate congregation. It was torn to pieces in the *Regium Donum* conflict. Those adhered to Mr Bryce's party received occasional supply from Mr Bryce till others were licensed.

1st Minister.—REUBEN JOHN BRYCE, LL.D., from Killaig, of which his father was minister. Formerly master of the Mathematical and Mercantile School in the Belcademy, and after his ordination Principal of that seminary. Ordained 1824. The degree of LL.D. conferred upon him by the University of Glasgow in 1830.

Author of "Elements of Latin Prosody," 1820; an edition of "Sallust," 1827; "Sketch of a Plan of a System of National Education in Ireland," 1828: from which publication arose the Queen's Schools in Ireland, through the efforts of Thomas Wyse, Esq., M.P., Waterford, afterward Sir Thomas Wyse, British Minister at Athens; "The Irish Colleges Bill Examined in its bearings on Educational, Religious, and Financial Interests of the Country," in three Letters to T. Wyse, Esq., 1845; "Practical Suggestions for reforming the Educational Institutions of Scotland," in two Letters to Viscount Melgund, 1852; Lecture on the "Moral Influence of Modern Prose Literature," Collins' Select Library."

The congregation called Mr James S. Rae to be colleague to Dr Bryce, 17th January 1872, but the call was declined.

BOVEEDY.

From an early period in the history of the Secession, there were representatives of this principle in Boveedy. For a long time the congregation held fast the doctrine that any alliance with or dependence upon the kingdoms of this world is unworthy of the Church of Christ, and a violation of her duty to Him." During the ministry of James Boyle, ordained 1782, and who laboured there for more than fifty years, the *Regium Donum* was accepted first by his son, and then by the father himself. Boyle had been a student of John Brown of Haddington. He was greatly respected by his people; and though they were opposed to the *Donum*, their disaffection with their minister's acceptance of the grant did not assume any definite shape. They took care, however, on appointing his successor, to call one who adhered to the *Donum*, who was soon translated to another charge. The congregation applied to the Associate Presbytery, having been defeated in their overtures to a minister after their own heart from the Presbytery of Ahoghill. The Rev. James Cunningham of Cullybackey was sent to preach to them on Sabbath, 30th July 1845, from which time the cause may henceforth be dated. For a time the congregation received supply every alternate Sabbath; and after they obtained a settled pastor, his labours were divided between Boveedy and Knockcloughgorm, 12 miles distant, so that preaching continued to be given at Boveedy each alternate Sabbath till 1832.

In 1847, the church, capable of holding 250, and costing £102, 4s. 10½d., was erected, but without seats for the worshippers. It was opened on 5th September 1847, by Rev. David Thomas of Mauchline.

1st Minister.—JAMES FITZPATRICK, from Killaig. Ordained pastor of Boveedy and Knockcloughgorm in 1846. Became sole pastor of Knockcloughgorm in 1862. The congregation called Messrs C. Squair, James Graham, and James B. Whyte.

2nd Minister.—JAMES CLARK BALDERSTON, from Paisley (Oakshaw Street). Ordained 12th January 1865. Translated to West Kilbride, May 1868.

3rd Minister.—WALTER BUCHAN, formerly of Sixtowns. Inducted 23d June

PORTADOWN.

Several persons impressed by a sense of the need of church extension, and of evangelistic work in Portadown, applied in 1866 to the United Presbyterian Church of Ireland for supply of Divine ordinances. The special need was the great increase of population, the town having nearly doubled its inhabitants in a few years, the population in 1861 being 5000, and in 1866, upwards of 9000. Many of the people employed at the factories which had been started came from all parts of Ireland, and many of them were living in the total neglect of Divine things. Many of them were styled Protestants and Presbyterians, but they never entered a church for public worship. The design sought in opening a station in Portadown was to reach such a class and bring the Gospel to their doors. Prior to the station being made to the Presbytery, a hall had been rented and service conducted once each Sabbath, principally by a retired missionary who lived in the neighbourhood. After the Home Mission Board and Presbytery had sanctioned the station, there was a regular supply of preachers sent to Portadown.

The station was congregated on 4th September 1867, with 16 members. In February 1869 the erection of a church was begun, and the building was opened for public service on the 8th August, by Rev. Dr Joseph Brown, Glasgow. The cost £900, and is capable of seating 350 persons.

The congregation called Mr James U. Blackwood, who accepted the call but died before receiving ordination.

1st Minister.—WILLIAM CUTHBERTSON, from Abbey Close, Paisley. Called to Shapinshay and Portadown. Ordained 15th July 1868.

PRESBYTERY OF KELSO.

It has been made up divided between the Presbyteries of Coldstream, Berwick, and Selkirk. The United Presbyterian Synod formed a Presbytery of Kelso in October 1723, from the Presbytery of Coldstream and Selkirk (now Melrose), which from that time took the name of Kelso Presbytery.

MOREBATTLE.

Morebattle is a village in the parish of the same name, Roxburghshire, 4 miles west of Yetholm, 9 south-east of Jedburgh, and $7\frac{1}{2}$ south of Kelso station.

On the 3d September 1723, a presentation from the Duke of Roxburgh to the James Christie, minister of Simprin, to the parish of Morebattle, was laid before the Presbytery of Kelso, together with a letter from Mr Christie, leaving the case in their hands. The Presbytery appointed Mr Christie to preach at Morebattle eight times from that date, and intimation to be made to the heritors, elders, and householders of the parish, to meet with a committee of the Presbytery, on the 24th of the month, to concert measures for the settlement of the congregation. At this meeting the committee, after intimating the presentation and expressing very great esteem for Mr Christie, inquired whether the persons present concurred and were satisfied. The heritors present and those represented by commission, answered in the affirmative. The elders unanimously declared in favour of Mr Andrew Tait, minister, and against Mr Christie. When the heads of families were asked whether they concurred in the presentation, such confusion and tumult arose, that the committee deemed it inexpedient to proceed, and concluded the meeting without effect. The Presbytery at its next meeting, on the 8th of October (1723), "not being disposed to determine rashly in a business of such consequence, wherein there were difficulties, delayed its consideration." Nothing further was done in the business till the 1st of October 1724, when a *pro re nata* meeting of Presbytery was called, to consider a petition from one of the elders, many of the principal tenants, and heads of families in the parish, craving Mr Christie's settlement. The Presbytery appointed a committee of their number to meet with the heritors, elders, and others, to ascertain if they were satisfied in the petition. At this meeting, when the purposes for which it was called were announced, there arose such a noise and confusion, that the committee deemed it necessary to close the meeting. At the meeting of Presbytery, November 1724, there was presented a commission, signed by many heads of families, to certain persons to prosecute the settlement, and a petition from the elders, craving a fair choice of several, out of which to elect a minister. The Presbytery, from the intractableness of the affair, delayed consideration of this petition till December 1st, 1724, seeing no probability of greater harmony, they sustained the call to Mr Christie, and resolved to proceed to his settlement; whereupon Mr William Oliver, one of the elders, protested and appealed.

No objections having been offered when the edict was served, the induction was appointed to take place on the 4th of March 1725. The following minute of Presbytery affords an authentic account of the proceedings on the occasion: "This day the brethren of the Presbytery met at Morebattle, to admit the Rev. James Christie, minister there, with all the usual solemnities, according to former appointment; and intimation thereanent. But to our great surprise and sorrow, a rabble of idle and furious people, from several corners of the country, violently kept the Presbytery and congregation from meeting in the church; and even when Divine service was begun in the churchyard, they fell upon the ministers, and particularly

persons, in the name of the members and others of the parish of Morebath, to lay their hands on him by the hand as their minister, which many others would have done if they had been present at Morebath, had they been apprised of the Presbytery's meeting for this effect." *

Subsequent minutes of Presbytery indicate the continuance of hostile feeling on the part of the parishioners of Morebath towards Mr Christie, notwithstanding the settlement among them, some of which are here transcribed, and the substance of others given :—" July 6th, 1725. On a report that, with one exception, none of the elders of Morebath attend their duties, nor wait upon public ordinances, the Presbytery command them to account for this strange piece of conduct." " July 1725. A letter was written by the Presbytery to Mr Noble, minister of Eddisbury parish adjoining Morebath on the west), desiring him not to admit any of the elders of Morebath to communion, nor any of the parishioners, without certificate from Mr Christie." " August 3d, 1725. The elders compeared, and assigned a reason for not officiating, nor worshipping in their own parish church, saying that Mr Christie was not their minister." After several months' delay, a committee was appointed to supply their place in disposing of matters of discipline at Morebath. " December 7th, 1725. The elders being again cited and dealt with, and their refusal to wait on Mr Christie's ministry." The Presbytery (January 1726) chose others in their room. " April 5th, 1726. Messrs William O'Brien and William Marshall, two of the elders of Morebath, appeared before the Presbytery to crave liberty to seek church privileges from other than Mr Christie." " May 1726. Being cited, all the elders appeared, and after a long process, were rebuked for deserting their office and withdrawing from their own parish church, to which decision they all protested and appealed." The Synod of Mersey and Lancashire, before which the case thus came, " recommended the Presbytery to reverse their sentence of deposition on the elders judicially demitting their office in the parish of Morebath, in present circumstances, and likewise to declare that no neighbouring minister shall be called to account for administering the Lord's Supper to them ; and lastly, that the Presbytery shall appoint some of their members to visit the elders of Morebath, and to exhort them to return to their duties."

ent reference to this matter led the people to cherish their hostility to the cler into their own parish. When the Assembly, 1732, restricted the right of ag ministers to vacant parishes to heritors, elders, magistrates, and town couns in Burghs, and heritors and elders in land-ward parishes, Mr Noble was one : 42 protestors against the decision, and otherwise took part in the movement led to the Secession, but did not himself secede. In 1733 fresh excitement produced in this district by the intrusion of an unacceptable minister into the a of Stichel, 10 miles distant. The Secession of "The Four Brethren" having place while this case was pending, a strong impulse was thereby given to the ment of the people in support of their Christian rights, and a rallying point led to all those who coincided in the principles on which the Secession was ed.

was not, however, till February 1736 that the Associate Presbytery agreed to supply of sermon to parties seceding from the Established Church ; and it was ll 18 months after this that the reclaiming parties in Morebattle and Stichel ed on availing themselves of the opportunity thus afforded them for procuring ensation of religious ordinances in a manner agreeable to their views of Scrip- order. At the meeting of the Associate Presbytery in Dunfermline, 12th July there were presented from the parish of Morebattle and adjacent societies el, Eckford, and Linton), a representation and petition "declaring their adhe- to the Judicial Act and Testimony, their accession to the Presbytery, and ag relief in their lamentable circumstances, and that the Presbytery would nt a day of fasting to be observed in their bounds." The Presbytery agreed to them under their inspection, and delayed the farther consideration of their on till afterwards. The Rev. Messrs Moncrieff and Fisher preached by ap- nent of Presbytery at Morebattle, as the most central place for all the members e Association, on the last Wednesday of September 1737, and constituted a on, with two elders who were among the Seceders. A number of persons ng on the English side of the Tweed then gave in an adherence to the Pres- y, and the whole were united into one congregation, under the designation of United Societies of Teviotdale and Northumberland. On the 5th of March 1739, mmittee of Presbytery met with the parties specified above in order to fix the daries of the congregation, and arrange other matters previous to the call for h a moderation had been granted. " 'The Correspondence of Morebattle and hel' being present, a question was moved anent the extent of the charge of the on they had moved to call to be their minister, and the said Correspondence g heard on that question, the committee proceeded to take the same under their eration ; and considering that the Presbytery have fixed two places for public ip in the following manner, namely, that for ordinary there shall be sermon at battle two Sabbaths, and at Stichel one Sabbath in the month, the committee d that in the present circumstantial case, the bounds of the United Congrega- on the south side of the Tweed, should be 8 miles south-east and west from head (one mile from Morebattle), the place of meeting for the southern portion he Correspondence' (and where the place of worship was first erected), and to ver Tweed on the north, and that the callers in said bounds shall attend for exa- tion where the minister that is to be called shall appoint ; and farther, that the ds on the north side of the Tweed shall be 7 miles north and east from Stichel o the river Tweed on the south, but with the express limitation that 'The spondence' in said bounds shall attend for examination and other church pri-

vileges at Stichel.* And farther, upon desire of 'The Correspondence of Morebattle and Stichel,' the committee agree that for the present, till the Lord shall send forth more labourers into His vineyard, the monthly meeting in Ashkirk parish shall be allowed to be callers of the minister, but with this express provision that they attend for examination and other church privileges within any part of the aforesaid bounds that the minister shall appoint; and also, that the following particular societies in Chirnside and Norham be allowed likewise to be callers, but with this provision, that they attend for examination and other church privileges at Stichel. 'The Correspondence' from Morebattle, having moved that none might be allowed to vote in the election of a minister but such as were in total Secession, and hear none of the ministers in the Established Church, and the committee having acquainted them that the terms of Christian communion were not yet determined upon by the Presbytery, and that therefore it was not in their power, as a committee, to do it; the aforesaid Correspondence agreed not to insist upon their motion, nor put any stop to the intended moderation on that account.'" First church built at Gateshaw, 1749. Second church built at Morebattle, 1780. Third church opened July 1866; cost about £1200, and is seated for about 410.

1st Minister.—JOHN HUNTER, a native of Roxburgh, sometime assistant-teacher at Linton. Studied theology in the Established Church. Rejected by the Presbytery account of his "Marrow" views. Acceded to the Associate Presbytery, being recommended by Rev. Gabriel Wilson of Maxton. Studied for a time under Rev. W. Wilson, Perth. Licensed at Orwell, 8th June 1738, the first licentiate of the Associate Presbytery. Ordained as minister of the united congregations of Morebattle and Stichel, 17th October 1739. Ralph Erskine preached the ordination sermon from Luke xiv. 23.† Died 7th January 1740, before completing the twelfth week of his ministry. A small volume of his sermons was published after his death with the title of "The Bush Burning yet not Consumed."

After Mr Hunter's death, Morebattle and Stichel were disjoined and supplied with sermon as separate congregations.

2d Minister.—JAMES SCOTT. Ordained 13th May 1742. Adhered with a portion of his congregation to the General Associate (Antiburgher) Synod at the Breach. 1747. Preached for seven years in summer and winter in the open air. Died 16th February 1773, in the 31st year of his ministry. Author of "A Brief Comparison betwixt the Profession of Religion made by Seceders according to the Act and Testimony, and the presently Authorised Profession of Religion in Scotland." A volume of his sermons was published after his death.

Mr Scott married a daughter of Ebenezer Erskine. On his adhering to the Antiburghers in 1747, his wife said that her husband had excommunicated her father. She thereafter attended the ministry of Mr Shanks of Jedburgh.

The congregation called Mr Bennet, who afterwards went to America.

3d Minister.—DAVID MORRISON, from Milnathort (Second). Ordained 16th March 1779. Died 9th May 1818, in the 81st year of his age, and 40th of his ministry.

4th Minister.—ROBERT CRANSTON, from Howgate. Called to Selkirk and Morebattle. Ordained as colleague to Mr Morrison, 25th January 1815. Died 17th August 1871, in the 87th year of his age, and 57th of his ministry. Mr Cran-

* From north to south the extent of the congregation was nominally 25 miles, but some of the Gateshaw Brae (or Gateshall) worshippers travelled a distance of 30 miles.—Eds.

† Dr Fraser (Life of Ralph Erskine), gives "Abernethy, 12th May," as the date of Mr Hunter's license. The sermon preached by Ralph Erskine was published after Mr Hunter's death, with an address to "the united societies of Morebattle and Stichel."—Eds.

his jubilee was celebrated on 18th October 1864, when he received 130 signs.

His Minister.—MUNGO GIFFEN, from Wishaw. Ordained as colleague to Mr Sten 19th January 1864. Called to Wolverhampton in 1868, but remained in battle.

STITCHEL.

Stitchel is a village in the parish of the same name, Roxburghshire, 9 miles west of Morebattle, and 3 north of Kelso.

The united parishes of Stitchel and Hume having become vacant in 1732, by translation of the Rev. John Glen to Edinburgh, Sir Robert Pringle, in the name of the elders, applied on the 5th December of that year to the Presbytery of Edinburgh, for a hearing of Messrs Francis Craig, John Scott, and Alexander Dick, petitioners. The name of Mr Alexander Hume was afterwards added, who along with Mr Craig was invited by the Presbytery into their bounds. Mr Craig declined compliance with the invitation. Mr Scott having been again applied for by Sir Robert Pringle, was appointed by the Presbytery to supply Stitchel. At the meeting of the Presbytery, May 1733, a Crown presentation in favour of Mr Hume to be minister of Stitchel and Hume was produced, and another by the Earl of Hume to the same effect, together with Mr Hume's letter of acquiescence. The Presbytery being duly informed that the king was patron, but having no evidence of Lord Hume's title to the patronage, appointed a special meeting at Stitchel to try the inclination of the people, in order to facilitate the planting of the vacant congregation. At the meeting, June 5th, 1733, Sir Robert Pringle protested against all the non-residing persons having a vote in the calling of a minister to a parish where they do not live, gave in objections against Mr Hume being put on the list: 1st, Because he accepted a presentation before he knew whether he would be agreeable to the same; 2d, Because the manner of his acceptance seems to be directly opposite to the standing rule and constitution of this Church; particularly, in the Book of Discipline, patronages are declared to flow alienably from the Pope, and to be contrary to the word of God, and inconsistent with Christian privileges reserved unto us at the Union with England; 3d, Because he wants the good report mentioned 1st iii. 7, as to his ministerial qualifications. Of the heritors present, ten voted for Mr Hume and seven for Mr Scott. Sir Robert Pringle protested against the settlement for the above reasons, and likewise because a great bulk of the parish seven elders were against him. He also protested "that his voting as an heritor and elder *ought not to preclude the rest of the parishioners from having a vote in the choice of their minister, they having as much interest in the affair as himself.*" He then read, at the same time, a call to Mr John Scott, and craved liberty for himself and all others who were willing in the parish to sign it.

At the next meeting of Presbytery the petition in favour of Mr Hume's settlement signed by a number of people and two elders was presented, against which Sir Robert Pringle protested as illegal. The Presbytery again delayed judgment in the case. On the 7th of August 1733, Sir Robert Pringle and six other elders petitioned the Presbytery in favour of Mr Scott, and urged that one cannot be a minister in a parish without the call of the people as well as the heritors and elders; and that the Presbytery had taken no steps towards trying the inclinations of the people. The elders also gave in reasons why they could not vote for Mr Hume to be their minister. Judgment was again delayed. On the 9th September 1733, the Presby-

of any one who either intrudes himself, or is by a presentation intruded on a without their consent. The Presbytery vindicated Mr Hume's reputation, alleged that, of persons entitled to vote, a majority were in his favour, and to proceed to his settlement, which accordingly took place on the 1st of 1734. After a protest delivered by Sir Robert Pringle, on objections bearing for at the settlement, Sir Robert Pringle, and six other elders, again delivered a protest to the Presbytery which met at Kelso, 2d April 1734, against Mr settlement, "on the grounds formerly stated, and against the decision of tery, *depriving the whole women of the parish of a habile mean to show their tions with respect to a minister, whose interest in the affair cannot but be de to that of the men*, and hold that it may be leisom to us to seek to have d preached, and sealing ordinances administered to us by a minister, with can join with a safe conscience, without being reckoned factious or divis

The Secession of "The Four Brethren" from the judicatories of the E Church had taken place about a year previous to this last step adopted by the elders of Stichel parish; but they had not yet proceeded to any acts of secession; nor till sixteen months after this did they determine on supplying the vacant place by seceding from the Established Church with sermon. Nothing, therefore, by the people of Stichel, opposed to Mr Hume's settlement among them, till they obtained a public dispensation of religious ordinances, till the 31st of Aug when the Associate Presbytery, being met at Orwell, "there was read from the parish of Stichel, bearing their accession to the Presbytery ground of the Testimony, and craving that the Presbytery would send a minister to preach among them, that they may have trial of their gifts." The Presbytery agreed to take them under their inspection, and the Moderator intimated to the Commissioners the Presbytery's readiness to comply, as His Providence should open a door for it. And at the desire of the Commissioners the Presbytery further agreed, that in case the elders of Stichel presented a written representation, applied to the brethren to be at Morebattle, declaring their adoption of the Testimony, and desiring a day of humiliation; upon the

d on their petition for a Gospel minister." The Presbytery were unable to do anything farther in the matter for five months, in consequence of having no ministers, and the services of the ministers being demanded in other quarters. The Messrs Moncrieff and Mair visited the people of Stitchell, and preached to them on the first Sabbath of May 1738, after which they were supplied with sermon regularly as the Presbytery could afford, which was generally once in six weeks at Morebattle, and once in two months at Stitchell. Having obtained a hearing of Hunter, the Presbytery's first licentiate, they petitioned, along with the people at Morebattle, for a moderation with the view to calling him, July 18, 1738. "The Presbytery, taking the affair under consideration, appoint the moderator to write a letter signifying that before the appointment of a moderation, they must lay before the Presbytery a particular account of the persons over whom Mr Hunter is to be in inspection, who are to be the callers, the proper places of worship, and how the maintenance is to be secured for him; and another to Sir Robert Pringle to the same effect." These matters having been adjusted by the people and a meeting of Presbytery, the Seceders in Morebattle and Stitchell were united into one congregation meeting in each of these places.* First church built at Stitchell Second built, 1755. Third built, 1804; sittings, 400.

† Minister.—JOHN HUNTER. Ordained as minister of the united congregation of Morebattle and Stitchell, 17th October 1739. Died 7th January 1740, before completing the twelfth week of his ministry. After Mr Hunter's death, Morebattle and Stitchell were disjoined and supplied with sermon as separate congregations. Before obtaining a fixed pastor as a separate congregation, the people of Stitchell (1) Mr Adam Gib, who was appointed by the Synod to Edinburgh; (2) Mr [name] who died while under call; (3) Mr Swanston, afterwards of Kinross, originally going to Stitchell congregation, and appointed by the Synod to Stitchell, but who did not to be ordained there, for which disobedience he was rebuked by the Synod; Mr Potts, also called to Dalkeith. While the competing calls from Stitchell and Dalkeith to Mr Potts were pending the decision of Synod, the Breach took place. Mr Potts and the majorities of both congregations by which he had been called, adhered to the Associate (Burgher) Synod, but the calls to him issued by the Associate were retained by the Rev. Mr Gib of Edinburgh, as part of the papers belonging to the General Associate (Antiburgher) Synod, which he held to be the proper representative of the Secession Church; and, as such, the custodian of all papers relating to it. This retention of the calls by one branch of the Secession, while Mr Potts and the majorities of the congregations calling him belonged to another, gave rise to the question, Whether or not new calls to Mr Potts by the congregations of Dalkeith and Stitchell were necessary? To which query the Synod gave the following reply at its meeting thereafter: "The Presbytery of Edinburgh has given advice anent the call of the Associate congregation of Dalkeith to Mr Potts, and the call is unwarrantably detained by Mr Gib, though demanded from him under the authority of instruments. The Synod advised that the people of Dalkeith should endeavour to get up their call in the most peaceable manner, and in case it should not be got up without a law process, a motion was made that the Presbytery should intimate a meeting of the said congregation in order to subscribe an adherence to their call, and that the adherence shall be looked upon as a sufficient document of the said call, and supply the want of the same." This decision settled the dispute involved in both calls, and was immediately acted upon by the people of

See further, under the head of "Morebattle."

Dalkeith. Before, however, the people of Stichel had an opportunity of doing as proposed, Mr Potts was sent to supply the Synod's station in London. He continued in the Metropolis three years, notwithstanding repeated injunctions were tendered him by the Synod to return. The people of Dalkeith withdrew their call to him soon after he received the appointment to London, not caring to wait for him, or because some other person had now attracted them. During his absence a large Secession had taken place in the parish of Kelso, and the Seceders there joined with the people of Stichel in the subscription to their adherence to Mr Potts, who in this way came to be called by a much more numerous congregation than the one by which he had been originally invited.

2d Minister.—JOHN POTTS. Acceded to the Associate Presbytery as a student of Divinity, 1742. Ordained as minister of the United Associate congregations of Kelso and Stichel in 1751. In 1753 the congregations of Kelso and Stichel were disjoined, when Mr Potts preferred the former, leaving the latter vacant.

3d Minister.—GEORGE COVENTRY, from Kinross (First). Ordained 18th June 1755. Called in 1763, and again in 1767 to Stirling, but continued in Stichel. Died 30th June 1795, in the 69th year of his age, and 41st of his ministry.

The congregation called Mr Campbell, who was appointed to Old Cambus, now Stockbridge, Berwickshire.

4th Minister.—ROBERT GREIG, from Kinross (First). Ordained 14th July 1796. Died 1802, in the 29th year of his age, and 6th of his ministry.

The congregation called Mr Campbell, who was appointed by the Synod to Tarbolton.

5th Minister.—WILLIAM M'LAY, from Kilpatrick, Craigs. Ordained 22d August 1804. Died 3d July 1844, in the 71st year of his age, and 40th of his ministry.

6th Minister.—HUGH DARLING, from Dalkeith (East). Called to Bailliestown, Girvan, and Stichel. Ordained 3d June 1845. Resigned 7th December 1854, and proceeded to Australia.

7th Minister.—DAVID CAIRNS, from Stockbridge (Berwickshire). Called to Kinross (East) and Stichel. Ordained 5th September 1855. Author of "Memoir of Dr Smith, of Biggar;" prefixed to a volume of his sermons.

JEDBURGH.

Jedburgh is the county town of Roxburghshire, 10 miles north-east of Hawick, and 10 south-west of Kelso.

BLACKFRIARS.

The Rev. Mr Winchester, parochial minister of Jedburgh in 1737, gave great offence to many of his parishioners, by reading "The Porteous Act" from the pulpit on the morning of a communion Sabbath. A number of them on that occasion rose and left the church, some of them remarking as they retired, that "their minister had celebrated the death of a murderer before the death of the Saviour." The parish of Ancrum joins that of Jedburgh on the north. Mr Cranstoun, the minister of that parish, already unpopular with several of his people by taking part, without seceding, in some of the movements which led to the Secession, became still more so by persisting in reading "The Porteous Act" from the pulpit in defiance of their remonstrances. The parties thus aggrieved withdrew from the Established Church

in consequence, and united in a formal accession to the Associate Presbytery, which was presented by Mr Mather, farmer at Mountholy, who had been one of the elders of the parish of Jedburgh. The persons who had thus Seceded were joined to the congregation of Gateshaw, now Morebattle, then forming. When Mr Hunter was called to be minister of that congregation, several other parishioners of Jedburgh also joined to the Associate Presbytery, and when it met for his ordination, October 1741, the whole together presented a petition praying for supply of sermon at Jedburgh. The Presbytery deemed it inexpedient to comply with the prayer of the petition at that time, but did so on its being renewed a short time before the settlement of Mr Hunter's successor. Mr Beugo, probationer, preached at Jedburgh by appointment of Presbytery on the second Sabbath of August 1741, and supply of sermon was continued thereafter upon an average once a month, till a minister was called over the congregation. There were 120 children belonging to Seceders in the Jedburgh district, baptized by Secession ministers between the years 1741 and 1746. This gives an average of 15 a year, the average of a congregation of about 300 members. When the second minister represented to his Session in 1746 his inability to overtake the duties of his charge, he stated that the congregation consisted of more than 800 members, and that all of them resided in the country, the exception of 180. First church built, 1746. Second built, 1801. Third built, 1818; sittings, 1200.

Before obtaining a fixed pastor the congregation called the Rev. Mr Thomson, who was continued by the Synod in his charge at Burntisland, and Mr Mair, who was appointed by the Synod to Muckart.

1st Minister.—JOHN SMITH, from Stichel. Ordained 24th September 1746. Continued with the great majority of his congregation to the Associate (Burgher) Presbytery at "The Breach," 1747. Called to Dunfermline, first in 1853, and again in 1860. Translated thither after third call, April 1760.

2d Minister.—ALEXANDER SHANKS, from West Linton. Ordained 15th October 1760. Resigned on account of declining health, 1795. Died 5th October 1799, in the 68th year of his age, and 39th of his ministry.

Author of a Sermon entitled "Peace and Order Recommended to Society;" Sermon on Joel ii. preached before the Synod, 1771; Sermon on "Curse not the King;" and a volume of Sermons, entitled "Salvation through the Grace of our Saviour displayed, the Doctrine of Grace illustrated, and Righteousness in all Manner of Conversation Recommended." Two octavo volumes of Sermons were published at different times after his death, with a brief Memoir of his life, by Rev. P. Young of Jedburgh, prefixed to the latter.

In 1794 the congregation called Mr Cameron, who was appointed by the Synod of Glasgow, and Mr Wigton, afterwards of Liff, near Dundee, who, when the Presbytery was about to assign him trials for ordination, stated that he could not assent to the call for ordination as it then stood, and the call was set aside.

3d Minister.—PETER YOUNG, from Kelso (First). Ordained 15th August 1798. Moved to Miles Lane, London, 1803, but remained in Jedburgh. Died 18th October 1803, in the 50th year of his age, and 27th of his ministry.

4th Minister.—WILLIAM NICOL, A.M., D.D., from Selkirk (First). Called to Kirkcaldy, Kilpatrick, Glasgow (Gordon Street), Portobello, Dunfermline (Queen Anne

This was the discourse he preached and published during the first French Revolution, for which he was offered a pension by Government. This offer he declined, as Dr M'Kerrow states, in the following terms: "I am loyal from conscience, a Seceder from principle, I have done nothing more than my duty, I take no reward." It is said that Mr Shanks requested that the pension might be granted on a brother minister of the Establishment, whose circumstances rendered it necessary.

colleague to Dr Nicol, 12th November 1856.

CASTLE STREET (Now Extinct).

At the Breach in 1747, one elder and eighteen members of the first Secession, Jedburgh, adhered to the General Associate (Antiburgher) Synod. All the rest adhered to the other branch of the Secession. Those adhering to the Antiburgher party, attended public ordinances at Gateshaw, now Monkton, in 1752, when encouraged by the settlement of several other General Associate ministers in the locality, they applied to the Presbytery of Edinburgh, to be disjoined from Gateshaw, and formed into a separate congregation, which was granted. They met in a hall in the town till 1765, when they took possession of a place they had built in Castle Street, containing 400 sittings.

Before obtaining a fixed pastor, the congregation called Mr Oliver, who was appointed by the Synod to Craigmailen.

1st Minister.—JOHN ROBERTSON, from Milnathort' (Second). Ordained August 1765. Died 24th April 1806, in the 68th year of his age, and in the ministry.

The congregation called Mr A. Rodgie, who was appointed by the Synod of Glasgow.

2d Minister.—JAMES CLARKE, from Clerk's Lane, Kilmarnock. Ordained August 1807. Moderator of Synod in 1832. Resigned 23d May 1842. He went to Glasgow, subsequently to Dunoon, and lived privately. Died 1849, in the 42nd year of his age.

Author of a volume entitled "Motives to Early Piety;" another entitled "Prayer;" and "Union to Christ:" a Sermon.

3d Minister.—JOHN BAIRD, A.M., from Old Kilpatrick, Craigs. Ordained January 1843. Resigned 12th April 1853, and emigrated to Canada. On Baird's resignation, the congregation became extinct, most of the remaining members connecting themselves with the other United Presbyterian congregations.

here firmly to the majority of this parish in the choice as aforesaid." Their nomination was speedily put to the test by the patron presenting the Rev. John of Cockpen, to the vacant charge. They adhered to their resolution, and every means available to show the patron and the Church Courts that they only be content with a minister of their own choice. In the Assembly to the cause was carried, several members expressed their apprehensions of consequences were the settlement amid an exasperated people to be carried. The Lord Advocate found it wise to fall from the presentation, that peace be restored to the place. Even the General Assembly, with all its reverence for church authority, did not venture to enjoin the translation, and Mr Bonar having presented and call to Perth, was removed out of the way, and the ground was clear for the Crown again to issue another presentation. The people and object of their choice were still however ignored, and without any reference to a presentation was issued in favour of the Rev. Mr Douglas, of Kenmore. This was also opposed, still more strenuously, and by a larger number of the people, a Commission of Assembly before which the case came, ordered the Presbytery to proceed with Mr Douglas' settlement. The Presbytery refused compliance with the injunction, and gave their reasons for it, of which these were the first and chief: "Commission have ordered the Presbytery to proceed in the transportation of Mr Douglas, according to the rules of the Church, when all the rules of the Church forbid it; they must transmit the presentation, and the few subscriptions for the meeting, under the name of a call from the parish, when *the whole parish excepting some openly against it*. They cannot make out a process of transportation without subscribers to support it, when they cannot find one for it, and all the reason is against it." The Presbytery, however, were ultimately constrained to render obedience to the higher court, and Mr Douglas was settled as minister of Jedburgh on the 28th of July 1758, nearly three years after the decease of his predecessor. His opposition to this presentee, so far as the majority of the people was concerned, had ceased nearly a year before his induction took place; and they were pursuing their own course, while the patron and church courts were pursuing theirs. Immediately after the elders of Jedburgh had entered into a confederation for purposes specified in the bond quoted above, they proceeded to procure a call in favour of Mr Thomas Boston, minister of Oxnam, near Jedburgh, son of the well-known author of "The Fourfold State," beloved for his father's sake, and his own; and it has been clearly indicated by the statements made in the process before the church courts, that nearly all the parishioners of Jedburgh were in favour. His willingness to accept their call having been ascertained, they proceeded to take steps for the erection of a place of worship. The first meeting for this purpose was held on the 30th of May 1757, and is described as "A meeting of magistrates, town council, several heritors and inhabitants of the town and parish of Jedburgh, to concert upon proper measures for raising and erecting a *g-house* in this town." Committees were appointed to collect subscriptions for building the house, ground was purchased, some gave money, and the farmers sent servants and horses to cart the materials for the building. Wood, iron, and glass for the windows, came from various quarters; those who had no gift to give, gave many days' labour, and in the short period of little more than six months, a meeting-house containing 900 sittings was finished. This was superseded by another in 1760 containing 1100 sittings, at a cost of £2700.

1st Minister.—THOMAS BOSTON. Ordained at Ettrick as successor to his father,

1736. Translated to Oxnam, 1753. Demitted his charge, renounced his connection with the Established Church, and became minister of "The New Church," Jedburgh, without any ecclesiastical connection, 9th December 1757, the congregation assembling there, having also separated from the Established Church for the purpose of obtaining him. Formed the "Presbytery of Relief" along with the Rev. Messrs Gillespie of Dunfermline, and Colier of Colinsburgh, 22d October 1761. Died 13th February 1767, in the 54th year of his age, and 31st of his ministry.

Author of "Sermon on the Excellency of the Knowledge of Christ Crucified;" "The Evil and Danger of Schism;" "Two Sermons on 1 Peter ii. 25;" "The Best Security against the day of Wrath;" Sermon on Hebrews ix. 4; Preface to a work entitled "Britain's Remembrancer, or, the Danger not Over," by James Burgh. A volume of his sermons was published after his death, 1772, and a volume of "Essays on Theological Subjects," 1773.

In 1767, the congregation called the Rev. Michael Boston, then minister of a congregation in connection with the Church of Scotland in Alnwick, afterwards of the Relief Congregation, Falkirk, to be his father's colleague.

2d Minister.—THOMAS BELL, who acceded to the Relief Church while a student of Theology in connection with the Establishment. Ordained 19th April 1768. Translated to Glasgow (Dovehill), 1776.

3d Minister.—ANDREW DUN. Ordained 1779. Died in March 1782, in the 25th year of his age, and 3d of his ministry.

4th Minister.—JAMES SCOTT. Ordained as minister of a Presbyterian congregation in Branton, Northumberland, 1774. Received into connection with the Relief Synod. Admitted to Jedburgh, September 1783. Moderator of Relief Synod, 1788. Died 12th August 1823, in the 85th year of his age and 49th of his ministry.

5th Minister.—JAMES PORTEOUS, from Wamphray. Ordained as colleague to Mr Scott, 13th July 1815. Translated to Coldstream, 8th January 1840.

6th Minister.—WILLIAM BARR, previously of Hamilton. Admitted 20th March 1841. Author of "The Evils of Parental Negligence:" a Sermon.

WEST CHURCH, DUNSE.*

This congregation originated with the minority of the East Congregation, who adhered to the Associate (Burgher) Synod, while the majority adhered to the General Associate (Antiburgher) Synod, at the Breach in 1747, and retained the property. The persons who then withdrew, attended public ordinances at Stitchell, a distance of 11 miles, till 1763, when the Presbytery at their request afforded them supply of sermon at Chirnside, a village 6 miles north-east of Dunse, in which several of them resided. The place of meeting there was soon found inconvenient, both in respect of accommodation and locality. It was therefore removed to the riding-school in Dunse the following year, and that town continued thenceforth the seat of the congregation. First Church built, 1770. Second built, 1821, at a cost of nearly £2000; sittings, 1008.

1st Minister.—ANDREW DAVIDSON, from Jedburgh (Blackfriars). Ordained December 1770. Died 29th September 1824, in the 86th year of his age and 54th of his ministry.

In 1819, the congregation called Mr R. Simpson to be colleague to Mr Davidson, but the Synod appointed him to Sanquhar notwithstanding his publicly avowed preference for Dunse.

* For the other congregations in Dunse, see Presbytery of Berwick.

Minister.—JOHN M'GILCHRIST, A.M., from West Linton, of which his father was minister. Called to Tranent and Dunse. Ordained as colleague to Mr David-son April 1821. Called in 1827 to Gardner's Crescent (now the congregation at an Road), Edinburgh, and in the following year to Cowgate, Edinburgh, but in both these calls. Called three times to Rose Street, Edinburgh, and moved thither, 1830.

Minister.—JOHN ROBERTSON, from Wooler (First), of which his father was minister. Ordained 15th February 1832. Resigned on account of ill-health, 5th March 1842. Removed to Edinburgh. Died there 27th June 1844, in the 34th year of his age. Author of "Sermons on Interesting Subjects, including the Conversion of the Jews."

Minister.—CHARLES MILLER, from Wellington Street, Kilmarnock. Called to Warriston and Dunse. Ordained as colleague to Mr Robertson, 5th October 1844. Author of "Magdalen Nesbit, the Maiden of the Merse : " a Tale.

KELSO.

Kelso is a burgh town in the north-east division of Roxburghshire, 10 miles north of Jedburgh, 9 south-west of Coldstream, and 3 south of Stitchel.

KELSO (FIRST).

At the meeting of the General Assembly, 1738, it was agreed that, on cause of appeal, the Assembly would assist the Seceding brethren before the next meeting of court, "to answer for their irregular conduct and all the parts thereof." It was, however, perfectly well understood that it was not the intention of the Assembly to have any practical effect to this decision at the time proposed, but only, if possible, to inform the Seceders by it, and thereby bring them again into submission to the established Church.

The year, however, when no one was expecting it, the Rev. James Ramsay of Edinburgh, a minister possessing considerable influence in the Assembly, and who had been advocate of the court the preceding year, when the decision given above was made, availed himself of it by moving (1739) that the court "take a libel against the Seceders into consideration." This motion he supported by a violent sermon in which, unintentionally, he showed that he was personally and strongly opposed by their success. Though, as yet, they had obtained little footing in Kelso, he had organised a congregation in the neighbouring parish of Stitchel, in which, every time, steps were being taken for obtaining the settlement of a minister, which were rendered effectual in the October following. With this congregation of the parishioners of Kelso had already connected themselves, and were known to sympathise deeply with the members of it. Of all this Mr Ramsay was well aware, and the circumstance rendered him the more violent in his accusations of the ministers who refused to be reclaimed by the Church and of the people who adhered to them. His speech, however, had quite a different effect from what he expected, for not only did the Assembly refuse to entertain the libel at that time, but many of his own parishioners were highly offended by his procedure, and in October following, Mr Alexander Mein, one of

his elders, and several private members of his congregation, withdrew from his ministry, and formally acceded to the Associate Presbytery. This circumstance, however, though remotely contributing to the origin of the Secession in Kelso, was not its primary cause.

Another offence, and one of a more grievous kind, inasmuch as it affected their religious rights and liberties, was offered to the people of Kelso before many of them were constrained to leave the Established Church and cast in their lot with the Seceders. The Rev. Mr Ramsay died in 1749. On the church and parish of Kelso thus becoming vacant, the Duke of Roxburgh, for the first time, exercised the right of patronage in the parish by presenting Mr Cornelius Lundie to the charge. The Presbytery objected to this presentation until the Duke's right to exercise it was produced, "as none of his ancestors had been in use to issue presentations to the church of Kelso." A charter was produced, bearing date 1741, given at Edinburgh under the seal agreed to at the Treaty of Union between England and Scotland, in favour of his Grace, containing the donation and right of patronage of the parish and parish church of Kelso, St James and Maxwell thereto united. Whereupon the Presbytery sustained the presentation, and agreed to moderate in a call to Mr Lundie. Strong objections were taken to the call and embraced in a petition signed by 195 persons, and in a memorial signed by 23. In these documents Mr Lundie was charged with imprudence in accepting the presentation, and with inexperience and unfitness for such a charge; a call at large was claimed, and it was alleged that of the 80 subscriptions to the call, several were those of persons not in communion: there were none from resident heritors, and the majority were from tenants or dependants of the Duke, who acted from compulsion, so that not above 18 ought to be sustained, while the opposing heritors were all resident and outnumbered those for the presentee. In the Kirk Session the majority against him was 20 to 8, and among the heads of families it was overwhelming. One of the petitions also charged Mr Lundie with unsoundness, and a libel was produced but not proved. The case was appealed to the Synod of Merse and Teviotdale, but with no other result than the appointment of a committee of Synod to meet along with the Presbytery and deal with the opponents of Mr Lundie's settlement. These parties met at Kelso to carry out the Synod's appointment, on the 2d May 1750, when Mr Andrew Haggart, wright in Kelso, gave in a paper entitled "Testimony of that part of the parish opposing Mr Lundie's settlement." This paper set forth the steadfastness of the subscribers to the Church, notwithstanding their temptation for fourteen years to secede, claiming their right to choose their own minister; asserting that the great majority were in their favour, that they were willing to contribute to the support of a Seceding minister among them, and holding themselves at liberty to join any other congregation, if the Presbytery proceeded to a violent settlement. This paper was signed by 7 elders and 214 heads of families resident in the parish.

Notwithstanding this formidable opposition, neither the Presbytery nor committee of Synod were disposed to hinder or delay Mr Lundie's settlement as minister of Kelso; but with the view of retaining the reclaiming party in the Established Church, they proposed the following compromise: "That in order to relieve the consciences of such as could not be profited under Mr Lundie's ministry, they should be allowed, as far as possible, to join the neighbouring congregations:" but at the same time, appointed Mr Lundie's ordination to take place on the 5th of July 1750, which appointment was duly observed.

compromise proposed did not secure the object contemplated ; for immediately after Mr Lundie's settlement as minister of Kelso, the greater portion of the elders put themselves in communication with the Rev. W. Hutton of Dalkeith, moderator of the Associate (Burgher) Presbytery of Edinburgh, to ascertain how they could act in order to their being taken under the inspection of that branch of the Session Church with which he was connected. Mr Hutton called a *pro re* meeting of the Presbytery, which accordingly met at Edinburgh on the 3d of March 1750, when commissioners from the party reclaiming against Mr Lundie's settlement appeared and presented a paper signed by 112 persons, craving to be under the Presbytery's inspection as Seceders from the Established Church, which was allowed. The names of 14 elders (who afterwards constituted the session of this congregation) appear also among the elders and deacons of the church of Kelso, 1737. The Associate Presbytery, with which they had connected themselves, were unable to afford them regular supply of sermon, in consequence of the paucity of preachers at their command. They were therefore connected with the congregation of Stichel, which had been originally united with the congregation of Morebattle, but had been separated from it after the decease of their first minister in 1740, and had remained vacant up to that time. Regular supply of sermon was now afforded to Stichel and Kelso alternately. The first meeting in Kelso was the Riding School, which had been purchased by the congregation, and fitted up for public worship. A church was built in 1787-8, with steeple and bells.

Minister.—JOHN POTTS. Ordained as minister of the United Congregations of Kelso and Stichel, 15th August 1751. On 6th February 1753 the congregation of Kelso was disjoined from that of Stichel, the option being given to Mr Potts to be minister of either. He preferred Kelso, but was suspended by the Presbytery to which he belonged, 1st May 1753, in consequence of his having declared himself in favour of Independent views of church government. He published a treatise entitled "Seceding Presbyterianism Delineated in the case of Mr John Potts, or a Protest against the Seceding Presbytery of Edinburgh, by John Potts, Minister of the United Congregations of Kelso and Stichel." He removed to London, and became the minister of a Congregational church there, in which capacity he died some time after. Mr Potts published a volume containing eighteen sermons on Jonah iii. 2, and another volume of his miscellaneous sermons was published after his death.

Minister.—ROBERT NICOL, of Kelso, of which he afterwards became minister. Called to London and Kelso. Ordained 30th September 1761. Died, in the 23d year of his ministry.

Minister.—ROBERT HALL, A.M., from Shuttle Street (now Greyfriars), London. Called to Renton, Fenwick, Eaglesham, and Kelso. Ordained 31st March 1786. Died 5th July 1831, in the 73d year of his age, and 46th of his ministry. Mr Hall published a sermon entitled "The Heathen World Disclosed;" and one of his sermons, with a memoir prefixed, was published after his death.

Minister.—HENRY RENTON, A.M., from Broughton Place, Edinburgh. Called as colleague to Mr Hall, 16th January 1830.

He preached a Sermon entitled "Hold Fast that which thou hast, that no man take thy crown," on the Principles and Duty of the United Presbyterian Church, preached before the Session of that Church, of which he was moderator, 1853.

Minister.—ROBERT WHYTE, A.M., from Milnathort. Ordained as colleague

to Mr Renton 6th January 1864. Called to Edinburgh (College Street) declined the call. Translated to Pollokshaws, 23d January 1868.

6th Minister.—JAMES ROGERS, from Kinclaven. Called also to Hough Spring. Ordained as colleague to Mr Renton, 6th October 1868.

KELSO, SECOND (NOW EXTINCT).

The members of the congregation of Stichel, resident north of that place, adhered to the General Associate (Antiburgher) Synod at the Breach in 1749. They proceeded immediately after that event to erect a place of worship in the village of Kelso, in the expectation that the other portions of the congregation which had withdrawn from it at the same time, though living at great distances, and in opposition to the expectations, would assemble there also. In this expectation they were disappointed. The persons separating with them, resident towards the south, insisted upon a supply of sermon at Kelso, which they obtained; while those residing towards the west, thought Earlston a preferable place to either, and obtained supply of sermon there also. In February 1749 Kelso was suppressed, and Hume and Earlston supplied with sermon on alternate Sabbaths, the people formerly attending at Kelso continuing to attend at Earlston. Matters continued in this state till 1765, when the Earlston Associate Seceders, residing south and east of Earlston, petitioned the Presbytery to afford them supply of sermon again at Kelso, which was granted. The congregation at Hume had never prospered, and its supporters thinking success there hopeless, formed a junction with the congregation in Kelso in 1777. The congregation at Kelso further increased at the same time by the addition of 24 members who had been disjoined, at their own request, from the congregation of Morebattle. The place of worship at Hume was then taken down, and the materials of which it had been composed used in the erection of another in Kelso.

1st Minister.—JOHN MUIRHEAD, from Pathhead, Kirkcaldy. Ordained 1772. Resigned, 1785.

Author of "Dissertations on the Federal Transactions between God and His Church," "Observations on Dr Young's Essays on Government;" "A Review of the Principles of such Ministers as are under the direction of John Wesley;" "The Divine Institution of Singing the Psalms to David."

2d Minister.—JAMES HOGG, from Milnathort (Second). Ordained 1st August 1786. Withdrew with Mr M'Crie and others from the General Associate Synod, and helped to form "The Constitutional Presbytery," 1806. Died 1807, in the 22d year of his age, and 22d of his ministry.

The congregation became extinct about 1843.

EAST CHURCH.

The Rev. James Jarvie gives the following account of this congregation:—

"Before the erection of our own society, the obtruded ministrations of unqualified incumbents had occasioned the rise, beyond the Soutra, of Churches of Free Will in Dunse, Earlston, Jedburgh, and Berwick-upon-Tweed. It had not been surprising, if, after the space of ten, twenty, or thirty years from their formation, of their members as were scattered over the whole intermediate district of Roxburghshire and Teviotdale, had spontaneously erected a church holding the same liberal evangelical sentiments, in the heart of this lovely region, and in this populous district. A Sabbath day's journey of twenty or thirty miles, which some of the more at-

friends of the cause regularly made, must have been inconvenient to youth, and exhausting to old age. Requiring, therefore, rather an occasion to set in motion, than any violent grounds of dissatisfaction to originate the feeling in favour of the Relief denomination, the circumstances were personal, more than public, which led to application for sermon to the Edinburgh Presbytery, on the part of several most respectable members of the Secession Church, with other inhabitants of Kelso and its vicinity." This application was made on the 6th of July 1791, and the Rev. Thomas Thomson, then of Dunse, afterwards of James' Place, Edinburgh, preached by appointment at Kelso on the 17th of that month. Church built, 1793; sittings, 768.

1st Minister.—JOHN PITCAIRN, from Dovehill, now Cathedral Street, Glasgow. Called to Newton-Stewart, Dysart, and Kelso. Ordained 25th October 1792. Called to Haddington in 1796; Dovehill, Glasgow, the same year; to John Street, Glasgow, a first time in 1799, and a second in 1800; to Crown Street, London, congregation in connection with the Church of Scotland, in 1804; and to College Street, Edinburgh, 1820, all of which calls he declined. Moderator of Relief Synod, 1800. Died 13th February 1829, in the 60th year of his age, and 37th of his ministry. A volume of his sermons was published after his death.

2d Minister.—WILLIAM M'CHEYNE, from Burnhead. Ordained 16th March 1829. Died 19th July 1836, in the 35th year of his age, and 8th of his ministry.

3d Minister.—JAMES JARVIE, previously of Carlisle. Admitted 18th April 1837. Author of a volume entitled "Discourses and Miscellaneous Writings."

GREENLAW.

Greenlaw is the county town of Berwickshire, $7\frac{1}{2}$ miles south-west of Dunse, 10 north of Kelso, and 12 north-east of Earlston.

This congregation was formed by members of the General Associate congregations of Kelso, Earlston, and Dunse, the greater proportion belonging to Dunse, who, on account of distance from their respective places of worship, applied for and obtained supply of sermon at Greenlaw from the General Associate (Antiburgher) Presbytery of Earlston, 1781. During the first summer they worshipped in the open air, on the banks of the Blackadder, about half-a-mile from the town, and during the first winter in a barn belonging to Mr Virtue, at Broomhill. In 1782 they purchased the inn in Greenlaw for £115, and had it fitted up as a place of worship. A new church was built in 1865. It cost £900, and has sittings for 460.

1st Minister.—JOHN M'VITAE, from Moniaive. Called to Peebles and Greenlaw. Ordained 24th August 1785. Died 1787, in the 34th year of his age, and 1 of his ministry.

The congregation called Mr G. Paxton, who was appointed by the Synod to fill the place.

2d Minister.—JOHN PARKER, from Ivy Place, Stranraer. Ordained 31st December 1789. Deposed 1st May 1806. Afterwards taught a school in the neighbourhood. Died 12th November 1836, in the 80th year of his age.

Author of "A Series of Letters and Essays on Important Subjects," in two parts; "A History of the Wars occasioned by the French Revolution," 3 vols.; "Battle of Waterloo;" "A General Gazetteer;" and "Life of Napoleon."

3d Minister.—DAVID INGLIS, from Leslie (West). Ordained 1st September 1807. Died 13th December 1842, in the 67th year of his age and 36th of his ministry.

In 1839 the congregation called Mr Tait, who preferred Ecclefechan.

4th Minister.—ROBERT MONTEITH, from Dunblane (First). Ordained as colleague to Mr Inglis, 29th April 1841. Demitted his charge 21st March 1854; proceeded to Canada, and became minister of Prince Albert.

5th Minister.—JOHN MILNE, A.M., from Whitehill, Grange. Called to Oban, Johnshaven, Burghead, Chapel Knowe, and Greenlaw. Ordained 7th December 1854.

YETHOLM.

Yetholm is a village in the parish of the same name, Roxburghshire, 5 miles north-east of Morebattle, and $7\frac{1}{2}$ south-east of Kelso.

FIRST CHURCH (Now Extinct).

This congregation originated in the intrusion of an unacceptable minister into the parish of Yetholm in 1786. Church built same year; sittings, 800.

1st Minister.—ROBERT SHIRRA, from Stirling (First). Called to Fenwick and Yetholm. Ordained 1787. Mr Shirra was one of the ministers who withdrew from the Associate (Burgher) Synod, and formed "The Original Associate Synod," 1799; his congregation at the same time adhering to him. He died 16th November 1849, in the 82d year of his age, and 53d of his ministry.

This congregation is now in connection with the Free Church.

SECOND CHURCH.

Some misunderstanding having taken place between the minister and elders of the First Congregation of Yetholm, about 200 persons withdrew from it in consequence, and applied to the Associate (Burgher) Presbytery of Coldstream for supply of sermon, which was granted, 1814. Church built, 1818; sittings, 470.

Before obtaining a fixed pastor, the congregation called Mr Andrew Lawson, who was appointed by the Synod to Ecclefechan, and Mr Bradley, who was appointed to Lilliesleaf.

1st Minister.—WALTER HUME, from Stirling (First). Ordained 1st April 1818. Died 21st December 1861, in the 78th year of his age, and 44th of his ministry.

2d Minister.—EBENEZER ERSKINE WHYTE, from Bridge of Teith. Called to Johnshaven, and afterwards to Yetholm. Ordained as colleague to Mr Hume, 14th August 1861. Died 5th July 1863, in the 33d year of his age, and 2d of his ministry.

3d Minister.—ANDREW RITCHIE, from Glasgow, Shamrock Street. Ordained 6th October 1864.

LEITHOLM.

Leitholm is a village in the parish of Eccles, Berwickshire, $7\frac{1}{2}$ miles north-east of Kelso, and $5\frac{1}{2}$ east of Greenlaw.

The village of Leitholm had long been considered an eligible site for a place of worship, and several attempts were accordingly made to form a congregation there. So far back as 1793, supply of sermon was afforded to this place by the Relief

ery of Edinburgh, but soon afterwards discontinued for want of encouragement, notwithstanding the petition praying for it was signed by 206 persons. Subsequent attempts made by other denominations, with the same view, were equally unsuccessful. Many of the people, however, were still anxious to have a place of worship in the midst of them, and in order if possible to gain this object, a meeting of the inhabitants was convened in March 1833, when it was resolved to invite preachers belonging to the different dissenting bodies to preach in the place, and allowing them to select one, and place themselves under the denomination to which he belonged. After hearing preachers belonging to the Congregational and Reformed Presbytery, it was resolved to apply next to the Relief Church of Glasgow. This being afforded for about two months, the persons taking interest in the movement came to the resolution of attaching themselves to the Relief Church. A commission was accordingly appointed to wait upon the Relief Presbytery of Glasgow to present and support a petition from certain inhabitants of Leitholm, to be taken under its inspection as a forming congregation, which was granted on 17th September 1833. The adherents to the cause were organised as a congregation on the 18th of April 1835, and a place of worship, containing 350 seats, was built by them the same year.

Minister.—WILLIAM BROWN, from Strathaven (West). Ordained 15th July 1833. Resigned 1st April 1840. Admitted to Clackmannan, 1842.

The congregation called Mr Stevenson, afterwards of Bread Street, Edinburgh, and Mr Martin, afterwards of Beith, both of whom declined the calls.

Minister.—PETER GLASSFORD, previously of Alnwick. Admitted 31st July 1842. Resigned 23d October 1849. Emigrated to Canada, 1854.

Minister.—DAVID BARCLAY, from Saltcoats (East). Ordained 31st July 1842. Resigned his charge 19th October 1858. Now living in Berwick.

Minister.—ALEXANDER HAY, A.M., from Perth (North). Ordained 13th July 1858. Translated to Cupar, Boston Church, 26th September 1866.

Minister.—DAVID K. MILLER, A.M., from Rattray. Ordained 8th May 1867.

PRESBYTERY OF KILMARNOCK.

In 1787 the General Associate (Antiburgher) Synod formed a Presbytery of Kilmarnock, by a disjunction of congregations from the Presbytery of Glasgow. The Associate (Burgher) Synod formed a Presbytery of Kilmarnock in a similar manner in 1795. These Presbyteries were united at the union of the two great branches of the Church in 1820. Four congregations were added to this Presbytery, and joined from it, at the union of the Secession and Relief Churches in 1847.

KILMARNOCK.

Kilmarnock is a Burgh Town in Ayrshire, 6½ miles east of Irvine, 9½ north-west of Glasgow, 12 north-east of Ayr and 21½ south-west of Glasgow.

PORTLAND ROAD.

This congregation, formerly known as Wellington Street, originated with members of the Established Church resident in the adjoining parishes of Kilmarnock and Fenwick, who being dissatisfied with the ministrations of the Incumbents of those places, united in a petition to the Associate (Burgher) Presbytery of Glasgow for supply of sermon, which was granted, 1768. Church built in Wellington Street and rebuilt, 1807. A new church was opened in Portland Road, December 1807, with sittings for 700, and costing £2000.

1st Minister.—ROBERT JAFFRAY, from Stirling (First). Ordained 23d April 1775. Died 5th April 1814, in the 67th year of his age, and 39th of his ministry. Author of Two Sermons; "An Essay on the Reasons of Secession from the National Church of Scotland;" and some other pamphlets.

The congregation called, 1st, Mr Law, who was appointed by the Synod of Newcastleton; 2d, Mr Donaldson, who was appointed to Dundee; 3d, Mr Macdonald, who was appointed to Lochmaben, in opposition to his openly expressed wish to be settled in Kilmarnock, which circumstance gave rise to the Original Associate (Burgher) congregation there.

2d Minister.—GEORGE LAWSON, previously of Bolton. Admitted 14th April 1818. Moderator of Synod, 1832. Called twice to Selkirk, and translated to Glasgow, 31st May 1837.

3d Minister.—JAMES LINDSAY, from Coupar-Angus. Ordained 17th April 1837. Resigned 8th August 1854. Conducted a mission church at Springburn for a time.

4th Minister.—ALEXANDER HAMILTON, M.A., D.D., from Glasgow (Morris Street). Called to Queensferry and Kilmarnock. Ordained 6th March 1854. Translated to Trinity Church, Brighton, 1st November 1870.

The congregation called Mr George L. Carstairs, preacher, but he preferred to remain at Berkeley Street, Glasgow.

5th Minister.—GEORGE F. JAMES, previously of Manchester. Admitted 1st January 1872.

CLERK'S LANE (NOW EVANGELICAL UNION.)

This congregation originated with members of the congregation of Kilmarnock resident in and about Kilmarnock, who thinking themselves sufficiently numerous to support a dispensation of religious ordinances, while there was need for another place of worship in the town, applied for, and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Glasgow, 1774. First church built, 1777. Second built, 1807; sittings, 751.

1st Minister.—JAMES ROBERTSON, from Whitburn. Ordained 9th September 1777. Died 3d November 1811, in the 62d year of his age and 35th of his ministry. Mr Robertson republished and edited "Anderson's Scripture Doctrine of the appropriation that is in Saving Faith," originally published in America: with a commendatory preface and some short notes by the editor. His library, which was very large and valuable, was purchased after his death by some friends in Glasgow and kept for some time in that city as a public library. It was afterwards purchased by the United Associate Synod, and now forms part of the library of the Divisional Hall of the United Presbyterian Church, Edinburgh.

2d Minister.—JOHN RITCHIE, A.M., D.D., from Ayr (First.) Ordained

March 1813. Called to Dunfermline (Queen Anne Street), and Edinburgh (Potterrow), at the same time. Appointed by the Synod to Potterrow. Admitted 5th October 1825.

3d Minister.—DAVID WILSON, previously of Balbiggie, Perthshire. Admitted to Kilmarnock, 21st March 1826. Resigned on a retiring allowance 3d July 1839. Removed to Edinburgh. Taught Hebrew there till his death in 1854.

4th Minister.—JAMES MORISON, D.D., from Bathgate (Second), of which his father was minister. Called to Boghole (now Moyness), and Kilmarnock. Ordained 29th September 1840. Mr Morison was suspended from office by his Presbytery 2d March 1841, on the charge of heresy and disingenuous conduct. This sentence was confirmed by the Synod to which he appealed, and refusing to submit to it he was declared no longer connected with the United Secession Church. A majority of his people adhered to him notwithstanding, and with them he retained possession of the property belonging to the congregation, allowing the minority who adhered to the Synod and subsequently formed the congregation of Princes Street, a sum equivalent to their interest in it. Previous to his separation from the United Secession Church, Mr Morison published a tract entitled, "The way of Salvation, or the Question answered, What must I do to be Saved?" which he subsequently suppressed, but the publication of which led to "The Atonement Controversy," which agitated that body for several subsequent years. The congregation of Clerk's Lane is now in connection with the Evangelical Union of Scotland, of which Mr Morison was the founder. Had the degree of D.D. conferred upon him by an American College.

Translated to Glasgow, Dundas Street, Evangelical Union Church. Professor of Theology to the Evangelical Union.

Author of "Commentary on Romans iii;" "Commentary on New Testament;" tracts on "The Way of Salvation;" "Not quite a Christian;" "Saving Faith;" "The Ladder to Glory;" etc. etc.

KING STREET.

The village of Riccarton, from which this congregation took its original name, and where its first place of worship was situated, is a suburb of Kilmarnock included within its Parliamentary boundaries. The parish of Riccarton in which this village stands, is separated from that of Kilmarnock by the river Irvine, but joined to it by a bridge. Some time previous to the vacancy which occurred in the parish of Riccarton in 1800, the patron, Sir William Cuninghame of Caprington, declared his willingness to allow the people a choice of pastor. Under the impression that they were left free in the matter, they fixed upon the Rev. James Steven, at that time a minister in Loudon, and afterwards of Kilwinning, celebrated in Burns' poem, "The Calf." A deputation waited upon the patron, and in the name of their constituents respectfully expressed their desire to have this person for their pastor. Instead, however, of adhering to his promise, he told them pointedly that he had already fixed upon their minister, who turned out to be a Mr John Moodie, son of Rev. Alexander Moodie, their late minister,* whose abilities were not highly prized by the parishioners. Deputation after deputation waited upon him to induce him to allow them their choice, but without success. He was resolute in adhering to his purpose, and they determined to show him that they could also be resolute in adhering to theirs. They

* The elder Moodie is photographed in "The Holy Fair" as "speeling the Holy Door." He was a famous preacher, and much esteemed and still remembered by some of the aged parishioners. The son, John Moodie, was a simple good man, without popular gifts.—EDS.

1st Minister.—DANIEL McNAUGHT, previously of Dumbarton. Admitted March 1802. Translated to Biggar, 29th November 1808.

2d Minister.—JAMES KIRKWOOD, A.M., from Strathaven, of which was minister. Ordained 25th July 1811. Called to Strathaven, 1818; by the call. Translated to James' Place, Edinburgh, 17th December 1818.

3d Minister.—WILLIAM LIMONT, from Hutchesontown, Glasgow. Ordained May 1820. Translated to College Street, Edinburgh, 9th August 1821.

4th Minister.—ALEXANDER HARVEY, from Broomgate, Lanark. Dundee and Kilmarnock. Ordained 22d August 1822. Translated to Glasgow, 17th January 1828.

5th Minister.—WILLIAM M'DOUGALL, previously of Campbelton. 26th August 1828. Translated to Thread Street, Paisley, 4th April 1842.

6th Minister.—WILLIAM RAMAGE, from Anderston, Glasgow. Called to Fife, and Kilmarnock. Ordained 26th October 1842. Translated to Bell Street, Glasgow, 6th May 1847.

7th Minister.—JOHN SYMINGTON, previously of Bread Street, Edinburgh. Admitted 14th December 1847. Died 16th December 1871.

8th Minister.—ALEXANDER BROWN, from Longridge, Whitburn. Ordained March 1872.

PRINCES STREET.

This congregation originated with the minority of Clerk's Lane congregation who adhered to the United Associate Synod, when Mr Morison and his wife were cut off in 1841. Church built, 1842; sittings, 750.

1st Minister.—DAVID T. JAMIESON, previously of Busby. Admitted 2d December 1842. Demitted his charge 12th October 1870. Author of "Scenes Revisited," a Poem.

The congregation called Mr W. R. Inglis, preacher, in 1871, but he died before the call.

2d Minister.—JAMES LESLIE MURRAY, from Aberdeen (St Nicholas). Called to Tranent and Kilmarnock. Ordained 3d March 1872.

unity of observing ordinances, the people were congregated into a church in 162. Their place of worship is a commodious hall, free of debt, fitted up to accommodate 250 sitters. Seven elders constitute the session, and these, in connection with two deacons, make up the deacons' court. Their late pastor, Rev. Banks, is moderator of session, while a student acts as catechist, all under the authority of the Presbytery.

The building in which the mission is conducted cost upwards of £500. The minister never received any stipend from the church. The catechist has had £90 a year.

Minister.—JAMES BANKS, formerly of Paisley. Admitted 11th June 1865. Resigned his charge 11th February 1868.

KILMAURS.

Kilmaurs is a burgh town in Ayrshire, 2 miles north-west of Kilmarnock, and 6 miles north-east of Irvine.

The church and parish of Kilmaurs having become vacant in 1735 by the death of Rev. Samuel Ferguson, the patron presented Mr William Coates, probationer, to the vacant charge, while the great majority of the parishioners were in favour of Mr Halkett, afterwards minister of Fenwick for 40 years. On the day of election the minister presiding took his seat in the precentor's desk, and required those who were entitled to vote to pass before him, when he asked each for whom he intended to vote; and thus ascertaining who were in favour of the patron's candidate, required them to pass on to the outside, when the door was closed upon them, and the persons in favour of the patron's nominee, only two in number, were allowed to remain inside. The election was then proceeded with, and as no opposition was or could be shown, Mr Coates was declared to be unanimously chosen, and his two supporters subscribed the call as that given by the parishioners of Kilmaurs. The Presbytery took part with the people, and the case then came by appeal before the commission of the General Assembly, which rejected the Presbytery, *or such of them as might be willing*, to proceed with Mr Coates' settlement. The Presbytery complained against this decision to the General Assembly which met in 1739, stating the case, and arguing thus:

Thus it appears manifest, that the appointing of Mr Coates to be ordained minister of Kilmaurs is directly in opposition to the will of that congregation; for, if by congregation be meant heads of families, then there are only 22 for him; and against him and for another worthy probationer within our bounds 173, whence it is to be gathered, that a great majority of communicants and eligible persons are against him. Or if by congregation be meant heritors and elders, then there are 37 heritors (whereof one is an elder) for Mr Coates 37, and of these, 12 only, of lesser note, are in the parish, and there are against him of heritors 65, of which the most part are resident, and the elders save the one aforesaid, and all for the said other probationer; so that if by congregation be meant heritors and elders representing the congregation, then the settling of Mr Coates is directly contrary to the majority of these.

Wherefore, then, we would desire to know to what purpose it is to moderate in a call to any probationer, to ask the votes of the several heritors and elders, with the consent of heads of families, if we proceed to the settlement even when the majority of heritors and elders, and almost the whole of the families are against him. We cannot but think this method of settling ministers a solemn mockery of heritors and elders and heads of families, by first allowing them a voice and then determining contrary thereto. This justly provokes them to ridicule and censure the conduct of ministers and church judicatories, as not quite fair, open, or honest—nay, as being inconsistent with itself—for by moderating in a call, we allow heritors and elders a vote, and heads of families a consent; and yet, by concurring with the minority of all denominations, as it is in this case upon the matter say, they have no votes, or which is the same thing, reject and disregard the votes and consent. If it be alleged that the moderating in a call is to get a *tolerable* concur-

rence of the heritors and heads of families with the presentee, and that heritors' votes are to be cast according to the lands they possess in the parish; to this it may be answered, that we know no law, either in Church or State, rating the votes of heritors in Church affairs; and that it would be more honest and open to tell the heritors, elders, and heads of families, that we will go on to settle the presentee, if they have no objection against his life or doctrine, which they can judicially verify, than to ask their votes and consent, and yet pay no regard to them. We know no act of this Church that has determined how many heritors and elders make a tolerable concurrence, except a majority; and, indeed, if we were to lay the votes of heritors in the balance of the sanctuary, and so to judge of them, not by their numbers but by their weight, we own residing heritors ought especially to be regarded, seeing their edification is much concerned in the matter, whereas the edification of non-residing heritors can be little or nothing concerned therein.

After praying the Assembly to appoint the moderation of a call at large, they concluded with the following representation:—

"And, as what we reckon a very pungent motive to this, we beg to lay before the venerable Assembly, in conclusion, a short hint of the sad consequences of this unhappy affair, the most fatal, not only to that people, but to this country side, and the interests of the Gospel thereof, of anything that has befallen us for many years past. Our people have hitherto been so happy as to know little or nothing of violent settlements; but the settlement of Kilmaurs, agitated so long betwixt the people and the Presbytery, through the patron's refusing to drop it, and the people's invincible aversion to it, and the tossing of it so much and so long before Church judicatories, has made a very great noise, has fired many of the people of the parishes around, many of whom have espoused the quarrel, looking upon it as a common cause, which they know not how soon may become their own. It has not only driven the bulk of the parish of Kilmaurs into a kind of desperation to think of, and to threaten, a total separation from this Church, and to invite and join with the Seceding preachers of late visiting the bounds, but they are joined therein by multitudes in many parishes, several of whom have actually seceded from their own ministers, though before this emergency they were peaceable, showing no inclination to such divisive courses. So, as schism now spreads and grows with us apace, and is like to overrun not a little of this country, where it may end we cannot tell. Therefore, in the melancholy view of these dismal and natural effects, let us, feared, and increasing, we pray God may guide the Assembly in this weighty affair of so much importance to the weal of the Church in our once peaceable but now inflamed bounds, and may direct them to some happy expedient for quenching this flame, and the spreading plague of schism in this National Church."

The Assembly disregarded this complaint, and ordered Mr Coates's settlement to be proceeded with, which took place 3d May 1739. Such was the dissatisfaction, that it was deemed expedient to escort Mr Coates to the pulpit by a party of soldiers on the first Sabbath after his ordination.* It was, however, too late to act otherwise. The people of Kilmaurs had already nearly all withdrawn from the Established Church, and acceded formally to the Associate Presbytery. Part did so on 18th July 1738, when the Rev. Messrs Thomson and Mair were appointed to observe a fast with them at Mearns, along with other Seceders in that district, on the 24th of August following. The Magistrates, Town Council, and Kirk Session of Kilmaurs, with one exception, and the great body of the people, acceded to the Associate Presbytery in March 1739; and the whole together were soon after formed into a regularly organised congregation. [The area of the congregation may be estimated by the fact that the baptismal-roll, 1745, registers baptisms of children whose parents resided in the parishes of Kilmaurs, Fenwick, Stewarton, Dreg-horn, Beith, Dalry, Ardrossan, Kilbarchan, Lochwinnoch, Kilwinning, Dundonald, Ayr, Loudon, Strathaven, and Old and New Cumnock. The following congregations were disjoined from Kilmaurs, 1758-76: Colmonell, Kilwinning, Auchinleck, Beith, Ayr, Newmilns, Kilmaurs, and Stewarton, all of which disjunctions were vigorously opposed by the session of Kilmaurs.] First church built, 1743, on a piece of ground which was obtained from the heirs of Rev. Hugh Thomson of Towerhill, on a lease of five times ninety-nine years; sittings, 1000. £55 were contributed by Mr William Nimmo, an elder of the Established Church in Fenwick. He also gave four communion cups to the parish of Fenwick, on condition that the Secession Congregation of Kilmaurs should have the use of them, which was done

* It is said that his two successors in 1778 and 1788 were also introduced by drum and bayonet.

ly till 1746, when they purchased the number necessary for themselves. 1 church built, 1789; sittings, 450. A new church was opened 26th March containing 472 sittings, and costing £1400.

Minister.—DAVID SMYTON. Called to Holm of Balfron and Kilmaurs. were the first competing calls that occurred in the Secession Church, and actice then adopted of the Synod deciding respecting them continued till nber 1833, when it was abandoned, and leave given to the individual ad received more than one call, or a translating call, to decide for him—Mr Smyton was appointed by the Synod to Kilmaurs, and was ordained 13th November 1740, the Presbytery requiring him to preach four Sabbaths year at Fenwick, four miles distant, four at Wallacetown, seventeen miles t, six at Dalry, eight miles distant, two at Kilwinning, five miles distant, and mainder at Kilmaurs.* Mr Smyton adhered, with the majority of his con- ion, to the General Associate (Antiburgher) Synod, 1747. Mr Smyton at oted with the Burgher party, because he would have consented not to make estion of the oath a term of communion rather than occasion a breach, though iscientiously disapproved of its being taken by Seceders. After the Breach lace, he joined the Antiburgher party, as they coincided with his views. 1781 the congregation called Mr Allan to be colleague to Mr Smyton, but the appointed him to Cupar-Angus, and in 1783 they called Mr Galbraith, as appointed to Londonderry.

Smyton and his session petitioned the Presbytery of Glasgow to enjoin nity in the mode of administering the Lord's Supper. Some ministers being practice of "lifting" the bread and cup before the consecration prayer, and not doing so, while he considered the former mode essential to the right ance of the ordinance, the Presbytery referred the matter to the Synod for . The Synod, at the spring meeting in 1782, refused to adopt the overture, g it to the option of ministers to dispense the ordinance in either way. e 21st of May of the same year, Mr Smyton and his session again petitioned esbytery, urging them to give an immediate decision in their cause. The rtery having expressed their judgment as coinciding with the advice given e Synod, were about to converse with the petitioners, when Mr Smyton ted against this procedure, and appealed to next Synod. The Synod met in nber, and were about to consider the cause, when Adam Gib entered his t against hearing the appellants. The Synod dismissed Mr Smyton's protest peal, and renewed their advice, formerly given, to exercise forbearance in the

here is a deed of the Associate Session of Kilmaurs, dated 21st December 1745, at which e army of Prince Charles was pressing the siege of Stirling Castle, and levying contributions in wns of the west of Scotland. It runs thus:—"Taking into our consideration the present call idence necessitating us and others to appear in arms for the defence of the Covenanted Refor- sworn to in these lands, and also in defence of our civil liberties, both of which are evidently at ly a Popish Pretender and his adherents; we therefore enact, that we shall go in person, rs in our place, for the support and defence of our principles; showing, at the same time, : own only our Protestant King, George II. But we are not hereby to be construed as coun- ing anything that is wrong in the administration, or practice, or any part thereof; and we do r the encouragement of others of our communion, who are willing and able to support and the same cause; and further, we resolve to take arms by ourselves, and only with those of n profession."

(Signed) DAVID SMYTON, Moderator.

SAMUEL HARPER, Session-Clerk.

e above note is given by Dr M'Kelvie. The Rev. D. Robertson, in his notes sent to Dr row, mentions that "Mr Smyton and other male members of his church took up arms to oppose etender in 1745. They refused to take the oath of allegiance; but such was the confi- of the Government in them, that they put arms in their hands, and sent an officer to drill —Eds.]

draw this paper, which he having failed to do, they pronounced him contumacious and suspended him from the exercise of his ministry. He continued his ministrations as if no such sentence had been pronounced upon him, his people at the same time adhering to him as before.* In 1785, Mr Smyton, in conjunction with Mr Hunter of Falkirk, and the Rev. Mr Proudfoot of Leith, who, like him, were under suspension by the Church Courts, formed a Presbytery, which, holding together only for a short time, broke up, and all the congregations connected with it again united with those of the Secession Synod. Mr Smyton died in 1789, being then in the 49th year of his ministry. Mr W. Roberts, to whom his people had procured as his colleague after his separation from the Synod, ten months after Mr Smyton's death, and the party that adhered to Mr Roberts died away. A part of Stewarton congregation had left and joined Mr Roberts, while a portion of Kilmaurs left Mr Smyton, and got sermon from the Synod. The latter party built a place of worship for themselves containing 450 seats, and united in the support of a minister with the remains of the congregation at Stewarton, as before.†

* In the original title deeds, the property was vested in the managers as trustees of the United Seceding Congregations of Kilmaurs and Stewarton, under inspection of the Presbytery. The adherents of the Synod brought an action in 1785. They founded the fact, that the connection between Mr Smyton and the Presbytery had ceased, and that the majority of the congregation, and that the pastoral relation between Mr Smyton had been dissolved; and they contended that he and his adherents should withdraw from the property, and allow them to take possession.

The Synod itself gave no countenance to the prosecution. The case was pleaded before the Ordinary. The party failed to prove that Mr Smyton's connection had ceased; for a suspension is a member still—suspension implying that there is something still *ad*; the Synod had not deposed Mr Smyton. They had not even formally agreed to drop him from their roll. Each party was required to give in a list of their names to show which was the majority. Both parties excluded females, as not supposing right of property to belong to them. Each in its own way attempted to strike out a middle way in fixing the meaning of the word *ad*. The Synod's party included all their males above seventeen, and made out 80; Mr Smyton's included all above nine, and made a list of 140, and added to these 36 in Stewarton.

No deed of the Church Courts dissolving the relation between them and Mr Smyton produced—no party had ever petitioned the Courts to release them from their obligation to the relation.

fter their return to the General Associate Synod, the united congregations
l Mr M'Aul, who was appointed by the Synod to Aberdeen.

1 Minister.—GEORGE PAXTON, D.D., from Morebattle. Called to Craigend,
law, and the United Congregations of Kilmaurs and Stewarton. Ordained
August 1789. His health declining, he resigned the charge of Stewarton in 1795,
confined his labours to Kilmaurs. In 1805-6, he was unable to preach, and in
he was elected Professor of Theology by the General Associate Synod. His
e wished to retain him as their minister in Kilmaurs, but the Synod having
to the resolution of relieving their professor from all other duties than those
diately connected with his class, Mr Paxton resigned his pastoral charge, and
red to Edinburgh, where the Synod now fixed the seat of the Divinity Hall.
as one of the protesters against the Union of the two great branches of the
sion in 1820, and helped to form the Synod of Original Seceders, to which he
ie Professor of Theology, and also pastor of a congregation in connection
he body. Had the degree of D.D. conferred upon him by the University of
drews, 1834. Died 9th April 1837, in the 75th year of his age, and 48th of
inistry.

thor of a Sermon on "The Office and Duty of Deacons;" "Conformity to Christ as the
orn:" a sermon; "Letters to Rev. W. Taylor on Healing the Divisions in the Church;"
phlet entitled "An Enquiry into the Obligation of Religious Covenants upon Posterity;"
Villager and other Poems;" and "Illustrations of Scripture from the Geography, Natural
y, and Manners and Customs of the East," 3 vols.

1 Minister.—DAVID ROBERTSON, from Kinross (East). Ordained 21st June
Died 16th June 1846, in the 61st year of his age and 36th of his ministry.

thor of a "Treatise on Infant Baptism;" a Sermon on "Ecclesiastical Covenanting;" a
on the "Scriptural Method of Supporting the Gospel;" and a third on "The Sin of Teach-
: Fear of God by the Laws of Men;" and "Discourses on the Apocalypse," 3 vols.

1/2 Minister.—FRANCIS CHRISTIE, from Edenshead. Ordained 26th October
Died 30th August 1851, in the 32d year of his age, and 4th of his ministry.

he congregation called the Rev. R. T. Jeffrey, M.D., Denny, who declined the call.

1/2 Minister.—WILLIAM M. TAYLOR, A.M., D.D., from Princes Street, Kilmar-
Called to Sanquhar and Kilmaurs. Ordained 28th June 1853. Translated
ottle, Liverpool, 23d October 1855.

1/2 Minister.—ANDREW GRAY, from Glasgow (Renfield Street). Ordained 29th
1857.

AUCHINLECK (Now EXTINCT).

uchinleck is a village in the parish of the same name, Ayrshire, 1 mile from
Cumnock, and 13 east of Ayr.

its and their opponents, respecting the elevation of the consecrated elements." The ingenious
r was never more thoroughly mistaken; and if any of his Scotch friends have given him this
f the significance of "lifting" they are grievously to blame. Mr Smyton had no ritualistic
his mind: the point on which he stood out was merely rubrical. The question simply was
er, in administering the Lord's Supper, the minister is not bound to adhere literally to the
of institution (1 Cor. xi. 23), which say that "the Lord Jesus the same night in which He
strayed *took* bread: and when He had given thanks, He brake it." The *taking*, or touching,
fing" of the bread, and afterwards of the cup, was held to be a part of the prescribed Scrip-
rder of administration; but the notion that the act was meant to imply anything akin to what
ualists intend by the "elevation of the consecrated elements" is rebutted, were it not other-
nown never to have entered the heads of the "Lifters"—by the fact that the "lifting" was
: place *before* the "consecration" prayer. It is to be hoped that Dean Stanley has not read
ortions of our history as blindly as he has done this; and that, in general, he is more accurate
it of fact than when he says, in the same note, that the "schism between the Lifters and the
ifters at last emerged in the Old and New Light!"—Eds.

This congregation originated with a praying society which met in Wallacetown, a sequestered spot on the Water of Glenmuir and north side of Airsmoss. The Rev. Richard Cameron fell, with eight of his adherents, in a skirmish with King's troops on the 20th of July 1680. This society had existed from the time of the Solemn League and Covenant, and had in common with many others in the shire, Nithsdale, Annandale, and Galloway, been under the inspection of the Mr Hepburn of Urr. These societies, in four different papers in which they named themselves "The Societies of the South and West," publicly declared their adherence to the Testimony emitted by the Associate Presbytery in April 1738. The Rev. Messrs Nairn and Mair preached at Wallacetown, the meeting-place of the Societies in Ayr, Cumnock, and surrounding district, on the last Sabbath of June 1738. This station was afterwards supplied alternately with the station of Kirkconnel, the general meeting-place of the Seceders in Nithsdale, on an average once in three months. Mr Smyton was ordained at Kilmaurs in 1740, and was required to preach four Sabbaths in the year at Wallacetown; but the Presbytery at the same time agreed "that the said Correspondence of Wallacetown (comprehending Ayr and intermediate places) shall be considered only so far under Mr Smyton's inspection for some time, that they shall have access to be represented by their elders in the session of Kilmaurs for the removing of scandals that may come out among them, or when there are additional elders chosen among them, that he may keep session with said elders as his convenience can allow; but that he shall be obliged to visit the sick, or visit families in that corner, and that it shall be required of him to examine some days when he goes there to preach; and that the Correspondence of Wallacetown shall endeavour to lay themselves out to minister to themselves, if it shall please the Lord to increase their number, and shall have a supply of young men from the Presbytery if demanded."

This demand, however, was not made till 1756, when the Society of Wallacetown obtained a disjunction from the congregation of Kilmaurs, and was constituted into a separate congregation. The station at Wallacetown was then abandoned, and a place of worship was built at Rigg, a retired spot about half a mile east of the village of Auchinleck, from which village the congregation took its name.

1st Minister.—ROBERT SMITH, from Midcalder. Ordained 1763. Resigned 31st January 1809. Removed to Kilwinning, where he died, 12th June 1809, in the 84th year of his age.

Author of a pamphlet, entitled "Self-Inconsistency Exemplified, wherein Burghers' Obedience to their own Profession is Exemplified;" and a treatise "On Original Sin."

The congregation called Mr Isaac, who died while under call; 2d, Mr James, son of the former minister, who died while on trials for ordination.

2d Minister.—ROBERT CRAWFORD, from Craigmalen. Ordained 29th January 1811. Resigned 1813. Admitted to Elgin (First), 2d January 1817.

The congregation called Mr A. Scott, who was appointed by the Synod of Glasgow, 1817.

3d Minister.—PETER M'DERMANT, from Ayr (First). Ordained 3d April 1817. Mr M'Dermant was one of the protestors against the Union of the two great branches of the Secession in 1820, and, with his congregation, remained apart. He died 1833, in the 50th year of his age, and 17th of his ministry. Author of "The Divine Holiness:" a sermon.

The congregation of Auchinleck is now in connection with the Synod of the Original Seceders.

COLMONELL (Now EXTINCT).

nonell is a village in the parish of the same name, district of Carrick, Ayr—miles north-east of Ballantrae, and about 12 south of Girvan.

A congregation was formed by members of the congregation of Kilmaurs, in and around Colmonell, who, on account of great distance from their usual place of worship, and presumed ability to support a minister among themselves, were formed under sanction of the Presbytery into a separate congregation. First church built, 1755. Second built, 1800; sittings, 170.

While obtaining a fixed pastor, the congregation called Mr Henderson, who had been ordained while only a fourth year's theological student, with a view of emigrating to America. The Synod would not therefore allow him to accept the call.

Minister.—THOMAS RUSSELL. Ordained 21st August 1760. Translated to Glasgow, 24th July 1769.

The congregation called Mr Patison, who was appointed by the Synod to Moniaive.

Minister.—JOHN BLAIR, from Ceres. Ordained 19th April 1780. Mr Blair was one of the protestors against the union of the two great branches of the Church in 1820, and with his congregation remained apart.

The congregation is now in connection with the Free Church.

KILWINNING.

Kilwinning is a village in the parish of the same name, Ayrshire, 2½ miles north-east of Irvine, 3½ north-east of Saltcoats, and 3½ south of Dalry.

FIRST CHURCH (Now EXTINCT).

A number of the parishioners of Kilwinning, sympathising with those of the same name in their opposition to the exercise of patronage and the settlement on the ground of Mr Coates among them, acceded to the Associate Presbytery, 13th November 1738; and became part of the congregation of Kilmaurs, then in the process of formation. The minister of Kilmaurs was required to preach twice a week in the year at Kilwinning, but at all other times the Seceders there resided thither, till 1758; when, under sanction of the Presbytery, they were formed into a separate congregation, with its seat in Kilwinning. Second Church built, 1725; sittings, 550.

While obtaining a fixed pastor, the congregation called Mr Herbertson, who was appointed by the Synod to Dumfries.

Minister.—WILLIAM JAMESON, from Alloa (First). Appointed by the Synod to America, but afterwards allowed to remain at home. Ordained 6th April 1763. Died 1793, in the 30th year of his ministry.

The congregation called Mr Thomson, who was appointed by the Synod to Dunse.

Minister.—ROBERT SMITH, from Auchinleck, of which his father was minister. Ordained 1796. Mr Smith was one of the protestors against the union of the two great branches of the Secession in 1820, and refused to acquiesce in the Union. He and the majority of his congregation retained the property, and the church is now connected with the Original Seceders. He died 22d June 1835, in the 6th year of his age and 39th of his ministry.

SECOND CHURCH.

This congregation originated with the minority of the first congregation Kilwinning, who joined the United Associate Synod in 1820, together with a portion of the Associate (Burgher) congregation of Saltcoats, resident in and about Kilwinning, who, in consequence of the Union which then took place between the two great branches of the Secession, found themselves in a condition to join with them. Church built, 1824, at a cost of £300; the upper part of which was used for public worship, and the lower part for a dwelling-house. Sittings, 250. Another church was built in 1838.

Before obtaining a fixed pastor, the congregation called Mr Allan, who was appointed by the Synod to Tillicoultry.

1st Minister.—JAMES GOWANS, from Perth (North). Ordained 7th June 1817. Resigned 9th October 1832. Now living in Brechin.

The congregation called Mr Christie, who was appointed by the Synod to Otterburn.

2d Minister.—ALEXANDER M'GREGOR, from Comrie. Ordained 22d March 1834.

AYR.

Ayr is the county town of Ayrshire, 12 miles south-west of Kilmarnock, and 24 south-west of Glasgow.

FIRST CHURCH (Now EXTINCT).

The first Secession congregation in Ayr had a common origin with that of Auchinleck. The first supply of sermon was afforded to the Seceders in Ayr in 1755, at which time it was difficult for them to obtain a piece of ground on which to erect a tent, and it was not till 15 years afterwards that they were disjoined from Kilmarnock, 14 miles off, and formed into a separate congregation. First church built, 1770. Second built, 1799; cost £740; sittings, 605.

Before obtaining a fixed pastor, the congregation called Mr Darg, who was appointed by the Synod to Wick, and Mr A. Allan, who was appointed to Coupar-Angus.

1st Minister.—JOHN CLARKSON, from Craigmalen, of which his father was minister. Ordained April 1772. Died 21st August 1780, in the 33d year of his age, and the 9th of his ministry. Author of "Gallio," a sermon.

2d Minister.—JAMES TAYLOR, from Stirling (Second). Ordained 14th November 1781. Died suddenly at Kendal on his way to Liverpool, September 1794, in the 11th year of his ministry.

The congregation called Mr Watt, but the call was not prosecuted. (See Students of the General Associate Hall, for the year 1788.)

3d Minister.—GEORGE STEVENSON, D.D., from Morebattle. Ordained 1797. Mr Stevenson was one of the protesters against the Union of the two great branches of the Secession in 1820, and with the majority of his congregation remained apart. Died 5th May 1841, in the 70th year of his age, and 44th of his ministry. Author of "A Dissertation on the Nature and Necessity of the Atonement;" "A Plea for the Covenanted Reformation in Great Britain and Ireland;" "A Treatise on the Offices of Christ;" and "The Grace of Christ Illustrated:" a Sermon.

The congregation is now in connection with the Synod of Original Seceders.

DARLINGTON PLACE.

This congregation, formerly known as Wallacetown, originated with members of secession Congregation of Tarbolton, resident in and about Ayr, who on account of distance from their accustomed place of worship, petitioned the Associate (seceder) Presbytery of Kilmarnock to be disjoined and formed into a separate congregation, which was granted in 1797. Church built, 1799, at a cost of £1010; 6s, 6d. A new church was opened 26th August 1860, with sittings for 767; £3480.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Cameron, who continued in his charge at Moffat.

1st Minister.—WILLIAM SCHAW, D.D., previously of Lochwinnoch. Admitted 1812. Was moderator of Synod in 1812, and again in 1837. Had the degree of D.D. conferred upon him by Jefferson College, Pennsylvania, United States, 1839. 19th September 1847, in the 77th year of his age, and 52d of his ministry.

Author of "The Christian Monitor," or Discourses chiefly intended to illustrate and recommend the Principle and Practice; five sermons entitled, "The Enemies, the Duties, and the Rewards of Faithful Servants of Jesus Christ;" "The Fortitude of Paul;" "Diligence and Exertion in Christian Ministry;" "The Spiritual Nature of Christ's Kingdom;" and "The Burial of the Dead," preached after the funeral of the Rev. George Russell, Dalry; two discourses "On the Necessity of the Restitution of all Things;" and an address on "Revivals."

2d Minister.—JAMES KNOX, M.A., D.D., from Port-Glasgow. Ordained as Minister to Dr Schaw, 17th July 1844. Called to Greyfriars, Glasgow, but declined. Translated to Pollok Street, Glasgow, 20th September 1856.

3d Minister.—ROBERT M. M'INNES, from Glasgow, Montrose Street. Ordained 1857.

CATHCART STREET.

The parish of Newton adjoins that of Ayr, the dividing line being the river, which is spanned by the "Twa Brigs," of Burns. The parochial charge of Ayr is extensive; and about the beginning of this century the two incumbents belonged to what are called "The Moderates." On the other hand, Dr Peebles of Newton, was evangelical and decidedly popular. Many who lived in Ayr and St Quivox used to attend the ministry of Dr Peebles, but when they wanted baptism for their children they had to seek permission from the minister of Ayr to allow Dr Peebles to dispense this ordinance for them. Besides, Dr Peebles could not discharge any ministerial duties outside his own parish without exposing himself to censure. The parish of Ochiltree, 12 miles east of Ayr, had the ministrations of Rev. Mr Thomson. Many earnest people used to go thither on sacramental occasions. Feeling the hardships that pressed them, it is said that they consulted Mr Thomson as to the course they should follow, and his advice was applied to the Relief Presbytery of Glasgow for a dispensation of ordinances. This request, so agreeable to their own inclinations, was speedily followed. A meeting of friends to the movement was held on 26th October 1814, and a petition drawn up accordingly. The first minister who officiated among them was Rev. Mr Steuart of Preston. So great was the crowd assembled, that the granary of the Fort Brewery could not contain the congregation, which accordingly met in the open air. Afterwards the services were held sometimes in the theatre, or in a hall in Dalblair Road, or in the Burgher church, the Tabernacle, or the Independent chapel, granted for the purpose. Subscriptions were opened for erecting a place of worship, and as an

inducement it was announced "that five per cent. per annum, or seats equivalent thereto, would be paid for all subscriptions of five pounds or upwards, but that interest would be paid for subscriptions below that sum." The amount thus raised was £946, 6s., and the sums given as donations amounted to £208, 2s. 1d. Efforts were then made to obtain a site, in which the committee had to encounter the opposition of the Town Council. At last a site was secured at the price £340, and the foundation-stone of the church was laid in February 1815. As the building was nearly completed the walls bulged out, and a heavy storm threatened to bring the fabric to the ground. It was agreed to pull down the walls and rebuild them, and to enable the building committee to meet the increased expense, Henry Cowan, preses of the congregation, advanced them in loan the sum of £200. The church was finished towards the end of 1816, with sittings for 1100, and cost about £3400. Vestries were added, which cost above £600.

1st Minister.—JOHN NICHOL, from Glasgow (Dovehill). Ordained 5th December 1816. Died 9th April 1825, in the 34th year of his age, and 9th of his ministry. A volume of his discourses was published after his death.

2d Minister.—ROBERT RENWICK. Ordained 28th November 1826. Demitted his charge 11th February 1851, and was suspended from office. Died 1863.

3d Minister.—DAVID M'EWAN, from Strathaven (First), of which his father was minister. Called to Alloa (west), London (Albion Chapel), Strathaven, and Ayr. Ordained 24th September 1851. Called twice to College Street, Edinburgh, and translated thither, 2d November 1852.

4th Minister.—WALTER MORISON, B.A., from Glasgow (Wellington Street). Called to Peterhead and Ayr. Ordained 10th August 1853. Translated to Glasgow, Eglinton Street, 9th February 1864.

5th Minister.—GEORGE COPLAND, M.A., from Glasgow (St Vincent Street). Ordained 4th January 1865.

NEWMILNS.

Newmilns is a large village and burgh of barony, in the parish of Loudon, and district of Cunningham, Ayrshire, $2\frac{1}{2}$ miles east of Galston, 7 south-east of Kilmarnock, 18 north-east of Ayr, and 24 south of Glasgow.

In 1737, the then Incumbent of the parish of Loudon gave great offence to many of his parishioners, by persisting in reading the "Porteous Act" from the pulpit, in opposition to their strongly expressed wishes to him, to abstain from doing so. The consequence was, that a number of them withdrew from his ministry, and acceded to the Associate Presbytery. They helped to form the Secession congregation of Kilmaurs, between 8 and 9 miles distant, which arose soon after, and remained connected with it till 1770, when supply of sermon was afforded them upon petition, alternately with the inhabitants of Darvel, another village in the parish. They met in the open air at Daroch, till 1772, when they were organised as a congregation with its seat in Newmilns. First church built, 1773. Second built, 1833; sittings, 780.

1st Minister.—JAMES GREIG, from Ceres. Ordained 30th November 1773. Died 18th June 1813, in the 73d year of his age, and 40th of his ministry.

The congregation called Mr Reid, who was appointed by the Synod to Sanquhar.

2d Minister.—JOHN BRUCE, A.M., D.D., from Duke Street, Glasgow. Ordained

1st May 1816. Had the degree of D.D. conferred upon him by Washington College, Pennsylvania, 1847. Dr Bruce's jubilee was celebrated on 17th July 1865, when he received a present of 500 sovereigns. Died 15th April 1872, in the 81st year of his age, and 56th of his ministry.

Author of two Discourses entitled "Christ on the Throne of His father David, or the impropriety and inconsistency of the Magistrate's giving to the Church a Church Establishment;" a small work entitled "The Doctrine, Duties, and Ordinances of the Christian Religion, proved and illustrated by Passages of Scripture for the instruction of the Young;" Funeral Sermon, on occasion of the death of Rev. Dr Ritchie; and "Remarks on Philanthropos' answer to the question, What must I do to be saved?" by Philalethes.

3d Minister.—ANDREW ALSTON, from Strathaven. Ordained as colleague to Dr Bruce, 28th April 1863.

CUMNOCK.

Cumnock is a village in the parish of Old Cumnock, Ayrshire, 6½ miles south-east of Mauchline, 10½ south-west of Muirkirk, and 16 east of Ayr.

This congregation originated in the efforts of Mr Rankine, formerly a member of the congregation of Shuttle Street (now Greyfriars), Glasgow, who, having settled in Cumnock, induced a number of persons connected with the Established Church to apply to the Associate (Burgher) Presbytery of Glasgow, for supply of sermon, which was granted in 1773. First church built, 1775. Second built, 1831; sittings, 851.

1st Minister.—JAMES HALL, D.D., from Shuttle Street (now Greyfriars) Glasgow. Ordained 16th April 1777. Called in 1780, to Wells Street, London, but continued at that time in Cumnock. Translated to Rose Street, Edinburgh, 15th June 1786.

The congregation called the Rev. Mr Watson, who continued in his charge at Largs.

2d Minister.—DAVID WILSON, from Cambusnethan. Called to Lanark and Cumnock. Ordained 30th October 1788. Died 17th December 1822, in the 69th year of his age, and 35th of his ministry. A memoir of Mr Wilson, by the Rev. Peter Meams, Coldstream, was published in 1858.

3d Minister.—ROBERT BROWN, from Wellington Street, Kilmarnock. Called to Kirkcaldy, Kinghorn, and Cumnock. Ordained 18th November 1823. Died 18th July 1847, in the 53d year of his age, and 24th of his ministry.

4th Minister.—MATTHEW DICKIE, from East Campbell Street, Glasgow. Called to Walker and Cumnock. Ordained 5th July 1848. Called in 1850 to Canal Street, Paisley, but continued in Cumnock. Translated to Bristol, 28th April 1857.

5th Minister.—WILLIAM HUTTON, from Glasgow (Sydney Place). Ordained 3d November 1857. Translated to Moffat, 19th October 1869.

6th Minister.—ALEXANDER M'DONALD, from Kilsyth. Called to Aberdeen (George Street), and Cumnock. Ordained 10th January 1871.

IRVINE.

Irvine is a royal burgh and seaport in Ayrshire, 3 miles south of Kilwinning, 7 south-east of Saltcoats, 6½ west of Kilmarnock, and 11 north of Ayr.

RELIEF CHURCH.

In 1751, the Earl of Eglinton as patron, presented the Rev. Charles Bannatyne of Kilmory, in Arran, to the church and parish of Irvine, then vacant. The presentee

was inducted to his charge in direct opposition to the strongly expressed feeling of a large portion of his parishioners against him. He still further increased his popularity, by voting in the General Assembly, of which he had become a member the following year, for the deposition of the Rev. Thomas Gillespie, afterwards founder of the Relief Church. Though sound in doctrine, and gifted in preaching, Mr Bannatyne was extremely uninteresting and otherwise defective in his manner of preaching, which circumstances rendered his people still farther dissatisfied with him. The consequence was, that many of them withdrew from his ministry. Those who had done so, some travelled to Kilmarnock to attend the ministry of the Rev. Mr Oliphant, alluded to in Burns' "Ordination"—

"Curst common-sense, that imp o' hell,
Cam' in wi' Maggie Lauder;
But Oliphant aft made her yell,
An' Russell sair misca'd her"—

then minister of the Chapel of Ease there, and others to Kilwinning, to that of M'Knight, a native of Irvine, afterwards celebrated for his "Harmonies of the Gospel," and "New Translation of the Epistles," at that time assistant to the minister of that parish. Others contented themselves with forming a society for prayer and mutual exhortation. This society was composed of the very *élite* of the town, not only for piety, but also for worldly respectability, and constituted the nucleus around which a regularly organised congregation was subsequently gathered. The meetings of this society were held in the house of a gentleman whose wife had been connected with Albion Relief Congregation, Glasgow, under the pastoral care of the Rev. Mr Cruden. She in common with others felt and deplored the want of an efficient ministry in Irvine, and being herself imbued with Relief principles, in the course of the conversations which often turned upon the subject, suggested application to the Relief Presbytery for supply of sermon. After much prayerful deliberation, this suggestion was adopted, and in accordance with it a petition was presented to the Relief Presbytery of Glasgow, on the 18th of August 1773, when the Rev. Mr Pinkerton, then of Campbellton, was appointed to preach at Irvine the Sabbath following. This he did, in a large field belonging to the town, called "the Golf Fields," where an immense multitude assembled to hear him. A place of worship, containing 700 sittings, subsequently extended to 938, was already in course of erection, and was taken possession of the same year.

1st Minister.—JAMES JACK, from Dunblane (First). Ordained 29th April 1777. Died 20th January 1782, in the 33d year of his age, and 5th of his ministry.

2d Minister.—HUGH WHITE, who was brought up in the communion of the Reformed Presbytery. Entered the Associate (Burgher) Hall as a Theological Student in 1770. Withdrew from the connection, and obtained License as a probationer in the Established Church. Received into connection with the Relief Synod as a probationer 1781. Ordained 3d July 1782. Deposed 8th October 1785. Became leader of the Buchanites, of which sect an account will be found in Dr Struthers' "History of the Relief Church," page 335.

3d Minister.—PETER ROBERTSON. Ordained 2d November 1784. Died 30th January 1819, in the 67th year of his age, and 25th of his ministry.

4th Minister.—ARCHIBALD M'LAREN, from Dovehill (now Cathedral Street), Glasgow. Ordained 23d March 1820. Died 11th September 1841, in the 57th year of his age, and 22d of his ministry.

The congregation called (1.) Mr Kerr, afterwards of Largo, but the call was not

side by the Synod on account of want of harmony among the people; (2). Mr A. F. Leod, afterwards of Strathaven, who declined the call.

5th Minister.—JAMES DRUMMOND, previously of Cupar-Fife. Admitted 21st March 1844. Died 9th July 1867, in the 62d year of his age, and 25th of his ministry.

6th Minister.—HENRY REID, M.A., from Glasgow (London Road). Ordained 14th July 1868.

TRINITY CHURCH.

This congregation originated with members of the Associate (Burgher) congregations in the district, resident in and about Irvine. Supply of sermon was afforded them, on petition, by the Presbytery in 1780, but was discontinued after a time for want of encouragement. It was renewed upon petition again in 1795, and a congregation was organised shortly afterwards. They met in a barn till 1809, when they took possession of a place of worship they had erected for themselves, containing 658 sittings.

A new church was opened 1st January 1864, with sittings for 750, at a cost of £7000.

1st Minister.—ALEXANDER CAMPBELL, from Cartdyke, Greenock. Called to itrodie, St Andrews, and Irvine. Ordained 22d February 1809. Died 2d March 1843, in the 68th year of his age, and 35th of his ministry.

2d Minister.—WILLIAM B. ROBERTSON, D.D., from Stirling (First). Ordained 6th December 1843. Called to Shamrock Street, Glasgow, in 1851, and again in 1861, but declined both calls. Had the degree of D.D. conferred on him by the University of Glasgow in 1869.

STEWARTON.

Stewarton is a town in the district of Cunningham, Ayrshire, 3 miles north of Kilmaurs, 3 west-north-west of Fenwick, 5 north by west of Kilmarnock, and 9 north-east of Irvine.

The violent settlement of a minister in Kilmaurs in 1738, excited the sympathy of many persons in the surrounding parishes, in behalf of the reclaimers against it, and amongst others of a goodly number in Stewarton, who in consequence withdrew from the Established Church and acceded to the Associate Presbytery. They were formed into a congregation soon after, and were united to that of Kilmaurs, with the minister for a time common to both. The history of Stewarton congregation is therefore identified with that of Kilmaurs, till 1797, when it was disjoined from it, and obtained a minister wholly to itself. Church built, 1775; sittings, 592. New church built, 1854, with sittings for 650, at a cost of £1300.

1st Minister.—THOMAS M'CULLOCH, D.D., from Oakshaw Street, Paisley. Ordained 13th June 1799. Resigned 1803. Emigrated to Nova Scotia; became minister of a congregation at Pictou, and president of a college there. In 1838 he was appointed Principal of Dalhousie College, Halifax. Died in 1843, in the 67th year of his age.

2d Minister.—JAMES METHVEN, previously of Balmullo, Fifeshire. Admitted 303. Resigned 22d May 1826. Died in Glasgow 1840.

3d Minister.—PETER CAIRNS, from Howgate. Called to West Kilbride and Stewarton. Ordained 23d October 1827.

hill, a place about 10 miles from Tarbolton, and continued to meet there 1776, when at the request of several members belonging to it the Rev. M of Dunblane preached from a tent at Milburn, after which regular supply was afforded to them and others taking interest in the movement at Tarbolton. A short time a regularly organised congregation was formed. Church buildings, 600.

1st Minister.—JAMES MOIR, previously of Cumbernauld. Admitted to Tarbolton 1778. Resigned on account of declining health, 1800. Removed to Glasgow, 1804.

Author of "The Scripture Doctrine of Redemption:" in reply to "A Practical Enquiry into the death of Jesus Christ," by Dr M'Gill of Ayr; and "A Distinct and Impartial Account of the Socinian Heresy against W. M'Gill, D.D., one of the ministers of Ayr: with Observations on his Explanation and Apology, and on the proceedings and final decision of the Rev. Synod of Ayr, in that cause."

The congregation called Mr Belfrage, M.D., who was appointed by the Synod to Slateford.

2d Minister.—JOHN CAMPBELL, from Nicolson Street, Greenock. Called to Stichel, Horndean, Newbigging, and Tarbolton. Ordained 7th July 1804. Died 2d August 1848, in the 78th year of his age, and 46th of his ministry.

In 1844 the congregation called Mr Hunter, who preferred a call to Tillymore.

3d Minister.—ALEXANDER DALRYMPLE, from Ayr (First). Ordained as Minister of Tarbolton to Mr Campbell, 16th October 1844. Called to Wigtown, 1848, but remained at Tarbolton.

DALRY.

Dalry is a village in the parish of the same name, Ayrshire, 5 miles south of Beith, 6 north-east of Saltcoats, and 14 north-west of Kilmarnock.

The Rev. William Wilson, afterwards of Perth, and one of the founders of the Secession Church, was called to Dalry while a probationer, and thenceforth that parish ever after retained a strong attachment to him. In 1771

him next morning. This gentleman had a preacher of the Established Church for his tutor or chaplain. On returning home, he told him that he had been hearing the Seceding ministers, and had been vastly pleased with them, and they were coming next morning to breakfast, when he wished to have all the points of difference between them and his Church fully discussed. The chaplain, however, left the house in the morning before Messrs Wilson and Fisher arrived, and did not return till they were gone. The patron afterwards upbraided him for cowardice, saying that the Assembly had cast out these able and excellent men, that he, convinced of their innocence, durst not venture to face them." A member of the parishioners of Dalry afterwards acceded to the Associate Presbytery, and were occasionally visited by Secession ministers and preachers. The Rev. Philip Erskine in his diary thus refers to one of these visits:—"Tuesday, May 1, 1739.—Mr Thomson and I went to Dalry, through Irvine and Kilwinning, and came to the place, where next day we were to keep a fast. I preached to the people that came. Wednesday, May 2, was a very rainy day. We preached to a very numerous auditory." In 1740 Mr Smyton was ordained at Kilmaurs, 4 miles to the east of Dalry, and the Seceders in that place were included in his congregation—the Presbytery at his ordination requiring him to preach there six sermons in the year. The Breach in 1747 divided the Seceders in Dalry, as in other parts of the country. The portion of them adhering to the General Associate (Antiburgher) Synod continued to travel to Kilmaurs as before, but the portion of them adhering to the Associate (Burgher) Synod now travelled in an opposite direction to Burntshields. The latter continued doing so till 1779, when Andrew Greig, a member of the congregation of Burntshields, resident in Dalry, invited his minister to come there and baptize his child. This he consented to do, and a sermon was preached upon the occasion, of which public notice had been duly given. A considerable audience attended, and the result was that a petition was forwarded by some of those who had been in attendance to the Associate (Burgher) Presbytery of Glasgow, craving supply of sermon, which was granted. In 1784, the members, then numbering thirty, resolved on building a place of worship, and Mr David Boyle, previously an elder of the parish church, who had joined them, presented them with a piece of ground for the purpose. On it a church was built in 1785, containing 508 sittings. A new church was opened on 9th August 1857, containing 670 sittings, and costing £2277, 18s. 10d. At the Union of the two great branches of the Secession in 1820, the Seceders in Dalry, who when they had travelled to Kilmaurs to attend public ordinances, generally ceased to do so, and connected themselves with the congregation of Dalry. Before appointing a fixed pastor, the congregation called Mr Jaffray, who was appointed by the Synod to Dalkeith.

1st Minister.—GEORGE RUSSELL, from Cambusnethan. Called to Largs and appointed by the Synod to Largs, but refused to comply. Called a second time to Dalry, and ordained there 29th March 1791. Died 5th May 1832, in the 41st year of his age and 42d of his ministry.

The congregation called Mr James Robertson, who preferred Portsburgh, Edinburgh.

2d Minister.—DAVID HENDERSON, from Chalmer's Street, Dunfermline. Called to Dalry in Dumfriesshire, and Dalry in Ayrshire. Ordained at the latter place, 9th August 1834. Resigned 31st May 1842. Afterwards became chaplain of Gillespie's Hospital, Edinburgh. Died at Innellan, of which his son was minister, in 1871.

3d Minister.—JOHN DUFF, previously of Newarthill. Admitted 26th J. Resigned 27th March 1849. Emigrated to America, and became minister of united congregations of Albion and Vaughan, Canada West.

4th Minister.—GEORGE MORRIS, from Cairneyhill. Called to Dalreoch, Muckart, Kirriemuir, Coupar-Angus, and Dalry. Ordained 9th July 1850.

SALTCOATS.

Saltcoats is a seaport town, partly in the parish of Ardrossan, and partly of Stevenston, Cunningham, Ayrshire, 4 miles south-west of Kilwinning, 1 mile west of Irvine, and 14 west of Kilmarnock.

EAST CHURCH.

The incumbent of the parish of West Kilbride, which is bounded on the east by that of Ardrossan, at the time when this congregation began, was considered "a legal preacher," and as such was much disliked by a number of his parishioners who, to avoid his ministrations, attended religious ordinances at Irvine. After doing so for some time they obtained the co-operation of several of the parishioners of Ardrossan, in an application to the Relief Presbytery of Glasgow for supply of a sermon, which was granted, 1780. Saltcoats was fixed upon for the seat of the congregation, as most conveniently situated for a great proportion of the people composing it, and a place of worship was built there in 1784, containing 650 seats.

1st Minister.—DAVID EWING, from Dovehill (now Cathedral Street), Glasgow. Ordained 28th April 1784. Died 15th June 1833, in the 80th year of his age and 50th of his ministry. Author of "Vindication of Gospel Truth."

In 1830, the congregation called Mr M'Coll, afterwards of Bankhill, Beith, who declined the call.

2d Minister.—JAMES STEWART GIFFEN, from Southend. Ordained as colleague to Mr Ewing, 26th July 1831. Demitted his charge 10th November 1863.

3d Minister.—GEORGE PHILIP, from Kirkcaldy, Bethelfield. Called to Dalreoch and Saltcoats. Ordained 6th September 1864. Called to Glengarnock, but declined the call.

COUNTESS STREET (Now EXTINCT.)

The Earl of Eglinton as patron presented Mr John Duncan, in 1789, to the parish of Ardrossan, then vacant. This presentee was very obnoxious to the parishioners generally, and particularly to those resident in Saltcoats, where the church is situated, who accordingly availed themselves of every constitutional means in their power to prevent his settlement, but without success. In compliance with an injunction of the General Assembly, to which the case had been appealed, the Presbytery ordained Mr Duncan at Irvine on the 1st of September 1789, it being deemed impracticable to proceed with the services at Saltcoats in consequence of the determined hostility of the people there to the presentee, especially to the mode of his introduction among them. After his settlement at Irvine, a meeting of the reclaiming party met, and resolved to apply to the Associate (Beith)

ery for supply of sermon, which was obtained, 1790, and a regularly organized congregation formed soon after. Church built, 1792; sittings, 556.

Minister.—JAMES BORELAND, from Wellington Street, Kilmarnock. Ordained 1st November 1792. Died April 1793, six months after ordination.

The congregation called Mr Belfrage, who was appointed by the Synod to supply; and Mr Keith, who was appointed to Fala.

Minister.—HENRY FRASER, M.D., from Auchtermuchty (East), of which his father was minister. Ordained 18th February 1796. Resigned 15th November nine months after ordination, and deposed thereafter. Mr Fraser had recently come into possession of the estate of Lassodie, Fifeshire, as great-grandson of the Ralph Erskine, who married the heiress of that estate; and by the deed of entail he had to adopt the name of Dewar. After his resignation, Mr Fraser, *alias* Fraser, studied medicine, and having obtained his diploma, became a surgeon in London, and afterwards a lecturer on medicine in Edinburgh. Died 19th January 1852, in the 52d year of his age. Author of the article "Grammar," in the Edinburgh Encyclopedia; several medical pamphlets; and translator of Malte Brun's Geography.

Minister.—ROBERT FORREST, from Dunbar (First). Called to Kirkcaldy and Dundee. Ordained 27th February 1798. Resigned 23d April 1802. Accompanied by Dr Mason of New York, on his return to America, and became minister of congregations, first in New York, and afterwards in Stamford, county of Delaware, where he died 17th March 1846, in the 78th year of his age and 49th of his ministry.

Minister.—JAMES ELLIS, from East Campbell Street, Glasgow. Ordained 1st March 1804. Was moderator of Synod in 1828. Died 24th July 1852, in the 52d year of his age and 49th of his ministry.

After the death of Mr Ellis this congregation united with the West Church, and the ministry of the Rev. David Ronald.

WEST CHURCH.

James Mair, afterwards minister of the Secession Congregation of West Ayr, was five years assistant to the parish minister of Ardrossan, while a member in connection with the Established Church, in which capacity he acceded to the Associate Presbytery on the 17th of July 1739. A number of the members of Ardrossan, being much attached to him, and holding the same principles as himself, followed his example, by acceding to the Associate Presbytery the 10th following. Mr Gavin Beugo, probationer, preached to them by appointment of Presbytery on the second, and Mr Smyton on the 4th Sabbath, December 1739.

Mr Smyton having been ordained minister of Kilmaurs a few months after, the Presbytery, unable from want of preachers to answer all the demands made upon them, withdrew supply from Ardrossan, and joined the Seceders there to the congregation of Kilmaurs. In 1758, they were disjoined from Kilmaurs, as part of the congregation of Kilwinning, which began at that time. In 1768 they petitioned to be disjoined from Kilwinning, and formed into a separate congregation, but the Presbytery refused to comply with their request. A Relief Congregation was formed in the parish soon after, and several of them connected themselves with it. In 1778 the remaining Seceders in Ardrossan petitioned the Presbytery again to be disjoined into a congregation separate from Kilwinning, but owing to the opposi-

In 1799 they called Mr Brownlee.

1st Minister.—JOHN GIFFORD, from Nicolson Street, Edinburgh. 19th March 1800. Resigned 19th August 1811. Returned to Edinburgh there privately. Author of a sermon on "The Presence of God in His

The congregation called Mr A. Scott, who was appointed by the Session.

2d Minister.—DAVID RONALD, from City Road, Brechin. Ordained January 1815. Appointed clerk, conjointly with the Rev. Dr Kidston United Associate Synod, and continued in the same office by the United Presbyterian Synod 1847, which office he held till 14th May 1861, when he resigned. Rev. Mr Ellis of the United Presbyterian congregation, Countess Street, Glasgow, having died in 1852, and three congregations of the same denomination being considered unnecessary in a small town, with others at no great distance from each other, a union between the one now vacant and that of which Mr Ronald was minister was proposed and effected, the latter removing to the place of worship occupied by the former, and Mr Ronald there acting as minister of both. The designation "The Middle Congregation" then dropped, as did also that of "The Middle" by which it was known, and both merged into the congregation of "Countess Street." church, opened by Dr Robson, Glasgow, 8th July 1866, which cost £1000 and is seated for 670, again bears the name of the West Church. On the occasion of his jubilee, in 1864, Mr Ronald received a purse containing 500 scots with other gifts. Author of "Presbyterian Form of Church Government, on the Word of God;" and "Christian Baptism Explained."

3d Minister.—GEORGE FAIRGRIEVE, from Tillicoultry. Ordained as assistant to Mr Ronald, 18th February 1862.

FENWICK.

Fenwick is a village in the parish of the same name. Ayrshire. 5 miles S. of Glasgow.

led, and the Seceders adhering to the General Associate (Antiburgher) Synod were required to travel constantly to Kilmaurs to have religious ordinances dispensed to them.

In 1780 the parishioners of Fenwick successfully resisted the intrusion of Mr Hibald Reid as minister of the parish. After this the tutors of the Earl of Glasgow presented Mr William Boyd, probationer, to the church and parish of Fenwick, vacant. Only three persons concurred in the presentation. One of these was Rev. Dr Macknight of Edinburgh, and all of them non-resident heritors. The synod referred the case to the Synod of Glasgow and Ayr, which refused to sustain the call. This decision was reversed by the General Assembly, 1781. A committee of Presbytery met by appointment of Assembly with the people of Fenwick to induce them, if possible, to concur in the presentation, which they tried, but without success. Upon the committee reporting this result, the Presbytery referred the case *simpliciter* to the next General Assembly, with a memorial. The Assembly ordered Mr Boyd's settlement to be proceeded with, and he was ordained at Irvine in force of law (it being deemed unsafe to ordain him at Fenwick), on the 28th of June 1782.* On the Sabbath after Mr Boyd's ordination, he and a few friends from Stewarton entered Fenwick Church by a window, the doors having been barred. No parishioners attended the parish church for a time, subsequently a few only attended. On 6th June 1782 a meeting was held to determine what religious denomination among the dissenters the reclaiming party should join. The result stood thus: for the Antiburgher, 7; for the Reformed Presbytery, 36; for the Seceders, 17; and for the Burghers an overwhelming majority. A petition, signed by nearly the whole male population of the parish was presented to the Associate (Antiburgher) Presbytery of Glasgow for supply of sermon, which was granted. Mr James of Tarbolton preached on 23d June and organised the congregation. For a time they met in the open air or in a barn at Little Fenwick, till a church was built. Persons from Stewarton, Kilmaurs, and Kilmarnock joined the church and increased its prosperity. First church built, 1784; cost £267; sittings, 500. Second built, 1789; sittings, 789; church and manse together cost £1200.

Before obtaining a fixed pastor, the congregation called Mr R. Hall, who was appointed by the Synod to Kelso, and Mr R. Shirra, who was appointed to Yetholm.

1st Minister.—JAMES DEWAR, from Queen Ann Street, Dunfermline. Ordained 1st April 1787. Called in 1798 to Stranraer, but continued in Fenwick. Retired, on account of declining health, 4th August 1829, on an annuity of £50 per annum with the use of the manse. Died 1833, in the 81st year of his age.

In 1827 the congregation called Mr Marshall to be colleague to Mr Dewar, who was appointed by the Synod to Lochee.

2d Minister.—WILLIAM ORR, from Saltcoats. Ordained 2d February 1830.

GALSTON.

Galston is a town on the left bank of the river Irvine, Ayrshire, 5 miles south-west of Kilmarnock, 2½ west of Newmilns, and 16 north-east of Ayr.

It is in allusion to this that Burns has the following in the "Ordination," a poem descriptive of Kilmarnock ordination:

"Lang, Patronage, wi' rod o' airn,
Has shored the Kirk's undoin';
As lately Fenwick, sair forfain,
Has proven to its ruin."

—EDS.

to place themselves. This they did, notwithstanding that these places
miles apart. The Breach, 1747, divided the Seceders in Galston as
when the portion adhering to the General Associate (Antiburgher) Synod
to travel to Kilmaurs as before, till the congregation of Clerk's Lane, K
originated, when they joined themselves to it. The portion adhering to
ciate (Burgher) Synod travelled to Burntshields, in the parish of Kilbard
there was a congregation in their own connection, and continued doing
congregation of Wellington Street, Kilmarnock, was formed, when they
portion of it, and remained connected with it till the year 1786, when
tion to the Presbytery, they were disjoined and formed into a separate con
with its seat in Galston. They met in a hired house till 1797, when they
session of a place of worship which they had erected for themselves, conti
sittings.

Before obtaining a fixed pastor, the congregation called Mr Nicol,
appointed by the Synod to Barrhead.

1st Minister.—JAMES BLACKWOOD, from Old Kilpatrick, Craigs.
Braehead and Galston. Ordained 26th August 1800. Died 26th January
the 85th year of his age, and 50th of his ministry.

In 1841 the congregation called Mr Muckersie, who preferred Fen
Craig, and in 1842 Mr Pearson, afterwards of Eyemouth, who declined it.

2d Minister.—THOMAS MATTHEWSON, from Tranent. Ordained as
Mr Blackwood, 14th March 1843.

MAUCHLINE.

Mauchline is a village in the parish of the same name, Ayrshire, 5
of Tarbolton, 7 south of Galston, 5½ north-west of Old Cumnock, and 9
of Kilmarnock.

The Rev. Mr Auld of Mauchline, an evangelical minister, whose mi
were waited on by many from neighbouring parishes, died about 1792
succeeded by Mr Reid. Members of the Established Church, who wer

apt what was required for hewn work. In spite of these difficulties they raised a substantial church containing 600 sittings, of which they took possession in 1796. Before obtaining a stated minister, the congregation called Mr Irvine, who was appointed by the Synod to Stranraer, and Mr Laurie, who declined the call afterwards emigrated to America. *See* list of Students (Burgher Hall) for 1794. **1st Minister.**—JOHN WALKER, from Linlithgow (west). Ordained 17th April 1799. Died 8th August 1836, in the 75th year of his age, and 38th of his ministry. **2d Minister.**—DAVID THOMAS, from Wellington Street, Glasgow. Ordained 17th July 1835. Appointed clerk of the Committee of Bills and Overtures, by the United Associate Synod, 1846, and continued in the same office by the United Presbyterian Church, 1847. Author of "Congregational Finance in Non-Established Churches."

MAYBOLE.

Maybole is a burgh town in the district of Carrick, Ayrshire, 12 miles north-east of Girvan, 9 south of Ayr, and 22 south-west from Kilmarnock.

This congregation originated with members of the Established Church who were dissatisfied with the ministrations of the then incumbent of the parish, and had acquired a relish for evangelical doctrine, which they occasionally heard from ministers of the Secession, and particularly from the Rev. Mr Leitch of Largs, who generally preached at Maybole on his way to and from Ireland, of which he was a member. They applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Kilmarnock, 1797. They built a place of worship for themselves, the same year, at a cost of £400, which was fitted up with galleries, 3, and now contains 555 sittings.

1st Minister.—JAMES MATHER, from Blackfriars, Jedburgh. Called to Denny in 1798. Ordained 17th July 1798. Died 24th November 1811, in the 14th year of his ministry.

2d Minister.—THOMAS STRUTHERS, from Abbey Close, Paisley. Ordained 14th April 1813. Translated to Hamilton 16th November 1819.

The congregation then called Mr James Tait, who was appointed to Barrhead.

3d Minister.—JAMES THOMSON, from Mauchline. Called to Glenluce and Maybole. Ordained 30th April 1823. Called in 1829 to Lauriston, Glasgow, but remained in Maybole. Deposed 18th November 1834. Lived afterwards in retirement in Maybole, and died there.

The congregation called Mr John Lawson, who preferred Pitlessie.

4th Minister.—JOHN M. THOMSON, from Strathaven (First). Ordained 8th April 1835. Resigned 1st November 1852. Removed to Glasgow, where he died April 1862.

The congregation called Mr Fleming, who preferred Union Chapel, Kirkcaldy.

5th Minister.—JOHN CARRICK, A.M., from Partick (East). Ordained 12th July

4.

GIRVAN.

Girvan is a town in Ayrshire, 12 miles south-west of Maybole, and 21 south of Ayr.

This congregation originated partly with members of the Secession Church resident in the district, who were desirous of having a place of worship more conveniently situated, partly with "Protestors" at Colmonell, together with members of the Established Church who were dissatisfied with its government and discipline.

They united in a petition to the Associate (Burgher) Presbytery of Kilmarnock for supply of sermon in 1812, which was granted. Church built, 1814; sittings, 300.

A new church was opened on 25th September 1870, by Dr M'Ewen of Glasgow, costing £1800, and seated for 450.

Before obtaining a fixed pastor the congregation called (1), the Rev. Andrew Wilson, who continued in his charge at Cambusnethan; (2) Mr Fraser, who was appointed to the Synod to Stonehouse; (3) Mr Alexander Waugh, who was appointed to St. James Lane, London; and (4) Mr James Anderson, who was appointed to Dunblane.

1st Minister.—THOMAS THOMSON, from Longridge. Ordained 8th November 1820. Died 28th April 1826, in the 38th year of his age, and 6th of his ministry.

2d Minister.—ALEXANDER DUNCAN, from Midcalders, of which his father was minister. Ordained 14th August 1827. Translated to East Regent Place, Glasgow, 2d June 1842.

The congregation called (1) Mr Darling, afterwards of St. Nicholas, who declined the call; (2) Dr R. T. Jeffrey, who preferred Denny; (3) Mr George Hunter, who preferred Tillicoultry; and (4) Mr R. D. Duncan, who preferred Dundee.

3d Minister.—DAVID SIM, from Regent Place, Glasgow. Called to Bathgate, 1843. Ordained 17th April 1845. Translated to Bradford, 9th April 1853.

4th Minister.—JOHN STILLIE, from Maybole. Called to Ramsey (Isle of Arran) and Girvan. Ordained 1st November 1852. Author of "The Indian Considered;" a Discourse.

MUIRKIRK.

Muirkirk is a village in the parish of the same name in Kyle, Ayrshire, 1½ miles south of Strathaven, 14 east of Mauchline, and 25½ north-east-by-east of Ayr.

Muirkirk is a village of recent origin, and owes its existence to the discovery of iron smelting of iron ores in the neighbourhood. A number of Seceders drawn to the place by the employment thus afforded them, were naturally anxious to have a distinct congregation of religious ordinances in their own connection, and with this view applied to the United Associate Presbytery of Glasgow for supply of sermon from the United Associate Presbytery of Glasgow, 1820. They proceeded immediately to the erection of a place of worship for themselves, which cost £900, and contains 380 sittings, of which they took session in 1823.

1st Minister.—JAMES GARRET, from Bellevilla, Stranraer. Ordained 13th November 1824. Left his congregation suddenly and without warning, 1828. Emigrated to Van Diemen's Land, and became minister of a congregation in connection with the Church of Scotland at Tamar.

The congregation called Mr P. Buchan, afterwards of Orkney.

2d Minister.—JOHN AIRD, from Cumnock. Ordained 29th May 1832. Resigned 1836. Joined the Reformed Presbyterian Synod as a probationer, but did not receive a no pastorate in that connection.

3d Minister.—GEORGE WALKER. Ordained 31st March 1840. Translated to Johnshaven 27th October 1842.

4th Minister.—DAVID YOUNG, from Auchinleck. Ordained 21st April 1843.

WEST KILBRIDE.

West Kilbride is a village in the parish of the same name and district of North Ayrshire, 5 miles north-west of Saltcoats, and 7½ south of Largs.

his congregation originated with members of the Secession and Relief Churches. He and his wife, resident in and about Kilbride, who, perceiving after the Union of the great branches of the Secession in 1820, that they might have a dissenting place of worship in their own locality, obtained supply of sermon, upon petition, from the 1st Associate Presbytery of Kilmarnock, 6th November 1821. They met in the workhouse of Mr Robert Wilson, wright in Kilbride, till 1828, when they took possession of a place of worship they had built for themselves, with 560 sittings. Before obtaining a fixed pastor, the congregation called Mr P. Cairns, who was appointed by the Synod to Stewarton.

1st Minister.—PETER MATHER, from Dunbar. Ordained 16th July 1828. Resigned 12th July 1836, having adopted Independent views of church government. Joined the Evangelical Union; became editor of the *Christian News*. The congregation called Mr Sorley, who preferred Arbroath.

2nd Minister.—ANDREW SPROTT, A.M., from Bellevilla, Stranraer. Ordained November 1837. Resigned 26th April 1842. Admitted to Archieston, Presbytery of Elgin, 1845.

3rd Minister.—JOHN BOYD, D.D., previously of Belfast. Admitted 20th June 1845. Had the degree of D.D. conferred upon him by Monmouth College, Illinois, U.S.A., 1866. Demitted his charge 13th March 1866. Now living at Sea-West Kilbride.

4th Minister.—JAMES CLARK BALDERSTON, formerly of Boveedy. Admitted 4th March 1868.

CATRINE.

Catrine is a village in the western extremity of the parish of Sorn, Ayrshire, 2 miles south-east of Mauchline, 15 north-east of Ayr, and 3½ east from Auchinleck. This congregation was formed partly by members of the congregation of Mauchline from which they were disjoined by the Presbytery on petition in 1833, and partly by members of Auchinleck congregation, the majority of which at the Union of 1820 were the protestors, and part of which joined Cumnock, it being presumed that there were sufficiently numerous to support a minister among themselves. Church established 1835; sittings, 580.

1st Minister.—JOHN YOUNG, from Regent Place, Glasgow. Ordained 12th December 1835. Resigned 23d March 1843. Removed to Glasgow and died 1st January 1844.

2nd Minister.—JOHN MILLER, from Dunbar (First). Ordained 21st March 1844. Resigned 24th February 1845. Lived privately in Edinburgh. The congregation called Mr Baxter, who preferred Wishart Church, Dundee.

3rd Minister.—THOMAS BOWMAN, previously of North Shields. Called to Stockdale Catrine. Admitted 7th June 1849. Demitted his charge 12th June 1866. Gave of "A Farewell Address," to the congregation of North Shields.

4th Minister.—JAMES M. COPLAND, from Glasgow (Mitchell Church). Ordained February 1867. Called to Leeds 15th November 1870, but declined the call.

PATNA.

Patna is a village on the banks of the Doon, in the parish of Straiton, and 1½ miles east of Carrick, Ayrshire, 7 miles north-east of Maybole, and 10 south-east of

The village of Patna owes its existence to the late Mr Fullerton of Sk, planned and encouraged its erection, naming it after a place in which he lived when in India. It is seven miles from the church of the parish, for which he set apart a piece of ground on which to build a place of worship for the accommodation of persons who might come to settle there. But his death took place while his designs were only in course of development, the church was not built some time afterwards. Meanwhile, the United Associate Presbytery of Kilmarnock had undertaken the supply of Patna and Dalmellington, another village in the same district, alternately. In 1836 they withdrew from Dalmellington, and concentrated their energies on Patna. The persons taking interest in the matter were formed into a regularly organised congregation in 1837. They built a place of worship, on the site originally set apart by the proprietor of the village, and held 200 sittings, of which they took possession in 1838.

1st Minister.—JOHN BARCLAY, from Greyfriars, Glasgow. Ordained 11th August 1840. Resigned 22d October 1850. Died 8th March 1867.

2d Minister.—JAMES M'FADYEN, from London Road, Glasgow. Came to America as a probationer, and was ordained 11th October 1843, as Minister of Rochester, Canada West. Resigned his charge, returned to this country after itinerating some time as a probationer, was admitted to Patna, 3d September 1851. Demitted his charge 9th December 1862. Now living in Pollokshaws.

3d Minister.—JAMES PATRICK, from Kilmarnock (King Street). Ordained 11th February 1865.

TROON.

Troon is a seaport town in the parish of Dundonald, and district of Ayr, 6 miles north of Ayr, 6 south of Irvine, and 9 south-west of Kilmarnock.

The Rev. Mr Campbell of Irvine, assisted occasionally by other ministers of the neighbourhood, was in the habit of preaching in the Sabbath evenings at Troon. A place of worship was erected there in 1822, containing 289 sittings, at a cost of £320; but it was not well finished when the ministers of the Established Church also began to perceive the spiritual destitution of the place, and undertook to supply it with sermon. By some means, not well accounted for, they got possession of the place of worship then recently erected, and the congregation which had gathered in it, not deeming it expedient to contend about the property, agreed to dissolve. In 1838, a church extension chapel was erected in Troon, to which the congregation formed in connection with the Established Church removed, and the place of worship erected in 1822 was thereby left unoccupied. The Seceders had now greatly increased in the place, in consequence of its growing importance as a seaport, applied for and obtained supply of sermon from the United Associate Presbytery of Kilmarnock that year. The original place of worship, which had been sold to a person in Troon to pay the debt upon it, being again offered, was purchased by the Seceders. A new church was built in 1843, with a cost of 600. The old church is now occupied by the Free Church.

1st Minister.—DAVID FORREST, from East Calder. Ordained 8th February 1840. Resigned 15th April 1852. Removed to Glasgow, and became minister of St Rollox Mission Church.

The congregation called Mr More, who preferred Alloa.

2d Minister.—JOHN KIRKWOOD, from Wellington Street, Glasgow. Ordained 2d August 1853.

ARDROSSAN.

Ardrossan is a burgh and seaport in the parish of the same name, Ayrshire, 3 miles from Saltcoats.

This congregation was organised principally by members of the denomination accustomed to worship in the churches at Saltcoats. The station was opened on the first Sabbath of March 1857, and shortly afterwards was erected into a congregation. A church, built on a site at the head of Glasgow Street, contiguous to the Ardrossan kirkyard, was opened, at a cost of £1300. The pastorate of the first minister was brief and unfortunate. Under the second minister the church prospered. Within three years of his ordination the debt of the church was extinguished; and a commodious manse, costing £900, has since been built and freed from debt.

1st Minister.—SIMON SOMERVILLE STOBBS, from Stromness, of which his father was minister. Ordained 22d December 1857. Demitted his charge, on the plea of ill health, 13th March 1860. Afterwards joined the Established Church, and became minister of a congregation in Swallow Street, London, connected with the Mod of the Church of Scotland in England; afterwards of Lugar Church, parish of Chinleck, Ayrshire.

2d Minister.—WILLIAM RIGBY MURRAY, from Edinburgh (Broughton Place). Ordained 26th March 1861. Called to Gorbals, Glasgow, as colleague to Rev. Macrae, but declined the call. Translated to Manchester (Brunswick Street), 14th June 1872.

GLENGARNOCK.

In April 1869, a few gentlemen belonging to different churches held a meeting at Glenarnock school, to consider whether anything could be done to benefit church-going families. After free and full conversation, it was resolved to erect a preaching station in connection with the Free Church, the Reformed Presbyterian, or United Presbyterian Church. At a subsequent meeting, it was decided, on public grounds, to have sermon on the Sabbath evenings in connection with the United Presbyterian Church. A student of the third year at the Theological Hall was then engaged for a period of six months, at a salary of £80 per annum. His work was to visit the careless and indifferent during the week, and preach on Sabbath evenings. The station prospered beyond expectation. In consequence of that success, a petition to be congregated, signed by 55 persons, was presented to Kilmarnock Presbytery in July 1869, which was granted on 14th September. The Rev. George Philp, Saltcoats, announced the deed of Presbytery to the people, and made up a roll of members numbering sixty-five. Sixteen elders were ordained on the third Sabbath of January 1870, and from that time a regular supply of ministers and preachers was granted to the congregation. The services were conducted in the schoolroom of the Iron Company of Messrs Murray & Cunninghame.

The congregation, on 21st February 1870, called the Rev. George Philp of Saltcoats, to be their minister, who preferred abiding in his charge at Saltcoats. And on 25th October 1870, they called Mr Thomas R. Anderson, who preferred a call to Blackswell, Hamilton.

1st Minister.—WILLIAM GILRUTH MILLER, from Blairgowrie. Ordained 29th August 1871.

PRESBYTERY OF KINROSS.

The Presbytery of Kinross was formed under sanction of the United Presbyterian Synod in 1852, from the Presbytery of Dunfermline, and partly from the Presbytery of Perth.

KINROSS.

Kinross is the county town of Kinross-shire, 16 miles south of Perth, 10 miles north-east of Dunfermline by the hill-road, 13 miles north of Inverkeithing, 18 miles north of Alloa, and 19 west of Cupar Fife.

WEST CHURCH.

The church and parish of Kinross having become vacant by the death of the Rev. Robert M'Gill, in 1725, the parishioners gave an unanimous call in 1727 to the Rev. Ebenezer Erskine, then of Portmoak, afterwards of Stirling, to be their pastor, but he respectfully declined the call. The call was carried by appeal in 1728 to the Synod of Fife, and the General Assembly, but both courts confirmed the Presbytery's decision not to translate Mr Erskine from Portmoak. They then made choice of Mr Francis Craig, probationer, to supply the vacant charge; but Sir Thomas Hope Bruce of Kinross, who preferred no claim to the patronage of the parish when Mr Erskine was called, now interposed and claimed a right to control the election, if not to furnish a presentee. This right was allowed by the General Assembly, to which the case was appealed, and Mr Craig's election thereby set aside. Sir Thomas Bruce, who at the time the case was pending had been residing in Bath for his health, soon after died; and his brother, Sir John Bruce, who succeeded to the estates, consented to allow the parishioners a *leet* of four candidates, from which to make choice of a minister. These were all heard, but no one of them put in nomination, even by the patron or his party, notwithstanding they had fixed on one in preference to the others before hearing them. The people then nominated Mr Charteris, probationer, a candidate of their own choosing, and carried his election. Without respecting what the people had done, Sir John presented Mr Stark, one of the four candidates named by himself, to the vacant charge. The Presbytery took no notice of the presentation to Mr Stark, but sustained the people's call to Mr Charteris. The patron's agent protested against this procedure, and appealed to the higher Church Courts. The Commission of the General Assembly, August 1731, before which the case came, ultimately set aside Mr Charteris' call, and ordered the Presbytery to proceed with Mr Stark's settlement as minister of Kinross. Instead of complying with this injunction, the Presbytery appointed a committee "to let the Commission understand why they cannot in the present situation proceed to take Mr Stark on trials, and to use all their interest and influence with the Commission, that they may seriously consider the case of Kinross parish, and how they may be comfortably provided with a Gospel minister, according to the rules of the Church." The Commission confirmed their former finding. The people, by their agent, protested and appealed to the General Assembly, 1732. But before that Assembly met, a riding committee of the Commission had, on 4th February 1732, ordained Mr Stark, and thus pro-

parish of Kinross with a minister. * The majority of the Presbytery of the, who had all along taken part with the people, petitioned the General to cancel the settlement of Mr Stark as minister of Kinross; but the dismissed the petition, and "finding that the Presbytery had not Mr Stark as a member of Presbytery, ordered them to receive and enrol of their number, and exhorted them to encourage him in going about of the ministry in said parish, and the people to submit to his ministry in + Little or no respect was paid to these instructions by either party. would not even attend Mr Stark's ministry, but preferred the ministrase members of Presbytery who had opposed his settlement.

cession of the Four Brethren from the Established Church took place ng year, and the Secession of the reclaiming party in Kinross took place fact, though not in form. That, however, was only hindered by the Presbytery, then formed, declining to proceed to acts of jurisdiction, ection of congregations in their own connection. ‡ They, however, did ese functions in August 1735; and in December following, the party reclaiming against Mr Stark's settlement as minister of that parish, peti- Presbytery for supply of sermon. Kinross thus became one of the first s from which such petitions emanated, the other two being Muckart and

The petitioners from Kinross were joined in their application to the by several of the parishioners of the adjoining parish of Cleish, who offence at their minister, Mr Gib, for taking part with the Four Brethren monstrences and protests, and not seceding with them. The Presbytery e consideration of the petition at that time, and it was not till January they complied with its prayer, by appointing the Rev. Messrs Moncrieff r to preach at Kinross, and observe a fast with the people there, on the lay of that month. §

minutes of "the Associate Session of the Seceding congregation of Kinross" (now the h), dated "at Turfhill, 22d May 1747, the clerk was appointed to draw up a narration ent situation, as a preamble to future minutes of this Associate Session." The narrative he people "applied to the Presbytery of Dunfermline, and obtained a nomination of a to be our pastor, and regularly signed a call once and again for one to be our minister, e several rounds of the Established judicatories for that effect, but could not obtain any of d called, by reason of the prevailing corrupt party of the said judicatories, who, by a riding of their Commission, intruded one upon us, 4th February 1732, notwithstanding of all and orderly reclamations by us against it to the General Assembly, May 1732. Said nstead of redressing us in said grievance, staked us down to the intruder, and discharged to allow us any sealing ordinances under the penalty of the highest censures of the Church. re set a wandering both for teaching and sealing ordinances, till the ejection of the Four r the Commission of the General Assembly, 1733." The narrative further states, "that unto and were taken under their inspection, at Gairney Bridge, 6th December 1733, and air after public meetings of Presbytery, and had supply and considerable relief from them, d to have been settled with the first whom they licensed to preach the Gospel."—EDS.

account of the part which the Rev. Ralph Erskine, Dunfermline, took in refusing to tark as a member of Presbytery, see his "Life and Diary," by Rev. Dr. Fraser, pp. eds.

Diary of Rev. Ralph Erskine, the following entry occurs, under "February 6th 1734,—e new Presbytery sat in my colleague's house, as next day, namely, Thursday, they sat . Many causes, from several corners of the land, were brought before them; but they m till the grounds of their Secession and constitution were published."—EDS.

narrative of Kinross Session, already quoted, has the following historical continuation :—v. Mr Thomas Mair, by his accession to the Four Brethren, 18th February 1737, became members of that rev. judicatory; and his particular flock and congregation of Orwell were rg forward to the Testimony, and we having formally adopted it as a congregation, it t proper that we should attend at Orwell till it should please the Lord to give a door for tiful dispensation of the ordinances of the Gospel among us. Accordingly, we attended Orwell, and were allowed sealing ordinances dispensed by Mr Mair, and in the year 1743 the Associate congregation of Orwell, under the above reservations and limitations, and

West Linton. This disappointment greatly discouraged them, and pr way for their junction with the Secession congregation in Milnathort, whic hitherto resisted. Meanwhile, they and the Seceders in Portmoak parish a union, with the view of providing a place of worship about midway betw which would be common to both. But the Presbytery refused to san proposition, as likely, if carried into effect, to draw off a number of peopl Rev. Thomas Mair of Orwell. They were therefore constrained to form congregation, which they did only on the condition that they should be r as a separate congregation so soon as circumstances permitted them to minister of their own.

On application to the Associate Presbytery, on 11th February 1747, sermon was afforded them in March following. The Breach took pla Associate Synod on 9th April, and they adhering to the Burgher side of t sion got supply of sermon from that party. On the 4th November 1747, Ralph Erskine presided at the moderation of a call to Mr John Swanston their separation they applied to the congregation with which they had b nected for a portion of the funds they had contributed to the building of t sion place of worship in Milnathort, to assist in building one in Kinross, after much discussion was denied them. They then proceeded to the er one for themselves, of which they took possession in 1748. It was en 1803, and rendered capable of accommodating 730 sitters.

1st Minister.—JOHN SWANSTON, from Stitchel. Withdrew from the Es Church after completing his studies at the University of Edinburgh. Stud logy under Rev. W. Wilson of Perth, after having acceded to the Associate tery, from which he received license in 1743. Called to Stitchell, Urr,* and Montrose. Appointed to Urr, but refused to be ordained there, for w tumacy he was publicly rebuked by the Synod. Adhered as a probation Associate (Burgher) Synod at the Breach, 1747. Called after that event to Killenny, Boardmills, and Balleronny in Ireland, and Kinross in Scotla pointed by the Synod to Balleronny, but again refused to do as the Synod e This time there was no rebuke, and he was ordained at Kinross 23d Jul Called in 1765 to Stirling (First), but declined the call. Appointed pro

of his age, and 19th of his ministry. Author of "The Grounds of Difference betwixt the Burghers and Antiburghers." A volume of his sermons was published in 1773 under the editorial care of Rev. John Smith, Dunfermline, with a short account of Mr Swanston's life.

Such was the high veneration cherished by the congregation for Professor Swanston, that they resolved to wait for a few years in the hope of obtaining Mr Andrew Swanston, the eldest of his sons, as successor to his father. Mr Andrew Swanston did not take license till 1779, owing to deep religious concern, and the object the congregation had in view was frustrated.

The congregation then called Mr Hunter, who was appointed by the Synod to Tough, Aberdeenshire; and Mr M'Gilchrist, afterwards of East Linton, who declined the call.

2d Minister.—JOHN KYLE, from Cumbernauld (First). Called to Wooler, Queensferry, and Kinross. Ordained 17th September 1777. The spiritual interests of the congregation had been injured by the long vacancy, and some time after his ordination a considerable body of the people took up a prejudice against him. Called in 1787 to Montrose, but continued at that time in Kinross. Translated by the Synod to Pitrodie, 15th June 1791.

The congregation called Mr Duncanson, who was appointed by the Synod to Airdrie, and Mr Scott, who was appointed to Portsburgh, Edinburgh.

3d Minister.—JAMES HAY, A.M., D.D., from Stichel. Ordained 5th August 1794. Had the degree of D.D. conferred upon him by the college of Miami, Oxford, Ohio, United States, 1838. Died 14th June 1849, in the 80th year of his age, and 55th of his ministry. Dr Hay was author conjointly with Dr Belfrage of Falkirk, of "The Life of Dr Waugh of London," and a volume of his sermons and sacramental addresses was published after his death, with a memoir prefixed by the Rev. Dr Mackelvie, Balgedie.

The congregation called the Rev. J. B. Johnston, who preferred Kirkcaldy.

4th Minister.—GEORGE M. MIDDLETON, from Glasgow (Greyfriars). Called to Barrhead, Dunfermline (St Margaret's), Paisley (Canal Street), and Kinross. Ordained 12th September 1850. Called in 1854 to Gordon Street, Glasgow, but continued in Kinross. Translated to Gordon Street (now St Vincent Street), after a second call, 2d October 1855.

5th Minister.—ALEXANDER BALLOCH GROSART, F.S.A. Scot., from Falkirk (West). Ordained 29th October 1856. Called to Woolwich in January 1862, but remained in Kinross. Translated to Liverpool (Prince's Park), 2d May 1865.

6th Minister.—JOHN RUTHVEN, M.A., from Glasgow (Eglinton Street). Ordained 17th July 1866.

EAST CHURCH.

This congregation originated with members of the second Secession congregation of Milnathort, resident in and about Kinross, who being desirous of having a place of worship in their own connection more advantageously situated for them than the one they had been accustomed to attend, applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Kirkcaldy, 24th February 1796. 197 members and 4 elders were disjoined and formed into a congregation. Church built, 1797. Altered and internally renewed, 1850; sittings, 300.

Before obtaining a fixed pastor the congregation called Mr Ædie, who was appointed by the Synod to Forfar.

1st Minister.—THOMAS BEVERIDGE, from Alloa (First). Called to almond, Pitcairngreen, and Kinross. Ordained 13th February 1799. D. 1803. Removed to Edinburgh, where he studied medicine, and afterwards to London, where he died.

2d Minister.—ROBERT LEISHMAN, from Falkirk (South). Ordained 20th 1804. Died 9th September 1865, in the 90th year of his age, and 62d ministry.

The congregation called Mr David Cairns, who preferred a call to Stitches.

3d Minister.—THOMAS KENNEDY, from Glasgow (Greyfriars). Ordained colleague to Mr Leishman, 20th March 1856.

MILNATHORT.

Milnathort is a village in the parish of Orwell, and county of Kinross, 1½ miles north of Kinross, 3 north-west of Balgedie, 7 north-east of Muckart, and 14 of Perth.

FIRST CHURCH (NOW EXTINCT).

This congregation originated in the Secession of the Rev. Thomas Mair, then minister of the parish of Orwell, and the majority of his parishioners from the Establishment Church, 18th February 1737. They continued to occupy the church of the Establishment along with the adherents to the Establishment, notwithstanding their Secession in 1740, when they were forcibly ejected from it, by the execution of a sheriff's warrant upon them. They afterwards worshipped in the open air till 1742, when they took possession of a place of worship which they had erected for themselves. The building was styled in the locality "The Muckle Kirk," from its being able to accommodate 2000 sitters, while a company still larger was generally included in the audience by throwing open large folding doors in the back of the building towards which there was a natural amphitheatre, in consequence of the church being erected on the declivity of a hill. This immensely large house became inconvenient after the persons forming the first congregation of Kinross, the second congregation of Milnathort, and the congregation of Balgedie, had withdrawn from it. It was therefore superseded by another occupying the same site, in 1821, with 1000 sittings.

1st Minister.—THOMAS MAIR, nephew of Rev. George Mair, Culross. Ordained as minister of the parish of Orwell, 1727. Elected minister of the Scotch Church, Rotterdam, 1736, but the election was not sanctioned by the magistrates on account of his anti-patronage principles. Withdrew from the judicatories of the Establishment Church and acceded to the Associate Presbytery, 1737. Adhered with the majority of his congregation to the General Associate (Antiburgher) Synod at the Brethren's Meeting, 1747. In April 1754 the General Associate Synod passed an Act "containing an assertion of some Gospel truths in opposition to Arminian errors upon the head of universal redemption." Mr Mair had shown opposition to some of the articles of the Act while it was under deliberation, and at next Synod gave in a resolution of dissent, containing tenets which the Synod judged to be contrary to and repugnant to their received principles. The case was before the Synod for several years. In the course of procedure, in August 1755, the Synod demanded that he should withdraw his dissent upon pain of censure. This he refused to do, and

he was suspended, against which he protested. In August 1756 he was as late as ever, notwithstanding the long continued endeavours of the Synod to depose him. A committee was appointed to deal with him, but he maintained the same position. When the Synod met in 1757 he declared "that he had nothing to say about his principles." He was accordingly deposed from office by the Synod, 1757. He continued to preach notwithstanding, and the majority of his congregation adhered to him. In 1766 and again in 1767 he petitioned the Synod to readmit him, but would not submit to the terms on which it was proposed his readmission should be granted. He was soon after struck with paralysis, and died, 14th January 1768, in the 68th year of his age, and 41st of his ministry. Author of "A Vindication of Duties nowise inconsistent with a Covenant of Grace:" nine Sermons, published by his widow, 1768.

During his separation from the General Associate Synod, Mr Mair formed no ecclesiastical connection, and sought no assistance from any one in the performance of his ministerial labours. On sacramental occasions he spoke almost uninterruptedly from ten in the morning till long past midnight.*

After Mr Mair's death the congregation was received, upon application, into connection with the Associate (Burgher) Synod, a few of them having returned to the Established Church.

Before obtaining a fixed pastor in their new connection, the congregation called Rev. Mr Thompson of Rathillet, but were so equally divided, that it was found difficult to say which party really had the majority, and in these circumstances they at last refused its assent to his translation.

2d Minister.—THOMAS PORTEOUS, from Biggar (North). Ordained 23d October 1771. Separated from the Associate Synod at the division caused by "The Old Light Controversy," 1799, and helped to form the Original Associate (Burgher) Synod. Died 11th November 1812, in the 67th year of his age, and 42d of his ministry.

The majority of Mr Porteous' congregation adhered to him after his separation from the Synod, remained in connection with the Old Light party till 1839, when they, along with several other congregations of the denomination, joined the Established Church. They withdrew at "The Disruption," 1843, and are now in connection with the Free Church.

SECOND CHURCH.

A minority of the first congregation of Milnathort did not sympathise with the views of Mr Mair, on account of which he was deposed. They were in hopes, nevertheless, that he would retract, and in this hope they continued to attend his ministry till 1761, when they became convinced that their expectation was vain. After this conviction they applied for and obtained supply of sermon from the General Associate (Antiburgher) Synod. They worshipped in the open air till 1761, when they took possession of a place of worship which they had built for themselves. It was enlarged in 1790; and again in 1816, so as to accommodate 300 sitters. A new church was opened in May 1869, with 700 sittings, at a cost of £3080.

1st Minister.—JAMES RUSSELL, from Dennyloanhead. Called also to the united congregations of Comrie and Crieff. Ordained 30th April 1764. Called to

The following entry in the diary of Rev. Ralph Erskine gives some idea of the numbers that attended communion services at Orwell: "Sabbath 6th Aug. 1738.—I was present at the sacrament at Orwell, where a vast multitude were gathered, and upwards of five thousand persons did communicate," p. 258.—EDS.

attached themselves to that of the Rev. Mr Wilson of Perth, and the Moncrieff of Abernethy, as most convenient to them.

The Rev. Mr Palmer, minister of Forgandenny, which adjoins the parishes of Forteviot on the east, was as favourably inclined towards the Seceding brethren as Mackie, his neighbour, was violently opposed to them. He coincided with their views, and joined in all their remonstrances and protests, but lacked courage to stand with them. Nevertheless, he retained his esteem for and intimacy with the Rev. Ralph Erskine. Erskine states in his diary, that Mr Wilson of Perth frequented Mr Palmer in his last illness, and that one day he took the liberty of saying, "Brother, I think you should have stood forth with me and some others, as an open testimony against those indignities which you have often lamented which are so injurious to your Master's cause and interest at this day." To which Mr Palmer replied, "Yes, Brother, I have always been deficient in courage and strength, my Lord and Master, but I hope by the riches of His mercy, that that sin, and my other sins, shall be as the iniquities of Israel, which shall be sought for, and there shall be none, and as the sins of Judah, that shall not be found."

Several of Mr Palmer's people adopted the course which they held him to pursue, by acceding to the Associate Presbytery soon after its formation. With other Seceders in the neighbouring parishes, they applied for and obtained a supply of sermon at Dunning, on which they had fixed as most central to the majority of persons taking interest in the cause. Sermon was continued there until the Associate Presbytery could afford it till 1740, when another and still more extensive Secession took place in a district a short way to the north, in consequence of the intrusion of a minister into the parish of Maderty, which gave rise to the formation of Kinkell. The Presbytery felt more disposed to favour this interest than the other, because of its being in a locality more remote from Secessionist conditions already existing. Not being well able to supply both places regularly, it ceased affording sermon to Dunning, and the persons previously attending there then connected themselves with the Secession congregations of Muckart, Milnathort, Abernethy, Kinkell, and Perth. Those of them resident in the parishes of Forgandenny and Forteviot, applied to the Synod in 1749 to be again formed into a separate congregation, which was allowed. They worshipped in the open air at different places on the Ochil Hills, till 1758, when they took possession of a place of worship which they had erected for themselves in the little hamlet of Pathstruie, containing 380 sittings, and which they still continue to occupy.

Before obtaining a fixed pastor, the congregation called Mr T. Bennet, who was appointed by the Synod to Ceres.

1st Minister.—LAURENCE REID, previously of Lauder. Admitted to Pathstruie 14th February 1765. Loosed from his charge 1783. Afterwards Independent minister in Portsoy.

The congregation called Mr John Stuart, who was appointed by the Synod of Falkirk, and Mr Laing, who was appointed to Dunse.

2d Minister.—JOHN M'ARA, from Greenock (George Square). Called also to Larne and Isle-Magee, Ireland. Ordained 5th June 1785. Died 29th March 1819, in the 72d year of his age, and 34th of his ministry.

3d Minister.—WILLIAM NICOL, previously of Barrhead. Admitted 29th April 1821. Died 17th August 1835, in the 65th year of his age, and 36th of his ministry.

4th Minister.—WILLIAM M'QUEEN, from Wigtown. Called to Edyburgh Pathstruie. Ordained 6th July 1836. Author of a Sermon on "Ezekiel's Wh

BALGEDIE.

Balgedie is a hamlet in the parish of Portmoak, and county of Kinross, 6 miles north-west of Lochgelly, 6 west of Leslie, $4\frac{1}{2}$ north-east of Kinross, 3 south-east of Milnathort, and 4 south-west of Edenshead.

The church and parish of Portmoak having become vacant in August 1731, by the translation of the Rev. Ebenezer Erskine to Stirling, Sir John Bruce of Kinross presented Mr Richard Bell, probationer, to the charge. The Senatus of the United College, St Andrews, protested against Sir John's right of presentation, on the plea that it belonged to them. The Presbytery refused, in these circumstances, to sustain the presentation. Neither of the parties claiming the patronage took any further steps to supply the vacancy, and the presentation fell, by the *jus devolutum*, into the hands of the Presbytery, who would neither present a minister to the charge themselves, nor allow the people their choice. The parishioners brought the case before the Synod of Fife, which referred it to the Commission of the General Assembly, November 1733. The Commission agreed to restrict the election to six candidates named by Sir John Bruce, against which decision the parishioners protested and appealed to the General Assembly, on the ground that Sir John, having no right to the patronage, could have no right to the nomination of candidates. Notwithstanding this protest, the Presbytery sent the six candidates named by Sir John—pairs—to preach at Portmoak. When the first pair appeared, not one of the parishioners was in attendance to hear them. Mr Douglas, one of the second pair (afterwards minister of the parish), would not venture to appear in Portmoak, but went to the adjoining parish of Kinglassie, and occupied Mr Currie's pulpit in the afternoon, designing the hearing then and there afforded to serve for trial, on the ground that the persons resident in the eastern parts of Portmoak generally attended Divine service at Kinglassie. The residents there, however, having been previously apprised of the manœuvre, took care also to avoid hearing him. The Commission of Assembly, 1734, before which the parishioners' protest was pled, set aside the candidates nominated by Sir John Bruce, and allowed the people an unfettered election. In virtue of this permission, they called Mr Glass, probationer, who preferred Crail, where he was assistant to the parish minister, and to which place he was also called. By the influence of the laird of Kirkness, one of the heritors of the parish, whose daughter he afterwards married, Mr Douglas got a party in the congregation to petition the Presbytery for a moderation with a view to call him, while another party presented a similar petition with a view to call Mr Hugh Whyte, probationer. The Presbytery decided that both the gentlemen should be candidates, and granted the moderation accordingly. On the day of election, objection was taken against all heads of families whose mothers were still alive and resided with them, on the ground that the mother and not the son was the head of the family. Objection was also taken against all life-rentrixes, female heads of families, and feuars of land, as not qualified to vote, when persons belonging to these classes voted for Mr Whyte; but persons of similar descriptions were allowed to vote for Mr Douglas. By this manœuvre Mr Whyte was deprived of thirty-one votes, and Mr Douglas secured of a majority of 21. The Presbytery sustained the call to Mr Douglas, "in regard," as they said, "it was subscribed by all the considerable heritors in the parish, who possess about three-fourths in four of the valued rent, by a majority of elders, above sixty heads of families, and, which is very material in the present case, it is concurred in by the

minutes met at Portmoak, Mr Whyte's adherents appeared by delegation and presented the following declaration in writing, which they craved should be entered in the minutes, and which was allowed :—

"Although we, the callers of Mr Hugh Whyte, are as far as ever from having free access to the ministry of Mr Robert Douglas, for the grounds and reasons before considered since we see the settlement of Mr Douglas is in all appearance unavoidable, therefore regard to the judicatories of this Church, who have this affair under their consideration, aversion to make a rent in the congregation and separate from our brethren who have Mr Douglas, we are willing to fall from our appeal, and take a further trial of the ministry of Mr Douglas ; hereby protesting in our own name, and in the name of all those who are with us, that in case his ministerial gifts shall continue to be unedifying to us, and that his character shall make it evident that the exceptions we took to his character were not groundless, we shall be free and warrantable for us to apply for the ordinances of the Gospel to any of the Lord's servants to whom we may have access. But notwithstanding hereof, we declare it to be our desire and prayer to the Lord, and the joy and rejoicing of our souls, that we have occasion to withdraw from the ministry of the said Mr Douglas, but that he remain in the Lord, and the whole congregation, an able minister of the New Testament, and that he be enabled by grace to acquit himself so as that the hearts of those who have hitherto been estranged from him in the Lord : and appoint John Whyte, George Birrell, (William Arnot, John Birrell, James Thomson, and David Whyte, or any two of these) to be our declaration to the Reverend Presbytery."

The committee having reported, the Presbytery fixed the 1st May 1794 for Mr Douglas' ordination. Mr David Whyte, one of the commissioners to the Presbytery, wrote immediately upon his return home to Mr Erskine, his former minister, who had now seceded from the Established Church, requesting to know what the callers of Mr Whyte should act at the ordination of Mr Douglas, now decided, and soon to take place. To this inquiry he received the following reply, which we transcribe from the original now before us :

"Stirling, 28th April 1794"

"DEAR FRIEND IN CHRIST,—At present I cannot see what is advisable for you, when the edict is called, to go in a band to the Presbytery, and declare that you resolve to oppose this ordination of Mr Douglas upon the terms of your declaration given in the last Synod to which you desire your adherence to be marked this day. As for the Presbytery's coming with your declaration ; it is what you cannot help or hinder, neither are you much concerned with it, it being only a resolution of their own, and which you do not require to be binding on you, in case what you fear you should undergo afterwards. I trust the Lord may prevent your fears, and make Mr Douglas a blessing to the Church of Christ, and dear people in Portmoak particularly.—Yours, as obedient in our dearest Lord,

(Signed) FREDERICK ERSKINE

February 1736, a meeting of the Associate Presbytery was held at Kinross, a paper was laid before it, entitled "A Memorial and Address of the callers Hugh Whyte, in the parish of Portmoak," setting forth their reasons of separation from the Established Church, and craving that the Presbytery would send one to preach and catechise among them. This was only the third petition kind which had been presented to the Presbytery, one from Kinross, and one from Muckart, having preceded it. The Presbytery promised to take the petition into consideration, but found no opportunity for doing so for a year and months. In the meantime, the Rev. Mr Mair, minister of Orwell, the parish which joins Portmoak on the west, had seceded from the Established Church, and joined to the Associate Presbytery. As the Seceders in Kinross and Portmoak could send Mr Mair's ministry without very great inconvenience to themselves, they expected they would do so, and abstain from urging the Presbytery to supply them with a sermon as separate congregations. They were not, however, disposed to do thus, and therefore, in compliance with their frequent and importunate petitions, the Presbytery appointed the Rev. Messrs Moncrieff and Fisher to preach at Portmoak on the first Wednesday of January 1738, and observe a fast with the people there. The spot fixed upon for the meeting was a small plantation of ash in the lands of Easter Balgedie, belonging to Mr John Whyte, one of the persons to whom reference has been already made. On this spot, Mr Beugo, Mr Mair, and other probationers supplying the station, preached, as did also Mr Erskine, and made annual visits to his old parishioners, till his death in 1754.

In April 1739, Mr Alexander Wilson, portioner in Scotlandwell, the father of David Wilson, afterwards Secession minister of Pathhead, Kirkcaldy, and Bowdon, and Mr Alexander Bayne, portioner, Kinnesswood, other two of the congregation withdrew from the ministry of Mr Douglas, and acceded to the Associate Presbytery. These were followed, in 1741, by Mr Low, proprietor of the lands of Fane, who, with Mr Wilson, named above, had subscribed Mr Douglas' call, and gave one-half of the whole Session who had now seceded. Supply of sermon continued at Portmoak after a short time, partly from want of preachers to meet the demands made upon the Presbytery, but more especially with the view of bringing up Mr Mair's congregation at Milnathort, by rendering it necessary for members both in Kinross and Portmoak to connect themselves with it. This view of these parties were disposed to do, nor was there any necessity for their doing so. Previous to the Breach, which took place a few years afterwards, the congregation consisted of about 2000 members. But the Presbytery had not yet by experience the willingness of the people, and were somewhat afraid to divide them into separate congregations, so long as they could get them to combine. The Seceders of Portmoak, convinced of this, as well as of the inconvenience of going three miles every Sabbath, as a compromise, offered to the Presbytery to build a church with the Seceders in Kinross, who were also very numerous, and build a place of worship at a place called the Ninewells, about equally distant from Portmoak, Kinross, and Milnathort. To this proposal the Presbytery would not agree, wherefore the only alternatives left to the Seceders in Portmoak were to return to the Established Church, which they would not do, or attend the ministrations of Mr Douglas, which they did, notwithstanding the distance they were thereby required to travel. The Breach, 1747, divided the Seceders in Portmoak, and a portion of the congregation joined the Associate (Burgher) congregation in Kinross, but the great majority adhered, with their minister, Mr Mair, to the General Associate (Anti-

burgher) Synod. A Secession congregation, in the meantime, had Leslie, and another was formed shortly afterwards in Lochgelly, and who were resident in the eastern parts of the parish, connected these, though the greater portion continued with Mr Mair. In 1757, ejected from the Synod on the charge of heresy, but continued in his withstanding, which gave rise to a second congregation in Milnathort of which several of the Seceders took part. A goodly number still adhered to Mr Mair, though he stood apart from any religious and passed through all the vicissitudes to which his congregation. After his death, his congregation passed over to the Associate (Burgher) and obtained a minister in that connection. In 1796, "The Old Controversy" divided the congregation of Milnathort in common with many majority adhered to the minister, and with him separated from the Associate. The minority adhered to the Synod, and among them there were twenty-seven members resident in the parish of Portmoak, who took advantage of circumstances in which they found themselves placed to obtain supply for their own locality. From regard to Mr Porteous, the minister from whom they were withdrawing, who of all the separating brethren was most esteemed, it was hoped, would return to his previous connection, the Presbytery of Edinburgh sought till 1800. Even then, none of the members would agree to the station. On seeing this, the Rev. Mr M'Farlane, of Queen Anne's, a firm line, volunteered his services and opened the station. Thus the Portmoak were indebted to controversy, as were those in Kinross before the establishment of a Secession congregation in their immediate locality. A considerable number of them, however, did not avail themselves of the advantage afforded them, but continued to travel to distant places, till after the Union of the two great branches of the Secession, when successively, and at distant intervals, most, if not all of them, joined the congregation thus formed. The congregation worshipped eleven years in a barn belonging to Mr David Whyte, proprietor of part of the lands of Easter Balgedie, a lineal descendant of John Whyte, one of Mr Erskine's elders, who withdrew from the Established Church at the commencement of the Secession. This gentleman cleaned out the barn, and adjusted the seats for the audience every Saturday with his own hands, during the whole time it was occupied by the congregation. He also boarded the people supplying the station free of expense, alternately with Mr William Whyte, proprietor of the other part of the lands of Easter Balgedie. Besides the service performed, Mr D. Whyte presented the congregation with £130 shortly before his death, and bequeathed £50 to its poor. First church built, 1811, which was soon found uncomfortable from its low situation, and was therefore abandoned in 1814, another built upon the high ground above the former site, and supposed to be the spot where the Rev. Messrs Moncrieff and Fisher preached in 1738, and the Ebenezer Erskine addressed his old parishioners in succeeding years. This was enlarged in 1832, and accommodates 400 sitters.

1st Minister.—WILLIAM GIBSON, from Perth (South). Ordained, after five years' probation, 22d August 1811. Died 15th January 1829, in the 58th year of his age, and 18th of his ministry.

2d Minister.—WILLIAM M'KELVIE, D.D., from Kirkgate, Leith. Ordained, 25th August 1829. Had the degree of D.D. conferred upon him by Harvard College, New York, United States, in 1846. Originator of the overture, 2

ipal promoter of the movement, which issued in the Union of the Secession and Relief Churches in 1847. Moderator of the United Presbyterian Synod in 1856. died 10th December 1863, in the 64th year of his age, and 35th of his ministry.

Author of "A Memoir of Rev. James Gray of Albion Chapel, London," prefixed to a posthumous volume of his Sermons; "The Life of Michael Bruce," prefixed to a new edition of his *Lochleven, and other Poems*" (from the profits of which a handsome monument was erected to the memory of the Poet over his grave in Portmoak churchyard); "The Life of Rev. Dr Hay of Kinross," prefixed to a posthumous volume of his Sermons; "Glory to God in the Church," the Synod Sermon of 1857; "Address to Students of Divinity;" "Annals and Statistics of the United Presbyterian Church; designed as a book of reference" (the present work). A posthumous volume of his Sermons, to which was prefixed a Memoir of his Life, by Rev. Dr Macfarlane of London, was published in 1865.

3d Minister.—ALEXANDER DUNCAN, M.A., from Grange, Banffshire. Ordained his colleague to Dr M'Kelvie, 7th May 1863.

EDENSHEAD.

Edenshead is a hamlet in the parish of Strathmiglo, Fifeshire, 2 miles west of the village of Strathmiglo, 4 from Auchtermuchty, 4 south of Abernethy by the hill road, 4 east of Milnathort, and 4 north-east of Balgedie.

The Rev. Mr Gillespie of Strathmiglo, was one of three ministers who met with "The Four Brethren," when they resolved on taking those steps which ultimately led to their Secession from the Established Church. He in particular identified himself with them in all their movements, appending his name to their dissents and protests, vindicating them from the pulpit, and by almost every means in his power gave his people to understand that he heartily approved of all their conduct. Although he did not secede with them, he gave them countenance by continuing to pray publicly for them, and assisting them at the dispensation of the Lord's Supper. By this procedure his people received the impression that Secession was with him only a question of time; and many of them favourable to the movement waited on, without taking the steps to which they were inclined, in the hope of such an event occurring. For this, however, they waited in vain, and were made strongly to feel that they had been deceived; for when some of them availed themselves of the opportunity of hearing some of the Secession ministers who had come to the neighbourhood to preach, he publicly denounced them as schismatics following divisive courses. This, however, did not hinder them from adopting a course entirely opposite from that pursued by him. On the 13th of April 1738, Mr Henry Lawrie, one of his elders, with several of his parishioners, appeared in the Associate Presbytery, then met in Abernethy, and declared their Secession from the Established Church, and adherence to the Testimony emitted by the Presbytery. Mr Alexander Miller, elder in another parish, but not then resident in it, and several other persons residing in the adjoining parish of Arngask, had acceded to the Associate Presbytery in the February preceding, and these two parties were now united into an Association under the sanction of the Presbytery. A second elder and several other parishioners of Strathmiglo acceded to the Associate Presbytery in October of the same year. At a meeting of that Presbytery, held at Milnathort on the 9th of October 1739, Mr Lourie, the elder already referred to, reported to the Presbytery that Messrs Andrew Thomson, George Suttie, Richard Storar (proprietor of part of the lands of Nether Urquhart), and Robert Crombie, parishioners of Strathmiglo, adhered to the Testimony, and craved to be joined to the Association, which was allowed. In July 1740, this Association was further strengthened by

another accession from the parish of Strathmiglo. Supply of sermon was now afforded it at distant intervals, as the Presbytery could furnish it. At such times, the members of the Association met in the open air, on a piece of unenclosed ground in the east part of Arngask parish, not far from the village of Edenshead. When not thus supplied with sermon, they attended the ministrations of the Rev. Mr Mair, of Orwell, and the Rev. Mr Moncrieff of Abernethy.

In March 1741, the Presbytery appointed the Rev. Messrs Moncrieff and Nairn to ordain elders elected by this Association; and public intimation of a meeting for this purpose was duly made. When the time arrived they were denied access to the piece of ground on which they had previously assembled, and not being able at the time to command another, they adjourned. They afterwards met for the ordination at "the Whins," a piece of ground on the lands of Kincaigie, adjoining Strathmiglo, which belonged to the Rev. Mr Moncrieff of Abernethy, or, as he was generally styled in the locality, "The Laird of Culfargie." Here they presumed they would be allowed to proceed with the work contemplated without molestation. But in this they were mistaken. Mr Gillespie and his remaining members of session, whose leave had not been asked, considered this step as an intrusion into their parish, and had recourse to legal measures to prevent it by taking a protest in the hands of a notary public. The following is an abridgement of this curious document, a copy of which is now before us:—

"At Kincaigie, in the parish of Strathmiglo, 19th of March 1741 years, and of His Majesty's reign the xvth year, Which day, in presence of me, nottar public, and witnesses under subscribing compeared personally, David Ballingal, David Ramsay, David Reid, William Reid, David Wake, Andrew Ballingal, James Low, of Leaden Urquhart, elders, with some other members of the said Kirk Session of Strathmiglo, as commissioned by the same Kirk Session, and went with me and the witnesses after named to the personal presence of Mr Nairn, of Abbotshall, and Mr Moncrieff of Abernethy, seceding ministers and people there assembled, and their hearers and followers, who were holding that day at Kincaigie, within the parish of Strathmiglo, a seceding meeting, and then and there Andrew Ballingal, one of the above elders, chosen and appointed by the other elders above named to read the act of the session under written, and to take the protestation thereon appointed, he being the elder of that quarter of the parish in which Kincaigie lies. The said Andrew Ballingal having civilly desired Mr Nairn, after he had concluded his preface to the said meeting, to stop a little, he immediately began to read the said act here following with an audible voice, and before the said Mr Nairn began to pray: 'At Strathmiglo, the 16th day of March 1741, the Kirk Session of Strathmiglo being certainly informed that the seceding ministers, in carrying on and promoting their most unwarrantable separation from the Church of Scotland, and from all the judicatories, ministers, and congregations thereof, yea, even from those who had no accession to the evils they complained of, but have in all regular ways witnessed against them from time to time, have not only laboured for several years to cause divisions and rents in this congregation, bordering on two of their parishes; but that of late Mr Moncrieff at Abernethy, and Mr Mair at Orwell, have most unwarrantably assumed to themselves a right to enroll several persons in this parish as members of their congregations, taking them under their pastoral charge; and that Mr Mair has actually appointed publicly from his pulpit diets of examination for them; yea, that they are proceeding most unaccountably to ordain some of those parishioners to be ruling elders for this parish, although neither they nor any of their seceding brethren ever had any jurisdiction in this congregation, or within this Presbytery—much less now—and that in order thereto one illegal edict had been publicly served at Abernethy on the Lord's day several weeks bygone, without either naming the persons proposed, or time, place, or court to which it was to be returned; and that on Sabbath last, as we are informed, they intimated publicly from their pulpits in Abernethy and Orwell a fast and public meeting, to be kept at Kincaigie, within the parish, on Thursday the 19th day of this month, for their ordination; and that Mr Moncrieff did yesterday from the pulpit at Abernethy, intimate that any who had anything to object against those designed to be ordained elders for the parish of Strathmiglo (yet still without naming them) should come to Culfargie, Tuesday next. The Session taking this important affair into their serious consideration, and being convinced and deeply sensible that the said proceedings are most unwarrantable as being contrary to, yea, subversive of, the good order Christ has appointed, and which has been established and observed in this church since the Reformation, and it is an open and scandalous intrusion on this congregation, and an unjust invasion of the jurisdiction belonging to us, the pastor and elders thereof, and also of dangerous consequence to the congregation committed to our charge; specially as plainly calculated and tending to promote divisions and rents therein, contrary to the Lord's word, to prejudice people against and withdraw them from the Gospel ministry and ordinances duly established and administered therein, and to obstruct the success of the Gospel and salvation of precious souls. And these proceedings of the Seceders appear evidently the more unwarrantable in them, that they cannot charge our minister or

any member of the Kirk Session with any of the evils they complain of, but must acknowledge that he and they have still appeared against them as occasion offered. . . . Therefore the Session, moved with zeal for the glory of God and the good of the flock of Christ under their charge, and that they be no ways chargeable with the said deeds, or any bad consequences thereof, through a culpable silence on this urgent occasion, they did and hereby do unanimously agree to enter our public testimony and protestation against the said deeds, &c.'—And after reading said act and commission therein contained—finding that Mr Nairn was praying—it was thought fit to delay further proceeding till prayer was concluded, and immediately upon the conclusion of prayer, the said Andrew Ballingal did deliver to the said Mr Nairn an extract of the said Session's act above narrated, and which he had openly read to them. . . . These things were done in the personal presence of Messrs Nairn and Moncrieff and public meeting, day and month of God above written, in presence of and before James Coupar, maltman in Strathmiglo, and George Ballingal, tenant of Friermill, with several other witnesses to the premises specially called and required.

Praemissa attestor, WILL. BEVERIDGE, N.P."

No action or process at law followed this protest, nor had it the intended effect of hindering defections from the parish church of Strathmiglo; for on the 13th of July 1741, Mr John Muckersie and several other persons belonging to it withdrew, and acceded to the Associate Presbytery. The diminished attendance at church, in consequence of these numerous secessions, materially affected the collections at the door, and embarrassed the elders and heritors in their distributions to the poor. Instead, however, of ascribing this diminution in their funds to the proper cause, they ascribed it to Mr Gillespie having failed to dispense the Lord's supper regularly in the parish, and in order to prevent an assessment for the poor upon themselves, they raised an action before the Sheriff of Fife, to have Mr Gillespie return 640 pounds Scots, being the amount of element-money for sixteen sacramental occasions, for which he had been paid, but had not observed. The Sheriff decerned against him, and he refunded the money, which was put into the poor-box.

The Secession congregation formed and organised in the parish of Strathmiglo continued to receive supply of sermon as the Presbytery could afford to give it. Things were in this state when the Breach took place, which divided the Seceders in Strathmiglo. Part adhered to the General Associate (Antiburgher) Synod, and connected themselves with the congregations of Milnathort and Abernethy, according to their proximity to these places, and part adhered to the Associate (Burgher) Synod, and helped to form the first Secession, now the East United Presbyterian congregation, Auchtermuchty. Their representatives and other seceders who had settled in the district, remained connected with these congregations till the Union of the two great branches of the Secession in 1820, when they coalesced, and upon petition to the Presbytery were supplied with sermon in their own locality. The members of the first congregation, Auchtermuchty, resident in the district, had often expressed a desire previously to have a place of worship, where one afterwards was built; but were discouraged by the ministers in the surrounding district from making the attempt. Thus the Union in 1820 brought about what the Breach in 1747 prevented—the establishment of a Secession place of worship in the parish of Strathmiglo. When the congregation was organised in 1825, it was found to be made up of persons who had been members of the Secession congregations of Abernethy, Auchtermuchty, Milnathort, and Balgedie, and of the parish churches of Arngask and Strathmiglo. Church built, 1825; sittings, 300.

Before obtaining a fixed pastor, the congregation called Mr W. Marshall, who preferred Lochec.

1st Minister.—ROBERT REDPATH, A.M., from Stow. Ordained 21st October 1828. Translated to Wells Street, London, 2d November 1831.

2d Minister.—CHARLES MILNE, from Mill Street, Montrose. Ordained 21st May 1833.

PRESBYTERY OF KIRKCALDY.

The General Associate (Antiburgher) Synod formed a Presbytery of Kirkcaldy in 1777, by disjoining congregations from the Presbyteries of Perth and Dunfermline, to which they had previously belonged. These were merged into the Presbyteries of Cupar and Dunfermline at the Union of the two great branches of the Secession in 1820, and Kirkcaldy Presbytery was thereby suppressed for a time. The United Associate Synod revived it in 1831, by disjoining the congregations in the locality from the Presbyteries of Cupar and Dunfermline, and forming them into a separate Presbytery. The Relief Synod formed a Presbytery of Dysart in 1776, which was suppressed at the Union of the Secession and Relief Churches, 1847, and the congregations which had belonged to it distributed between the Presbyteries of Cupar and Kirkcaldy—four being apportioned to the former and five to the latter.

KIRKCALDY.

Kirkcaldy is a burgh town and seaport on the Firth of Forth, Fifeshire, 6 miles east of Burntisland, 9 west of Leven, and 10 south of Markinch.

BETHELFIELD.

The parish church of Kirkcaldy having become vacant in February 1724, by the death of the Rev. Henry Dall, the first minister in the then collegiate charge, the heritors, elders, and parishioners made strong efforts to call the Rev. Ebenezer Erskine of Portmoak to be their minister, but were prevented from doing so by what they considered unfair means.* They, however, continued their attachment to him, and great numbers of them were in the habit of travelling annually to the sacrament at Portmoak, though 12 miles distant from Kirkcaldy, for the sake of hearing him on these occasions. When the Secession took place several of the parishioners of Kirkcaldy took part in the movement; but having no minister near them who avowed similar sentiments, they were obliged to continue their attendance at the Established Church, except on occasions when they spent the Sabbath in private association for prayer. In October 1736 a number of them subscribed a document, declaring their accession to the Associate Presbytery, and on the ground of this declaration they were recognised as in fellowship with it. In January 1737 a petition, signed by above a hundred members of praying societies in Kirkcaldy, was presented to the Associate Presbytery, craving to be taken under their inspec-

* A full account of this unsuccessful struggle to obtain the minister of their choice, on the part of the people of Kirkcaldy, will be found in Dr Fraser's "*Life and Diary of Rev. E. Erskine*," pp. 320-326.—EDS.

tion, which was granted. These adherents of the Presbytery were supplied with sermon at irregular and distant intervals.

In 1737 the Rev. Thomas Nairn of Abbotshall, the parish which adjoins that of Kirkcaldy, and part of which is within the town, along with a number of his parishioners, seceded from the Established Church, and joined the Associate Presbytery. After their accession it was deemed inexpedient to continue supply of sermon to the Seceders in Kirkcaldy as a separate congregation from that of Abbotshall. They were not, however, willing at first to be identified with it. They adhered to Mr Nairn's ministry, but as a congregation distinct from his, waiting to obtain a minister of their own, and expecting that the Presbytery before long would be able to afford them one. That, however, had become doubtful, both from the small supply of preachers at the Presbytery's command, and their desire to strengthen the position of Mr Nairn, who had now become one of themselves. In July 1741 the people in secession in and about Kirkcaldy petitioned the Presbytery to form a pastoral relation between them and the Rev. Mr Nairn, and unite the two congregations in a public and formal manner. The consideration of this petition was delayed, and not resumed till the beginning of July 1742, when its prayer was complied with. The Rev. Mr Thomson of Burntisland, who had seceded from the Established Church about the same time with Mr Nairn, was appointed by the Presbytery to preach at Abbotshall on Monday the 19th of July, and "after sermon to read both papers of coalescence—the one from the parish of Abbotshall and the other from the parish of Kirkcaldy, and an adherence thereto be required of the people, and their silence taken for consent; and that the Rev. Mr Nairn make intimation of the said meeting from the pulpit next Lord's Day." These appointments were fully carried out, and the Seceders in Kirkcaldy and Abbotshall thus became one congregation. First church built, 1740. Second built, 1836, at a cost of £2150; sittings, 1100; to which the name of Bethelfield was given.

1st Minister.—THOMAS NAIRN. Ordained minister of the parish of Abbotshall, 7th October 1710. Seceded 12th October 1737.

Mr Nairn had been minister of the United Congregations only about a year, when a proposal was made by the Associate Presbytery (which met in Edinburgh October 1742) to renew the Covenants, and a draft of the agreement was then ordered to be drawn up. When that draft was read to the Presbytery, Mr Nairn offered to dissent from the following clauses which it contained:—"We desire to be humbled for the dangerous extreme that some have gone into, of impugning the present civil authority over these nations, and subjection thereunto in lawful commands, on account of the want of those qualifications which magistrates ought to have according to the word of God and our covenants. . . . And that some few carry their zeal against the defections and evils of the times to the dangerous extreme of espousing principles in favour of propagating religion by offensive arms, quite contrary to that disposition which ought to be in all the professed followers of Christ, who came not to destroy men's lives but to save them."

Before receiving Mr Nairn's dissent, the Presbytery prevailed on him to delay the step till next meeting. At next meeting at Stirling, on the 22d December, he again gave in his reasons of dissent from the paragraph in question, which were received, but nothing was done till 3d February 1743, when the Presbytery agreed to withdraw the paragraph from their Act. They, however, gave Mr Nairn to understand that, unless he withdrew his dissent, the Presbytery would hold him homologating the sentiments they repudiated, and would proceed against him according to the rules

of the Church. Mr Nairn, in spite of this warning, refused to retract, and a committee was appointed to deal with him. Immediately upon this appointment being made, Mr Nairn handed in a paper, entitled "Protest, Secession, and Appeal," and withdrew. When about to retire, the moderator, by appointment of Presbytery, cited him *apud acta* to compare before the Presbytery, in the house of the Rev. Adam Gib, next day at ten o'clock, but he did not comply. A committee was sent to Kirkcaldy to expedite matters, but without effect. He was summoned by the Anti-burgher Synod in November 1747, and appeared before that Court in January 1748, and boldly denied that subjection to the civil government was lawful; and at a subsequent meeting he was deposed. Few of his people took part with him in his second secession, but those who did so built a small place of worship for him at a short distance from the one from which he and they had withdrawn. Shortly after Mr Nairn's second secession, he formed a connection with the Rev. Mr M'Millan of Balmaclellan, and with him became joint founder of the Reformed Presbytery. He left his new connection some time after, and again returned to the Established Church.* The congregation at Abbotshall, from which he had withdrawn, did not, however, consider their connection with Mr Nairn properly dissolved till the Synod by a public deed declared it to be so.

When the controversy respecting the Burgess Oath began to agitate the Church, the congregation of Abbotshall was vacant, and accordingly had no minister to influence or guide the members in the trying circumstances in which they found themselves. In common with most other congregations of the denomination, a diversity of opinion prevailed amongst them which led to division. When the Breach was made in the Synod, part adhered to the General Associate (Antiburgher) Synod, and afterwards formed the congregation in Pathhead, and the other adhered to the Associate (Burgher) Synod, and being the majority, retained the property which had been common to both.

The division had the effect, as a matter of course, of reducing the number of probationers eligible by each party, and consequently rendered it difficult to fill up the vacancies. Two years after it had taken place, the congregation of Abbotshall, then become better known as "the congregation in the Links," that being a suburb of Kirkcaldy, and now part of the town, called the Rev. Mr Johnson, who was continued by the Synod in his charge at Dundee.

2d Minister.—ROBERT SHIRRA, A.M., from Stirling (First). Ordained 28th August 1750. Called in 1756 and 1757 to Queen Anne Street, Dunfermline, but continued in his charge at Kirkcaldy. Resigned, on account of declining health, 19th June 1799. Removed to Stirling, and died there 12th September 1803, in the 80th year of his age and 54th of his ministry.

Author of four Sermons on the following important subjects—"The Foundation Mystery of Christianity;" "Christ's Beauty Beheld;" "The Tabernacles Furniture;" "The Devil Exposed and Man's Duty Declared;" "A Death-bed Dialogue," being a series of conversations between Mr Shirra and Mr Lister, late minister of the Gospel at Dundee; "Fellowship with the Blessed Trinity," a Sermon on John i. 17; "God's Plantation Thriving," a Sermon on Ps. xcii. 12; "Godliness and its Exercise Recommended," in two Sermons; "The Benefit of the Anointing of Jesus;" Four Sermons preached at Sacramental occasions on the following interesting subjects, viz.: "God Glorified in Man's Salvation;" "Peace Proclaimed;" "God's Goodwill Declared;" "Free Salvation;" "The Joyful Day and the Joyful Sound;" "The First Gospel Promise Explained and Applied;" "Church and Civil Government Considered, or submission to Regular Government Enforced by the Authority of Scripture, in an Address to those who call themselves the FRIENDS OF THE PEOPLE;" "The Good Old Way Sought out and Defended in the Discussion of some Que-

* For a full account of the contentings in the case of Mr Nairn, see Adam Gib's "Display of the Secession Testimony," vol. i. page 257, *et seq.*; and Dr M'Kerrow's "History of the Secession Church" (1841), pp. 184-7 and 252-4. —EDS.

tions." In 1851 the Rev. J. B. Johnston, then of Bethelfield Church, Kirkcaldy, now of Govan, Glasgow, published a volume, entitled "Remains of the Rev. Robert Shirra, Linktown, Kirkcaldy, with a Memoir."

In 1797 the congregation called the Rev. John Smart, but the Synod continued him in his charge at Stirling; and in 1798 they called Mr Forrest, who was appointed by the Synod to Saltcoats.

3d Minister.—JAMES LAW, from Queen Anne Street, Dunfermline. Ordained 9th January 1799. Died 5th May 1859, in the 84th year of his age and 61st of his ministry. Author of Sermons entitled "Fellowship or Communion of Saints;" and "Godliness and the Profitableness thereof."

4th Minister.—JOHN B. JOHNSTON, D.D., previously of Clavering Place, Newcastle. Called to Haddington (West), Kinross (West), and Kirkcaldy. Admitted as colleague to Mr Law 20th February 1850. Called to Blackett Street, Newcastle, in 1852, but continued at that time in Kirkcaldy. Translated to Duke Street, Glasgow, 26th January 1854.

5th Minister.—WILLIAM R. THOMSON, from Peebles (West), of which his father is minister. Called to Perth (North), and Kirkcaldy. Ordained as colleague to Mr Law, 11th October 1854. Called to Edinburgh (St James' Place), 15th July 1856, and again 15th June 1857, but declined both calls. Translated to Regent Place, Glasgow, 3d October 1861.

6th Minister.—ROBERT DICK BROWNLEE, from Midcalder. Called to East Calder and Kirkcaldy. Ordained 25th November 1862.

PATHHEAD (NOW EXTINCT).

This congregation originated with the minority of the congregation of Bethelfield, Kirkcaldy, who adhered to the General Associate (Antiburgher) Synod at the Breach, 1747, and built a place of worship for themselves at the East Bridge of Kirkcaldy, 1748. This church was superseded by another, which they erected in Pathhead, 1763; sittings, 795.

1st Minister.—DAVID WILSON, brought up under the ministry of the Rev. Ebenezer Erskine, while minister of Portmoak. Acceded to the Associate Presbytery while a Student of Divinity in connection with the Established Church, 1743. Appointed by the Synod to conduct their Philosophical class, which he did for some years. The Breach took place while he was on trials for license, and he adhered to the General Associate (Antiburgher) Synod. Ordained 7th June 1748. Translated by the Synod to Bow Lane, now Oxendon Chapel, London, 1752.

2d Minister.—DAVID KAY. Ordained 21st November 1752. Died 1755, in the 3d year of his ministry.

3d Minister.—THOMAS THOMSON, from Nicolson Street, Edinburgh. Ordained 22d November 1757. Died 1789, in the 32d year of his ministry.

4th Minister.—JAMES THOMSON, son of the former minister. Ordained 19th August 1789. Died 1801, in the 36th year of his age, and 12th of his ministry.

5th Minister.—THOMAS GRAY, from Haddington (First). Ordained 27th June 1802. Mr Gray was one of the protestors against the Union of the two great branches of the Secession, which took place in 1820, and, with the majority of his people, remained apart, and retained the property. Mr Gray died 2d July 1837, in the 66th year of his age, and 35th of his ministry. He was succeeded by the present minister, James Black, who was ordained 1839.

The congregation continued in connection with the Synod of Original Seceders

till 1852, when, along with the majority of the Synod, it joined the Free Church. It is now called Dunnikier Free Church.

UNION CHURCH.

This congregation originated with the minority of the congregation of Pathhead, Kirkcaldy, who joined in the Union of the two great branches of the Secession in 1820, to which the minister and majority of that congregation were opposed. They built a place of worship for themselves at a cost of £1700, containing 750 sittings, at the east end of Kirkcaldy, and from the circumstances in which the congregation originated, designated it "Union Church."

Before obtaining a fixed pastor, the congregation called (1) Mr James Whyte, afterwards of Salem, United States; (2) Mr Brown, who was appointed by the Synod to Cumnock; and (3) Mr W. Nicol, who was appointed to Jedburgh.

1st Minister.—JAMES BAIN, from Kinkell. Ordained 5th April 1826. Resigned 26th August 1853. Emigrated to Canada, and became minister of Scarborough, Presbytery of Toronto, in connection with the Church of Scotland.

2d Minister.—WILLIAM FLEMING, from Anderston, Glasgow. Called to Kirkintilloch, Maybole, and Kirkcaldy. Ordained 12th April 1854. Translated to Edinburgh (Lothian Road), as colleague to Rev. W. Reid, 20th March 1866.

3d Minister.—JAMES SCOTT, formerly of Bathgate. Admitted 5th March 1867. Author of "Peace in Obeying."

BURNTISLAND.

Burntisland is a burgh town and seaport in Fifeshire opposite Granton, $2\frac{1}{2}$ miles west of Kinghorn, and 7 east of Inverkeithing.

This congregation originated in the secession of the Rev. Mr Thomson, minister of the parish, and the majority of his people from the Established Church, and accession to the Associate Presbytery in 1738. A church was built on a part of Mr Thomson's garden, which he granted for that purpose in 1740. Altered in 1846; sittings, 700.

1st Minister.—JAMES THOMSON. Ordained as minister of the parish of Burntisland, 7th May 1719. Acceded to the Associate Presbytery, 7th June 1738. Called to Jedburgh, 1742; but remained in Burntisland. Adhered with the majority of his congregation to the General Associate (Antiburgher) Synod at the Breach, 1747. Died 1766, in the 84th year of his age and 47th of his ministry.

The congregation called Mr Robert Young, probationer, who was deprived of his license as a preacher while under call, for charging the Presbytery with unfair dealings in his appointments; and the Rev. Mr Russell of Milnathort, who was continued by the Synod in his charge there.

2d Minister.—RICHARD JERMENT, previously of Peebles. Admitted 21st June 1769. Died 1787, in the 32d year of his ministry.

The congregation called Mr M'Aul, who was appointed by the Synod to Aberdeen.

3d Minister.—DAVID ROSS from Leslie (West). Called to Cairneyhill and Burntisland. Ordained 7th July 1790. Mr Ross and his congregation joined in the Union between the two great branches of the secession in 1820.

Soon after this event an "action of Declarator and Removing" was raised at the instance of Robert Davidson, residing in West Wemyss, as nearest and lawful heir to the deceased James Thomson, first minister of the Secession Congregation, Burntisland. The Summons in this action proceeds upon the narrative that the house and yard now possessed by the Rev. David Ross was disposed by the said James Thomson, the pursuer's grand-uncle, to certain persons, and the majority and the survivors of them, and their successors, overseers, managers, or trustees for the meeting-house of the Associate Congregation in Burntisland, for the use and behoof of the said congregation and his successors in office in all time coming, heritably and irredeemably. The disposition to the property contains the following clause, upon which the action seemed to be wholly founded: "But with and under the express conditions, provisions, and burdens following, namely, that in case the above-named managers and overseers, or the majority and survivors of them, or their successors in office, or the minister of the said Associate Congregation for the time being, for whose use and behoof the foresaid tenement and yard is disposed to them and their foresaids, *shall at any time depart from the present footing of the Associate Congregation, and from the Associate Presbytery and Synod to which it now belongs, and whereof I myself, the said James Thomson, am a member, and shall form any other Presbytery—either of the Established Church or of Dissenters from it—they shall in that case forfeit and lose the said tenement and yard, and all right and title thereto, and the same shall revert and belong to me and my own nearest heirs whatsoever.*" It is then declared in the narrative that the trustees of the property "have now and for some time past (the action was raised in 1823) departed from the footing of the said Associate Congregation at the time the said disposition was granted, and from the Associate Presbytery and Synod, and *formed part of another Presbytery and Synod*, and thereby forfeited all right and title to the said property." The case was heard once and again, but judgment was delayed for want of evidence to establish the statement on which it was founded, and ultimately allowed to drop by the prosecutor, after being three years in court.

Mr Ross died 13th February 1838, in the 76th year of his age and 48th of his ministry.

In 1835 the congregation called Mr Adam Lind, who preferred Elgin.

4th Minister.—DAVID GRANT CRAWFORD, from Elgin (First), of which his father was minister. Ordained as colleague to Mr Ross, 17th January 1836.

5th Minister.—JOHN ANDERSON MURRAY, from Perth (North). Called to Whitehill, East Calder, and Burntisland. Ordained, as colleague to Mr Crawford, 13th April 1863. Resigned his charge 3d March 1868. Afterwards of Kirriemuir.

6th Minister.—JAMES PARLANE, M.A., previously of Hawick. Admitted, as colleague to Mr Crawford, 16th February 1869.

LESLIE.

Leslie is a town in Fifeshire, 2½ miles west of Markinch, 7 north-east of Lochgelly, 6 east of Balgedie, and 8 north of Kirkcaldy.

LESLIE (WEST).

In 1732 Mr John Young, probationer, was presented to the church and parish of Leslie, then vacant, and ordained there that year. In June 1735, a statement

was made to the Presbytery of Kirkcaldy by one of its members that a flagrant report was abroad respecting Mr Young.* A committee was appointed to retire and converse with Mr Young respecting the representation made to the Presbytery, which failed to obtain any satisfaction from him in reference to the matter. The Presbytery delayed proceeding in the case till December following, when Baillies Walker and Wilson, elders in the parish, appeared and produced a representation and petition signed by 13 elders and 64 heads of families, craving "the Presbytery to oblige Mr Young to tell where his wife stayed in Edinburgh, in order to remove the scandalous report regarding her." The Presbytery were hindered from proceeding in the case by Mr Young appealing to the higher courts of the Church. The General Assembly, 1736, decided "that no further proceedings be made in this matter in the shape it now stands, but the same be dropt without prejudice to any formal process that may be brought upon the subject, according to the rules of the Church; and that it be recommended to the Presbytery to use their utmost endeavours in way of admonition to suppress any division in the parish, and render Mr Young's ministry peaceful and successful there."

The conduct of the Church courts in reference to the process against Mr Young is often animadverted upon in the publications of the first Seceders. It is thus referred to in the "Re-exhibition of the Testimony," by the Associate Synod, page 157: "The charge of laxity seems no less verified against their conduct [*i.e.*, of the Church Courts of the Established Church] with reference to processes anent the conversation of ministers, if we take a view of the issue against Mr Greenlees at Ceres, and that against Mr Young at Leslie. When such instances of error and *scandalous behaviour* have been wrapt up in the manner wherein particularly these four specified were [the cases of Campbell and Simson had been previously referred to as instances of clemency towards error in doctrine], what ground have any to hope for redress in other cases? Or what conclusion can they draw from the procedure in these, but that it is in vain to table any complaint of that kind? Seeing all that will be gained will be much trouble and charge to the pursuers without any redress of the grievance complained of."

The parish of Leslie is adjacent to that of Kinglassie on the south. Mr John Currie, minister of that parish, had co-operated with "The Four Brethren" in all the movements which led to their Secession, and indeed had spoken so strongly in their favour, that he was bound alike in honour and honesty to secede along with them.† In a sermon preached by him in the Tolbooth Church, Edinburgh, on a Fast Day preceding the celebration of the Lord's Supper, and anticipating the course which the Assembly was likely to adopt in respect of these men, he said, "though they should suffer suspension, deposition, imprisonment, banishment, heading, or hanging, *I am convinced in my conscience they suffer for a good cause, and the Lord will own and honour them for it.*" Nevertheless, he himself not only remained in the Established Church, but subsequently heaped the most virulent abuse

* Mr Young's case is noticed in the "Re-exhibition of the Testimony," as stated in the text below. He was acquitted; but his parishioners were permitted to attend ordinances in adjacent parishes, and many of them attended the ministrations of Mr Currie of Kinglassie. It is said that Mr Young afterwards was chargeable with intemperate habits; and his congregation declined in numbers till there were only about a score of people attending him.—Eds.

† Mr Currie published a book in 1733 entitled "A Full Vindication of the People's Right to Elect their own Pastors." He afterwards published "Jus Populi Divinum;" and "An Essay on Separation, or, a short Vindication of the Church of Scotland," in which he charged the Seceders with schism. It was in reply to this last production that the Rev. W. Wilson of Perth wrote his "Defence of Reformation Principles," 1739.—Eds.

pon the seceding brethren, both from the pulpit and the press. The General Assembly were so pleased with this tergiversation, and so desirous to encourage Mr Currie in it, that in 1741 they awarded him £60 for his writings in vindication of the conduct of that court towards the Seceders.

All his parishioners, however, were not disposed to concur with the Assembly in approving their minister's conduct, for several of them had withdrawn from the established Church even before this inglorious testimonial was given him.

The portion of these resident in the southern parts of the parish joined the Seceding congregation of Abbotshall. Those in the northern parts co-operated with the Seceders in the surrounding parishes in the formation of the First Seceding congregation in Leslie, which sprung out of the causes just specified, and in the manner now to be described.

On the 17th July 1739, delegates from the praying societies in Leslie, Markinch, Falkland, and Kinglassie, met at Leslie "to converse as to their duty to join in a general Correspondence, that they might be of one mind and one way in witnessing to the Lord in the backsliding day in which their lot was cast, that they might acquire more strength for applying to the Associate Presbytery for help, and that they might fall on a way to have an eldership in the several parishes in which they resided." Having resolved upon a course of action, they applied to the Presbytery to be taken under their inspection, "as a Correspondence in accession," which was granted. The Rev. Mr Mair of Orwell preached to them at Prinlaws by appointment of Presbytery, on the 10th October 1740, and regular supply of sermon was afterwards afforded them upon an average once a month. In 1742 they were joined by several persons resident in the eastern parts of Auchterderran and Portmoak parishes, for reasons which will be found assigned in the notices of Lochgelly and Balgedie congregations. When organised and preparing to call a minister, to whom they agreed to give an annual stipend of 600 merks Scots, the persons in actual accession to the Presbytery were found to be 26 belonging to Leslie, 34 to Markinch, 32 to Kinglassie, 14 to Portmoak, 12 to Falkland, and 9 to Auchterderran, in all 127. This, however, was but a small portion of the congregation, many of the persons taking part in the movement abstaining from joining its membership till a minister was obtained. They worshipped in the open air at different places within the bounds of "The Correspondence," but chiefly at "The Back Brae of Leslie," afterwards famous among Seceders like "Stitchel Brae," for its tent preachings, till 1744, when they took possession of a church they had erected for themselves, containing 500 sittings. A new church was built in 1861. It is seated for about 600, and cost £1700. A manse was built some years prior to the church; church and manse have cost £2500.

Before obtaining a fixed pastor the congregation called Mr Ballantyne, who was appointed by the Synod to Sanquhar.

1st Minister.—JOHN ERSKINE, from Queen Anne Street, Dunfermline, of which his father was minister. Ordained 30th May 1744. Voted with the Burghers at the Breach, 1747, his elders having voted with the Antiburghers. On his return to Leslie he was, through the influence of Rev. Thomas Mair, induced to adhere, as did also the majority of his congregation, to the General Associate (Antiburgher) Synod. Died in the house of Adam Gib, Edinburgh, whither he had gone to attend the Synod, 1751, in the 29th year of his age and 7th of his ministry.

The congregation called: (1) Mr J. Heugh, who was appointed by the Synod to

4th Minister.—WILLIAM SCOTT, from Dennyloanhead. Ordained 1805. In May 1845 Mr Scott read a paper to the United Associate Synod, in which he declared his dissent from their authority and withdrawing from their fellowship, on the ground that he was to continue any longer in communion with the Secession Church, while he considered himself, while professing to hold a Calvinistic creed, guilty of all the while, of practical forbearance with gross Arminian error." The Synod agreed to insert in their minutes Mr Scott's paper of declinature, and to pronounce sentence of excommunication on him, and to declare him no longer a minister or member of the Secession Church. Mr Scott connected himself with the Free Church, and remained in that connection till 1853, when he joined the United Presbyterian Church, and became a member of the congregation of which he had been previously a minister. He died July 1860, in the 77th year of his age and 56th of his ministry. Author of a sermon on "The Great Trial of the Faith of Abraham."

5th Minister.—ARCHIBALD ALISON, from Strathaven (East). Called to Glasgow and Leslie. Ordained 31st July 1849. Called to Baillieston, Glasgow, in 1872, but declined the call.

EAST CHURCH.

This congregation originated with the minority of the West Congregation at the Breach, 1747. This minority entered an action at law to recover the property retained by the majority, alleging that they adhered to the principles of Secession while the majority had departed from them. They deemed it inadvisable to take any steps in the meantime towards the formation of a separate congregation, and placed themselves under the ministrations of the Rev. Mr Shirra, of Kirkcaldy, till they saw how the action should issue. An interlocutor, on its first hearing, was given in their favour; but the defenders presented a reclaiming petition, and a first finding was reversed. The process was then allowed to remain in abeyance till Mr Gibb, farmer on the estate of Inchdairnie, being accidentally in contact with Sholto Douglas, Esq. of Finglassie, explained to him the state in which the process then was. Mr Douglas advised him to revive it, and, being him-

Douglas had been removed by death, and Mr Ayton, the other counsel, with consent of his clients, accepted £40 in lieu of the property, which sum barely paid the expenses of the first process.

In 1750 Mr William Currie was ordained in the adjoining parish of Kinglassie as successor to his father, to whom particular reference is made in the previous article. Mr Currie was not acceptable to a number of his parishioners; nevertheless, for his father's sake, they submitted to his ministry among them. They soon perceived, however, that all his leanings were in favour of Erastianism, or what they considered such; but they bore with him till a circumstance occurred which proved him hostile to popular rights. He had been chosen member of Assembly along with his own elder, Mr Christie, tenant of the farm of Goatmilk, in the parish. A case of the violent intrusion of a minister into a parish happened to come before the Court. The minister voted in favour of the patron, the elder in favour of the people. On the latter learning what his minister had done, he withdrew immediately from the Established Church, and placed himself under the ministry of the Rev. Mr Shirra, of Kirkcaldy, as did also a number of the other parishioners of Kinglassie.

In 1758 the parish of Leslie became vacant by the death of the Rev. John Young, and Mr Willis was appointed to the charge. The ministrations of this clergyman could not possibly be acceptable to any person having any relish for evangelical doctrine. After a short period of murmuring and inaction, several of his people withdrew from his ministry and connected themselves with the Seceders, who were attending public ordinances at Kirkcaldy.

The dissatisfied and dissenting parties at length united in a petition to the Associate (Burgher) Presbytery of Perth and Dunfermline for supply of sermon at Leslie, which was granted in 1761. The congregation thus formed worshipped for ten summers in the open fields, and as many winters in the barn of Mr Andrew Clunie, one of the elders. Mr Clunie gave them a site for a church at the top of his own garden; but when they were about to proceed to its erection, Bailie Walker prevailed on the local authority to refuse them liberty to take stones from the town Common, though the privilege had been invariably allowed to the other inhabitants. This opposition did not secure its object, for the proprietor of the estate of Strathendry, which adjoins the town of Leslie on the west, though himself a member of the Established Church, speedily removed the difficulty thus created, by granting permission to take stones from his lands, and in this way the congregation were enabled to erect a place of worship, containing 470 sittings, of which they took possession in 1771. A new church was built in 1859, with sittings for 700; cost about £2300.

Before obtaining a fixed pastor, the congregation called Mr Hamilton, probably, who declined the call, as he did also one from Dunning, and, not obtaining either, retired into private life.

1st Minister.—JOHN MORTON, from Bathgate (First). Ordained 16th September 1772. Died 1804, in the 62d year of his age and 32d of his ministry.

The congregation called—(1) Mr A. Thomson, who preferred Coldstream; (2) Mr D. Stewart, who was appointed by the Synod to Stirling; (3) Mr George Brown, who was appointed to North Berwick; and (4) Mr A. Fletcher, who was appointed to Bridge of Teith.

2d Minister.—ALEXANDER O. BEATTIE, M.D., D.D., from Ecclefechan. Ordained 9th January 1808. Translated to Kincardine 21st May 1812.

Ordained 12th January 1864.

KENNOWAY.

Kennoway is a village in the parish of the same name, Fifeshire, 8 mi west of Ceres, 8 north-east of Kirkcaldy, and $2\frac{3}{4}$ north-west of Leven.

Mr Ponton, minister of Kennoway at the origin of the Secession, was a declaimer against "The Four Brethren" for the course they had pursued in leaving the Established Church, and forming themselves into a Presbyterian denomination, however, had an effect entirely contrary to what he intended they led a number of his people to inquire into the principles of the Secession, ultimately to cast in their lot among them. In May 1738, several parishioners of Kennoway acceded to the Associate Presbytery, and the Rev. Ralph Wedderburn preached to them soon after by appointment of Presbytery. The place chosen for the meeting on that occasion was on the farm of Halfields, near where the Presbyterian manse now stands. The Presbytery not being able to supply the sermon, they attended public worship at Kirkcaldy till 1743, when, at the request, they were joined to the congregation of Ceres, over which Mr Campbell had been a short time before ordained. The Breach, 1747, divided the majority adhering to the Associate (Burgher) Synod, and attending ordinary worship at Kirkcaldy, while the majority of the congregation of Ceres adhered to the branch of the Secession.

In 1750, Mr Neil Beaton was ordained minister of Kennoway in opposition to the remonstrances of a number of the parishioners, pressed upon the Church in a constitutional form. In consequence of this intrusion, a number of the parishioners drew from the Established Church, and along with the Associate Seceders in the parish applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Dunfermline. Church built soon after. Extensively repaired in 1864. Before obtaining a fixed pastor the congregation called the Rev. Mr Telford.

minister. Called to Hawick, Lanark, and Kennoway. Ordained 18th August 1790. Translated to East Campbell Street, Glasgow, 18th October 1791.

3d Minister.—ALEXANDER MORRISON, from Moffat. Ordained 7th August 1792. Deserted his charge, 1793. Afterwards preacher for some time in Salisbury, England, from which he removed to Moffat, where he died.

4th Minister.—DONALD FRASER, D.D., from Auchtermuchty (East), of which his father was minister. Ordained 3d December 1794. Had the degree of D.D. conferred upon him by Jefferson College, U.S., 1833. Died 28th December 1841, in the 69th year of his age and 48th of his ministry.

Author of a sermon entitled "The Reformation the work of God and worthy of Remembrance;" "Memoir of (his father) the Rev. John Fraser of Auchtermuchty," prefixed to a posthumous volume of his sermons; "Life and Diary of Rev. Ebenezer Erskine;" "Life and Diary of Rev. Ralph Erskine;" "Life and Diary of (his nephew) the Rev. John H. Gardner of Whithorn;" "An Essay on the Plenary and Verbal Inspiration of the Scriptures;" "Short memoirs of the Rev. Dr Bogue and the Rev. Thomas Haliburton;" "Answers to Sir George Sinclair's Queries on Church Patronage in Scotland;" "An address for promoting the revival of religion;" and Translator from the Latin of Dr Witsius' Dissertations on the Apostles' Creed.

5th Minister.—ALEXANDER STEWART, from Stitchel. Called to Lilliesleaf and Kennoway. Ordained 26th April 1843. Died 8th December 1846, in the 28th year of his age and 4th of his ministry.

The congregation called Mr R. Russell, who preferred Rattray.

6th Minister.—DANIEL DOUGLAS, from Earlstoun (East). Called to West Linton and Kennoway. Ordained 26th April 1848.

COLINSBURGH.

Colinsburgh is a village in the parish of Kilconquhar, Fifeshire, 4 miles east of Largo, 4 west of Pittenweem, and 10 south-east of Cupar.

In 1759, the Earl of Balcarras, as patron, presented the Rev. Dr John Chalmers, then minister of the adjoining parish of Elie, to the church and parish of Kilconquhar, then vacant. A great portion of the parishioners opposed the settlement of Dr Chalmers amongst them, and were supported in their opposition both by the Presbytery of St Andrews and Synod of Fife. The General Assembly, however, to which the case was appealed, ordered the Presbytery to carry the translation into effect, and in compliance with this injunction, Dr Chalmers was inducted minister of Kilconquhar, 1st August 1760. "Before the 15th of the same month," says Dr Struthers in his "History of the Relief Church," "the reclaimers against Dr Chalmers' translation, had purchased ground, collected subscriptions, and taken measures to build for themselves a large meeting-house in the village of Colinsburgh. They connected themselves with no religious body whatever, but set up a solitary church, resolved in some way or other to maintain their religious independence and privileges."

"This step being taken, they instantly felt themselves in an entirely new position. All the neighbouring ministers of the Establishment refused to baptize their children unless they produced a recommendatory letter from Dr Chalmers, their parish minister. In these circumstances they applied repeatedly to the Rev. Mr Gillespie of Dunfermline to come and preach to them and baptize their children. He was not very prompt, however, in acceding to their request. Circumstances thus necessitated them to seek a connection with Mr Gillespie, while he, on the other hand, would not dispense religious ordinances to them till the ministers, whom they still recognised in their neighbourhood, did distinctly 'refuse' them and their chil-

dren sealing ordinances. By putting the neighbouring ministers to this test, he avoided, as he thought, the sin of schism. They thus became Dissenters by compulsion, and Relief Dissenters by choice." First church built, 1768. Second built, 1800. Third built, 1844; sittings, 380.

Before obtaining a fixed pastor, the congregation called the Rev. Thomas Scott, then a Presbyterian minister in Hexham, Northumberland, afterwards Relief minister in Auchtermuchty, who declined the call.

1st Minister.—THOMAS COLIER, previously minister of a Presbyterian congregation in Ravenstonedale, Westmoreland. Admitted to Colinsburgh 22d October 1761. On the day of his induction to Colinsburgh, Mr Colier, along with the Rev. Thomas Gillespie of Dunfermline, and the Rev. Thomas Boston of Jedburgh, formed the Presbytery, which afterwards became the Synod of Relief. He died 19th July 1769.

2d Minister.—JOHN COWAN, from the Secession congregation of Stow, but a licentiate of the class of Presbyterians in Northumberland considered in connection with the Established Church of Scotland. Received into connection with the Relief Church, and ordained minister of Colinsburgh 25th July 1771. Cut off from that connection, 1775. Mr Cowan continued to preach in Colinsburgh, notwithstanding, retained the property belonging to the congregation, and endeavoured to set up a party under the designation of the "First Constituted Presbytery of Relief." In 1793, Mr Cowan and his congregation formally sought to renew their connection with the Synod, but the attempt was unsuccessful. The congregation then divided into two parties, one for Mr Cowan, and one for the Relief Synod. The Synod received the latter as a forming congregation, and this then became the Relief congregation of Colinsburgh. These raised a process before the Sheriff of Fife and Court of Session, to get possession of the church. The process was continued for years, and each party got interlocutors at different times in their favour. At last the process fell asleep from a lack of funds to keep it awake, and also because the party which belonged to the Synod built a church for themselves. Mr Cowan died 15th April 1794, in the 57th year of his age, and 23d of his ministry. He was succeeded by Dr Paton, afterwards of Aberdeen, and Mr Scott, who died in 1842. Mr Cowan was author of "The Duties of the Gospel Minister," and of a volume of Sermons published after his death.

3d Minister.—JOHN JAMIESON, from St Ninians. Ordained 3d July 1801. Translated to Bellshill 29th July 1802.

4th Minister.—WILLIAM REID, previously of Haddington. Admitted to Colinsburgh 27th July 1803. Died in 1809, in the 52d year of his age, and 13th of his ministry.

5th Minister.—DAVID RUSSELL, from Tollcross. Ordained 5th February 1811. Translated to Hawick 24th December 1812.

6th Minister.—JAMES TURNBULL, from Hutchesontown, Glasgow. Called to Pittenweem and Colinsburgh. Ordained 28th September 1813. Translated to Calton, Glasgow, 27th June 1820.

The congregation called Mr Peacock, afterwards of Langholm, but the call was subsequently withdrawn.

7th Minister.—WILLIAM MARSHALL, from Dovehill (now Cathedral Street), Glasgow. Ordained 7th August 1823. Resigned 8th December 1829. Emigrated to America, and became minister of a congregation there.

8th Minister.—ARCHIBALD CUMMING, previously of Ceres. Admitted, June

1834. Died 5th February 1845, in the 72d year of his age, and 42d of his ministry.

9th Minister.—ANDREW DICKIE, from Irvine (Relief). Ordained 16th September 1845. Translated to Aberdeen 18th August 1847.

10th Minister.—JOHN C. JACKSON, from Blackfriars, Jedburgh. Ordained 19th February 1850. Translated to Gorbals, Glasgow, 4th May 1869.

The congregation called Mr J. C. Ingles, who preferred Crieff; Mr John Dickson, afterwards of Peterhead; and Mr W. R. Inglis, who declined the call.

11th Minister.—THOMAS BOSTON JOHNSTON, from Limekilns. Called to Gateshead and Colinsburgh. Ordained 28th June 1871.

LARGO.

Largo is a village in the parish of the same name, Fifeshire, 3 miles east of Leven, 3 west of Colinsburgh, and 9½ south-east of Cupar.

The church and parish of Largo having become vacant in 1770, James Durham, Esq. of Largo, as patron, presented the Rev. Mr Burns of Monzie to the charge. Mr Burns' character as a preacher was well-known in the parish, and not highly appreciated. On his presentation becoming known, a number of the parishioners reclaimed against it. Mr Burns having heard of the opposition raised, refused to accept the call when presented by the Presbytery. The commissioners from Largo returned and told the patron what his presentee had done. Nothing discouraged, however, either by his refusal or the people's opposition, he issued a second presentation to the same person, and Mr Burns in due course became minister of Largo. The people were not so willing to yield to the patron's wishes as the ministry, and a number of them carried their non-compliance so far as to withdraw from the Established Church, and cast in their lot among the Dissenters. In 1770, they applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh. The patron was generous enough to grant them a site for a place of worship. On this site they began to build the proposed edifice. But being very limited alike in number and pecuniary resources, they could not readily command the co-operation they required. Nothing disheartened, they at length set to work. Men, women, and children, were alike zealous, and when the masons towards the end of their day's labour left off their work for want of material, they were often surprised next morning to find an abundant supply—the men with barrows, the women with their aprons, and children with creels, having procured it for them over night from the beach, which skirts the village. The congregation met in the open air till the church was completed. It cost, exclusive of free carriages, the modest sum of £18, 4s. The foundation-stone of a new church was laid by P. D. Swan, Esq., Provost of Kirkcaldy, on 7th August 1871. The church was opened by Rev. Dr Thomson of Edinburgh, on 17th July 1872. It is seated for 400, and cost £1200.

1st Minister.—ROBERT PATERSON, from West Port (now Boston Church) Cupar. Ordained, 1770. Called to Kilmarnock in 1775, and to Balforn in 1794, but continued both times in Largo. Translated to Biggar, 1795.

2d Minister.—JAMES SMART, previously of Mainsriddell. Admitted 1796. Translated to Coupar-Angus, 23d November 1803.

3d Minister.—JAMES GARDINER, from Auchterarder (South). Ordained 30th July 1805. Died 28th February 1843, in the 76th year of his age, and 37th of his ministry.

4th Minister.—JAMES HAMILTON, from Strathaven (East). Called to Auchtermuchty and Largo. Ordained as colleague to Mr Gardiner, 28th July 1840. Resigned, 1841. Lived in Edinburgh till his death.

5th Minister.—BRYCE KERR, from Beith. Called to Dundee, Irvine, and Largo. Ordained, 1843. Died a few weeks after ordination.

6th Minister.—ARCHIBALD MUIR, from Strathaven (West). Ordained 31st July 1844. Resigned on account of ill health 2d January 1849. Removed to Jamaica, and after a residence there for some time, returned to this country, and died at Barrhead 10th December 1850, in the 34th year of his age, and 7th of his ministry.

The congregation called (1) Mr Alison, who preferred Leslie; (2) Mr J. Young, who preferred Newburgh; (3) Mr Morris, who preferred Dalry, Ayrshire; and (4) Mr Mathieson, who preferred Monkwearmouth.

7th Minister.—THOMAS SOMERVILLE, previously of Auchtergaven. Admitted 7th May 1851. Died 1st September 1857, in the 48th year of his age, and 21st of his ministry.

8th Minister.—DAVID HAY, from St Andrews. Ordained 10th August 1858. Died 9th April 1859, in the 27th year of his age, and 1st of his ministry.

9th Minister.—DAVID MALLOCH, from Tollcross. Ordained 13th March 1862.

DYSART.

Dysart is a burgh town and seaport on the Firth of Forth, Fifeshire, 2 miles north-east of Kirkcaldy, 7 south of Markinch, and 7 west of Leven.

This congregation originated in the "Moderatism" of the parish minister, and the love of Evangelical truth on the part of those who took part in its formation. They obtained supply of sermon from the Relief Presbytery of Edinburgh, 1774, and built a place of worship for themselves the same year containing 650 sittings. A new church, costing £2600, and seated for 650, was opened in 1867.

1st Minister.—WILLIAM CAMPBELL, a licentiate of the Church of Scotland, and afterwards parochial schoolmaster of Leuchars. Received into connection with the Relief Synod, and ordained in 1774. Died, 1793, in the 20th year of his ministry. Mr Campbell was author of a pamphlet entitled "Just view of the principles of the Presbytery of Relief," in reply to a pamphlet by Rev. J. Bennet of Ceres.

A volume of his discourses on the Lord's prayer, etc., was published after his death.

The congregation called Mr John Anderson, who preferred Kilsyth, and Mr Pitcairn who preferred Kelso.

2d Minister.—WILLIAM BILLERWELL, previously of Blairlogie. Admitted, January 1794. Moderator of Relief Synod in 1796. Died 30th November 1821, in the 66th year of his age and 43d of his ministry.

3d Minister.—JAMES SPENCE. Ordained as colleague to Mr Billerwell 29th September 1819. Resigned 12th June 1827. Died, September 1833, in the 48th year of his age.

4th Minister.—WILLIAM ADAIR PETTIGREW, from Bridgeton, Glasgow. Ordained 12th August 1828. Moderator of Relief Synod in 1847. Retired from active ministerial work in 1862, and for the last four years of his life lived with his son-in-law, Rev. J. S. Mill, Leith. Died 31st December 1868, in the 68th year of his age and 41st of his ministry. Author of a sermon entitled "The Gathering together of the Saints," preached at the opening of the Relief Synod, May 1847, immediately before the Union of the United Associate and Relief Synods.

5th Minister.—JAMES R. HOUSTON, from Glasgow (Duke Street). Ordained 14th October 1862. Translated to Carluke, June 1870.

6th Minister.—WILLIAM GUTHRIE, M.A., from Dunblane. Called to Middlesborough and Dysart. Ordained 21st February 1871.

PITTENWEEM.

Pittenweem is a royal burgh in the east of Fife, 6 miles east of Colinsburgh, 6 south-west of Crail, and 16 south-east of Cupar.

In 1774 Sir J. Anstruther, Bart., presented Mr Nairn to the church and parish of Pittenweem, then vacant. The presentee was very unacceptable to a number of the parishioners; but, notwithstanding their remonstrances against him, he was settled minister of the parish. Several of them feeling aggrieved by this act of spiritual despotism, withdrew from the Established Church, and applied to the Relief Presbytery of Edinburgh to be taken under their inspection as a forming congregation, which was granted. Church built, 1775; sittings 500. A new church was opened 3d January 1857, with sittings for 600.

1st Minister.—GEORGE HALYBURTON NICOLSON. Ordained 1777. Translated to Wamphray, Dumfriesshire, 1783.

2d Minister.—ALEXANDER HUNTER. Ordained 1783. Loosed from his charge 1788.

3d Minister.—ALEXANDER SIMSON, M.D., previously of Dunse. Admitted to Pittenweem, 1789. He was moderator of the Relief Synod, 1775. Died 6th January 1793, in the 60th year of his age, and 30th of his ministry. Author of "Dangerous Errors of Mr Smith, in Reference to the Atonement, Stated and Refuted;" and "Our Lord's Commission to His Ministers."

4th Minister.—DAVID WILSON, from Muckhart. Received into connection with the Relief Synod as a probationer, 1793. Ordained 1794. Resigned 1811. Lived privately in Pittenweem, where he died in 1813.

5th Minister.—WILLIAM FYFE, from King Street, Kilmarnock. Ordained 31st October 1811. Translated to Bathgate, 22d July 1813.

6th Minister.—JAMES PURDIE, previously of Wilsontown (Presbytery of Hamilton). Admitted 19th July 1814. Resigned 20th December 1825. Lived privately near Crawford, Lanarkshire.

7th Minister.—JAMES FINLAY, from Tollcross. Ordained 17th November 1827. Loosed from his charge, 1837. Emigrated to America, and became minister of a congregation in the State of New York.

8th Minister.—JAMES R. KERR, from Calton, Glasgow. Ordained 11th September 1838. Died 16th May 1865, in the 50th year of his age and 27th of his ministry.

9th Minister.—JAMES PITTENDRIGH, M.A., from Aberdeen (St Nicholas Lane). Ordained 3d July 1866.

KINGHORN.

Kingshorn is a burgh town and seaport on the Firth of Forth, Fifeshire, 2½ miles east of Burntisland, and 3½ west of Kirkcaldy.

The Rev. Dr Webster, minister of Kingshorn, in 1778, greatly increased his popularity with his people by his open advocacy of the principles of a Bill then before

Parliament for the emancipation of the Roman Catholics from their civil disabilities. Finding his situation in Kinghorn uncomfortable, he removed to London, and after a short residence there, resigned his charge. The parishioners wished to obtain for his successor a Mr Burns, whom Dr Webster had left to supply his place; but the patron disregarded their wishes, and appointed a Mr Usher to the vacant charge. Several of the people soon after withdrew from the Established Church and applied to the Relief Presbytery of Edinburgh to be taken under their inspection as a forming congregation, which was granted in 1778. Church built, 1779; sittings 554. A new church was built in 1865-6, which cost £1138, and is seated for 320.

1st Minister.—JOSEPH JOHNSTON. Ordained in 1779. Died 1790, in the 12th year of his ministry.

After Mr Johnston's death, the congregation applied, in 1791, to the Associate (Burgher) Presbytery of Dunfermline to be taken under their inspection, which was granted. Several Seceders resident in and about the town, who had previously been connected with the Associate Congregation of Kirkcaldy, now acceded to the congregation.

2d Minister.—GEORGE BLACK, from Jedburgh (Blackfriars). Ordained 11th April 1792. Called in 1801 to London (Miles Lane); but continued in Kinghorn. Died 3d October 1822, in the 52d year of his age and 31st of his ministry.

The congregation called Mr Brown, who was appointed to Cumnock.

3d Minister.—JAMES HARDIE, from Dalkeith (East). Called to Burghhead and Kinghorn. Ordained 15th July 1824.

4th Minister.—DANIEL M'KENZIE, from Glasgow (Cathedral Street). Ordained as colleague to Mr Hardie 8th April 1862. Demitted his charge 3d December 1867, and proceeded to New Zealand.

The congregation called Mr T. Cockburn, who preferred Hawick.

5th Minister.—JAMES JENKINS, from St Ninian's. Ordained as colleague to Mr Hardie, 4th May 1868.

BUCKHAVEN.

Buckhaven is a fishing village in the parish of Wemyss, Fifeshire, 2 miles south-west of Leven, 7 north-east of Kirkcaldy, and 3½ south of Kennoway.

In October 1739, Mr John Thomson, elder, and several private persons in the parish of Wemyss, acceded to the Associate Presbytery, and along with other seceders who had settled in the district, attended the Secession Church at Abbots-hall, Kirkcaldy, till the Secession congregation of Kennoway began, when they joined it. During the vacancy in that congregation, occasioned by the translation of Mr Kidston to Glasgow, the majority brought out a call for Mr Alexander Morrison, who became Mr Kidston's successor; while the minority, a very large one, were in favour of Mr Archibald Harper, afterwards of Bo'ness. The persons constituting the minority were chiefly resident in the parish of Wemyss, who found it inconvenient to travel weekly to Kennoway, and therefore eagerly seized the opportunity afforded them by the difference which had arisen between them and the majority, to plead that as a reason, together with distance of residence, why they should be disjoined from Kennoway, and formed into a separate congregation. These reasons were sustained by the Presbytery, and a congregation was thus formed in 1792, with its seat in Buckhaven. They built a place of worship the same year, containing 600 sittings.

A new church was opened in April 1869. It is seated for 860, and cost upwards of £2600.

1st Minister.—DAVID TELFORD, from Stirling (First). Called to Edinburgh (Portsburgh), and Buckhaven. Ordained 12th July 1796. Died 3d May 1824, in the 56th year of his age, and 28th of his ministry.

The congregation called Mr P. M'Dowall, who was appointed by the Synod to Alloa.

2d Minister.—ROBERT POLLOK, LL.D., from Mauchline. Ordained 7th December 1826. Resigned 11th November 1845. Afterwards joined the Established Church, and is now minister of Kingston *Quoad Sacra* Church, Glasgow. Author of "Apocalyptic Regeneration."

3d Minister.—WILLIAM COWAN, from Selkirk (First). Called to Muirton, Mainsriddell, West Linton, and Buckhaven. Ordained 6th July 1846. Translated to Glasgow (Blackfriars) 22d May 1855.

4th Minister.—ALEXANDER C. RUTHERFORD, formerly of Falkirk; afterwards of the Evangelical Union Church. Re-admitted to the United Presbyterian Church, 8th May 1855. Called to St Andrews and Buckhaven. Admitted 13th November 1855. Translated to Edinburgh (North Richmond Street), 17th April 1860.

5th Minister.—ROBERT ALEXANDER, from Fenwick. Ordained 25th March 1862.

DUBBIESIDE.

Inverleven or "Dubbieside" is a village in the parish of Markinch adjoining the village of Leven in Scoonie parish, with which it is united by a bridge. The members of several praying societies in and about Leven acceded to the Associate Presbytery in May 1738, and a few more in May 1739 and in 1742. They attended public worship after their secession at Abbotshall, Kirkcaldy, till 1744, when at their own request they were joined to the congregation of Ceres, which had then obtained a minister. The Breach in 1747 divided them; the majority of them adhering to the General Associate (Antiburgher) Synod, and continuing connected with the congregation at Ceres. They sought to be disjoined from it in 1769, but in consequence of the opposition of the minister and session this was refused by the Synod, to which the case was appealed, but the minister of Ceres was required to preach four Sabbaths in the winter season at Dubbieside or some other place in that district. Matters continued in this state till 1793, when the members of the congregation of Ceres resident in Leven, Largo, and places adjacent, were formed under sanction of the Presbytery into a separate congregation. Church built, 1794; sittings, 400.

1st Minister.—JOHN M'DONALD, previously minister of a congregation in Moira, Ireland, connected with the General Associate Synod. Admitted 8th November 1795. Resigned 1817. Admitted to Thurso, 1819.

2d Minister.—WILLIAM HARPER, from Kilmaurs. Ordained 28th April 1819. Died 16th October 1853, in the 64th year of his age, and 35th of his ministry.

3d Minister.—ANDREW NICOL, from Kinross (West), after itinerating as a probationer for 40 years. Ordained 13th February 1855. Demitted his charge on account of age and infirmities, 24th September 1861. Died at Kinross, 14th July 1871, in the 84th year of his age, and 17th of his ministry.

Author of "National Churches Allied to Despotism, Incompatible with the Rights of Man, Reli-

gious and Political, and a Usurpation of the Authority of the Lord Jesus Christ as Head of the Church and Governor among the Nations;" "Missionary Gleanings in the Grassmarket;" "Exposition and Defence of the Presbyterian form of Church Government, in reply to Episcopal and Independent Writers."

The congregation called Mr R. Hall, afterwards of Old Meldrum, Mr George Philp, afterwards of Saltcoats, and Rev. John James, afterwards of Wolverhampton.

4th Minister.—ROBERT FISHER, from Perth (North). Ordained 19th January 1864.

CRAIL.

Crail is a burgh town in the east of Fife, 4 miles north of Anstruther, 10 south-east of St Andrews, and 19 east from Cupar.

The parish of Kingsbarns, which joins that of Crail on the north, having become vacant in 1737, the people under sanction of the Presbytery called Mr Pitcairn, probationer, while the patron presented Mr Grant, probationer, to the charge. The General Assembly, 1739, set aside the call to Mr Pitcairn, and ordered the settlement of the patron's nominee. To effect this, however, it was found necessary to call in the military, a circumstance which tended to render the settlement still more offensive to the people. A number of people withdrew from the Established Church and acceded to the Associate Presbytery. After their secession they attended public ordinances at Ceres till the Breach, 1747, when most of them adhered to the Associate (Burgher) Synod, and helped to form the congregation of St Andrews. The Seceders in Kingsbarns and surrounding district continued to attend there till 1794, when they and the members of the Relief Church resident in the locality united and applied with success to the Associate (Burgher) Presbytery of Perth to be taken under their inspection as a forming congregation with its seat in Crail. The congregation was organised 16th March 1796. Church built, 1795; sittings 300. A new church was built in 1858, seated for 232, at a cost of £577, 2s.

Before obtaining a fixed pastor the congregation called Mr Stewart, who was appointed by the Synod to Pitcairngreen, and Mr Glass, who was appointed to Aberdeen.

1st Minister.—WILLIAM FRASER, from Auchtermuchty (East), of which his father was minister. Ordained 17th August 1803. Called in 1810 to West Linton and Alloa. Translated to Alloa 7th June 1810.

The congregation called Mr George Brown, who was appointed by the Synod to Ramsbottom.

2d Minister.—RALPH DRUMMOND, from Stirling (First). Ordained 8th July 1821. Resigned 22d June 1839. Emigrated to New South Wales, and became minister of a congregation in Adelaide. He was the first Presbyterian minister in that colony. Died at Mitcham, Adelaide, in 1872, in the 80th year of his age, and 51st of his ministry.

3d Minister.—JAMES LUMSDEN, from Freuchie. Ordained 18th August 1840. Died 8th February 1841, in the 32d year of his age, and 6th month of his ministry.

The congregation called Mr R. Paterson, afterwards of Midmar, and Mr J. Riddell, afterwards of Moffat, both of whom declined the calls.

4th Minister.—JOHN OGILVIE, from Keith. Ordained 25th April 1843. Resigned 29th March 1853, and shortly after joined the Established Church. Was assistant to the parish minister of Gamrie. In 1855 he got a colonial appointment in Canada or Nova Scotia, and in proceeding thither with his family he caught fever on board ship, of which he died on 23d September, in the 50th year of his age, and 13th of his ministry. He was buried in the deep, off Prince Edward Island.

5th Minister.—ALEXANDER WALKER, previously of Newcastle. Called to Urghhead, Leith-Lumsden, Oban, and Crail. Inducted 25th April 1854.

ANSTRUTHER.

Anstruther is a burgh town on the east coast of Fife, 4 miles south-west of Arbroath, and 5 north-east of Elie.

A number of Secession students successively taught a school in Anstruther, several of whom held public classes for religious instruction on the Sabbath evenings. Some of the persons who attended these classes adopted the principles of the Secession Church, and in 1818 made application to the Associate (Burgher) Presbytery of Perth to be taken under its inspection as a forming congregation, which was allowed. Many of the parishioners who continued under the ministry of the establishment largely assisted those who had withdrawn from it in the erection of a church, by pecuniary contributions and otherwise.

Several persons belonging to the General Associate (Antiburgher) branch of the Secession, resident in Anstruther and its neighbourhood, built a place of worship at Monance, which lies between Anstruther and Elie, and had it supplied with a minister in 1770. They continued to meet at this place till the Union of the two great branches of the Secession in 1820, but without calling any one to be their minister, when they considered the expediency of their doing so any longer superseded by the formation of a Secession congregation in Anstruther. They therefore abandoned the place of worship at St Monance. First Secession church at Anstruther built, 1820. Second built, 1851; sittings, 400. Vestry and class-room added in 1870; cost in all, £860.

Before obtaining a fixed pastor, the congregation called Mr J. Hay, who was pointed by the Synod to Arbroath, and Mr Allison, who was appointed to Gartfield.

1st Minister.—JOHN THOM, from Tarbolton. Ordained 20th December 1825. Resigned 22d June 1847, and became an occasional preacher. Died at Edinburgh 14th February 1864, in the 77th year of his age and 38th of his ministry.

2d Minister.—WILLIAM MEIKLE, from Ayr. Ordained 27th September 1848. Resigned 29th November 1853, and removed to Mobile, Alabama, U.S., to take charge of a congregation there.

3d Minister.—GABRIEL SMITH, from Craigs, Duntocher. Ordained 20th December 1854.

LEVEN.

A village in the parish of Scoonie, Fife, 9 miles east from Kirkcaldy, 2½ south of Arbroath, and 3 west of Largo.

The Rev. Messrs Gorrie of Kettle and Pettigrew of Dysart being aware that a number of persons in Leven were desirous of obtaining supply of sermon from the Relief Presbytery, visited Leven and made inquiries, and as a beginning rented the Gardeners' Hall as a temporary place of worship. It was in September 1830 that services were begun, and on 8th March 1831 a petition from more than 200 persons was presented to the Presbytery of Dysart asking supply. Regular supply of sermon was thereafter given. Church built in 1831; sittings 650. A new church with sittings for 600, costing £2150, was opened by Rev. R. S. Drummond, D.D., 20th September 1871; opening collection, £166.

1st Minister.—JAMES VALLANCE, from Paisley, (Canal Street). Ordained 19th February 1834. Resigned 23d April 1845. Joined the Established Church, and became minister of Tinwald, Dumfriesshire.

2d Minister.—JOHN MITCHELL, from St Ninian's. Called to Annan and Leven. Ordained 8th September 1846. Translated to Kirkintilloch 27th April 1854.

3d Minister.—JOHN S. HYSLOP, from Urr. Called to Wamphray and Leven. Ordained 26th June 1855.

MARKINCH.

Markinch is a village in the parish of the same name, Fifeshire, 2½ miles east of Leslie, 3 west of Kennoway, and 7 north-east of Kirkcaldy.

In the year 1831, and for several years following, there was great excitement in Scotland, produced by what was then known as "The Voluntary Controversy," while the question of political reform to which most of the parochial clergy were opposed, was agitating the country generally. At that time, and under the influence of these circumstances, the United Associate Presbytery of Kirkcaldy opened a missionary station at West Wemyss, but were soon after induced to remove it to Coalton, a village in the parish of Markinch. The accommodation afforded there not being very commodious, the teacher at Lady's Square, a small hamlet adjoining, liberally made offer of his school for the use of the infant mission. Here the cause met with great encouragement, not only from the seceders in the neighbourhood, but also from many persons belonging to the Established Church. The introduction of a community of dissenters into a parish where there had not been one before, and that at a time when both ecclesiastical and civil politics were running high, naturally attracted the attention of the proprietor of the little hamlet and his schoolroom, who gave orders to the teacher that unless he ceased affording the use of his school to seceding preachers he himself would be dismissed. This announcement, instead of discouraging the adherents of the cause, only increased their zeal. Several members of the Established Church sympathised with them, and openly manifested their indignation at this species of paltry persecution. A large hall in the village of Markinch being obtained, the preaching station was transferred thither and the cause maintained there with increased energy. The parish minister having become unwell about the same time, and his place being supplied with a very unacceptable assistant, the attendance at the hall was considerably increased, and assumed the appearance of a regular congregation. The station was congregated 11th September 1834. The adherents of the cause now thought of building a place of worship for themselves. Now, however, obstacles began to present themselves. Although ground was advertised for building purposes, those who applied for a site on which to build a church were met with a refusal. After applying in vain to the surrounding proprietors for a site, one of the adherents sold half of his garden to the congregation, on part of which they built a church, containing 460 sittings. They afterwards purchased the other half of the garden, and built a manse.

1st Minister.—WILLIAM M. HALLEY, from Kinross (West). Ordained 4th November 1835. Translated to Dumbarton 25th March 1847.

2d Minister.—ROBERT BROWN, from Falkirk (East). Ordained 28th October 1847. Author of "Outlines of Religious Instruction;" and contributor of numerous articles to the *United Presbyterian Magazine*.

PRESBYTERY OF LANARK.

The Associate (Burgher) Synod formed a Presbytery of Lanark in 1803, by joining congregations from the Presbyteries of Edinburgh and Glasgow, and joining them into a separate Presbytery. Five congregations were added to it, one taken from it, at the Union of the Secession and Relief Churches in 1847.

BONKLE.

Cambusnethan is a parish in the middle ward of Lanarkshire. Bonkle, the place in which the place of worship stands, is in the parish of Cambusnethan, 10 north of Lanark, 10 east of Hamilton, and 10 south-east of Airdrie.

Mr Lockhart of Castlehill presented Mr William Craig, probationer, to the parish and parish of Cambusnethan in 1733, then vacant by the death of the Mr Muirhead. Sir James Stewart of Goodtrees, supported by the elders and members, disputed Mr Lockhart's right of patronage, and petitioned the Presbytery to allow them a hearing of Mr Linning, probationer, and the free choice of a minister. The Presbytery refused the prayer of the petition, and the case went by appeal before the higher Church Courts. The General Assembly, 1734, remitted the case back to the Presbytery, "with instructions to proceed to the settlement of the minister of Cambusnethan as they shall judge best for the edification of that congregation." The Presbytery resolved to proceed with the settlement of Mr Craig; before doing so, appointed a committee of their number to meet with the elders and persuade them, if possible, to withdraw their opposition to him. The committee reported that they had not succeeded in the object of their appointment. The Presbytery notwithstanding appointed Mr Craig's ordination, when Mr David Aitken, in his own name and in that of all the elders of the parish, under whose sanction he thus acted, asked "for liberty to have the Gospel preached and to have religious ordinances and other church privileges dispensed to us by ministers with whom in conscience we can join; and also protest that our deserting Mr Craig, as a silent intruder, shall not be considered as a demitting of our office, but that we be at liberty to serve the congregation at all times, when need shall require, the members thereof testimonials, and exercise every part of our office as usual." Mr Craig was ordained minister of Cambusnethan on the 20th April, but found it impracticable to reconcile the people to his settlement among them, and after a year's residence there, removed to Glasgow, having obtained a licence to the Middle Church in that city.

On June 1737, a praying society in Calderwater, which had existed since the time of Renwick, the last martyr for the Solemn League and Covenant, presented a petition to the Associate Presbytery, to be taken under their inspection. This petition was accompanied by a paper of adherence, signed by most of the male population of Cambusnethan parish, of which Calderwater is a part. The Rev. Messrs Ralph and Ebenezer Erskine observed a fast by appointment of Presbytery of Cambusnethan, and dispensed religious ordinances to the Seceders assembled.

"We had a very great auditory," says Ralph Erskine, referring to the occasion in his diary. "I had the forenoon, and after reading the causes of the fast, singing, and praying, I preached on Jer. xiii. 16. Afterwards baptized about 26 persons. We were very kindly entertained by the people in that place, and they

seem to be refreshed with the fast day's work, the Lord helping in some therein. We kept a session the next day with the elders." Of the 2 baptized on this occasion, 16 were from the parish of Carluke. A persons resident there had withdrawn from the ministry of the Rev. A who had been violently intruded into the parish in 1732, and had made more obnoxious to many of his people by persisting in reading "The Port from the pulpit.

The congregation thus formed worshipped in the open air for more years, during which time they were occasionally visited by some of the ministers, as well as supplied with preachers as the Presbytery were able them, which upon an average was once a month. The Rev. Ralph Er refers to one of these visits in his diary: "Friday, 14th September 1739 to the parish of Cambusnethan, and next day to a place therein called Dykes, where we staid all Saturday night and Sabbath night. Sabbath, 16th, we preached in Cambusnethan parish. My text was 'Unto you is of this salvation sent.' The auditory was considerably numerous from many places. I was helped and strengthened." In less than 30 years commencement, the congregation was made up of persons collected parishes. They obtained a piece of waste ground from Mr Keddar, or seceding elders, on the farm of Davies Dykes, sometimes called "Danes the place referred to by Mr Erskine, and by which name the congregation known in the locality. On this site they built a place of worship, of which took possession in 1740; rebuilt 1780. In 1818 they built a new worship in the village of Bonkle, costing £800, sittings 560, as more convenient great proportion of the members, and more favourable for the growth of gregation.

1st Minister.—DAVID HORNE, from Milnathort (First). Called to Kill Ireland, and Cambusnethan, in Scotland. Ordained 29th September 1742. with the majority of his congregation to the Associate (Burgher) Synod Breach, 1747. Resigned on account of declining health, 12th July 1768. M sought to retain his seat in the Church Courts, notwithstanding his resignation the Synod refused to recognise his claim on the ground that it would destroy byterian parity of ministers and elders. He removed to the estate of Thot in Kinross-shire, of which he had become proprietor by marriage, and in retirement there, occasionally preaching for his brethren in the neighborhood. Author of a sermon entitled "The Great Wickedness and Sin of Unclear and the answers explanatory of the fourth commandment in "Fisher's" Synod's catechism.

The congregation called—(1) The Rev. Mr Moir, who was continued Synod at Cumbernauld; (2) Mr Ballantyne, who was appointed to Dundee; Henderson, who was appointed to Glasgow; (4) Mr Richardson, who was appointed to Greenock.

2d Minister.—WILLIAM SCOTT, from Selkirk (First). Ordained 21st June Resigned 4th March 1811. Removed to a property belonging to him in the of Carluke, and died 28th July 1821, in the 77th year of his age. A volume sermons was published after his death.

The congregation called Mr Tindal, who was appointed to Rathillet; and M'Lean, who was appointed to Coupar-Angus.

3d Minister.—ANDREW SCOTT, from Lanark (First). Called to Lillib

Auchtermuchty, and Cambusnethan. Ordained 9th June 1816. Called in 1817 to Girvan, but continued in Cambusnethan. Died 12th July 1870, in the 79th year of his age, and 55th of his ministry. Author of "The Melchizedek of the Scriptures," with a supplement, afterwards published.

4th Minister.—JAMES HENDERSON SCOTT, son of the foregoing. Called to Auchtermuchty and Bonkle. Ordained as colleague to his father, 9th November 1859.

ELSRIDGEHILL (Now EXTINCT.)

Elsridgehill or Elsrig-hill, vulgarly pronounced "Elsricle," is a village in the parish of Walston, upper ward of Lanarkshire, 4 miles north of Biggar and 7 south-west of Linton.

In 1753, the patron presented Mr John Thomson to the church and parish of Walston, then vacant. The settlement of this nominee was perhaps the most unpopular that ever took place in the Established Church. During his incumbency, the congregation was dispersed, the church literally deserted, and the Lord's Supper not dispensed for many years. The people had all become Seceders under the inspection of the General Associate (Antiburgher) Synod. They differed in opinion at the outset on the question, whether the seat of the congregation should be in Biggar or Elsridgehill, and the Rev. Adam Gib of Edinburgh, to whom the question was referred, advised them to select Elsridgehill, as the scene where the intrusion had taken place. There accordingly a humble church was reared, thatched with heather, which still stands to tell Dissenters that some exercise of judgment is necessary in the location of their places of worship. For even now there are only 493 souls in the whole parish, inhabiting 101 houses, and only 196 of the inhabitants are resident in the village.

1st and only Minister.—JOHN ANDERSON. Ordained 28th May 1760. Continued to minister till his death in August 1790, in the 31st year of his ministry. Author of a volume entitled "Essays on various subjects relative to the Present State of Religion," 1782. Supply of sermon was continued to Elsridgehill till 1815, when it was discontinued from want of encouragement, and the congregation became extinct.

BIGGAR.

Biggar is a town in the upper ward of Lanarkshire, 11 miles south-west of West Linton, and 28 south-west of Edinburgh.

MOAT PARK.

The parish of Biggar is bounded on the north and east by the parishes of Covington and Skirling. The ministers of these parishes in 1737 gave great offence to many of their people by persisting in reading "The Porteous Act" from the pulpit. Several of their parishioners withdrew from their ministry in consequence, and acceded to the Associate Presbytery.

The parish of Symington adjoins that of Biggar on the south-west. The Rev. Mr Wilson of Symington was one of a riding committee of Assembly, who ordained Mr Findlater at West Linton, in consequence of which intrusion, the Secession congregation there originated. His conduct on that occasion gave great offence to a

number of his parishioners, several of whom never again attended his ministry. He died suddenly some time after at West Linton, on his way home from the General Assembly, which occasioned the bitter remark, that "he had laid down his life where he had laid down his honour."

In March 1739, a petition signed by three elders and twenty-three private Christians in the parish of Symington was presented to the Associate Presbytery, craving to be taken under their inspection, which was granted. The Rev. Messrs Erskine of Dunfermline, and Thomson of Burntisland, observed a fast by appointment of the Presbytery with these persons and the Seceders in Covington and Skirling, at Symington, on 13th of September 1739, and sermon was afforded them occasionally, till 1740, when Mr Mair's ordination at Linton was considered as superseding the necessity of further supply. It was therefore discontinued, and the Seceders in these places included in the congregation of West Linton. The Breach in 1747 divided them. Those who adhered to the Associate (Burgher) Synod continued to attend public ordinances at West Linton till 1756, when they applied to the Presbytery of Edinburgh to be disjoined and formed into a separate congregation at Biggar, which was granted. They worshipped in the open air till 1760, when they took possession of a place of worship they had erected, containing 450 sittings. A new church, called Moat Park Church, was built in 1806, and cost, including vestries, bell, etc, £3000; sittings, 460.

1st Minister.—JOHN LOW, from Kinross (First). Called to St Andrews and Biggar. Ordained 30th September 1761. Called to Stirling, 1762, but continued in Biggar. Died 1st November 1804, in the 69th year of his age and 44th of his ministry.

2d Minister.—JOHN BROWN, D.D., from Longridge, of which his father was minister. Ordained 6th February 1806. Called in 1817 to North Leith, but continued in Biggar till 4th June 1822, when he was translated to Rose Street, Edinburgh.

3d Minister.—DAVID SMITH, D.D., from Coupar-Angus (Second). Ordained 19th August 1823. Called in 1829 to Wells Street, London, but continued in Biggar. Had the degree of D.D. conferred upon him by the College of Dartmouth, New York, July 1850. Died 24th December 1867, in the 75th year of his age and 45th of his ministry. A volume of sermons and letters, with a memoir by Rev. David Cairns of Stichel, was published after his death.

Author of "A Memoir of the Life of the Rev. John Brown of Whitburn," prefixed to his collected Letters on Sanctification; "The Devotional Psalter, or Sacred Meditations for every Day of the Year upon the Psalms of David;" "The Sacramental Manual;" "The Chamber of Affliction, or Scriptural and Practical Considerations, Directions, and Consolations for the Sick and Afflicted;" "A Token of Remembrance for the Young: Sermons to Children;" "Address to a Parent on Applying for Baptism to his Child;" "Address to an Applicant for Admission to the Table of the Lord for the First Time;" "Memoir of Rev. W. Fleming of West Calder;" "Memoir of Rev. Charles C. Leitch;" "Golden Sayings of Jesus;" "Prosperity and Peace in the Latter Days: A Sermon;" and numerous papers in *The United Presbyterian Magazine*, *The Christian Journal*, and *The Christian Cabinet*; and Editor of Dr Brown's Exposition of the Epistle to the Hebrews, 2 vols.

The congregation called Mr J. H. Scott, who preferred Sanquhar.

4th Minister.—ALEXANDER MILES, from Leith (Junction Road Church). Ordained 7th October 1868.

SOUTH CHURCH.

In 1779 the patron presented Mr Pearson to the Church and parish of Biggar, then vacant. The presentee was very obnoxious to a great proportion of the parishioners, who, rather than submit to his ministry, preferred to leave the Estab-

lished Church, and connect themselves with the Dissenters. They applied for and obtained supply of sermon from the Relief Presbytery of Edinburgh the same year. Notwithstanding the most strenuous and untiring opposition made against them, they succeeded in obtaining a site, and rearing on it a place of worship containing 700 sittings, of which they took possession in 1781.

1st Minister.—JAMES CROSS, from Dovehill, now Cathedral Street, Glasgow. Ordained 1781. Translated to Alnwick 1782.

2d Minister.—JOHN RESTON, from Dovehill, Glasgow. Ordained 1783. Translated to Edinburgh (Carrubber's Close) 1793. Afterwards of Glasgow (Greenhead).

3d Minister.—ROBERT PATERSON, previously of Largo. Admitted 1794. Died 10th August 1802, in the 61st year of his age and 32d of his ministry.

4th Minister.—HUGH M'FARLANE, from Denny. Ordained 23d March 1803. Suspended 2d July 1806.

5th Minister.—ANDREW FYFE, from King Street, Kilmarnock. Ordained 23d July 1807. Translated to Dumfries 9th May 1808.

6th Minister.—DANIEL M'NAUGHT, from Southend, previously of Riccarton, now King Street, Kilmarnock. Admitted 29th November 1808. Moderator of Relief Synod, 1815. Died 1st May 1819, in the 26th year of his ministry.

7th Minister.—HUGH GIBSON, from Irvine, Relief. Ordained 16th May 1820. Resigned 3d January 1836. Emigrated to America and became minister of a congregation in Oates, State of New York.

8th Minister.—JAMES CALDWELL, from Beith (Head Street). Ordained 17th January 1837. Translated to Greenock 9th June 1846.

9th Minister.—JAMES DUNLOP, A.M., from Irvine (Relief). Ordained 14th April 1847. Translated to Motherwell 10th July 1866.

10th Minister.—DAVID M. CONNOR, M.A., LL.B., from Edinburgh (Broughton Place). Called to Innerleithen and Biggar. Ordained 26th June 1867.

WHITBURN (Now EXTINCT).

Whitburn is a village in the parish of the same name, Linlithgowshire, 4 miles south-west of Bathgate, 21 west-south-west of Edinburgh, and 23 east of Glasgow.

About the year 1766 a number of persons in Whitburn who had contributed to the rebuilding of the parish church, were refused a vote in the election of a minister. Shortly after, Mr Wardrop of Cult made offer of a site for a place of worship to the General Associate (Antiburgher) Seceders residing in and about Whitburn, who till then travelled to Craigmallen, a distance of 12 miles, to attend public ordinances. This offer was readily accepted, and the persons making it available, were, under sanction of the Presbytery, soon after formed into a separate congregation.

Before obtaining a fixed pastor, the congregation called Mr Wilson, who was appointed by the Synod to Lauder.

1st Minister.—ARCHIBALD BRUCE, from Dennyloanhead. Ordained 24th August 1768. Appointed professor of theology by the General Associate (Antiburgher) Synod, 1787. Withdrew with the majority of his congregation from the Synod with which he had been connected, 2d September 1806, and along with Mr M'Crie and others, formed the "Constitutional Presbytery," afterwards the Synod of Original Seceders. Died 18th February 1816, in the 70th year of his age, and 48th of his ministry.

Laws," 1797; "A Penitential Epistle and Humble Supplication to his Holiness the name of the people of Great Britain, for a perfect Reconciliation and Perpetual Alliance 1797; "Queries on the Solemn Commemoration of the Revolution in 1788," 1797; "Declaration of some Presbyterians anent the French War," 1797; Translator from the "Discourses on True and False Religion, with a Vindication of the Protestant Religion," by Benedic Pictet of Geneva, with notice of the Author, 1797; "Principles between the Religious Principles of those called the Anti-Government Party, and of Presbyterians, especially those of the Secession in Scotland, on the head of Magistracy," 1797; "Introductory and Occasional Lectures for Forming the Minds of Young Men intending the Study of Theological and Useful Learning, Religion, and Good Manners, delivered in the Academy at Whitburn," Part I., 1797; "Historico-politico-Ecclesiastical Dissertation on the Supremacy of Civil Powers in Matters of Religion, etc," 1798; editor of "Memoirs of the Life of Mr James Hog of Carnock, and for some years posterior to the Revolution," 1798; "Brief Statement and Declaration of the Genuine Principles of Seceders respecting Civil Liberty, Duty of Subjects, and National Reformation, with a Vindication of their Conduct in reference to Societies for Political Reform and the French Revolution"; "A Review of the Proceedings of the General Associate Synod, and of some Presbyteries, in reference to the Ministers who have taken part against the Imposition of a New Testimony, etc," 1808; "Poems, Serious and Amusing," 1812; two sermons on "The Inefficacy of Danger or Deliverances to Reclaim the Wicked," 1812; and "Corruptions in the Church to be Eradicated" (Matt. xv. 13), the latter preached at the General Associate Synod, 1778, of which he was moderator, 1812; "Life of Morus, Professor of Theology in Geneva and Holland," with a selection of his sermons from the French, 1813; "Nine Discourses on Various Practical Subjects," 1815; entitled "An Historical Account of the most Remarkable Earthquakes and Volcanic Eruptions from the beginning of the World to the Present Time," printed in his lifetime, and published after his death, and "Introductory and Occasional Lectures," etc., Part II., edited by Dr M'Crie, 1818.

Several of the above works were printed at Whitburn, Mr Bruce having a printer thither, and exclusively employed him in printing his own literary productions for many years.

The congregation of Whitburn is now in connection with the Free Church of Scotland.

LANARK.

Lanark is the county town of Lanarkshire, 31 miles south-west of Edinburgh, 25 south-east of Glasgow, and 35 south-east of Stirling.

FIRST CHURCH (Now EXTINCT).

The church and parish of Lanark being vacant in 1748, the patronage was

ported by the Crown, and in favour of Lockhart of Lee, who was then unpopular in the town. In endeavouring to give effect to the Assembly's injunction, the Presbytery met with great opposition, both from the townspeople and magistrates. So strong was the ferment raised, that the Presbytery, after several unsuccessful attempts to settle Mr Dick, found themselves compelled to desist, and referred the whole matter to the Synod of Glasgow and Ayr to determine what was to be done in the case. The Synod agreed that the Presbytery should not go again to Lanark, but ordain Mr Dick as minister of that parish at Glasgow, which was accordingly done in the Tron Church of that city, on the 3d October 1750. On the 17th of June following, Messrs Robert Bell and Christopher Bannatyne, bailies of Lanark, three women, and seven men, inhabitants of that town and parish, were indicted before the High Court of Justiciary, at the instance of John Lockhart of Lee, and John Allan Lockhart, younger of Cleghorn, elder, with concurrence of His Majesty's advocate, of being guilty, art or part, of a variety of mobs and tumults, in order to hinder the settlement of Mr Robert Dick as minister of that parish. The jury returned their verdict, finding the libel against the two bailies and three of the seven men not proven, but proven against the three women, and other three of the men. The Lords then assoilzied and dismissed the two bailies, and John Hastie, James Lyon, and William Corr. The women were sentenced to be imprisoned in the House of Correction from the 15th July to the 11th November, and the three men to be banished out of Scotland for three years.

Soon after Mr Dick's settlement, the magistrates of Lanark, joined by a number of the people of that parish, presented a petition to the Associate (Burgher) Presbytery of Glasgow, to be taken under their inspection. To this, Mr Horne of Cambusnethan, persuaded the Presbytery to refuse their consent, on the ground that they were not a witnessing people protesting against the intrusion of ministers into vacant parishes, for their objection lay not against patronage itself, but only against Lockhart of Lee's right of exercising it, while the magistrates were prepared, had they been allowed, to exercise it themselves. Whether their petition ought to have been refused on that account, seeing they were supported by the people in what they did, and were probably deferring to them in the doing of it, is a question about which there will probably be a difference of opinion, even now, among the adherents of the Church. Right or wrong, the decision of the Presbytery hindered the formation of a Secession congregation in Lanark at that time. Nevertheless, a number of the petitioners joined the Seceders, and became part of the congregation of Cambusnethan, notwithstanding that their doing so required them to travel eight to twelve miles to attend public ordinances. With that congregation they or their representatives remained connected till 1785, when, along with other persons resident in and about Lanark, they applied for and obtained supply of a sermon as a separate congregation. Church built, 1791; sittings, 690.

Before obtaining a fixed pastor, the congregation called (1) Mr Wilson, who was appointed by the Syhod to Cumnock; (2) Mr Smart, who was appointed to Stirling; (3) Mr Kidston, who was appointed to Kennoway.

1st Minister.—ALEXANDER HARPER, from West Linton. Ordained 22d September 1790. Resigned 10th September 1829. Removed to Edinburgh, and lived in retirement till his death, which took place 1st September 1832, in the 67th year of his age, and 42d of his ministry.

2d Minister.—ANDREW YOUNG, previously of Lochmaben. Admitted 20th

April 1830. Resigned 11th June 1841. Removed afterwards to Linlithgow, and died 19th August 1842.

After Mr Young's resignation, the congregation continued to receive supply of sermon as a mission station till September 1844, when the Presbytery agreed, "after a full consideration of all the circumstances of the case, it would not be expedient at present to ask further supply at the termination of the preachers' appointments." The long pending Union between the Secession and Relief Churches was then approaching its consummation, and when effected there would be two congregations of the denomination in the town, and no need for a third.

The congregation became extinct in 1846.

BROOMGATE.

This congregation is understood to have originated in the "Moderatism" which at that time pervaded the pulpits of Lanark and its vicinity. Certain persons wishing to escape from under this system, sought the counsel of the Rev. Mr Carrick of Hamilton, who, after advising them, laid their case before the Relief Presbytery of Glasgow, on the 14th of April 1795. As the result of his representations, he was himself appointed to preach at Lanark on the fourth Sabbath of that month. So successful was the cause thus begun, that they were regularly organised as a congregation on the 29th of June 1795. But difficulties only then began to appear, for after making choice successively of different sites on which to build a place of worship, the influence of the Church party prevented their obtaining a site. Indeed, but for the generous conduct of William Prentice, Esq., of Castle Park, in feuing a portion of his own land for their accommodation, their project must have been defeated. There were no persons of much worldly substance among them, and the want of funds, as well as the difficulty of procuring a site, operated seriously against them, till Mr James Martin, farmer, Overmains, Cartlane, father of the Rev. Mr Martin of Beith, became security, along with a few others, for the expense incurred in building. These difficulties being overcome, they proceeded to the erection of a place of worship in Broomgate, at a cost of £1200, of which they took possession in 1796; sittings, 960. A sum of £1000 was subscribed in 1872, for the erection of a new church.

Before obtaining a fixed pastor, the congregation called Mr Dobbie, who preferred Mainsriddell, and Mr Laing, who preferred Wamphray.

1st Minister.—JOHN M'FARLANE, from Canal Street, Paisley. Ordained 30th April 1800. Died 4th June 1835, in the 66th year of his age, and 36th of his ministry.

2d Minister.—JOHN W. BORLAND, from Hutchesontown, Glasgow. Ordained 17th June 1836. Translated to Glasgow 3d September 1844.

3d Minister.—PETER M'FARLANE, B.A., from Paisley (Thread Street). Ordained 17th July 1845. Demitted his charge 4th November 1856, in consequence of indisposition. Inducted at Rothesay, as colleague to the Rev. S. M'Nab, 2d November 1858.

In September 1857, a call was given to Mr M. Crawford, but declined.

4th Minister.—JOHN M'LUCKIE, from Campsie. Ordained 4th August 1858. Translated to Uddingstone 4th January 1865.

5th Minister.—DANIEL M'LEAN, M.A., formerly of Jamaica Mission. Inducted 25th July 1865.

HOPE STREET.

A large minority of the congregation of Broomgate, Lanark, preferring another candidate to the one chosen by the majority as successor to Mr John Macfarlane, applied to the Relief Presbytery of Hamilton to be disjoined and formed into a separate congregation, which was granted, 1836. They built a place of worship the same year at a cost of about £1000; sittings, 800.

1st Minister.—GEORGE JOHNSTON, from Dovehill (now Cathedral Street), Glasgow. Ordained 3d October 1836.

WEST CALDER.

West Calder is a village in the parish of the same name, Mid-Lothian, 4 miles south-west of Mid-Calder, 10 north-east of Carnwath, and 16 south-west of Edinburgh.

This congregation originated in the settlement of an unacceptable minister in the parish, 1794, and by disjunctions from the Secession congregations of Longridge and East Calder. Church built, 1795; sittings, 470; cost, £500.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Lothian of Port-Glasgow, who preferred Portsburgh, Edinburgh.

1st Minister.—WILLIAM FLEMING, A.M., from Edinburgh (Rose Street). Ordained 29th March 1798. Died 18th December 1845, in the 69th year of his age, and 48th of his ministry. A volume of his sermons was published after his death, to which was prefixed a memoir by his sons.

2d Minister.—ROBERT M'LAURIN, from Coldingham, of which his father was minister. Called to Methven and West Calder. Ordained 6th August 1846. Resigned 19th November 1850. Joined the Established Church, and became minister of a congregation at Sandsting, Shetland. Now engaged in secular employment near Selkirk.

The congregation called Mr Johnston, afterwards of West Linton, but the call was not sustained in consequence of the divided state of the congregation.

3d Minister.—JOHN THOMPSON, A.M., from Duntocher. Called to Bankhill (Berwick), and West Calder. Ordained 27th April 1852. Translated to St Paul's, Birkenhead, 28th August 1858.

4th Minister.—PETER C. DUNCANSON, from Inverkeithing. Called to Paisley (St James' Street), Alva, Thornhill, Dunfermline (Chalmers Street), and West Calder. Ordained 22d June 1859. Translated to Hamilton (Auchingramont), 11th October 1864.

In March 1865 the congregation called the Rev. John Thompson, M.A., Birkenhead, their former minister, who declined the call.

5th Minister.—DAVID SIDEY, formerly of Auchtermuchty. Admitted 27th December 1865. Resigned on account of his health, 3d October 1871, having accepted a call to Napier, New Zealand. Author of "Public Opinion in relation to Religion."

6th Minister.—JAMES FRASER, from Pollokshaws. Called to London (Oxendon) and West Calder. Ordained 19th February 1872.

BRAEHEAD.

Braehead is a village in the parish of Carnwath and upper ward of Lanarkshire, 9 miles south of Longridge, $6\frac{1}{2}$ north-east of Lanark, and 11 north-west of Biggar.

The members of the congregation of Biggar resident in and about Carnwath were formed, under sanction of the Associate (Burgher) Presbytery of Edinburgh, into a separate congregation in 1796, with its seat in Carnwath. The members residing in the north were desirous of having the seat of the congregation nearer them, and with this view applied to the Associate (Burgher) Presbytery to afford them supply of sermon at Braehead, 4 miles distant from Carnwath, which was granted, 1797. The station at Carnwath was then abandoned, and the persons previously assembling there attended at Braehead, till they also became a separate congregation. A place of worship containing 500 sittings was raised at Braehead, chiefly through the exertions of the late W. Sommerville, Esq. of Cobenhill, in 1798; rebuilt 1846.

Before obtaining a fixed pastor, the congregation called Mr Blackwood, who was appointed by the Synod to Galston; and Mr W. Smart, who was appointed to Paisley.

1st Minister.—WILLIAM HORNE, from Falkirk (East). Ordained 21st September 1802. The members of Braehead resident in and about Carnwath became a separate congregation in 1832, with Mr Horne as their minister.

2d Minister.—JOHN M'LELLAN, from Broughton Place, Edinburgh. Ordained 27th August 1833. Resigned 8th November 1845. Emigrated to America, and became minister of a congregation in Detroit, Canada West.

The congregation called Mr Robert Anderson, afterwards of Kilsyth, the first Relief preacher called by a Secession congregation.

3d Minister.—ALEXANDER BANKS, A.M., from Saltcoats. Ordained 18th January 1848.

ROBERTON.

Roberton is a village in the upper ward of Lanarkshire, 9 miles south-west of Biggar, 12 south of Lanark, and 4 from the well-known hill of Tinto.

The origin of this congregation must be traced to a point more remote than its actual formation. Prior to the year 1772, the village in which the place of worship is built gave name to a distinct parish, and was the seat of the parish church. Upon the death of the Rev. Mr Nimmo, in 1772, the parish of Roberton was united with that of Wiston, which adjoins it on the north and east. The church in Wiston then became common to both parishes, and the one in Roberton was left unoccupied. This union was strongly opposed by the parishioners of Roberton—partly on account of the distance it would cause them to travel, partly because of their dislike to the minister of Wiston, and partly, and perhaps chiefly, because of their cherished attachment to the place where they had been accustomed to worship. These reasons were strengthened by the refusal of Mr Porteous, who had become minister of the united parishes, to open the church at Roberton on Sacramental Fast Days, which he had been strongly urged to do by the people there, who wished to enjoy such occasions as they had been accustomed to in the old church of their parish. Mr Porteous was succeeded in the incumbency of the united parishes by a clergyman orthodox in doctrine and exemplary in conduct, but uninteresting in preaching and haughty in demeanour. To him application was also made for supply of sermon at Roberton.

on Fast Days, and again the application was answered by a refusal. This refusal, conjoined with his peculiar mode of preaching, suggested to the people the thought of building a dissenting place of worship in the village. This idea was first mooted at the funeral of Mr Harvey, farmer, Kilpotby, father of the late Mr Harvey of Calton, Glasgow. The proposal was speedily carried into effect. Their first application was to the Rev. Dr Hall, then of Rose Street, Edinburgh, who complied with the request, and preached at Roberton, when a collection was made for the purchase of a tent. Other Secession ministers would have followed, but at the suggestion of some respectable and influential members of the Relief congregation of Biggar, resident in the district, the persons taking part in the movement were induced to make application to the Relief Presbytery of Glasgow for supply of sermon, which was granted in September 1799, and continued afterwards to be regularly supplied. Church built, 1801; sittings, 394. A new church was built in 1872; cost £700; sittings, 225.

1st Minister.—GEORGE CAMPBELL, from Sir Michael Street, Greenock. Called to Riccarton (now King Street, Kilmarnock), and Roberton. Ordained 12th May 1802. Mr Campbell had a call from Newlands, and another from a congregation in America, both of which he declined. Died 16th November 1847, in the 78th year of his age and 46th of his ministry.

2d Minister.—ROBERT D. SCOTT, from Sir Michael Street, Greenock. Ordained as colleague to Mr Campbell, 15th April 1845.

DOUGLAS.

Douglas is a village in the parish of the same name, upper ward of Lanarkshire, 11 miles south of Lanark, 17 south-west of Biggar, and 17 north of Sanquhar.

Douglas is in the mountainous parts of the county of Lanark. The whole district, except towards the north, is uncultivated and sparsely peopled. It is chiefly portioned out in store farms, many of them four miles in length. A praying society in the parish of Douglas acceded to the Associate Presbytery in July 1741, and became part of "The Correspondence of Lesmahago," then formed. The members composing it were subsequently included in the congregation of Cambusnethan, the seat of which is 18 miles from the village of Douglas. Thirty-six years after the secession of that society there were only seven Seceders in the whole parish of Douglas, all of them belonging to the General Associate (Antiburgher) congregation of Hamilton, the seat of which is twenty miles distant. Mr Punton, the minister of that congregation, preached twice or three times a year to this little band, as circumstances permitted; but in process of time the cause became extinct. Sixty or seventy years ago there was only one solitary Seceder in the parish of Douglas, who had previously belonged to Shuttle Street, now Greyfriars, Glasgow. But distance from Secession Churches made him remiss in his attendance upon them, and the parish minister changed his remissness into desertion by making him an elder of the established Church. So Douglas became what was even then a very rare, if not wholly a special case,—a Lowland parish without a Seceder. The doctrines preached at that time were not evangelical, and in consequence the Rev. John Brown, then of Biggar, afterwards of Edinburgh, was induced to visit the parish, and seek an opportunity of preaching in it. The Mason Hall was granted him; and there, on the 9th of July 1815, he proclaimed the doctrines propounded in the standards of the Secession Church. In the forenoon the audience was small; in

the afternoon larger; and in the evening the house was crowded. The Rev. Mr Fleming of West Calder preached by appointment of the Presbytery on the second Sabbath of October following, and was listened to by an attentive audience convened in the burying-ground. In January 1816, a few persons resident in Douglas applied to the Associate (Burgher) Presbytery of Lanark for supply of sermon once in three weeks, which was granted. In March 1817 the supply was increased to once a fortnight; and in November of that year the persons taking interest in the movement were formed into a regularly organized congregation. Church built, 1817; sittings, 360.

1st Minister.—JOHN JAMIESON, from Mauchline. Ordained 22d August 1820. Mr Jamieson was the last probationer ordained by the Associate (Burgher) Synod, the Union between the two great branches of the Secession, which was then pending, being consummated on the 8th September 1820. Demitted his charge 3d November 1863. Now living in Berwick.

2d Minister.—JAMES RONALD, from Glasgow (Cambridge Street). Ordained 3d January 1865. Translated to Annan, 5th December 1871.

The congregation called Mr John Elder and Mr James Drummond, both of whom declined the calls.

3d Minister.—ALEXANDER CRIGHTON ALEXANDER, from Lochee. Ordained, December 1872.

CROSSFORD.

The place of worship of Crossford is situated in the hamlet of that name, in the parish of Lesmahago, upper ward of Lanarkshire, 5 miles south-west of Lanark, and 9 south-east of Hamilton.

The members of the Secession congregation of Lanark, resident in the remoter parts of Lesmahago parish, were formed into a separate congregation, under sanction of the Presbytery, in 1830, chiefly on account of distance from the place of worship they had been accustomed to attend. Church built, 1830; sittings, 350; cost £350.

1st Minister.—GEORGE ARNOT, from Inverkeithing. Ordained 6th August 1833. Loosed from his charge 17th June 1840.

2d Minister.—SLOANE S. CHRISTIE, from Belfast. Called to Letham and Crossford. Ordained 5th May 1841. Died 7th May 1842, in the 2d year of his ministry.

3d Minister.—ALEXANDER D. KININMONT, from Broughton Place, Edinburgh. Called to Broughty Ferry and Crossford. Ordained 1st November 1843. Translated to Kirkgate, Leith, 24th July 1849.

4th Minister.—JOHN WEIR, from Cumnock. Ordained 24th April 1850.

CARNWATH.

Carnwath is a village in the parish of the same name in the upper ward of Lanarkshire, 6 miles north-east of Lanark and 7 north-west of Biggar.

The history of this congregation has been already given under that of Braehead of which it formed a part till 1832, when, under sanction of the Presbytery, its members were disjoined and formed into a separate congregation along with their minister. Church built same year; sittings, 300.

1st Minister.—WILLIAM HORNE, previously of Braehead. Removed to Carn-

wath 16th October 1832. Resigned 2d April 1833. Went to America and became minister to a body of emigrants from Scotland. Settled in Caledonia, Moorfield, Switzerland County, State of Indiana, and died there 17th December 1848, in the 47th year of his ministry.

The congregation called Mr Inglis, who was appointed by the Synod to Hamilton.

2d Minister.—JAMES BARRIE, from Perth (South). Ordained 2d September 1835. Died 1st February 1864, in the 63d year of his age and 29th of his ministry.

3d Minister.—JOHN BLAIR, from Biggar (North). Ordained 6th September 1864.

CARLUKE.

Carluke is a burgh town in the upper ward of Lanarkshire, 5 miles north-west of Lanark, $4\frac{1}{2}$ south-east of Wishaw, and 18 south-east of Glasgow.

The year 1830, and several subsequent years, was a period of great excitement in Scotland, produced by the demand for Parliamentary reform, and the separation of Church and State. The first of these demands was complied with in 1832; the other remained unanswered. The parish minister of Carluke at that time was a man of high church principles, and as such was unfavourable to both demands. He was besides considered by the persons moving in this cause as favouring the views put forth by the Rev. Mr Campbell of Row, for which that clergyman was afterwards suspended from office by the church courts. This combination of circumstances led, in September 1832, to an application to the Relief Presbytery of Hamilton, on the part of certain members of the parish church, to be taken under their inspection as a forming congregation, which was granted. The congregation was organised 9th April 1833. Church built, 1833; sittings, 870.

1st Minister.—JAMES JARVIE, from Glasgow (Anderston). Ordained 28th October 1834. Translated to Kelso 18th April 1837.

2d Minister.—ALEXANDER NEILSON, from Glasgow (John Street). Called to Castle-Douglas and Carluke. Ordained 11th October 1837. Died 25th August 1869, in the 60th year of his age and 32d of his ministry.

3d Minister.—J. R. HOUSTON, formerly of Dysart. Admitted 28th June 1870.

LESMAHAGO.

Lesmahago, more properly Abbeygreen, is a village in the parish of Lesmahago, upper ward of Lanarkshire, 6 miles south-west of Lanark, 5 south-east of Stonehouse, and 23 south-east of Glasgow.

In July 1836, the Rev. W. M'Lay of Strathaven stated to the Relief Presbytery of Hamilton, that a promising field for a mission station then presented itself in Lesmahago, where several members of his congregation resided, by whom encouragement would be afforded if a preacher were sent there. A preacher was accordingly appointed to that place, and regular supply continued afterwards. In October 1837, the persons taking interest in the movement were organised as a congregation, and of the 70 members then composing it, 12 had been previously connected with the Relief Church, the remainder belonging to other denominations, chiefly to the Established Church. In 1838 they took possession of a place of worship which they had built, containing 724 sittings.

The Presbytery of Lancashire was formed in 1831 by the Associate joining, at their own request, congregations from the Presbyteries of Lancaster and Carlisle, to which they previously belonged, and constituting them Presbytery.

LIVERPOOL.

Liverpool is the great seaport of the west coast of England, 37 miles from Manchester, and 38 south of Preston.

MOUNT PLEASANT.

This congregation originated in 1807 with fifteen Scotsmen who had connection with the Secession Church before taking up their residence in Liverpool. These persons constituted the whole congregation at the first minister's installation. They met in a temporary place in Marble Street. Their first place of worship was built in Gloucester Street, 1808, from which they removed in 1827 to one which had erected for themselves in Mount Pleasant, containing 1200 sittings, at a cost of £6500.

1st Minister.—JOHN STEWART, D.D., previously of Pitcairn, Perthshire, admitted 25th April 1809. Had the degree of D.D. conferred upon him by the University of Aberdeen, 1812. Died 7th October 1840, in the 72d year of his age, and 42d of his ministry. Author of sermons on "Presbyterian Eldership," "The Death of a Young Lady;" and "The death of the Princess Charlotte."

2d Minister.—HUGH CRICHTON, D.D., previously of Duntocher. Admitted colleague to Dr Stewart 18th April 1838. Had the degree of D.D. conferred upon him by the University of Glasgow, 1842. Died 14th January 1871, in the 71st year of his age, and 46th of his ministry.

3d Minister.—WILLIAM GRAHAM, from Paisley (Abbey Close). Ordained 1842.

Pleasant. They rented a chapel in Russell Street, and there obtained supply of sermon from the United Associate Presbytery of Lancashire, 1831.

1st and only Minister.—SAMUEL SPENCE, LL.D., from Dumfries (Loreburn Street). Called to Chapelknowe and Liverpool. Ordained 3d January 1833. Translated to Wishart Church, Dundee, 24th October 1838. Author of a sermon entitled, "The Privilege and Duty of British Dissenters."

After Mr Spence's translation, the congregation called Mr D. Young, who preferred Kinclaven, Perthshire.

Discouraged by this disappointment and other circumstances, the congregation in 1840 dispersed.

DERBY ROAD (BOOTLE).

This congregation originated in the rapid extension of Liverpool northwards, and especially in the increase of the Scotch population in and around Bootle. A preaching station was opened in the hall behind the Mersey Hotel, on 3d December 1854, and on the 4th March 1855, twenty-three members, most of whom had been amicably disjoined from the congregation of Mount Pleasant, were formally constituted into a congregation under the inspection of the Presbytery of Lancashire.

A small church, now used as two day school-rooms, but then capable of holding 360 persons, was built, together with library, class-room, vestry, and door-keeper's house, at a cost of £2300. This church was opened on the 24th July 1856. But in course of time the congregation having outgrown this building, a large church was built, capable of holding 950 people, and costing above £5000. It was opened on 31st March 1862. More recently still, in the year 1869, extensive repairs were made upon this building. The roof was lowered, a ceiling inserted, and side galleries erected, at a cost of £1900; sittings, 1200. Entire cost of the premises first and last, about £10,000.

1st Minister.—WILLIAM MACKERGO TAYLOR, M.A., D.D., previously of Kilmaurs. Translated to Liverpool 23d October 1855. Called to Regent Place, Glasgow, in 1863, and to London, Westbourne Grove, in 1869, both of which calls he declined. Loosed from his charge 8th January 1872, on accepting a call from the Broadway Tabernacle, New York. Had the degree of D.D. conferred upon him by Yale College and Amherst College, United States, 1872.

Author of "Life Truths," a volume of sermons, 1862; "The Miracles, Helps to Faith not Hindrances," 1865; also the following separate sermons, "The Lord's Supper, its Nature, Design, and Right Observance," 1857; "The Song of Salvation," 1859; "The Voice of the Sea," a sermon occasioned by the loss of the "Hungarian," 1860; "The Faithful Saying," preached in Hengler's Circus, 1858; "Plague, Providence, and Prayer," a sermon on the Cattle Plague, 1866; "The Heart for God," a New Year's sermon, 1868; "The Misery of the Masses, and how to Meet it," 1870; "The Christian Serving his Generation," being the annual sermon of the Scottish Temperance League, 1861; three sermons called, "Derby Road Tracts," 1864; sermon "On the Atonement," published in the volume of sermons preached at the opening of the United Presbyterian Church, Bristol; and numerous articles in magazines and reviews.

2d Minister.—ROBERT FRENCH, M.A., previously of Dunfermline (Queen Anne Street). Admitted 15th August 1872. Died 25th October 1872, in the 30th year of his age and 3d of his ministry.

QUEEN'S ROAD (EVERTON).

This congregation originated with a few members of Mount Pleasant Church, on account of the distance of their residences from their place of worship. They met together and formed a committee, in conjunction with Samuel Stitt, Esq., to

was opened on 28th May 1865.

The church, including the Lecture Hall and land, cost about £800 accommodation for 850 sitters. Before obtaining a stated pastor, the on 27th February 1862, called the Rev. John Dobie, of Linlithgow, November, the Rev. Thomas M'Ewan, of Potterrow, Edinburgh, but declined the calls. On 11th June 1863 a call was given to Mr Thomas preacher, which he accepted. He delivered his trial discourses, and then had fixed his ordination for the 6th October; but, in consequence of illness he was unable to be ordained, and in December he withdrew his acceptance. A call was then issued to the present minister on 10th March 1864 accepted.

1st Minister.—HUGH T. HOWAT, previously of Broughty Ferry. Called June 1864. Called to London (Oxendon Street), 1870; but declined.

Author of a volume of discourses, entitled "Sabbath Hours;" "The Spring Tides;" "Elijah, the Desert Prophet;" and some minor publications.

PRINCES ROAD.

This congregation originated with fourteen members of Mount Pleasant who petitioned the Lancashire Presbytery, on 15th November 1864, to form into a new congregation at the south end of Liverpool. It was agreed to preach at a preaching station in Park Road, and Dr Crichton and Mr Graham went to preach there on 27th November. A committee of Presbytery was also appointed to advise with the memorialists in the selection of a site. Mr Howat was called to ordain elders and constitute the session, which was done on 8th January and a call to a minister was given on 30th January.

1st Minister.—ALEXANDER BALLOCH GROSART, F.S.A. Scot., formerly of Glasgow. Inducted 2d May 1865. Translated to Blackburn, 4th March 1868.

2d Minister.—JOHN DAVIS BOWDEN, from Edinburgh (Rose Street). Inducted 12th October 1868.

number of families connected with both resident in the place, the Rev. Dr Stewart, of Mount Pleasant, Liverpool, began in that year to visit Birkenhead weekly and preach to the Presbyterians there. The attendance on these occasions was such as to induce the persons assembling to apply to the United Associate Presbytery of Glasgow to be taken under their inspection and supplied with preachers. In accordance with this request, Mr Robert Lees, then a probationer of the Secession Church, but subsequently a medical man, was located in Birkenhead in July 1838. A preaching station in connection with the Church of Scotland was opened there about the same time, out of which a regularly organised congregation shortly afterwards was gathered, and took possession of a place of worship they had built for themselves. This almost induced the committee acting for the Secession interest to close their station; but upon further consideration they came to the resolution to persevere.

Mr Lees left Birkenhead in October 1839, and the station was supplied by different preachers till June 1842, when, on account of the Presbytery withholding its support, it was abandoned. A meeting of the persons who had previously taken an interest in the station was convened on the 20th December 1844, when it was agreed to revive the cause, and, if practicable, get a congregation organised and a place of worship built. A committee was appointed to take steps towards carrying these resolutions into effect. A large room, intended for public meetings, was then a course of erection in Birkenhead, the use of which the committee were desirous of obtaining before proceeding to erect a place of worship for themselves; but some time necessarily elapsed before the room was ready for occupancy, which prevented the re-opening of the station till May 1846. On the 10th of that month the Rev. Dr Crichton, of Liverpool, preached in the forenoon; his colleague, Rev. W. Graham, in the afternoon; and Mr V. M. White, of Islington Chapel, Liverpool, in the evening; and in this way the cause started anew. Its adherents were organised as a congregation on the 21st July 1846, and on 21st April 1848 they took possession of a church they had erected for themselves, with 600 sittings. A gallery was added in 1854; total sittings, 738.

1st Minister.—JAMES TOWERS, previously of Wigtown. Admitted 4th October 1847. Moderator of the English Synod in 1869.

Author of "Sermon on the Death of Prince Albert;" "Sermon to the Working Classes;" "On the Marriage Feast;" "Memoir of John M'Lellan, or The Christian Farmer;" "The Duty and Privilege of Delight in God," preached before the Synod, in Birmingham, 1870; "The Minister's Hope," on the death of Rev. Dr Crichton, of Liverpool.

ST PAUL'S.

At a meeting of Lancashire Presbytery, on 10th November 1857, there was presented a memorial from parties in Birkenhead interested in the formation of a second congregation in that town, and proposing to open the Craven Rooms on the second Sabbath of December. The petition was granted, and the Craven Rooms acted as a temporary place of worship. On 16th February 1858 the Presbytery declared the parties meeting in Craven Rooms to be the Second United Presbyterian Church of Birkenhead. There had hitherto been only one congregation in the town, and the accommodation in the church was fully occupied: hence the origin of this second congregation.

The church was founded 6th September 1859, by Samuel Stitt, Esq. The ground was purchased from Mr Thomas Brassey, who gave a donation of £100

towards the building fund. The church was opened in May 1860; cost nearly £4000; sittings, 670.

1st Minister.—JOHN THOMPSON, M.A., previously of West Calder. Inducted 28th August 1858. Called to West Calder, the congregation of which he was previously minister, 7th March 1865; but remained in Birkenhead. Translated to Newcastle (Westmoreland Road), 5th August 1872.

TRINITY CHURCH (CLAUGHTON.)

This congregation originated in the rise of a new suburb of Birkenhead, and the distance of the residents therein from previously existing churches. At the Lancashire Presbytery, which met at Edinburgh on 12th May 1863, Samuel Stin, Esq., as commissioner from the new station at Claughton, presented a petition from twenty members who had been disjoined from Grange Road Church, Birkenhead, praying that they might be constituted a congregation, and that the four elders who had been disjoined with them might be constituted the session of the new congregation. A paper of adherence, signed by nineteen persons, was also produced. The Presbytery accordingly recognised the petitioners as the congregation of Trinity Church, Claughton, and the four elders as the session of said church. On the 17th November, commissioners appeared before the Presbytery, stating that the stipend at present offered was £400, with expenses, and supply of pulpit during one of the summer months, and craving the Presbytery to grant a moderation. The petition was granted, and on the 30th November a unanimous call was given to the present minister.

The church was built in 1866, at a cost of £9000; sittings, 800.

1st Minister.—ALEXANDER MACLEOD, D.D., formerly of John Street, Glasgow. Admitted 17th March 1863. Received the degree of D.D. from the University of Glasgow, 9th February 1865. Called to Glasgow (Parliamentary Road) in 1871, but declined the call.

Author of "Mountain Worship," a Sermon; "European Life;" "Abstinence, a Special Service for a Special Need;" a Treatise on "Our Own Lives the Judgment Books;" "Christus Consolator, or the Social Mission of the Pulpit;" "Talking to the Children;" and Editor of papers by Rev. A. Lindsay, of Lesmahago.

EGREMONT.

This church, which is situated at a short distance from Birkenhead, and on the same side of the Mersey, originated in the desire of many Presbyterians in the district to have services in connection with one of the Evangelical Presbyterian Churches in England. A station was opened, on the first Sabbath of May 1859, by the Rev. James Towers, Birkenhead, and the Rev. John M'Farlane, LL.D., Glasgow. It was formally erected into a congregation by the Presbytery of Lancashire on the 19th August 1859. At first the congregation met in a hall. But after they obtained a minister, a church was built at a cost of £4000, and was opened for public worship on the 9th of July 1863, by Rev. Dr Robson, Glasgow. The Rev. Professor Eadie, Glasgow, preached on the Sabbath following. In 1862 a home mission was established, which is now conducted by the congregation at an annual cost of upwards of £400, most of which is raised by the congregation. Mission premises, costing £2400, were built in 1869. About 40 members of Egremont Church are the fruit of this mission.

Before obtaining a settled pastor, the congregation called the Rev. Robert

Cameron, Perth, in October 1859, which call he declined. A second call was issued to him on the 3d May 1860, which he accepted.

1st Minister.—ROBERT CAMERON, previously of Perth (North). Admitted to Greymont, 10th July 1860. Translated to Glasgow (Cambridge Street), 6th August 1864.

2d Minister.—JAMES MUIR, previously of Falkirk (South). Inducted on the 1st of November 1865.

MANCHESTER.

Manchester, the greatest manufacturing town in the kingdom, is a city in Lancashire, 37 miles east of Liverpool, and 24 south of Blackburn.

BRUNSWICK STREET.

This congregation, formerly called Lloyd Street, originated with a number of Scotch families resident in the city, most of whom had been previously in connection with the Secession Church. They obtained supply of sermon from the Associate Burgher) Presbytery of Edinburgh, and a church was built in Lloyd Street in 1798. The present church was opened in Brunswick Street, 5th September 1858, and cost £7000; sittings, 900.

Before obtaining a fixed pastor, the congregation called Rev. James Hall, who was continued by the Synod in his charge in Rose Street, Edinburgh.

1st Minister.—ROBERT JACK, D.D., previously of Greenock. Admitted 1st October 1801. Had the degree of D.D. conferred upon him by the University of Glasgow, 1815. Died 11th November 1837, in the 78th year of his age, and 55th of his ministry. Author of "Lectures on Christian Doctrine;" "Socinianism;" "Evil Speaking," etc.

2d Minister.—WILLIAM M'KERROW, D.D., from Kilmarnock (Wellington Street). Called to Cumbernauld and Manchester. Ordained 7th September 1827. Had the degree of D.D. conferred upon him by the University of Heidelberg, 1851. On the 14th September 1869, the sum of £400 was given to Dr M'Kerrow on his completing the 42d year of his ministry, which sum he devoted to the establishment of a scholarship in Owen's College, Manchester, for the education of a United Presbyterian student.

Author of "The Crucified," Sermon at the opening of Blackburn Church; "The Advantages of Solid Reading: a Lecture to Young Men;" "The Law of Death," Sermon on the death of Rev. H. Angus, Aberdeen; "Evils and Remedies of Intemperance."

The congregation called Mr Thomas Dobbie, who preferred Stranraer.

3d Minister.—GEORGE F. JAMES, from Glasgow (Erskine Church). Called to South Shields, Mile-End, and Manchester. Ordained as colleague to Dr M'Kerrow 24th September 1867. Translated to Kilmarnock, Portland Road, 11th December 1871.

4th Minister.—WILLIAM RIGBY MURRAY, previously of Ardrossan. Admitted 7th June 1872.

COUPLAND STREET.

At a meeting held on 9th July 1849, in the schoolroom of Lloyd Street Chapel, Manchester, it was resolved, in accordance with advice of the Presbytery of Lanca-

shire, to proceed to the formation of a new congregation. Hitherto there only one congregation in the city of Manchester in connection with the in Scotland, and it was felt that the circumstances were peculiarly favorable to the adoption of the course recommended by the Presbytery.

On the 5th of August 1849, the Manor Court Room, Lower King Street, was opened as a temporary place of meeting for public worship by the Rev. Dr. Towers of Birkenhead. The church was formally congregated on 10th September by the Rev. Dr. Crichton. Having secured a site in Coupland Street, the congregation proceeded to the erection of a schoolroom, which was opened for public worship on 20th April 1851. The corner-stone of the church was laid on April 1852, and on 24th April 1853, the church was opened for public worship. Total cost of the church premises, above £5000; sittings, 700.

1st Minister.—ROBERT SELKIRK SCOTT, M.A., D.D., from Clavering Place, Newcastle. Called to Milnathort, Edinburgh (Potterrow), Linlithgow, and Manchester. Ordained 24th April 1850. He was clerk of Lancashire Presbytery, and of the English Synod. Had the degree of D.D. conferred upon him by the University of Edinburgh, 22d April 1868. In May of that year, Dr Scott was chosen Moderator of the Synod to succeed the Rev. H. M. McGill in the office of Home Mission Secretary. Dr Scott having accepted this office, was loosed from his charge in Manchester on 14th July, at a social meeting, his congregation bade him farewell. A notice of his services was published in "The Sabbath Made for Man;" Editor of *The Juvenile Missionary Magazine*.

2d Minister.—JOSEPH CORBETT, previously of Kilcreggan. Inducted 27th April 1869.

PENDLETON.

This congregation was formed chiefly by a few persons who had been members and adherents of Salford English Presbyterian Church. On 9th February 1871 a petition, signed by 65 persons, was presented to Lancashire United Presbytery, asking supply of sermon. At that time they had been meeting for a few weeks in a hall which they had purchased in Ellor Street, Pendleton. At a meeting of Presbytery in March, the prayer of the petition was granted, and the Rev. Dr M'Kerrow was appointed to open the station in Ellor Street, on the first Sabbath of April, receive certificates of membership, and constitute the members into a congregation. Thirty-six members were formed into a congregation. In June 1871, elders were elected and formed into a session, with Dr M'Kerrow as moderator.

Before obtaining a fixed pastor, the congregation called the Rev. John M'Nicol of Middlesborough; but he preferred a call which he had received at the same time from Rutherglen. The memorial stone of a church was laid by Samuel Stitt, Esq. of Liverpool, 21st October 1871. The building cost £3000, accommodates about 600 sitters, and was opened on the 25th August 1872.

1st Minister.—WILLIAM MORISON, M.A., formerly of Leeds. Admitted 1st September 1870.

KENDAL.

Kendal is a town in Westmoreland, 27 miles south of Penrith, and 22½ north of Lancaster.

A congregation of Evangelical Dissenters was formed in Kendal during

monwealth, and continued under the inspection of the Provincial Synod of moreland and Cumberland, till the middle of the last century, when it became arian in principle. On account of this change of creed, 30 persons residing in about Kendal withdrew from the congregation; and in 1763 presented a petition to the General Associate (Antiburgher) Presbytery of Edinburgh, in which they styled themselves "Seceders and others, well-wishers to the cause of truth and reformation," craving supply of sermon. This petition having been granted, they obtained a place of worship near the monument which commemorates the Revolution of 1688, and appropriated the ground adjoining for the burial of those whose friends desired to have the service of the Church of England read over them at interment. Before obtaining a fixed pastor, the congregation called Mr Arthur, who was recommended by the Synod to Dumbarrow.

1st Minister.—JAMES M'QUHAE. Ordained 1765. One Sabbath morning in the year 1771, Mr M'Quhae, without any previous intimation either to the Presbytery or his congregation, announced from the pulpit that he had changed his views on church government, and had adopted the principles of the Congregationalists. Mr Smith, an aged member of the congregation, rose and argued the matter with him; but, after some discussion, the minister waived the subject by proposing to resign.

To this Mr Smith demurred, on the ground that in consequence of the intimation made, none of them were in a proper spirit for prayer. A psalm was then sung, and the congregation dismissed. Mr M'Quhae and the persons adhering to him retained the property, notwithstanding it could only be held, according to the laws, by Presbyterians. The matter was ultimately compromised by the Presbyterian party paying £100 to the Independent one, in lieu of their interest in the property. The money was borrowed from a Rev. Mr Wishaw, a clergyman of the Church of England, who retained the rights as his security. With this money, funds otherwise raised, Mr M'Quhae built a chapel in Lowther Street, which continues in connection with the Independents. He afterwards accepted the charge of a Presbyterian congregation in Tocholes, and subsequently that of an Independent one in Blackburn, where he died, 29th April 1804, in the 63rd year of his age.

2d Minister.—THOMAS SIMPSON, from Loreburn Street, Dumfries. Ordained 1st December 1774. Resigned 1780. Studied medicine, and afterwards practised as surgeon in Preston, where he died, 1784-5.

By the kindness of a Miss Hetherington, a linen draper in Kirkland, who left £100 to pay preachers from Scotland to officiate a few weeks during summer in Kendal, and who was herself so much attached to the Secession Church that she travelled annually to Scotland to attend the ordinance of the Lord's supper in some of its churches, the congregation continued to exist for nearly twenty years without a pastor. But as the congregation made no increase, and as they still lacked the money borrowed from the Church of England clergyman to give to the Independent party, they resolved to sell the property. It was bought for £100, and resold. At this juncture, a gentleman of the name of Abraham Williamson, living in Keswick, passing through Kendal, accidentally heard of the sale of the chapel. Ascertaining from one of the trustees, whom he had sent for, that the persons assembling there were anxious to retain it, he gave them £100 to purchase it, and the people adding a premium of £20, raised by themselves, to the previous buyer, the property returned to its former possessors.

The trustees disposed of the chapel in 1812, but retained the burying-ground

connected with it, which still belongs to the congregation. Besides the Rev. Alexander Marshall, one of their own pastors, there lies interred in it the Rev. Robert Taylor, second minister of the first Secession congregation, Ayr, who died at Kendal in 1793, while on his way to Liverpool. With the money obtained from the above described, which had nearly doubled itself by the accumulation of years' interest in the bank, and a subscription of nearly £43 by themselves and others, this long enduring and much tried congregation purchased the tenement in Woolpack Yard, and at an expense of £1002, 4s., converted it into a place of worship, mortgaging the property for the deficiency of the funds.

3d Minister.—ALEXANDER MARSHALL, from Stow. Ordained 13th July 1828. Died 22d January 1828, in the 28th year of his age, and 3d of his ministry.

4th Minister.—ROBERT WILSON, A.M., D.D., from Broughton Place, Edinburgh. Called to St Andrews and Kendal. Ordained 25th December 1828. Since his ordination, Mr Wilson proposed to the people of his charge to visit the poor and raise money to assist in paying off their debt, provided they themselves should furnish a per-centage on the sum raised, according to their ability. This was accepted, and the whole sum thus realised amounted to £276. This successful effort suggested the scheme which has since been so extensively wrought in by the United Presbyterian Church. Called to Greenock in 1832. Expressed his desire to leave Kendal, but the Synod continued him in Kendal. Translated to Greenock (North Street), 20th June 1833.

5th Minister.—HENRY CALDERWOOD, LL.D., from Peebles (East). Ordained 28th May 1834. Resigned 24th April 1838, having accepted an appointment to the London Missionary Society to Caffraria. Now acting as civil commissioner for the district of Victoria, South Africa. Received the degree of LL.D. from Edinburgh University. Author of "Caffres and Caffre Missions; with a Preliminary Chapter on Cape Colony, as a field for emigration and basis of Missionary Operations."

6th Minister.—JOHN GUTHRIE, A.M., from Milnathort (Second). Ordained 25th February 1840. At the meeting of Synod, 1843, Mr Guthrie read and laid on the table "Reasons of Dissent against the deed of Synod, affirming the suspension of the Rev. Alexander Rutherford, of Falkirk." A committee was appointed to consider Mr Guthrie's reasons of dissent, and to take into consideration the pamphlets published by him, entitled "The New Views—True Views;" and "New Views, how met?" The Synod having heard the committee's report and Mr Guthrie's statements in reference to it, found him in error on several vital doctrines of the Bible, and suspended him from the office of the ministry. Mr Guthrie protested against this decision, declaring his intention at the same time to preach notwithstanding no such sentence had been pronounced upon him. The Synod then declared him no longer a minister or member of the Secession Church, and prohibited ministerial intercourse with him.

The congregation, amounting to about 110 members, adhered to Mr Guthrie, with the exception of 30, many of whom were old and infirm. This great majority voted to take the property, which was secured by deed to the Secession Church, free of all liabilities, amounting to £450. The mortgagee greatly strengthened the influence of the majority by demanding immediate payment of the debt. The minority, being wholly unable to meet this demand, the property was again about to be sold. Mr George Smith, an elder of Mount Pleasant congregation, Liverpool, advanced

on loan, and so preserved the property to the party adhering to the Secession church. The whole debt on the property was paid off in 1849. The majority withdrew, and built a place of worship for themselves in Highgate, which they are to occupy. Mr Guthrie continued for a time in Kendal, as minister of angelical Union Church; afterwards in Greenock and London; now in W. In addition to the two works named above, Mr Guthrie is author of *New Views as old as the Word of God*; "What meanest thou, O Sleeper?" *Bane and Antidote*;" "Conversations on Church Establishments," a prize "German Hymns, translated into English Verse;" etc.

Minister.—JOHN INGLIS, from Perth (North). Ordained 13th August 1845; ministering for a year and a-half as located missionary in Kendal. Demitted his office on account of ill health, 19th January 1858. Became manager of a Savings'

Minister.—HUGH WALLACE, from Aberdeen (St Nicholas Lane). Ordained 1st March 1859.

BOLTON.

Bolton is a town in Lancashire, 11 miles north-west of Manchester.

SECESSION (Now EXTINCT).

The congregation originated at the beginning of the century, in connection with the Associate Synod. Church built, 1804.

Minister.—JAMES SMITH, from Aberdeen (St Nicholas Lane). Ordained 11th March 1805. Died in March 1806, in the 1st year of his ministry.

Minister.—GEORGE LAWSON, previously of Galashiels. Admitted 18th March 1809. Translated to Kilmarnock 14th October 1818.

After Mr Lawson's removal the congregation broke up, and the church was sold to Unitarians.

ST STEPHEN'S.

On the 11th of March 1872, the Presbytery of Lancashire took up a petition for the formation of a church in Bolton, when it was agreed to grant supply of sermon. Rev. Alexander B. Grosart, by appointment of Presbytery, preached on the Sabbath of March to the applicants in the new Presbyterian hall, and opened the mission. On the 11th June a petition was presented, signed by 83 persons, praying to be formed into a congregation, which was granted. In obtaining a fixed pastor, the congregation called Mr William Duncan, who accepted the call.

LEEDS.

Leeds is a large manufacturing town in the west riding of Yorkshire, 24 miles west of York, and 17 north-east of Halifax.

SECESSION (Now EXTINCT).

Several Scotsmen resident in Leeds being desirous of having religious ordinances dispensed to them according to the ecclesiastical order in which they had

been trained, procured ALBION CHAPEL with this view, and in 1803 obtained of sermon from the Associate (Burgher) Presbytery of Edinburgh.

1st Minister.—PETER THOMSON, previously of Whitby. Admitted to April 1804. Died 17th February 1806, in the 28th year of his age and ministry. A Memoir of his Life was published by his brother, Dr Adam of Coldstream.

The congregation twice called the Rev. Mr Wilson, who was continued Synod both times in his charge at Greenock.

2d Minister.—GEORGE SANDIE, from Dunbar. Ordained 5th July 1811, signed, 1812. Admitted to Gorebridge 1813. After Mr Sandie's resignation the congregation became extinct, the church being occupied by Dr R. W. Ha

LEEDS (NEW CONGREGATION).

On the 7th June 1864, a petition from a few persons in Leeds was laid before the Newcastle Presbytery, praying that court to send one or more ministers to preach at Leeds, and advise with them as to future services. Dr Bruce and Rev. John Young were accordingly appointed to preach in Leeds and hold such meetings as might be found necessary. Thereafter supplies were furnished to Leeds by the Presbytery. At the meeting of Presbytery in October 1864, remonstrance from the English Presbyterian Lancashire Presbytery was received before the Newcastle Presbytery, and at the same time a petition from the Leeds, to continue supply of sermon. The result of the remonstrance was that the Presbytery of Newcastle, while wishing all success to the sister Church, felt bound, on, from a sense of duty, to prosecute their own mission work in Leeds. In December, 95 persons petitioned the Presbytery to be congregated; and in January 1865, 49 members were declared to be a regular congregation. A church was erected in 1868, at a cost of £500; sittings, 250. The congregation was, upon petition to the Synod, 1872, disjoined from the Presbytery of Newcastle and annexed to that of Lancashire.

1st Minister.—WILLIAM JAMES, from Glasgow (Wellington Street). Called to Portsoy, Smethwick, and Leeds. Ordained 31st May 1865. Died suddenly the 2d April 1867, in the 34th year of his age and 2d of his ministry.

The congregation called Mr James Hay Scott, preacher, who preferred Stirling.

2d Minister.—WILLIAM MORISON, A.M., from Moffat. Ordained 29th July 1868. Translated to Pendleton 6th September 1870.

A call was given to Rev. J. M. Copland, Catrine, which he declined.

3d Minister.—THOMAS M. BRUNTON, M.A., from Glasgow (Greyfriars). Ordained 26th April 1871.

RAMSBOTTOM (NOW EXTINCT).

Ramsbottom is the name by which this congregation was known while in connection with the Secession Church, though better known in the locality as Holcombe—Holcombe being an ancient chapelry in the parish of Bury, Lancashire, about a mile from the village of Ramsbottom, 7 miles east-by-north of Bolton, and 13 north of Manchester.

This congregation was an offshoot from the Old Presbyterian Congrega

ury. After passing through a great many vicissitudes, it obtained a minister from the Congregationalists, in 1800, who after labouring there some time, tendered his signation and left the place. It was then supplied by licentiates of the Church of Scotland, but in 1817, while still vacant, the persons belonging to it made application, through the Rev. Dr Jack of Manchester, to the Associate (Burgher) Synod to be taken under their inspection, which was allowed.

1st and sole Minister.—GEORGE BROWN, LL.D., from St Nicholas Lane, Aberdeen. Called to Crail and Ramsbottom. Ordained 27th August 1818. Resigned, May 1829. Taught an academy in Liverpool till 1844, when he connected himself with the English Presbyterian Synod, and became pastor of Brampton, 16th June 1844. Received the degree of LL.D from Marischal College, Aberdeen, 1844. Resigned 7th February 1851, and retired to live with his family at St Michael's Hamlet, Liverpool, where he died 15th March 1869, in the 80th year of his age.

Dr Brown compiled a statistical history of the United Presbyterian Church, the S. of which was presented to the United Presbyterian Synod by his family in 1869.

The MS. is in the form of a large folio volume, beautifully written by Dr Brown's own hand, with this title: "Annals of the Divinity Hall of the Secession Church of Scotland, containing both Chronological and Alphabetical Lists of all who have been enrolled as Students, numbering 2098 names, with particulars of their subsequent history. Also an account of all the congregations of the United Presbyterian Church, from the rise of the Secession and Relief Churches, of which it is composed. Compiled by Rev. George Brown, LL.D., Liverpool."

After Dr Brown's resignation, the chapel was placed under the Presbytery of Lancashire, in connection with the Church of Scotland. Messrs Grant of Ramsbottom, whose work-people chiefly constituted the congregation, subsequently built an elegant Gothic church for their accommodation about a mile nearer the village, and the old chapel was used as a Sabbath-school.

DUKINFIELD (Now EXTINCT).

Dukinfield is a large and thriving village on the north-west border of Cheshire, about a mile from Ashton-under-Lyne, county of Lancaster, and 8 miles east of Manchester.

An English Presbyterian congregation has existed in this place since the passing of the Act of Uniformity, 1662, of which the Rev. Samuel Eaton, who was ejected from his living in the Established Church, was the first minister. Like the majority

of English Presbyterian Churches, this congregation degenerated during the last century, first into Arianism, and afterwards into pure Socinianism. On its reaching this depth, a few friends of evangelical truth withdrew from it, erected a place of worship in 1806, under the designation of "Providence Chapel," and obtained a stated minister from the Congregationalists. In 1820, being without a minister, they applied to Mr Ramsay, a probationer of the United Secession Church, then supplying the pulpit of the Rev. Dr Jack of Manchester, to preach in their place of worship for a particular purpose. Mr Ramsay complied, and his services were so acceptable, that the people were desirous of having him settled among them at the close of his engagement in Manchester. A correspondence was immediately opened through the medium of Dr Jack with the United Associate Presbytery of London, and after a formal accession had been made to the Secession Church by certain trustees, managers, members, and others, a call was presented to Mr Ramsay.

1st and only Minister.—JOHN RAMSAY. Ordained minister of Providence

Blackburn is a large manufacturing town in Lancashire, 24 miles from Manchester.

ST GEORGE'S.

Some Scotsmen resident in Blackburn built a place of worship the place was supplied with sermon by the Associate (Burgher) Presbytery of Edinburgh in 1809. In 1812 they called the Rev. Dr Belfrage of Slateford, and Rev. Mr Renwick, West Linton, both of whom were continued by the church in their respective charges. Discouraged by these disappointments, they seceded from the Secession Church and connected themselves with the Congregational Church. For a number of years they enjoyed the labours of a minister of that denomination, and after his death were supplied for a time by the Rev. George Paton, previously of Albany Chapel, Edinburgh, but then theological tutor of the Free Church Academy. The attendance having declined, and the remaining adherents discouraged, the place of worship was shut up and remained closed for some considerable time. Through the exertions and influence of the Rev. Dr Stewart, and the Rev. George Brown, LL.D., of Ramsbottom, it was opened in connection with the United Secession Church in 1829. A new church, with a hall and class-rooms, called St George's, was opened by Rev. Dr Eadie, 18th November 1850, costing £8800, with sittings for 1050. In June 1871 a special collection was made on the third anniversary of the opening of the church, which amounted to £1000.

1st Minister.—FRANCIS SKINNER, D.D., from Dunbar (First). On 1st March 1830. Had the degree of D.D. conferred upon him by Victoria University, Coburg, Upper Canada, 1864. Died 28th December 1866, in the 69th year of age, and 37th of his ministry. Author of a pamphlet entitled "Scriptural Principles: the Principle and Practice of the United Presbyterian Church, compared with the Principles and Practices of the Apostolic Churches." A number of sermons, by Rev. Drs Scott and M'Kerrow, and Mr Tait, published after his death.

2d Minister.—ALEXANDER B. GROSART, previously of Liverpool. Arrived in Blackburn in 1867.

MOUNT STREET.

In 1866 Dr Skinner induced his congregation to build a new church for their better accommodation, and also with the view of leaving the old church as a mission station and centre of evangelistic operations. Dr Skinner died before the new church was completed. The Rev. A. B. Grosart, his successor, occupied the pulpit of Mount Street till 18th June 1868, when he and the congregation took possession of St George's. Mount Street church was now left free to begin anew. On the 25th August 1868, commissioners appeared at Lancashire Presbytery with a petition signed by 24 members and 38 adherents, craving to be formed into a second congregation. The petition was granted on the 12th October 1868, on condition that the new congregation in Mount Street should pay £500, inclusive of £300 of grant from the Home Board, to St George's congregation. The new congregation was recognised on the first Sabbath of November, when Rev. A. B. Grosart and Rev. Dr M'Kerrow preached (Dr M'Kerrow having forty years before opened the church). It contains 800 sittings.

1st Minister.—ARTHUR M'ARTHUR, from Glasgow (Lansdowne). Ordained 7th January 1870.

RAMSEY, ISLE OF MAN.

Ramsey is a town in the Isle of Man.

This congregation originated with a few Scotch families, resident in the island, who, being desirous of having religious ordinances dispensed to them according to Presbyterian order, applied for and obtained supply of sermon from the United Associate Presbytery of Wigtown in June 1830. Church built, 1834; sittings, 230. Ramsey was long treated as a mission station, and had preachers as such located in it at different times.

1st Minister.—JOHN ROBB, previously of Broughty Ferry, Forfarshire. Admitted 26th November 1845. Resigned 29th November 1849. Now living in Liverpool.

The congregation called Mr S. Wallace, afterwards of Clavering-place, Newcastle; and Mr Stillie, afterwards of Girvan, both of whom declined the calls.

2d Minister.—WILLIAM WALKER. Ordained 26th October 1853. Demitted his charge on account of ill health, 25th September 1855. Emigrated to Canada.

In April 1856 a call was given to Mr James Harrower, but declined.

3d Minister.—DUNCAN M'OWAN, from Ballbiggie. Ordained 3d December 1856.

HALFOLD (Now EXTINCT).

Halfold is a village in Lancashire, 3 miles north of Rochdale.

The Rev. Robert Bath, vicar of Rochdale, and nephew of Archbishop Laud, was ejected from his cure, 1662. He, and the portion of the congregation adhering to him, obtained possession of an Episcopal chapel at Whitworth, which adjoins the village of Halfold. The congregation over which he now presided became divided in sentiment in reference to the Sabbath sports enacted by law. The Puritan party separated from the other, and formed the congregation of Halfold, or New Whitworth, as it was then called. It was always Presbyterian *de jure*, and was so for a time *de facto*, but it had become Congregational in its order for want of

English Presbyterian ministers to supply the vacancies occurring in the denomination. It continued in connection with the Congregationalists till about 1830, when a dispute arose among its members, which led to inquiry respecting its constitution. On its being found to be Presbyterian, a resolution was adopted to place the congregation under the superintendence of some branch of that denomination. This resolution was carried into effect in 1832, the congregation being then without a minister, by application to the United Associate Presbytery of Lancashire, which forthwith supplied them with preachers.

1st and only Minister.—WILLIAM R. THORBURN, A.M. Ordained 22d October 1834. Resigned his charge, 14th April 1847, for an Independent congregation in Bury. The congregation then reverted to Independency.

TUNLEY.

This hamlet, otherwise called Mossylea, is 3 miles from Wigan. A church and manse were erected in 1691 by a Nonconformist lady called Dame Wilson, who, in addition to providing a garden and glebe, also endowed the church with £6 per annum from a small farm in the vicinity, and house property which yields about £21 a year. The congregation was received into connection with the United Secession Church in 1836, the station having received occasional supply of sermon from 1832. A minister was ordained in 1837, and laboured for a quarter of a century, when he resigned his charge. The congregation was then changed into a mission station, 19th January 1864, and has since been supplied by a missionary elder who is employed by the Presbytery. The church holds from 150 to 200.

1st Minister.—ALEXANDER LESLIE, from Coldingham. Ordained 18th October 1837. Demitted his charge 1st December 1863.

ALEXANDER BRUCE, missionary elder, employed by the Presbytery of Lancashire.

BRADFORD.

Bradford is a large and rapidly-increasing town in the West Riding of Yorkshire, 7 miles west of Leeds, and 38 north-west of Manchester.

This congregation originated with Mr George Dunlop (son of the late Rev. Walter Dunlop of Dumfries), at that time resident in Bradford, who, in May 1847, mooted the subject to a clerical friend in Scotland, by whom he was encouraged to proceed. Having obtained the promise of co-operation from several of his countrymen resident in the place, he hired a room, and got one of the ministers of Newcastle to open it as a preaching station on the 23d of June following. Regular supply of sermon was continued from that time onwards, and in a short time a regularly organised congregation was formed. On the 21st March 1848, they took possession of a church which they had erected for themselves at a cost of £2500; sittings, 750; with a gallery for Sabbath scholars capable of holding 300. There is a schoolroom below the church fitted up for 800 children.

1st Minister.—ALEXANDER WALLACE, D.D., previously of Alexandria, Dumbartonshire. Admitted to Bradford 22d March 1848. Translated to Edinburgh (Potterrow), May 1851.

2d Minister.—DAVID SIM, previously of Girvan. Admitted 9th April 1852. Died 16th August 1864, in the 42d year of his age, and 20th of his ministry. Author of "The Indian Crisis," a sermon.

The congregation called Rev. M. Crawford, who declined the call.

3d Minister.—ANDREW GIBB RUSSELL, M.D., from Dumfries (Buccleuch Street). Ordained 28th November 1865.

SUTTON.

Little Sutton is a village 7 miles north-west of Chester, and 9 miles south-east of Birkenhead, with a population of about 400. The congregation formerly belonged to the Independents. It was received into connection with the United Presbyterian Church on 5th March 1850. The church cost £420, and was opened on the 6th June 1850.

1st Minister.—JAMES GALLOWAY, from Glasgow (Cambridge Street), for several years one of the city missionaries of Glasgow. Called to Dunning, South Ronaldshay, and Sutton. Ordained 17th June 1851. Died 10th September 1854, in the 43d year of his age and 4th of his ministry.

The congregation called Mr Alexander Shennan, who preferred Houghton-le-Spring.

2d Minister.—DAVID PIRRET, from Edinburgh (Broughton Place.) Ordained 24th October 1855. Translated to Glasgow (New City Road), 27th March 1860.

A call was given to Mr H. T. Howat, who preferred Broughty-Ferry.

3d Minister.—WILLIAM G. FRASER, from Rattray. Called to Dunbar and Sutton. Ordained 15th January 1861. Resigned 14th May 1872, and proceeded to Australia.

BURTON-ON-TRENT.

A few friends in the town of Burton, with the sanction and assistance of Lancashire Presbytery, entered on an experiment almost unprecedented in the progress of our Church—namely, the erection of a substantial church without a minister or session or congregation. The church was opened on the first Sabbath of August 1861, and supply of sermon by ministers of the Presbytery and others given to the friends assembling therein. Several of the ministers who visited the station recommended that the people should be congregated. A petition for this object, signed by 50 persons, was presented to Lanarkshire Presbytery on 15th November, and on the 27th November the Rev. R. S. Scott preached at Burton, and declared 33 members a congregation of the United Presbyterian Church. The church cost about £1000, and accommodates 450 persons. First Communion dispensed by Rev. J. Clark, of Abernethy, in December 1861. Before obtaining a settled minister, the congregation called Mr Joseph Corbett in March 1862, but he preferred Kilcreggan; and in August, Mr Alexander Mair, M.A., who preferred Stow.

1st Minister.—WILLIAM THOMSON, formerly of Leith-Lumsden, Aberdeenshire. Admitted 25th May 1863. Translated to Kirkmuirhill, 12th January 1869.

2d Minister.—JOHN ROBERTSON, from Glasgow (Hutchesontown.) Called to Rigg and Burton. Ordained 25th January 1870.

WOLVERHAMPTON.

On the 16th of January 1862 a few Scotsmen met in Wolverhampton to consider the question of forming a Presbyterian congregation in that town. The population of Wolverhampton at that date consisted of 80,000 souls; and it was

estimated that there could not be fewer than 1000 persons from Scotland in the town for whom it was thought desirable to provide religious ordinances in connection with the Presbyterian Church. Advice was sought from the Lancashire Presbytery of the United Presbyterian Church in the matter, and that Presbytery appointed the Rev. R. S. Scott, M.A., of Manchester; and Samuel Stitt, Esq., Liverpool, a deputation to visit Wolverhampton and report. These deputies reported favourably as to the prospects of a station; the Mission Board voted £50 towards the expenses for the first year; and the Presbytery thereupon sanctioned a station at Wolverhampton. The Rev. Dr Macfarlane of London was requested to conduct the opening services, which began on 23d March. Dr Macfarlane preached on that day and on the following Sabbath, and instituted a weekly prayer-meeting, besides giving a public lecture on the principles and progress of the United Presbyterian Church. In July, a petition signed by 45 persons was presented to the Presbytery, praying that they might be formed into a congregation. The petition was granted, and on 29th September the station was erected into a congregation, and 22 members were enrolled.

The congregation was supplied with ministers and probationers till December 7th, when, at the request of the congregation, the Rev. John James, from Galt, Canada West, was located at Wolverhampton for twelve months. Meanwhile, a site for building, valued at £750, was secured on lease; and a lecture-hall capable of accommodating 300 worshippers was erected on a portion of this site, at a cost of £400, and opened for worship by the Rev. R. S. Scott on 18th October 1863.

The services of Mr James were so well appreciated that the congregation, on 29th November 1863, applied for a moderation with a view to the settlement of Mr James at Wolverhampton. To the regret of the congregation, Mr James intimated his resolution to return to Canada on the invitation of the congregation of Brantford. A majority of the congregation, on 3d October 1864, elected Mr James Allison, probationer, to be their minister; but Mr Allison declined their call. A call was given, on 13th March 1865, to Mr John M. Dunlop, probationer, which he declined in favour of a call from Dunbar. On July 11th 1865, the congregation gave a call to Mr William B. Thomson, A.M., assistant to the Professor of Humanity in Edinburgh University.

The erection of a church was begun 2d November 1869, and the church was opened on 14th October 1870, at a cost of £2900, with sittings for 700.

1st Minister.—WILLIAM B. THOMSON, M.A., from Edinburgh (Newington). Ordained 3d October 1865. Died 8th July 1867, in the 2d year of his ministry.

The congregation called Mr James Hay Scott, 2d September 1867, who preferred Sanquhar; Rev. James Ker, M.A., Chirnside, 10th May 1868, who preferred a call from Leicester; and Rev. Mungo Giffen, Morebattle, who declined the call.

2d Minister.—JOHN JAMES, formerly of Paris, Ontario, Canada West. He was ordained at Galt, Canada West, 29th September 1857. Returned to Scotland. Called to Dubbieside, Fifeshire, in 1862. Returned to Canada. Called to Brantford, Paris, and Hamilton (Knox Church), Canada West, in 1864-65; settled at Paris, Canada West. Called to Guelph, Canada West; and to Wolverhampton (England) in 1869. Returned to England, and admitted to Wolverhampton, 25th May 1869. Demitted his charge 11th April 1871, proceeded to America, and became minister of State Street Church, Albany, New York.

3d Minister.—ROBERT GARDNER, formerly of Annan. Admitted 5th September 1871.

SMETHWICK.

This congregation was originally an offshoot from the English Presbyterian congregation of Broad Street, Birmingham. The late John Henderson, Esq. (of the firm of Fox, Henderson, & Co., the builders of the Crystal Palace, and the proprietors of large works in Smethwick), was the chief originator. His purpose was to provide conveniently accessible services for the hundreds of his workmen, most of whom were Scottish Presbyterians. A large school, built by the firm, was fitted up and opened as a mission station in 1853. A stipend of £200 was agreed upon, and sanctioned by the Birmingham Presbytery of the English Presbyterian Church. A call was given in 1855 to the Rev. William Tullo of the Free Church of Scotland (now of Slamannan), which he accepted. He laboured in Smethwick till 1858, when he resigned the charge in consequence of the removal by death of his principal constituent Mr John Henderson, whose name is still honoured and beloved in the district as that of a talented and successful engineer, an upright man of business, and a zealous Christian philanthropist. Mr Henderson's death was almost fatal to the infant cause, as it led to the dispersion of the great majority of the congregation. A few, however, kept together, and the present small church was erected with the kind assistance of Francis Watkins, Esq., of the London works. Difficulties, however, soon arose with the Birmingham Presbytery, which ended in the congregation being left in the position of an independent church, to attach itself to any body of Christians it might choose. The United Presbyterian Church was naturally looked to, and an application was made to the Lancashire Presbytery for supply of sermon. Suitable preachers were at once sent, and a liberal annual grant towards a stipend of £150 promised. A minister was called and ordained, but did not continue more than a year. The church was again in difficulties, and, to add to its troubles, was exposed to two actions at law, involving costs to the amount of £80. A new school-room and vestry were erected in 1869, free of debt, and the congregation is hopeful that it has now weathered the last of its initiatory difficulties.

In 1865 the congregation called Mr W. James, who preferred Leeds; Mr C. Naismith, who accepted Pitrodie; and Mr T. Bourhill, since suspended.

1st Minister.—DANIEL PATERSON, A.M., from Dumbarton (High Street). Ordained 3d April 1866. Translated to Silverhill 16th April 1867.

2d Minister.—ALEXANDER MILNE DALRYMPLE, A.M., from Leith (Kirkgate). Called to Shapinsay and Smethwick. Ordained 9th June 1868.

DERBY.

Attempts had several times been made in Derby to provide for Scottish residents there a supply of ordinances in accordance with Presbyterian principle and practice. Hitherto these efforts had not been successful, till, in December 1863, the Rev. William Thomson, at the instance of Lancashire Presbytery, agreed to preach in Derby on a week evening for three months, to test the eligibility of establishing a permanent cause in that town. Mr Thomson's meetings were held in the house of Mr Boyd, Peter's Street, and were attended with increasing success.

On the 9th March 1864, a deputation from the Presbytery, consisting of the

Revs. R. S. Scott of Manchester, and J. Towers of Birkenhead, visited the station along with Mr Thomson. There were about 40 persons present, and all of them pledged themselves to use their efforts to sustain the movement should the Presbytery see fit to encourage them. A provisional committee, for initiating the cause, was appointed, consisting of Messrs J. R. Hutton, Walter Scott, George Boyd, Andrew M'Nair, Robert Pender, Alexander Croall, and William Clark. A memorial was drawn up and forwarded to the Lancashire Presbytery, praying that court to open a station. The hall of the Athenæum was rented for the services, and after some delay, occasioned by the difficulty of providing a supply of ministers, the station was opened on the first Sabbath of May 1864, and regular services continued thereafter in that hall till the new church was opened on 20th May 1869.

The attendance meanwhile steadily increased. And on 21st March 1865 the friends and adherents submitted a memorial to the Presbytery, requesting to be formed into a regular congregation, which was granted. On the 15th May the communion was observed for the first time; and on 13th July a unanimous call was given to Rev. A. L. Simpson, Edinburgh.

The congregation, feeling keenly the inconvenience of meeting for worship in a public hall, which they had now done for four years, resolved to have a place of worship for themselves. Strenuous efforts were accordingly put forth by the members of the church, and generous aid afforded by their friends in Scotland and elsewhere, to place the congregation in a position worthy of the denomination. The memorial stone of the new church was laid by Samuel Stitt, Esq., Liverpool, and the church was opened on Thursday, 20th May 1869, and cost £3000; sittings, 500.

1st Minister.—ADAM LIND SIMPSON, F.S.A. Scot., formerly of Edinburgh (Henderson Church). Admitted 2d November 1865. Author of "The Upward Path, or our Life as seen in Bible Light," "Pioneers of the World's Progress," etc.

BARROW-IN-FURNESS.

This congregation began as a preaching station on the 27th August 1865. The Home Mission committee of the English Presbyterian Church had directed the attention of the United Presbyterian Presbytery of Lancashire to the locality as one in which a station might be started with greater prospects of success than the English Presbyterian committee could expect. Supply of sermon was granted by the United Presbytery of Lancashire, and on the 10th April 1866, a petition from 188 persons was presented, desiring to be congregated. The congregation was organised on the 5th June 1866, and in September elders were ordained. A lecture-hall was built in 1868, with sittings for 320. Including the wall and railing enclosing the ground, which were given by James Ramsden, Esq., Mayor of the Borough, the property cost £1400.

Before obtaining a fixed pastor, the congregation was for a time supplied by a located minister.

1st Minister.—WILLIAM B. MELVILLE, from Edinburgh (Nicolson Street). Called to Burra (Shetland), and Barrow. Ordained 25th August 1868. Suspended for twelve months from the office of the ministry in June 1869, and at the same time demitted his charge.

2d Minister.—WILLIAM FERGUSON, from Edinburgh (Newington). Ordained 26th April 1870.

BIRMINGHAM (CAMP HILL).

A few friends who thought there was room in this large town for the energies of another congregation, and who were desirous of worshipping in that communion to which they had formerly belonged, originated a movement which led to the establishment of a station of the United Presbyterian Church. The Rev. Dr Andrew Thomson, Edinburgh, conducted the opening services in the Assembly Room of the Exchange, on the 12th November 1865. The services were continued from week to week. A memorial was presented to Lancashire Presbytery by Rev. Dr Scott of Manchester, signed by 63 persons belonging to the station, requesting the Presbytery to erect them into a congregation, and the congregation was accordingly formed on the 25th September 1866. Shortly after this, a call was given to the present minister, which, being declined, was followed by a second call to him. A period of considerable anxiety and difficulty elapsed between the call and the induction on 13th August 1867. At that time, the congregation removed to the Temperance Hall, but the disadvantages attendant on meeting in a hired building led to the determination of the congregation to build a church. After long and anxious search for a suitable position, a site was purchased in Camp Hill at a cost, of freehold land, of £674. The church was formally opened on 3d June 1869 by Rev. Drs W. M'Kerrow of Manchester, and W. Landels, D.D., of London. The attendance on Sabbath services forthwith increased from an average of 60 to about 300; and as the premises were most commodious, flourishing Sabbath schools were added to the congregational machinery.

The church, with lecture-hall and large schoolrooms, cost about £4500; sittings, 600.

1st Minister.—JAMES M. M'KERROW, B.A., of London University, previously of St Nicholas Lane, Aberdeen. Twice called to Birmingham. Admitted 13th August 1867. Mr M'Kerrow has published, "Sermons on the death of Rev. Henry Angus, Aberdeen;" "The Lord's Day;" and "New Year Address for Birmingham Sunday Schools, 1870."

ROCHDALE (TRINITY CHURCH).

This congregation originated in dissatisfaction on the part of both English families and Scotch residents in the town with the Independent form of church government, and with the results of its administration. This feeling was most strongly developed on the occasion of a series of disturbances and final rupture in the older of the two Congregational Churches of Rochdale. What had previously been in the minds of some began then to be seriously discussed, and finally took shape in an application to the Lancashire Presbytery, September 1866, to form in Rochdale a Presbyterian Church. This application was based on the double ground, that while many preferred Presbyterian Nonconformist principles, there was ample room for church extension in so vast and growing a population, for which there was no adequate provision of religious ordinances in the existing churches and chapels. The Presbytery cordially entertained this application, and a station was formally opened and recognised on Sabbath 16th September 1866. The station was erected into a congregation, 29th October, with eighty-two members. On 1st March 1867, four elders were ordained by Rev. Dr M'Kerrow, of Manchester, Moderator of the Session. Two more elders were added; and of the six, two were previously members of the United Presbyterian Church, two of the Free Church, the

PRESBYTERY OF LONDON.

The Presbytery of London was formed immediately after the Union of the great branches of the Secession in 1820 by disjoining the Associate (Burgher) congregations from the Presbytery of Coldstream, and the General Associate congregation from the Presbytery of Edinburgh, to which they previously belonged, and constituting them a Presbytery.

OXENDON STREET.

In August 1737, a praying society in London sent a letter to the Associate Presbytery in Scotland, stating their circumstances, and craving advice. It was laid on the Presbytery's table, but nothing was done towards answering it till October 1744, when, upon renewed application, the society was taken into inspection. The Rev. Adam Gib of Edinburgh was appointed to write an answering letter to the members of this society, and promise them sermons as soon as possible. On 9th October 1744, they were received by the Associate Presbytery. In April 1746, the Rev. Messrs Gib of Edinburgh, and Mair of West Lothian were sent to London to remain three months, and dispense Gospel ordinances to persons in accession to the Presbytery there. The Breach divided the Londoners. Those adhering to the General Associate (Antiburgher) Synod were expelled, and were enabled to purchase a chapel in Great St Thomas Apostle Lane, Cheapside, which had been built for Richard Baxter in 1676. They remained there till 1808, when they purchased Oxendon Chapel, and transferred their sittings to it. Sittings, 515.

Before obtaining a fixed pastor, the congregation called the Rev. Mr. [Name] who was continued by the Synod in Kinkell.

was minister. Ordained as colleague to Mr Wilson, 26th September 1782. Had the degree of D.D. conferred upon him, in 1817, by a College in the United States. Died 23d May 1819, in the 60th year of his age, and 37th of his ministry.

Author of three series of Discourses, entitled, "Parental Duty;" "Early Piety;" "Religion the Glory of Old Men;" several Sermons delivered on particular occasions; an Address, entitled, "Peace to the Heathen;" "Memoir of Archbishop Leighton, and a review of his writings, prefixed to a new edition of his works," 3 vols.; a volume of Biography in continuation of Gibbons' *Memoirs of Pious Women*;" and "A Memoir of his Colleague, Rev. D. Wilson," prefixed to a posthumous volume of his sermons.

3d Minister.—WILLIAM BROADFOOT, previously of Kirkwall. Admitted 9th June 1817. Resigned 7th October 1830, in consequence of having lost his voice, which he afterwards so far recovered as to be able to accept the office of Theological tutor to Cheshunt College, Lady Huntingdon's, Herefordshire; but continuing still in connection with the Secession Church, and acting as clerk to its Presbytery in London. Died 6th June 1837, in the 62d year of his age.

4th Minister.—THOMAS ARCHER, D.D., from Perth (South). Ordained 3d May 1832. Had the degree of D.D. conferred upon him by the College of Princeton, New Jersey, United States, 1844. Died 30th November 1864, in the 59th year of his age, and 33d of his ministry.

Author of "The Spirit of God in the Conversion of the World," a Sermon; "The Middle Ages;" "The Philosophy of the Atonement;" "Thy Testimonies, O God," etc. A Memoir of his life, with Sermons, was published by Rev. Dr John Macfarlane, London.

5th Minister.—JAMES ALLISON, from East Kilbride. Called to Newburgh (Second), Wolverhampton, and London. Ordained 20th February 1866. Demitted his charge 13th December 1869. Afterwards admitted to Cupar-Fife.

The Presbytery of London, on 11th May 1871, declared the congregations of Oxendon and of Albany united, to meet thereafter in Oxendon Church for worship.

The congregation called Rev. H. T. Howat of Everton, Liverpool; Mr James Fraser, afterwards of West Calder; and Mr James Drummond, all of whom declined the calls. A call was then given to the Rev. A. W. Carmichael, Linlithgow.

ALBANY CHURCH, (NOW UNITED WITH OXENDON).

This congregation was long known as Wells Street, London. The Breach divided the Seceders in London. The majority of them adhered to the General Associate (Antiburgher) Synod, and formed the congregation of Oxendon Street. The minority adhered to the Associate (Burgher) Synod, and some time after formed the nucleus of the congregation of Wells Street. At the time this division took place, Mr Potts, afterwards minister of Stitchel and Kelso, then a probationer, was supplying the congregation. He adhered to the Associate Synod in that capacity, and consequently took part with the minority of the London congregation. He was also at the time under call to the congregations of Dalkeith and Stitchel, but in the confusion that ensued upon the Breach, these calls were not prosecuted for a time, and even held to be vitiated to some extent. He therefore continued supplying this portion of the Seceders in London, partly upon renewed appointment by the Synod, but for a much longer time in opposition to its authority, and upon his own responsibility, till the beginning of 1751, when he was peremptorily ordered home to enter upon the charge to which he had been called. These circumstances had an unfavourable effect upon the congregation, and hindered its prosperity. Several of the most popular ministers and probationers of the denomi-

nation were sent by the Synod to London after Mr Potts' withdrawal, and among the rest Rev. Mr M'Ewen of Dundee (author of the well-known work on "The Types"), with instructions to remain there till the third Sabbath of November (1751), "providing he can upon probable grounds write the Presbytery of Dunfermline (to which he belonged) that there is a prospect of gathering a congregation upon a Presbyterian footing in the city." Mr M'Ewen remained in London till the first week of February 1752, but could not on his return afford the Presbytery encouragement to send up a preacher to supply his place. The congregation nevertheless determined to keep together, and for this purpose resolved itself into a society for prayer and mutual edification, readily accepting supply of sermon from ministers when they could obtain them, and at other times making up for the want of this by exhorting one another.

In August 1758, this society, which met in Aldersgate, petitioned the Associate (Burgher) Presbytery of Edinburgh to renew supply of sermon to them, and the Rev. John Patison of Bristo Street, Edinburgh, was sent up to them in compliance with this request. After being a short time there, Mr Patison organised them as a church, and ordained elders over them, and reported to his Presbytery by letter that "there is a very promising appearance of a congregation cleaving to the Lord's cause, in subjection to the Synod in London," and proposing that it should be fostered by having a supply of preachers afforded it. In accordance with this recommendation, probationers were sent in regular succession till a settled minister was obtained. The congregation thus formed purchased a chapel in St Giles's, which they occupied till 1764, when they removed to Wells Street, Oxford Street, of which they purchased a lease, on 8th December 1764, for 98 years, at a cost of £863, and which was more commodious and better situated. The chapel in St Giles's fell to the ground three weeks after they left it. The chapel in Wells Street was rebuilt in 1809, at a cost of £2992, 10s.

The lease of Wells Street having expired, the congregation in 1862 purchased Albany chapel, Regent's Park, for the sum of £2700, originally in the possession of the Congregationalists. It was opened on 22d April 1863 by Rev. Dr Cairns.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Nicol, who was continued by the Synod in his charge at Kelso, and Mr R. Campbell, A.M., who preferred Stirling.

1st Minister.—ARCHIBALD HALL, previously of Torphichen, Linlithgowshire. Admitted to Wells Street 13th February 1765. Died 6th May 1778, in the 42d year of his age and 19th of his ministry.

Author of a work on "Gospel Worship," 2 vols.; "An humble attempt to Exhibit a Scriptural view of the Constitution, Order, Discipline, and Fellowship of the Gospel Church," with recommendatory Preface by Rev. J. Patison; Treatise on "Church Fellowship," with recommendatory Preface by Rev. James Fisher; two Sermons, entitled "Grace and Holiness;" "An Impartial Survey of the Religious Clause in some Burgess Oaths;" "A Treatise on the Faith and Influence of the Gospel," edited by Dr James Peddie, 1803, and with Introductory Essay by Dr Chalmers, 1831; "An Appeal to the Public," in 4 parts; and "The Life of Faith Exhibited," in eleven private letters.

The congregation called Rev. James Hall, who was continued by the Synod in his charge at Cumnock.

2d Minister.—ALEXANDER WAUGH, A.M., D.D., previously of Newtown, Selkirkshire. Admitted, after a third call, 9th May 1782. Had the degree of D.D. conferred upon him by Marischal College, Aberdeen, 1815. Died 14th December 1827, in the 74th year of his age and 48th of his ministry.

Dr Waugh was one of the founders, and, during the most of his ministerial life.

one of the most active promoters of the London Missionary Society. A Memoir of his Life, with Selections from his Correspondence and Pulpit Recollections, was published after his death by the Rev. Drs Hay of Kinross, and Belfrage of Falkirk.

The congregation called Mr Hill, afterwards of Warrington; the Rev. Mr Smith of Biggar; and the Rev. Mr Smart of Leith, all of whom declined the calls.

3d Minister.—ROBERT REDPATH, A.M., previously of Edenshead, Fifeshire. Admitted 2d November 1831. Withdrew from active duty in 1871.

Author of separate Sermons on "The Slavery of the Jews in Egypt;" "The Value of Integrity;" "God's Working and our Working;" "The Primary Cause of the Misery of Man;" "The Necessity and Advantage of Religious Assemblies;" "The Diversity of Religious Opinions no Objection to the use of the Sacred Scriptures;" "Daniel, an Example to Young Men in London;" "The Young Man in London;" "The Day of Salvation;" "The Strait Gate;" "The Greatest Christian Grace;" "The Three Christian Graces;" "Christ's Infant School, or the Education of God's Heirs;" "The Greater Works of Believers;" "Sermon on the Death of Dr Archer."

The congregation on the 11th May 1871 united with that of Oxendon Street, and the united congregation met on 21st May in Oxendon Church.

The place of worship was sold.

MILES LANE (Now EXTINCT).

This congregation originated in 1790 with a few members of Wells Street, resident in the eastern parts of the city, who, being desirous of extending the interests of the Secession Church in the metropolis, and providing a place of worship for themselves nearer their own residences than the one they were accustomed to attend, rented a chapel in Red Cross Street. This step was taken with the sanction of the Associate (Burgher) Presbytery of Coldstream (under which the congregation of Wells Street then was), and, with the hearty concurrence of Wells Street congregation, they were disjoined and formed into a new congregation. After worshipping two years in the rented chapel, they purchased a chapel in Miles Lane, and removed to it 25th December 1795.

1st Minister.—ALEXANDER EASTON, from Kirkintilloch (First). Called to Kirkintilloch, Lochwinnoch, Port-Glasgow, North Berwick, and London. Ordained 27th September 1792. Resigned 1802. Admitted to Hamilton 17th July 1804, and afterwards went to America.

The congregation called the Rev. Mr Black, who was continued by the Synod on his charge at Kinghorn, and the Rev. Peter Young, who was continued in Jedburgh.

2d Minister.—JOHN RAE, previously of St Andrews. Admitted 21st October 1805. Resigned 28th May 1806. Emigrated to New Providence, in the Bahamas; and after residing there for some time, returned to Scotland, where he died in 1820.

3d Minister.—ALEXANDER FLETCHER, D.D., previously of Bridge of Teith. Admitted 7th November 1811. Removed with the majority of his congregation to Libion Chapel, which had been built for them, 1816.

4th Minister.—ALEXANDER WAUGH, A.M., from London (Wells Street), of which his father was minister. Called to Newburgh, Hamilton, Lochwinnoch, Girvan, and London. Ordained 23d September 1819. Died 2d August 1824, in the 30th year of his age and 5th of his ministry. A volume, entitled "Sermons, Expositions, and Addresses at the Holy Communion," was published after his death, with a Memoir of his father prefixed.

In 1825 a junction was formed between the congregations of Miles Lane and Libion Chapel, and Miles Lane church was then sold to make way for a new street.

moved to it in November 1816, leaving a small portion as a new congregation in Miles Lane.

1st Minister.—ALEXANDER FLETCHER, D.D., previously of Miles Lane, moved to Albion Chapel 1816. Declared to be no longer in connection with the church in May 1825. The great majority of his congregation adhered to him, and built an elegant chapel for him (1826) in Finsbury, which cost £13,000, and is capable of holding above 3000 persons. He was elected D.D. conferred upon him by Delaware College, U.S., 1845. He was in ecclesiastical connection from the time of his deposition by the United Synod till May 1849, when on the recommendation of a committee he was received into "Christian and ministerial fellowship" with the United Presbyterian Synod. The congregation of Finsbury Chapel acceded along with Dr Fletcher, and is now connected with the United Synod. During the last nine years of his life, Dr Fletcher occupied his summers in Scotland in preaching sermons on behalf of a scheme to provide fishing boats for poor fishermen. In this way he realised above £300, and furnished boats for poor fishermen. Died 30th September 1860, in the 74th year and 53d of his ministry.

Author of "The Enlargement of Zion;" a sermon preached before the London Society, 1813; "The Excellence of the Bible, an Essay;" "The Sovereignty of God," occasioned by the much-lamented death of her royal highness the Princess Charlotte, 1817; "A sermon on the death of her late majesty Queen Caroline, consort of King George IV," 1817; "Spiritual Guardian for Youth;" "Lectures to Youth," 3 vols.; "The Cottage Bible," 2 vols.; "Scripture History," 2 vols.; "Scripture Natural History," 2 vols.; "Remembrancer;" "The Sinfulness of Scandal;" "Triumphs of Faith;" "The Juvenile Bible;" "The Devotional Family Bible," 2 vols. quarto; "Closet Devotional Exercises for the Family;" "The Bible, a Great Exhibition;" "Guide to Family Devotion," a quarto volume of which many copies have been sold; "Annual Sermons to Children on Christmas Day," of which many copies were sold.

Sketches of his life were published in "Altar Light," the Funeral Sermon by Rev. Dr Macfarlane of London, in "The Prince of Preachers" to the Rev. William Blair, M.A., of Dunblane, where Dr Fletcher was buried, in a brief memoir by the Rev. Dr Eadie, Glasgow, prefixed to the edition of the "Guide to Family Devotion."

2d Minister.—JAMES GRAY, from Peebles (East). Called to Sunde-

on Popery;" "The Province of Reason;" "The Christ of History;" "Evil and God;" "The Light and Life of Men;" "Universal Restoration," etc.

The congregation called (1.) the Rev. Joseph Brown of Dalkeith, who declined the call; (2.) Mr John Dobie, who preferred Linlithgow; (3.) Mr D. M'Ewan, who preferred Cathcart Street, Ayr.

4th Minister.—JOHN M'FARLANE, B.A., from Glasgow (Regent Place). Called to Alloa (West) and London. Ordained 26th January 1853. Resigned his charge, 8th March 1858, and became minister of a congregational church in Maidenhead.

The congregation called Rev. Alexander Wallace, Glasgow, Rev. J. Riddell, Moffat, and Mr James Brown, afterwards of Paisley, all of whom declined the calls.

5th Minister.—THOMAS RUSSELL, previously of Hawick. Inducted 5th April 1864. Demitted his charge 8th November 1869. Afterwards of Forest Hill.

The congregation in 1870 called Rev. R. M. Gibson, Partick, who declined the call.

6th Minister.—ROBERT CAMPBELL, formerly of Aldershot. Admitted 19th September 1872.

PELL STREET (NOW EXTINCT).

Several members of the Secession congregations in London thinking it desirable to have a place of worship in their connection farther east than any then existing, the Rev. Mr Craig, previously of Brechin, (being in the metropolis without any charge, and concurring with them in the wish to form a congregation,) began to preach in a hired chapel in Pell Street. This chapel was originally a mason-hall, but had been occupied for a long time by a congregation of English Presbyterians. These steps were taken, both by Mr Craig and those with whom he co-operated, without recognising the Presbytery's authority; but upon his removal soon afterwards, the people were, on petition, taken under its inspection.

1st and only Minister.—WILLIAM AITKEN, from Buckhaven. Ordained 1st October, 1839. Resigned 17th December 1841. Emigrated, 1843, to America, and became minister of a congregation at Smith's Falls, Canada East.

After Mr Aitken's resignation, the congregation called Mr Fleming, who preferred Whithorn; and Mr, now Dr Andrew M'Farlane of Greenock, who preferred Bathgate. Supply of sermon was continued to Pell Street for a considerable time after these disappointments; but the people being discouraged by them, and the cause not prospering, it was abandoned and the place of worship closed.

HIGHBURY (PARK CHURCH).

At the Synod of 1859, an overture by the Presbytery of Lancashire, with the full concurrence of the Rev. R. Redpath and other parties connected with the United Presbyterian Church in London, was presented and discussed, requesting the Synod to take into consideration the interests of the denomination in London, and to adopt measures whereby increased provision might be made for the religious instruction of United Presbyterians in the metropolis. The Synod approved of the object contemplated in this overture, and appointed a committee to visit London and confer with the London Presbytery on the subject. The congregation of Highbury was the first fruit of the action taken by the Committee for Church Extension in London. The Committee of Synod

visited London on 18th July, and held a meeting in Oxendon Chapel, at which a committee was appointed for promoting the object the Synod contemplated. That committee thought it desirable that a commencement should be made in Islington, and accordingly engaged Myddelton Hall as a temporary place of worship. The Rev. Dr John Macfarlane of Glasgow, convener of Synod's Committee, opened the station on Sabbath, 28th of August 1859. The Revs. John Edmond of Glasgow, W. B. Robertson of Irvine, and other ministers, succeeded Dr Macfarlane as preachers to the new station. The success which attended the services of these ministers was such that, by deed of the London Presbytery, the friends worshipping in Myddelton Hall were, on petition, formed into a congregation, on 31st October; and, at the request of the Presbytery, the Rev. R. S. Scott of Manchester preached in Myddelton Hall on the evening of Tuesday, 1st November, and intimated to the people that they were now recognised as a regular congregation. At the same time, it was agreed to have a weekly service on Tuesday evenings.

On the 30th April 1860 a call was unanimously given to the Rev. John Edmond of Regent Place, Glasgow, to become the minister of Islington congregation, which then numbered 39 members. At the meeting of Glasgow Presbytery on the 12th June 1860, Mr Edmond intimated his acceptance of the call; and on the 31st August his induction took place at Myddelton Hall. The stipend offered to Mr Edmond on coming to London was £300, with £200 in addition guaranteed by the Synod for three years. Before the expiry of the three years the congregation were enabled to dispense with the supplement from the Synod.

Owing to unexpected difficulties in obtaining a site, the building of a church was delayed till the spring of 1862. On the 18th August 1862 the memorial stone was laid by John Henderson, Esq. of Park, to whose munificent and judicious liberality Highbury congregation, as well as the Church in general, is deeply indebted. On the 4th December following, the church was opened for Divine service, on which occasion the devotional exercises were conducted by the Rev. R. Redpath, M.A., and the Rev. Alexander Raleigh of Hare Court Congregational Chapel; and the opening sermon was preached by the Rev. John Cairns, D.D., of Berwick. The church, which is situated in Grosvenor Road, Highbury New Park, cost about £9000, and is fitted to accommodate 1050 sitters.

1st Minister.—JOHN EDMOND, D.D., formerly of Glasgow (Regent Place). Translated to Highbury, London, 31st August 1860. Had the degree of D.D. conferred on him by the University of Glasgow on 18th January 1861. Was deputy, along with Dr A. M'Leod, to the first General Assembly of the Presbyterian Church of America, 1870. Called to Hamilton, Canada West, in February 1871 (with promised stipend of 3500 dollars and a manse), but declined the call. Moderator of the United Presbyterian Synod, and of the English Synod of the United Presbyterian Church, 1871.

Author of "Voluntaryism in the House of its Friends;" "Sorrow on the Sea," a discourse occasioned by the loss of the Royal Charter (1859); "Directions for Profitable Visits to the House of God;" "The Children's Charter," 1859; "The Children's Church at Home," first series 1860, second series 1863; "Scripture Stories, in Verse;" "Exposition of the Gospel by John;" "Notes of a Tour in America," in the United Presbyterian Magazine.

ST PAUL'S, WESTBOURNE GROVE.

In 1860 the Synod's committee on Extension in London, reported that a

congregation had been organised in Islington. The Synod agreed to raise a loan fund of £6000 and a guarantee fund of £2000 to aid the scheme. The second new station, for the district of Notting Hill and Bayswater, was opened in Westbourne Hall, Westbourne Grove, on the third Sabbath of September 1860, by the Rev. Dr Cairns. After having been supplied by a series of ministers from different parts of the country, it was fortunate in securing for the winter and spring months the services of the Rev. Dr King. On the 15th April 1861 the station was erected into a congregation, with 32 members. A site for a church having been secured at Westbourne Grove Terrace, for £2310, the foundation-stone was laid by John Henderson, Esq. of Park, on the 9th May 1861. The church was opened on the 26th January 1862 by Rev. Drs Cairns and King (collection, £180). It contains sittings for 1000, and cost £7700. The price of the ground and a spacious lecture-hall were the gift of Mr Henderson of Park. The interior of the church was entirely remodelled in 1871, at a cost of £470, 13s. 8d.

1st Minister.—DAVID KING, LL.D., formerly of Glasgow (Greyfriars). Inducted 27th November 1862. Moderator of the United Presbyterian Synod in 1864. Translated to Edinburgh (Morningside) 1st April 1869.

The congregation called the Rev. W. M. Taylor, M.A., Liverpool; and Rev. James Davidson, M.A., of Selkirk, both of whom declined the calls.

2d Minister.—WALTER MORISON, B.A., formerly of Glasgow (Eglinton Street). Inducted 23d March 1871. Author of "Passio Christi," a volume; and of various articles in magazines and reviews.

TRINITY CHURCH, CLAPHAM ROAD.

In the prosecution of the Synod's scheme for the extension of the Church in London, it was felt indispensable to secure the opening of a station on the south side of the Thames. The Rev. R. S. Scott, M.A., of Manchester, being in London in the autumn of 1860, reported to the Presbytery in October that a site might be secured in Clapham Road, and a school-room in the vicinity obtained as a temporary place of meeting. The Presbytery therefore cordially sanctioned the commencement of a station in the district of Clapham Road, parish of Lambeth, as a fitting locality for a third new congregation. Accordingly, the station was opened in Binfield Hall, on 27th January 1861, by the Rev. Dr John Macfarlane of Glasgow, to whose abundant labours, as the first convener of Committee, the first of the new congregations in London was largely indebted for its successful beginning. For months previous to the opening of this station, the committee were employing means to secure funds for the prosecution of the movement. On the 8th April 1861 the Presbytery of London congregated the church of Clapham Road; and on 23d June the Lord's Supper was dispensed for the first time, the Rev. Dr Macfarlane presiding.

At the time the church was congregated, the membership consisted of seventeen persons, with upwards of forty adherents. Yet, such was the spirit of this young cause, that on 15th August they applied to the Presbytery for a moderation in a call, which, after full inquiry, was granted. On 28th August, the church gave a unanimous call to the Rev. Dr John Macfarlane of "Erschine Church," Glasgow. The call was subscribed by thirty-six members, and eighty-nine adherents. This call Dr Macfarlane accepted, and was inducted as minister of Trinity Church, Clapham Road, on 15th April 1862. A public meeting was held in the evening, presided

over by W. S. Lindsay, Esq., M.P. The assembly met in the Lecture Hall, as the church was not then completed. The foundation-stone of the church was laid by John Henderson, Esq. of Park, on 13th February 1862, and the building was finished and opened for public worship on 30th October 1862, the Rev. Dr Eadie of Glasgow, and the Rev. Dr Chalmers of London, preaching the opening sermons, the collections at which amounted to about £420. The cost of the whole church premises, inclusive of the freehold, was about £12,500. The church, which is of a stately Corinthian architecture, and of large and roomy dimensions, is seated to contain from 1300 to 1400. Besides the church, there are (1.) A large lecture hall, seated for about 500; (2.) A large class-room, holding about 100; (3.) A session-room; (4.) The minister's vestry; and a good dwelling-house for the church-officer. The whole premises are now free of debt.

1st Minister.—JOHN MACFARLANE, LL.D., inducted 15th April 1862. Dr Macfarlane was nearly ten years minister in Kincardine-on-Forth; and afterwards fully twenty-one years minister of Erskine Church, Glasgow. He received the degree of LL.D. from the University of Glasgow in 1841. Moderator of the United Presbyterian Synod in 1866, and of the English Provincial Synod in 1870.

Dr Macfarlane is joint author, with Dr M'Kerrow, of "The Life and Correspondence of Rev. H. Belfrage, D.D., Falkirk;" author of a pamphlet entitled, "Dissenting Neutrality: or, the Perthshire Election Viewed in its bearings upon the Non-intrusion Question, and the Present and Approaching Duties of Dissenters;" "Memoir of Rev. John Campbell;" "Good Will to Israel, a Lecture on behalf of the Jews;" "The Mountains of the Bible, their Scenes and their Lessons;" "The Night Lamp: a Narrative of the Means by which Spiritual Darkness was dispelled from the Death-bed of Agnes Maxwell Macfarlane;" "The Hiding-Place: or, the Sinner Found in Christ;" "Why Weepst Thou? or, the Cry from Ramah Hushed by the Voice from Heaven, in Letters Memorial, Consolatory, and Practical: a Manual for Bereaved Parents;" "The Life and Times of Dr Lawson;" "Memoir of Dr Archer;" "Memoir of Dr Kidston;" "Memoir of Dr M'Kelvie;" "The Power of Christ and the Power of Preaching;" "The Martyrs of the Manse;" "Altar Gold;" "Altar Light;" "Altar Zeal;" "Sketch of Dr Fletcher;" "Pulpit Echoes;" "Lecture on Scottish Endowments;" "Apostolic Preaching;" "Spiritual Life Developed; Funeral Sermon for Dr Baird of Paisley;" "Consentings to the Death of Truth;" Editor of Condensed Commentary taken from Henry and Scott; and author of numerous contributions to the Reviews and Serials of the day.

STRATFORD.

Mr Andrew Black, a probationer of the United Presbyterian Church, came to Stratford in 1863 to preach the Gospel. He inaugurated his mission by leasing a hall on his own responsibility. On the 16th March 1863 he apprised the London Presbytery of his intentions, when the Presbytery expressed its interest therein. He began preaching on April 19th, and shortly thereafter a station was formed. On the 14th September a petition, signed by 47 persons, designated as members of various Christian churches, with a paper of adherence signed by 19 others, was presented to the Presbytery, praying the Presbytery to erect them into a congregation. The request was granted, and Stratford congregation, comprising 17 members, was formed on October 5th, 1863. On the 28th December a call was given to Mr Black to become their minister, and his ordination took place 25th February 1864.

A lecture-hall with vestries was opened on 22d December 1864, costing £1130. The church was opened on the 7th July 1870, by the Rev. Dr John Macfarlane. It contains 800 sittings, and cost about £4500.

1st Minister.—ANDREW BLACK, from Stirling (St Ninians). Ordained 25th February 1864.

HAMMERSMITH (ST ANDREW'S).

A preaching station was opened here on third Sabbath of October 1868 by Rev. Dr Macfarlane, and the station was congregated on 26th November 1868. The foundation-stone of the church was laid by the Most Noble the Marquis of Lorne, in presence of Dr Guthrie and a brilliant assembly, 30th March 1870. The church was opened 16th July 1870; and with transepts, tower, lecture-hall, bell, and organ, cost £6864; sittings, 600.

1st Minister.—HENRY MILLER, A.M., previously of Carlisle. Inducted 14th July 1869.

BOW.

The Rev. William Allan Curr was brought up in connection with the congregation of the Rev. Joseph Hay of Grimsby United Presbyterian Church, Arbroath. Having removed to London, and imbibed Baptist principles, he entered Regent's Park College and studied for the ministry. For several years he continued a Baptist minister. He then left the Baptist body, and having got an iron church at Bow, he began to preach within it. The church was opened by Rev. Dr Macfarlane in January 1869. He made application to the United Presbytery of London to be received as a minister, and the case was referred to the Synod in May 1869. The Synod authorised the Presbytery of London to receive Mr Curr after due probation, which was done on 14th July 1869. The congregation he had gathered was recognised as a regular congregation of the United Presbyterian Church, 13th September 1869.

1st Minister.—WILLIAM ALLAN CURR. Inducted 28th October 1869. Resigned his charge 9th January 1871. Emigrated to America.

2d Minister.—JAMES MUCKERSIE ERSKINE, previously of Burghead. Admitted 2d July 1872.

FOREST HILL (ST JOHN'S).

The Rev. Thomas Russell of Albion Church, London Wall, during his holiday in 1869, began preaching in a hall at Sydenham. His first service was conducted on 5th September, and on the 8th November he resigned his charge of Albion in order to preach to the people he had gathered at Sydenham. The congregation was erected on 6th March 1870 as the congregation of Forest Hill, Sydenham, and Dulwich. Mr Russell was called on 23d May, and inducted on 31st October, 1870.

The church cost about £1500, and has 576 sittings; lecture hall cost £530; manse cost £950.

1st Minister.—THOMAS RUSSELL, formerly of Albion Church. Inducted 31st October 1870. Demitted his charge 2d January 1872.

2d Minister.—WILLIAM BOYD, previously of Milnathort. Admitted 11th July 1872.

GREENWICH (Now EXTINCT).

Greenwich is a town in Kent, 4 miles east of London. The Rev. John Parker, of Smyrna Chapel, Sunderland, when a probationer of the Secession Church in 1834, visited his brother in Greenwich, and on the conversation between them turning on the spiritual condition of that place, regret was expressed that there was no Secession place of worship there, the more especially that there were several

1st and only minister.—JAMES M'WHIRTER, from Ayr. Ordained 1836. Resigned 21st June 1840. Supply of sermon was continued in the United Secession Church some time longer, but it was withdrawn in September 1840. The chapel then passed into the hands of ministers with the Church of Scotland, and afterwards of the English Presbyterians.

BRISTOL.

In the beginning of 1855, a few Scotsmen in Bristol, who had feelings as to the possibility of organising a Presbyterian Church in the city, on 22d March, a private meeting of seven persons adopted the following resolution:—"That considering the desirableness of having a Presbyterian place of worship in Bristol, and being convinced that there are sufficient elements for its support, we resolve upon proceeding in the formation of a United Presbyterian Church in Bristol." A canvass having been made of Scotsmen in Bristol, a gathering of those favourable to the project was called on Good Friday, 6th April, and eight persons then met, and approved of the proceedings of the preliminary committee, and resolved on the formation in Bristol of a Presbyterian Church in connection with the London United Presbyterian Presbytery. A deputational committee of management proceeded to London, and had an interview with the ministers there. Preliminary arrangements were made, and pulpits and rooms obtained. The opening services began on 20th May 1855, in the Rooms, which had been engaged as a temporary place of worship, where John Macfarlane, LL.D., Glasgow, preached morning and evening, the numbers numbering above 1000 persons. As it was deemed more conducive to the interests of the church to be associated with Lancashire rather than London Presbytery, application was made to Lancashire Presbytery for the erection of the church. This request was granted, and the Rev. John Edmond, Glasgow, as delegate to Lancashire Presbytery, on the 10th August 1855, pronounced 22 persons "a congregation for the United Presbyterian Church," accompanied with the wish that it should be "a living, loving, liberal, and laborious Church." The Lord's Supper was administered on the 11th August.

Edmond, of Glasgow; on the 9th September the Rev. W. M. Taylor, Liverpool, preached, and on Sabbath 11th, the Rev. Mr Dickie; the collections in all being £460. The church cost the sum of £5923, 16s. 6d.; the schools built in 1861, cost £901.

Before obtaining a fixed pastor, the congregation gave a call to Rev. John Ker, A.M., of Glasgow, 11th October 1855, which he declined. On 1st September 1856, an effort was made to secure the ministrations of Mr George Wade, but he preferred a call from Falkirk.

1st Minister.—MATTHEW DICKIE, formerly of Cumnock. Inducted 28th April 1857. Died 30th May 1871, in the 57th year of his age, and 23d of his ministry. Author of "Shadowings of Immortality: or, Glimpses of the Unseen:" "Work: or, the Curse Changed into a Blessing," etc.

2d Minister.—PETER RUTHERFORD, formerly of Falkirk (South). Admitted 14th December 1871.

WOOLWICH (ST ANDREW'S CHURCH).

This congregation originated in the spontaneous desire on the part of some Scottish Presbyterians in the locality, to have a second Presbyterian Church in the town, that might not only be beneficial to their fellow-countrymen, many of whom had lapsed from church attendance, but also to the English community at large, many of whom, they expected, would join in and aid the movement. In this hope they have not been disappointed.

The station was erected into a congregation in 1861. The congregation worshipped in a chapel which they rented, and which had formerly been in connection with the Congregationalists, till 1867. After 1867 they met for worship in an iron church, seated for 300, and costing £520.

The memorial-stone of a new church was laid by J. E. Mathieson, Esq., in December 1871. Church built in the early English style of architecture. Cost above £3000; sittings, 400. It was opened in May 1872 by Rev. Donald Fraser, D.D., of London.

1st Minister.—ROBERT BALGARNIE, from Tranent. Ordained 20th November 1862. Called to Port Elizabeth, South Africa, 1868, but remained in Woolwich. Author of "Light at the Fountain of Life," a sermon; and a small work, entitled "Soul-Winning."

ALDERSHOT.

In the summer of 1861, missionary work in connection with the United Presbyterian Church was begun in the town of Aldershot. After the formation of the great military camp, the village, with a few straggling houses interspersed, had grown into a town with a population of 7000, while in the camp itself there were from 15,000 to 25,000 men, besides women and children. The Home Mission Board of the United Presbyterian Church was made aware of the great spiritual destitution of the town. And the peculiar opportunity now afforded, not only of aiding to provide the Gospel for the people of the town of Aldershot, but of connecting missionary agency with the camp, and thus with the British army, led the committee, in conjunction with the London Presbytery, to rent a hall, and open a station in the town. The station was formed into a congregation on the 10th April 1862.

The building of the church was begun in 1863, and it was opened for Divine

a student of theology, and Mr Richard Harris of Leicester. Mr I residing in Silverhill, and Mr Harris in Hastings. After prayerful they concluded that the spiritual wants of the village, which was t rapidly, and in or near which there was no convenient place of wors the steps which they took. About 80 attended the first meeting, an were continued every Sabbath evening by Mr Boyd. A small church 1857, at the close of which year Mr Boyd was succeeded by Mr Jo student, afterwards of Selkirk, now of New South Wales, who added a vice. He was followed, in 1859, by Mr Thomas Shiels, who died a May 1860; by Mr Walter Roberts, M.A., of Airdrie, now of Glasg and by Mr James Jeffrey, M.A., now of Dalkeith, in 1863—all United students. Probationers supplied from 1865 till April 1867.

The mission station was congregated by the Presbytery of London i church was opened in July 1857, and was seated for about 100. It wa April 1861, and again enlarged in 1865, when it was re-opened by Macfarlane. It is now seated for about 400. The cost of original buildi sequent enlargements, has been £1349.

1st Minister.—DANIEL PATTERSON, M.A., formerly of Smethwick, Inducted 16th April 1867. Resigned 26th April 1869.

2d Minister.—GEORGE B. CARR, from Berwick (Wallace Green). On November 1869.

LEICESTER.

A preaching station was opened in Leicester on 21st May 18 Temperance Hall, by Rev. Dr King. The station was erected into a c on the 12th October 1865, with 21 members, by Rev. Dr Edmond. Th stone of the church was laid on 28th April 1869, by T. C. Stevenson, and the church was opened by the Rev. Dr John Macfarlane on 9th 1869. The site of the church cost £1115. The church, session-room, cost about £3500; sittings, 700.

31st March 1870. The congregation worship in an iron chapel, for which they pay early rent, and in which religious services were conducted before the station was undertaken by the United Presbyterian Church. It cost £450, and is seated for

A call was given to Mr John Boyd, M.A., but he preferred a call to Skelmorlie.
1st Minister.—GEORGE DRYSDALE, from Bridge of Allan. Ordained 28th February 1871.

BRIGHTON (TRINITY CHURCH).

A preaching station was opened in Brighton on 16th January 1870, by Rev. Dr Farlane of London. It continued to receive supply by ministers of the Church till a call was given to one to be minister. A church was bought for £3000, with 1850 for 450.

On 9th January 1871, a petition, signed by 67 persons, was presented to London Presbytery, praying the Presbytery to organise them as a congregation. On 13th February the station was congregated under the ministry of Rev. Alexander Miln, with 52 members.

1st Minister.—ALEXANDER HAMILTON, M.A., D.D., previously of Kilmarnock. Elected 21st February 1871. Had the degree of D.D. conferred on him by the University of Glasgow in 1872.

PRESBYTERY OF MELROSE.

The General Associate (Antiburgher) Synod formed a Presbytery of Earlstoun in 1758 by disjoining congregations from the Presbytery of Edinburgh, and constituting them a separate Presbytery. The seat of this Presbytery was removed from Earlstoun to Kelso in 1786, and the Presbytery thereafter assumed the name of Kelso Presbytery.

The Associate (Burgher) Synod formed a Presbytery of Selkirk in 1797, by joining the Presbytery of Kelso into the Presbyteries of Coldstream and Selkirk. At the union of the two great branches of the Secession (1820), four congregations were taken from what had been the General Associate Presbytery of Kelso, and added to the United Associate Presbytery of Selkirk. At the union of the Secession

Relief Churches in 1847, three congregations were taken from the Relief Presbytery of Kelso, and one from that of Edinburgh, and added to that of Selkirk. In May 1850, the name of Selkirk Presbytery was changed into that of Melrose Presbytery.

STOW.

Stow is a village in Mid-Lothian, 24½ miles south of Edinburgh, and 7½ north of Ashiel.

In 1732, the crown, as patron, presented Mr David Duncan, probationer, to the church and parish of Stow, then vacant. So hostile were the parishioners to the element of this presentee among them, that it was thought necessary to call in military to protect the Presbytery while engaged in ordaining him. Several of the parishioners, and 11 out of 15 elders, from that time forth discontinued their attendance at the Established Church, and contented themselves with attending the

Duncan's, that it was thought necessary to ask the advice and int Commission of the General Assembly which met in May 1738. and the finding resulting from it are thus referred to in the minutes :

"The Committee of Bills transmitted a petition of heritors, elders, heads of fi in the parish of Stow, who have not freedom to submit to the ministry of Mr D another representation and petition drawn up by them to be presented to the late they had not access to do, setting forth certain hardships the petitioners were un of Mr Duncan's settlement as minister of Stow, and craving the Assembly would relief. The General Assembly having heard the foresaid petition and deliverance of Bills thereupon, they did nominate a committee to confer with the comm petitioners, and endeavour to settle matters in an amicable manner, and to meet a sederunt ; that the moderator of the Assembly, with the committee, be empower Duncan, and give him their advice, what may be proper for him to do in order fo peace and quiet in the parish, until matters be brought to a more harmonious state present, and likewise to the neighbouring Presbyteries of Dalkeith, Selkirk, and the Dissenting people in the parish of Stow with all leniency, particularly with re their children, and humbly to offer their opinion to these Presbyteries, what may done on their part for maintaining the quiet of the parish in its present unhappy cir

This attempt was unsuccessful with the great proportion of the who saw no course now open to them but to withdraw alike from ministry and the Established Church. Two of the elders had an Associate Presbytery some time before, but had, notwithstanding, co attendance at the parish church till now. These, with a number of th who had previously withdrawn and connected themselves with the pr in the parish, and several others who had more recently withdra Established Church, subscribed a paper, which they presented to th Presbytery in June 1738, "signifying their sense of their sin in so back from their former accession, and petitioning the Presbytery to : of fasting among them, and one of their number to officiate on the oc Presbytery, finding some things not satisfactory to them in this pape to the subscribers, with instructions to have these amended befor meeting, and in the meantime intimated their desire to encourage them

At the next meeting of Presbytery, 18th July 1738, a paper was table, subscribed by nearly all the members of the Praying Society some others not in connection with it, renewing the application cont former petition and assigning specific reasons for withdrawing from the

herents to the cause meeting for a time in the open air at the "Paddie Pools," and, after 1740, in the house in which the Praying Society met, till 1740, when they took possession of a place of worship they had erected on a site granted them by Sir Robert Pringle of Stichel, to whom the lands in the neighbourhood chiefly belonged, and who himself had now become an elder of the Secession Church.* Second church built 1821; cost £500; sittings 430.

The foundation-stone of a new church was laid on the 21st August 1871. The church was opened by Rev. Dr Eadie, 30th July 1872, collection being about £200. The church, with spire 110 feet high, cost in all £2050; sittings 500.

1st Minister.—WILLIAM HUTTON, A.M., from Muckart. Ordained 19th November 1740. Called to Falkirk, 1742, but continued at that time in Stow. Adhered to the majority of his congregation to the Associate (Burgher) Synod at the Breach, 1747. Called to Haddington, Perth, and Dalkeith, and translated to Dalkeith, 1750.

The congregation called Mr John Brown, who was appointed by the Synod to Haddington; and Mr David Forrest, who was appointed to Inverkeithing.

2d Minister.—WILLIAM KIDSTON, from Stirling (First). Called to Selkirk and Stow. Ordained 15th September 1756. Died 22d April 1808, in the 79th year of his age, and 52d of his ministry.

The congregation called Mr A. Fletcher, who was appointed by the Synod to the charge of Teith; and the Rev. George Lawson, who was continued in his charge at Dalashiels.

3d Minister.—ROBERT HAY, from Kelso (First). Called to North Sunderland and Stow. Ordained 14th March 1810. Died, suddenly, 22d April 1837, in the 27th year of his age and 28th of his ministry.

4th Minister.—ANDREW ROBERTSON, from Paisley, St James Street. Called to Dundee and Stow. Ordained 31st January 1838. Demitted his charge 10th June 1862, and proceeded to Australia. Inducted, first, at Castlemaine, and afterwards at West Melbourne.

Author of a tract, entitled "A Letter to the Rev. Andrew Marshall, D.D., LL.D., on the Atonement;" "History of the Atonement Controversy in connection with the Secession Church from its origin to the present time," 1846; "On the Scheme for Supplementing Stipends," 1847; "Letter to Rev. Dr Candlish on the Education Question;" "The Cardross Case, or the Nature and Limits of Civil Interference with Ecclesiastical Procedure."

5th Minister.—ALEXANDER MAIR, A.M., from Mauchline. Called to Burton and Trent and Stow. Ordained 9th June 1863.

MIDHOLM (Now EXTINCT).

Midholm, popularly "Midlem," is a village in the parish of Bowden, Roxburghshire, 4 miles south-east of Selkirk, 4 south-west of Melrose, and 9 north-east of Hawick.

In January 1739, the Duke of Roxburghe, as patron, presented Mr James Hume, probationer, to the church and parish of Bowden, then vacant. Only four persons in the parish could be persuaded to sign Mr Hume's call, and the Presbytery on that account refused to sustain it. The case came by appeal before the higher church courts, and after being once before the Commission of the Assembly, and once before the Assembly itself, it was decided, in 1742, in favour of the presentee.

* The original building was a malt-barn, which was fitted up as a church, on a lease of nine years, at the annual rent of 57 pounds Scots. The congregation still use the old communion cups, bearing the date of 1743. (See "United Presbyterian Magazine," 1872, p.p. 445-53).—EDS.

to the Seceders there, alternately with those in Ettrick, till a minister Midholm, when the Seceders in Ettrick, Yarrow, and Ashkirk were congregation having its seat there. Church built, 1746.

1st Minister.—PATRICK MATTHEW. Acceded to the Associate a student of Theology in connection with the Established Church, 14th May 1742. Adhered, with the majority of his congregation Associate (Antiburgher) Synod at the Breach, 1747. In 1751, views and joined the Burghers. Translated to Auchtermuchty, Fif

2d Minister.—ANDREW ARNOT, from Milnathort (First). On 1752. Died 24th May 1803, in the 81st year of his age and 51st o

3d Minister.—LAURENCE GLASS, from Craigend. Ordained 11t Deposed, 1806. Became a farmer near Melrose.

4th Minister.—JAMES INGLIS, from Dumfries (Loreburn Stre Kirriemuir and Midholm. Ordained 28th February 1809. Resi 1828. Removed to Edinburgh, where he died.

Mr Inglis joined the Synod of Original Seceders soon after his re short time afterwards his former congregation also went over to that c

EARLSTON.

Earlston is a village in Lauderdale, Berwickshire, $4\frac{1}{2}$ miles north- 7 south of Lauder, and 11 north-west of Kelso.

EAST CHURCH.

A number of persons resident in the parish of Earlston, dissat doctrines taught by the minister, withdrew from the Established Churc to the Associate Presbytery, in 1738. The ordination of Mr Hunter the united congregations of Morebattle and Stichel took place the and the Seceders in Earlston were then included in the Stichel portio cation. In the autumn of 1746. they petitioned the Presbytery to be

services of the minister that should be settled there once or twice every month at Earlston. While matters were in this state, the controversy respecting the Burgess with arose and divided the Seceders there as elsewhere. The greater portion of them adhered to the General Associate (Antiburgher) Synod. Other portions of the Stichel congregation also adhered to this branch of the Secession, and each of them was anxious to have the seat of the congregation, now certain to arise, in its own locality. Hence sermon came to be supplied to Hume, Kelso, and Earlston, when should have been confined to one of them, or at most to two. The result was, that none of them prospered greatly. In February 1749, the station at Kelso was suppressed, and sermon supplied to Hume and Earlston alternately, the people formerly attending at Kelso consenting to attend at Earlston, till they were able to form a congregation by themselves, which, with the assistance of the Seceders in and about the same time, they succeeded in doing in 1777. In November 1750, a moderation was presented to those in the west end of "Stichel community," the name by which the Seceders in and about Earlston at first designated themselves, and "the people in the east end"—so runs the Presbytery minute—"who were wont to receive appointments of supply at Hume shall be at freedom to concur in the moderation," and it was afterwards agreed that they should have sermon, by the minister of Earlston, every third Sabbath of the month at Hume. On the day of ordination, a petition was presented from some people in Gattonside, a village about midway between Stow and Earlston (which are eleven miles apart), craving to be disjoined from the General Associate Congregation of Stow, afterwards the First Secession Congregation of Humber, and included in the congregation of Earlston, which was allowed. In November 1751, several persons resident in Galashiels were disjoined from the General Associate congregation of Stow and added to the congregation of Earlston. The Presbytery at the same time agreed that "the congregation of Earlston be bounded by the Water of Eden, including East Gordon and Wadderly on the east, and east and north from East Gordon by that water to Nenthorn, and south to the Tweed, inclusive of Galashiels; and that all the other places adjacent belong to Hume, now disjoined from Earlston, and afterwards become the second congregation at Kelso; and that the bounds between Earlston and Midholm extend no farther from Earlston to the south of the Tweed than the village of Newstead." The congregation thus formed and increased had been regularly organised by the Presbytery in the summer of 1750, but their difficulties only then began, for the proprietors of land in the town and neighbourhood refused a site for a place of worship, and the materials to build it with. At length, after much importunity, Mr Baillie of Melrose relented, and allowed some of the materials required to be taken from his land. Mr John Barnet, a person taking part in the movement, then proceeded to the erection of a place of worship on a piece of ground belonging to himself, retaining the right of property in it. He was by trade "a cowan," that is, an occupation combining the callings of a mason and a house-carpenter in one.* The house was built of stone and clay at his own expense, and almost wholly by his own hands, and was thatched with straw, contained galleries, and accommodated about 400 persons. This house, and a rood of ground belonging to it, Mr Barnet sold to the congregation shortly before his death for £40. The congregation built a second church on the same site in 1792, containing 500 sittings.

1st Minister.—JOHN DALZIEL, from Nicolson Street, Edinburgh. Ordained 17th

*Cowan, Cowaner, s. 1. One who does the work of a mason, but has not been regularly bred, S. One who builds dry walls, S."—*Famieson's Scottish Dictionary*.—EDS.

July 1751. Died 4th June 1804, in the 79th year of his age, and 53d of his ministry. Author of a pamphlet "On the Imputation of Christ's Righteousness to Believers," 1760, in reply to a work by the Rev. John Brown of Haddington.

2d Minister.—WILLIAM LAUDER, from Mid-Calder. Ordained 4th April 1818. Died 6th June 1852, in the 81st year of his age, and 49th of his ministry.

3d Minister.—DAVID HAMILTON, from Crossford. Ordained as colleague to Lauder 4th July 1843. Died 19th February 1854, in the 44th year of his age, and 11th of his ministry.

4th Minister.—ALEXANDER HENDERSON, previously of Hexham. Called from Lilliesleaf and Earlston. Inducted 13th December 1854. Translated to Portobello (East Church) 28th August 1866.

5th Minister.—ROBERT FINLAYSON, B.A., from Muirton. Ordained 18th June 1867.

WEST CHURCH.

The patronage of Earlston belongs to the Crown, but has generally been exercised by the Baillies of Jerviswoode. In 1777-8, Mr Baillie presented Mr Laurence Johnston, probationer, to the church and parish of Earlston, then vacant. Mr Johnston was well known to the parishioners, and very lightly esteemed by many of them. They set themselves to oppose his settlement by every constitutional means in their power, but without success. As the next alternative, they applied for an extraordinary supply of sermon from the Relief Presbytery of Edinburgh, 1778. They then built a place of worship, containing 500 sittings, the same year, which they still occupy.

Before obtaining a fixed pastor, the congregation called Mr Gellatly, who preferred Haddington.

1st Minister.—THOMAS THOMSON, from the Secession Congregation, Nicolson Street, Edinburgh. Ordained 1781. Translated to Dunse, 1783.

2d Minister.—MR STEVENSON. Ordained 1784. Resigned 1791. For some time before and after his resignation, Mr Stevenson farmed a small property of his own in the vicinity of Earlston, but subsequently removed to Glasgow, and died there.

3d Minister.—JAMES TAYLOR. Called to Wamphray and Earlston. Ordained 12th March 1793. Resigned 11th November 1806. Studied medicine. Afterwards practised as a surgeon in Yetholm, and died there.

4th Minister.—JOHN WILLS. Joined the Relief Church after finishing his theological course as a student of Divinity in connection with the Established Church. Ordained 1807. Died 1815, in the 40th year of his age, and 8th of his ministry.

5th Minister.—DAVID CRAWFORD, D.D., from Glasgow (East Campbell Street). Ordained 4th October 1815. Moderator of Relief Synod 1833. Resigned 20th July 1834. Admitted the same year to Portobello.

6th Minister.—WILLIAM DURIE, from Glasgow (Anderston). Ordained 31st December 1834. Loosed from his charge 11th May 1843. Joined the Established Church, and in that connection emigrated to Canada. Became minister of a congregation at Upper Town, Ottawa, and died there in 1847.

7th Minister.—JOHN S. GIFFEN, B.A., from Strathaven (West). Ordained 12th March 1844. Died 19th July 1847, in the 29th year of his age, and 4th of his ministry.

8th Minister.—JAMES BALLANTYNE, from Edinburgh (College Street). Ordained 24th May 1848. Translated to Edinburgh (Arthur Street), 3d September 1850.

9th Minister.—JOHN KECHIE, from Irvine (Relief). Called to Drymen, Charnock Monkwearmouth, Whitehaven, and Earlston. Ordained 7th May 1851.

SELKIRK.

is the county town of Selkirkshire, 6 miles south of Galashiels, 7 south of Melrose, and 12 north-west of Hawick.

FIRST CHURCH.

The parish of Selkirk is joined by that of Yarrow on the south and west, and is also joined on the south by that of Ettrick. Many of the inhabitants of Yarrow had dissented from the Revolution settlement of 1689, and withdrew in consequence from attending the Established Churches. So numerous were they in fact that the celebrated Thomas Boston, that he made the circumstance a chief consideration for his remaining in Ettrick on the occasion of his call to Closeburn. Addressing the Commission of the General Assembly, 15th August 1717, on that subject, he thus spoke:

"I said in my answers that the breaches in the parish of Ettrick are still as wide as they were when I came first among them; but what is truth, now necessary to be discovered, they are wider. The OLD DISSENTERS, whom I found there at my coming, continue as they were; but I have lost none of their number but one, who, being educated that way, left it about a year ago. We have lost many, who, breaking off from under my ministry, have separated themselves from the communion of this Church. . . . Will not those who have kept their meetings several miles from the bounds of the parish since I was settled there return again to the churchyard where they were buried in the time of the last vacancy? The parish of Ettrick is almost quite surrounded by dissenting parishes notably broken, as well as they are themselves; in one of which, Eskdale, separatists of different factions have their distinct parties, and their meetings one after another. I am loath to be more particular on this head. I wish the Reverend Commissioners in due time inquire further into the state of that country. But from what is said, it is manifest that the parish of Ettrick, lying in the centre, is, by the transportation, threatened to be a seat of separation in that country." †

Mr Boston himself had done much to make his people favourably disposed towards the Secession, by the active part he took in the Marrow Controversy. So he identified himself with the Four Brethren who founded the Secession, and with their previous movements, that he would have been bound by honour and duty to secede with them. The opportunity for testing whether he would do so never came, as he died 20th September 1732, three weeks before Mr Erskine preached his "Synod Sermon."

A portion of the people described in Mr Boston's speech before the Commission had joined a portion of those who had been under Mr Boston's ministry, and had made an accession to the Associate Presbytery in April 1738. The Rev. Mr James of Abernethy preached to them by appointment of Presbytery on the 10th of that month. The place chosen for the meeting was at Inner

ev. John Hepburn of Urr, along with the Revs. James Gilchrist and John Taylor, formed a Presbytery in 1716, holding religious opinions which occupied a middle position between the Establishment and the followers of Rev. John Macmillan.—EDS.

The above extract is from Boston's "Memoirs, written by himself," where the speech is given in full. In his diary of the same date (15th August 1717), he says, "The real ground of my leaving Closeburn was that I had a most uncomfortable life in Ettrick, and my work among the people was exceeding heavy, through the disposition of the people—selfish, conceited, and towards the schism which has most deep rooting in this place; hence proceeded contempt of ministers, etc., to the great breaking of my spirit. To have gone to Closeburn, a man of the same character, I reckoned would have been just to begin my weary task anew; in all probability I should have cast me out of the frying-pan into the fire."—*Boston's Works*, Edition by Rev. James Macmillan, Relief Church, Aberdeen, 1854, vol. xii., p. 300.—EDS.

While this action was pending, the General Associate Seceders worshipped in the church, while the Associate Seceders worshipped without, on the west side. The action was decided in favour of the former, on the ground of majority. The unacceptability of the minister in Selkirk had reduced the number of Associate Seceders in that parish; and with a view to those and others to the west, it was proposed to have a place of worship in Midholm for the accommodation of those towards the east, with one minister to supply both. They began accordingly to meet in Midholm alternately, and continued to do so, but without proceeding to build a church in either place till 1758, when the person under call to be there submitted to ordination, unless the seat of the congregation was in Selkirk, and his ministerial services confined to it. Selkirk was then preferred, and a church was built there. This was superseded by another in 1805, at a cost of £1000, containing 856 sittings.

Before obtaining a fixed pastor, the congregation called Mr FLEMING in 1752, when the Synod appointed him to Stow, which he declined; in 1754, when he was appointed to Inverkeithing, to which he had been called. In April 1756 they called Mr Kidston, who was appointed to be the *1st Minister*.—ANDREW MOIR, B.A., a native of Muthil, Perthshire, was called to Falkirk, Torphichen, and Selkirk. Ordained 14th March 1758. He was in the 39th year of his age, and 12th of his ministry.

Author of a sermon entitled "The Babbler; or, the Fate of the Faithful Minister," preached 15th October 1760, at the ordination of the Rev. Alexander Shanks, and an address to the minister and congregation; two sermons on "The Exceeding Riches of God;" another, entitled "An Easy Way of Managing Differences in Judgment: Tenets, humbly pointed out," preached before the Associate Synod, of which he was Moderator, in 1761; a tract, entitled "The Deist Stretched upon a Death-bed, or a Lively Portrait of an Infidel;" and "The Indictment, Trial, and Sentence of Messrs T——s K——r, A——r, R——t M——n, before the Associate Synod, at the instance of the Rev. Mr A——r, Gentleman of the Law."

2d Minister.—GEORGE LAWSON, D.D., from West Linton. Ordained 1771. Appointed professor of theology by the Associate Synod, 1781. Degree of D.D. conferred upon him by Marischal College, Aberdeen, 20th February 1820, in the 71st year of his age, and 49th of his ministry.

with the title of "Life and Times of George Lawson, D.D., Selkirk, Professor of Theology to the Associate Synod, with Glimpses of Scottish Character, from 1720 to 1820."

The congregation called the Rev. George Lawson of Kilmarnock three times in succession, in 1821 and 1823, who declined each of these calls, but accepted a call in 1837, after his brother's death.

3d Minister.—ANDREW LAWSON, previously of Ecclefechan. Admitted as successor to his father, after being twice called, 1st June 1824. Died 28th October 1836, in the 45th year of his age, and 20th of his ministry.

4th Minister.—GEORGE LAWSON, previously of Kilmarnock. Admitted as successor to his brother, 31st May 1837. Died 15th December 1849, in the 64th year of his age, and 44th of his ministry.

5th Minister.—JOHN LAWSON, great-grandson of the first minister of the congregation, grandson of the second, son of the third, and nephew of the fourth. The pulpit of this congregation has thus been occupied by the members of one family for a hundred years. Mr John Lawson was also called to Lilliesleaf. Ordained 25th September 1850.

SECOND CHURCH (Now EXTINCT).

This congregation originated with members of the congregation of Midholm, resident in the parishes of Selkirk and Yarrow, who, being desirous of having a place of worship in their own connection more conveniently situated for them than the one they were accustomed to attend, applied to the Presbytery to be formed into a separate congregation, with its seat in Selkirk, which was allowed, 1813.

Before obtaining a fixed pastor, the congregation called Mr Cranstoun, who was appointed by the Synod to Morebattle.

1st and sole Minister.—WILLIAM RATTRAY, from Coupar-Angus (First). Called to Moniaive and Selkirk. Ordained 29th August 1815. Resigned 30th March 1825. Admitted to Swalwell, Northumberland, 1832.

After Mr Rattray's resignation, the great portion of the congregation connected themselves with the other United Associate congregation in Selkirk. The remainder, about 20 in number, connected themselves with the Original Seceders. One of these purchased the place of worship, and had it supplied for a time with ministers of the denomination with which he had connected himself, but the cause not meeting with success, it was abandoned.

WEST CHURCH.

This congregation was formed by a disjunction from the First congregation. When the call to Mr John Lawson, afterwards fifth minister of the First congregation, Selkirk, was laid on the Presbytery table, 16th July 1850, there were presented at the same time a petition and remonstrance, signed by 233 members and 64 ordinary hearers, against sustaining the call, and praying the Presbytery, in the event of the call being sustained, to take steps immediately for forming them into a separate congregation. The Presbytery complied with the request of both parties, by sustaining the call presented by the one party, and relieving the other from concurring with it, by forming them into a separate congregation. Church built, 1850; sittings, 500. Alterations made in 1871, cost £400; 140 sittings additional added to the church; total sittings, 622.

1st Minister.—WILLIAM RUSSELL, from Glasgow (Cathedral Street). 19th December 1850. Died 3d August 1859, in the 33d year of his age of his ministry.

2d Minister.—JOHN DALZIEL DICKIE, from Glasgow (Wellington). Ordained 2d July 1861. Demitted his charge 15th August 1865; to Australia, and became a minister in connection with the Presbyterian Victoria.

3d Minister.—JAMES DAVIDSON, M.A., from Edinburgh (Dean Street). His father was minister. Called to Bishop Auckland and Selkirk. 5th July 1866. Called to London (Westbourne Grove), July 1870, but the call.

LAUDER.

Lauder is a royal burgh, in Lauderdale, Berwickshire, 7 miles north of Earlston, 12 west of Greenlaw, and 17 north-west of Kelso.

FIRST CHURCH.

This congregation originated with members of the congregation of St Andrew, who adhered to the General Associate (Antiburgher) Synod at the Breach, 1747. They met for a short time after their separation in Stow, but the Synod being unable to answer all the demands made upon it for supply of sermon, and Earlston being at the time the more promising station, they were led to attend there, but understanding that they were a distinct community, giving attendance there, till they could obtain a pastor of their own, and claiming still to be recognised by the General Associate congregation of Stow. In 1751, when the first minister was about to be settled in Earlston, they petitioned the Presbytery for supply of a separate congregation, with its seat in Oxtoun, a village in the parish of Coldingham, 4 miles west of Lauder, which was granted. Here they worshipped in open air, and in barns, as opportunity offered and circumstances required, till when it was observed that the great proportion of the adherents came from Lauder and its vicinity. For their accommodation, therefore, and in the presumption that a congregation would be more speedily formed in the town than in the village, they resolved to remove thither. With this view they built a place of worship there, containing 300 sittings, of which they took possession the same year, and changed the name of the congregation from that of Stow into that of Lauder.

1st Minister.—LAURENCE REID. Ordained 4th April 1759. Loosed from his charge, 1764. Admitted the same year to Pathstruie.

2d Minister.—DAVID WILSON, from Howgate. Called to Dunblane (St Andrew), Whitburn, and Lauder. Ordained 16th March 1768. Died 1770, in the 28d year of his age, and 2d of his ministry.

3d Minister.—ROBERT COLVILLE, from Dunse (East). Ordained 3d July 1780. Died 6th February 1824, in the 73d year of his age, and 44th of his ministry.

Supply of sermon was continued to the congregation after Mr Colville's death for about a year, when it was deemed expedient to unite the two Secession congregations in Lauder, both being vacant at the time. This was accordingly done in March 1825, and the history of this congregation merged into that of the one in next page. The church belonging to the Second congregation now became the property of the First.

place of worship for the united congregation. The first church was let as a school-room till 1837, when it was removed, and the materials used in building a manse.

SECOND CHURCH.

In February 1793, a petition, signed by 14 male inhabitants of Lauder and its vicinity, was presented to the Associate (Burgher) Presbytery of Selkirk, craving supply of sermon, and assigning as a reason for the request that the petitioners were "without a dispensation of Gospel ordinances by the connection with which they adhere." The Presbytery declined granting the prayer of the petition at that time. It was pressed upon them with still greater importunity in April following, and at the same time a memorial was presented by the session of Stow, specifying reasons why they should not comply with the request. The Presbytery nevertheless appointed the Rev. Mr Henderson of Hawick to preach at Lauder, by way of trial, on the third Sabbath of that month. Upon Mr Henderson making his report, the Presbytery referred the whole matter to the Synod for advice. When the case came before the Supreme Court, a petition was presented, signed by 95 persons, chiefly members of the congregation of Stow, resident in and about Lauder, in support of the one referred by the Presbytery to the Court. The Synod agreed without debate to grant the prayer of the petition, and supply of sermon was forthwith granted to the Associate Seceders in and about Lauder. The Rev. Dr Lawson of Selkirk preached at Lauder by appointment of Synod, and took for his text Hosea viii. 14, "Israel hath forgotten his Maker, and buildeth temples." First church built, 1795. This was superseded by a new church built in 1841; sittings, 600.

1st Minister.—GEORGE HENDERSON, from Ecclefechan. Called to Whitby and Lauder. Ordained 9th November 1796. Called to Aberdeen, 1798, but continued in Lauder. Resigned 13th July 1824. Removed to Bridekirk, in the neighbourhood of Ecclefechan, and died there 18th October 1826, in the 56th year of his age.

The congregation during the vacancy united with the First congregation.

2d Minister.—WILLIAM LOWRIE, from North Leith. Ordained 17th January 1826. Died 6th July 1833, in the 31st year of his age and 8th of his ministry. Mr Lowrie was the originator of the VOLUNTARY CHURCH ASSOCIATIONS, which spread extensively over the country, and contributed greatly to the agitation of the Voluntary principle. Author of a pamphlet, entitled "The Whole Question of Ecclesiastical Establishments Considered," and "A Scripture Catechism." A Memoir of his Life, by the Rev. Thomas Williamson, Melrose, with Sermons and Addresses, was published after his death.

3d Minister.—GEORGE ROBSON, from Jedburgh, Blackfriars. Ordained 14th October 1834. Author of "The Closet, its Supplications, Succours, and Successes;" and "Christ is All and in All," a volume of sermons.

RELIEF CHURCH (Now EXTINCT).

This congregation originated with a small minority of the Second Secession congregation opposed to the call to Mr Robson. They obtained a supply of sermon from the Relief Presbytery of Kelso in June 1835, and built a place of worship containing 330 sittings, the same year. Before obtaining a fixed pastor they called Mr M'Creath, who preferred South Shields.

1st and only Minister.—JOHN HAMILTON, previously a minister among the

tion, Lauder, setting forth that the Kelter Church in Lauder had been sold for £249, which, in consequence of feu-duties, etc., had increased to £280. Hamilton, the minister, had imbibed views at variance with those of the congregation—left the church, and was followed by a number of the people. The church was sold for £80, which left a sum of £190 unprovided for, and as it had been erected on the responsibility of three individuals who were not able to bear the loss, they craved the Synod's advice and aid. The Synod resolved that a sum of £100 be paid towards this debt as soon as the people should raise the remainder.

HAWICK.

Hawick is a burgh town in Roxburghshire, 10 miles south-west of Edinburgh, and 20 south-west of Kelso.

WEST CHURCH.

Several persons resident in and about Hawick acceded to the Seceders in 1741, and were included in the congregation of Midholm. Midholm and Hawick are nine miles apart, and it was consequently very inconvenient for people in the one place to attend public worship regularly at the other. For the accommodation therefore of the Seceders in Hawick, the minister of Midholm preached every third Sabbath of the month at Hitleburn, a place at a short distance from Hawick. This arrangement continued until, at their own request, the members of Midholm were disjoined, and formed a separate congregation. First church built 1766; second built 1823; cost upwards of £900; sittings, 639. A new church was begun in 1874, in the New Place, which it is expected will be opened early in 1874. Probable cost (£700), £2500; sittings, 500.

Before obtaining a fixed pastor, the congregation called Mr Wodden, who was appointed by the Synod to Haddington.

1st Minister.—JOHN YOUNG, D.D., from Milnathort (Second).

with their Testimony. The Synod appointed a committee to examine the book, and ascertain whether the complaint respecting it was well or ill founded. No report was made to the Synod, and the matter was allowed to drop. Dr Young also published "Sermons on Important and Interesting Subjects," 3 vols., and "A History of the French War," 2 vols.

A memoir of Dr Young would have been given to the world, edited by Sir Walter Scott, had not the illness which resulted in the latter's death prevented him from executing his design. A melancholy incident connected with Sir Walter's interest in the intended publication of this memoir is thus recorded in his Life, by his son-in-law Mr Lockhart: "On the 15th of February 1830, about two o'clock in the afternoon, he returned from the Parliament House apparently in his usual state, and found an old acquaintance, Miss Young of Hawick, waiting to show him some manuscript memoirs of her father, a Dissenting minister of great worth and talent, which he had undertaken to revise and correct for the press. The old lady sat by him for half an hour while he seemed to be occupied with her papers. At length he rose as if to dismiss her, but sank down, a slight convulsion agitating his features. After a few minutes he got up and staggered to the drawing-room, where Ann Scott and my sister Violet Lockhart were sitting. They rushed to meet him, but he fell at all his length on the floor before they could reach him. He remained speechless for about ten minutes, by which time a surgeon had arrived and bled him."

2d Minister.—ANDREW RODGIE, from Abernethy. Called to Jedburgh and Hawick. Ordained 18th August 1807. In October 1856 he was presented with a purse containing ninety sovereigns on the occasion of his jubilee. Died 16th January 1860, in the 83d year of his age, and 53d of his ministry.

3d Minister.—JAMES PARLANE, M.A., from Glasgow (Greyfriars). Called to Perth (North), and Hawick. Ordained 4th August 1857, as colleague to Mr Rodgie. Translated to Burntisland 16th February 1869.

The congregation called Mr Forrest F. Young, who preferred Kilcreggan.

4th Minister.—THOMAS COCKBURN, M.A., from Berwick (Wallace Green). Called to Burra Isles, Kinghorn, and Hawick. Ordained 22d December 1869.

EAST BANK CHURCH.

This congregation originated with members of the First congregation of Selkirk, who, on account of the inconvenience of travelling regularly thither, applied to the Associate (Burgher) Presbytery of Kelso to be disjoined and formed into a separate congregation, which was formally done in 1773. Church built, 1780: sittings, 752.

1st Minister.—GEORGE WILLIAMSON, from Alloa (West). Ordained 27th September 1774. Resigned 1783. Admitted to St Andrews 26th November 1789.

The congregation called Mr Smart, who was appointed by the Synod to Stirling, and Mr W. Kidston, who was appointed to Kennoway.

2d Minister.—JAMES HENDERSON, from Jedburgh (Blackfriars). Called to Airdrie, Kirkintilloch, and Hawick. Ordained 26th October 1791. Died 13th November 1840, in the 80th year of his age, and 50th of his ministry.

In 1833 the congregation called Mr Davidson, who preferred School Wynd, Dundee.

3d Minister.—ADAM THOMSON, from Coldstream (West), of which his father was minister. Called to Dunoon and Hawick. Ordained as colleague to Mr Henderson 12th June 1833. Resigned 9th October 1860, and proceeded to Sydney, New South Wales. Author of "Pastoral Memorial," discourses published on occasion of his departure for Australia.

4th Minister.—JAMES M'EWEN, A.M., previously of Ford. Inducted 10th June 1862. Translated to Glasgow (Sydney Place) 9th July 1872.

2d Minister.—GEORGE CORSAN, from Burnhead. Ordained 18th July 1824. Loosed from his charge 23d July 1824. Joined the Established Church as rector of Irvine Academy.

3d Minister.—PETER BROWN, from Hutchesontown, Glasgow. January 1825. Translated to Wishawtown 22d December 1831.

4th Minister.—ANDREW M. RAMSAY, from Glasgow (Tollcross). May 1833. Resigned 17th February 1846. Became one of the Settlers to South Australia, minister of a congregation in Melbourne formed with three others a denomination styled The United Presbytery of Victoria. Died 31st December 1869.

5th Minister.—ANDREW J. GUNION, LL.D., from Glasgow (Caltongate). 9th December 1846. Called to Dalkeith 1850, but remained in Hutchesontown to Strathaven (West) 28th April 1857.

6th Minister.—THOMAS RUSSELL, from Bucklyvie, of which I was minister. Ordained 13th October 1857. Translated to London (Aberdeen) 26th November 1863.

7th Minister.—ROBERT MUIR, A.M., formerly of Holm of Balfour, to Hawick 13th July 1864. Author of "The Perpetuity of Christianity" in Logan's "Words of Comfort," and of articles in *Forward* and other

NEWTOWN.

Newtown is a village in the parish of Melrose, Roxburghshire, of Melrose.

This congregation originated with three members of the First Selkirk, resident in Hawkslee, Dryburgh, and Newtown, who were desirous of a place of worship in their own connection more conveniently situated than the one they were accustomed to attend. They applied for a supply of sermon from the Associate (Burgher) Presbytery of Kelso, 1772; built, 1772; sittings, 452. A new church was opened on the 17th July 1772. Rev. Dr Cairns of Berwick collection amounting to £100. The

3d Minister.—WILLIAM RUTHERFORD, from Jedburgh (Blackfriars). Ordained 22d August 1821. Died 20th July 1843, in the 47th year of his age, and 22d of his ministry.

4th Minister.—DAVID LUMGAIR, from Arbroath (First). Ordained 28th February 1844.]

GALASHIELS.

Galashiels is a large manufacturing town, partly in the county of Roxburgh and partly in that of Selkirk, 5 miles north-west of Melrose, 6 north-east of Selkirk, and 7 south of Stow.

EAST CHURCH.

The Rev. Henry Davidson of Galashiels was one of the most active of "The Marrow Men," and was never favourably affected towards the Church of Scotland after the General Assembly's condemnation of "The Marrow of Modern Divinity," notwithstanding he remained within her pale. The Rev. Gabriel Wilson of Maxton, a parish south-east of Galashiels, was a man like-minded with Mr Davidson, and one of the few with whom he maintained ministerial intercourse during the remainder of his life. Mr Wilson, though maintaining his incumbency in the Established Church, built a chapel in his parish upon Independent principles, and in it alone dispensed the Lord's Supper, on which occasions he was assisted by Mr Davidson of Galashiels. In July 1739 several of Mr Wilson's people met to consider the Testimony emitted by the Associate Presbytery, and after mature deliberation, came to the resolution of publicly adhering to it. This they did by sending intimation of their resolution to the Presbytery, and the declaration at the same time that, as a consequence of it, they had connected themselves with the Secession Congregation of Stow. With this congregation the Associate Seceders in and about Galashiels remained connected till the commencement of the present century, when the manufacturing interest, introduced into the place about twenty years before, greatly increased its population, and led them to believe that a Secession Congregation might be formed there with every prospect of success. They made application accordingly to the Presbytery to be disjoined from Stow and Selkirk, in November 1804, and formed into a separate congregation. 150 members from Selkirk and 50 from Stow were congregated 12th August 1805. First church built, 1805. Second built, 1844, at a cost of £900; sittings, 700. In 1868 this building was enlarged and improved at a cost of £1500; sittings, 1000.

1st Minister.—GEORGE LAWSON, from Selkirk, of which his father was minister. Ordained 4th November 1806. Called to Stow in 1808; but remained at that time in Galashiels. Translated to Bolton, Lancashire, 18th October 1809.

2d Minister.—JAMES HENDERSON, D.D., from Stirling (First). Ordained 29th August 1810. Had the degree of D.D. conferred upon him by the University of St Andrews, 1844. Died 5th November 1858, in the 72d year of his age, and 49th of his ministry.

Author of a volume of sermons on "Doctrinal and Practical Subjects;" articles and sermons in the *United Secession Magazine*; "Voluntary Church Associations and their Manifesto against Establishments, Strictures on a pamphlet so-called;" and a memoir of Dr Balmer prefixed to his posthumous works. A volume of his Sermons, with a life by Dr Cairns, was published in 1859.

3d Minister.—ALEXANDER OLIVER, B.A., from (Glasgow) Regent Place.

supply of preaching for a year, they should be organised as a congregation, and the church congregated on the third Sabbath 1837. The church was forthwith built, with sittings for 600.

1st Minister.—ROBERT BLAIR, from Balfroun. Ordained 17th Oct

LILLIESLEAF.

Lilliesleaf is a village in the parish of the same name, Roxburghe south-east of Selkirk, 9 north-east of Hawick, and 10 west of Jedburgh.

The incumbency of Lilliesleaf parish was held at the beginning of the century by Rev. Mr Campbell, an excellent and deservedly popular man. Up to 1806, the parishioners memorialised the Duke of Roxburghe to appoint John Campbell, afterwards of Selkirk, son of the former minister, to the charge. The Duke had already promised the first vacant living in his parish, and in accordance with that promise, presented him, without consulting the people's wishes, to the parish of Lilliesleaf. A number of the parishioners, feeling disappointed of their object on the one hand, and the Duke's presentation proving unacceptable on the other, withdrew from the Established Church, and took communion on application, under the inspection of the Relief Presbytery of Roxburghe, 1809; sittings, 400.

1st Minister.—JAMES COLQUHOUN, previously minister of the Relief Church of Campsie, latterly of a congregation in North Shields not in connection with the Relief Synod. Became minister of the congregation of Lilliesleaf on the sanction of the Synod, 1808, and the congregation was accordingly severed from connection with the Relief Church. He remained in Lilliesleaf till 1811, when he went to England, and subsequently pursued a secular calling.

The congregation having thus become vacant, applied to the Associated Presbytery of Selkirk to be taken under their inspection, which was done in March 1815.

Before obtaining a fixed pastor in this connection, the congregation was supplied by A. Scott, who was appointed by the Synod to Cambusnethan, and M

The congregation called Mr Lawson, who preferred Selkirk, and Mr Stevenson, who preferred Haddington.

4th Minister.—JOHN BALLANTYNE, from Edinburgh (College Street). Called to Coupar-Angus (Relief) and Lilliesleaf. Ordained 6th May 1851. Resigned 23d April 1854, and proceeded to Australia. Became minister of Emerald Hill. Joined the Presbyterian Synod there. Returned to this country on account of ill-health, and died 6th October 1860.

In December 1855, a call was given to Rev. J. S. Cowper, probationer, who declined the call.

5th Minister.—WILLIAM YOUNG, M.A., from Kirriemuir. Ordained 13th January 1857.

MELROSE.

Melrose is a town in the parish of the same name, Roxburghshire, 7 miles north-east of Selkirk, and $4\frac{1}{2}$ south-east of Galashiels.

This congregation originated with 103 persons, some of whom were members of Newtown, Earlston, and Galashiels, who petitioned the United Associate Presbytery of Selkirk for supply of sermon 15th May 1821, which was granted, and the church congregated 26th November 1822. Church built, 1823; sittings, 443. A new church was opened by Dr Eadie, Glasgow, in October 1867; cost £2000; sittings, 400. Enlarged and improved in 1872; cost £1200; collections at reopening, 13th October, £274. It is now free of debt.

1st Minister.—THOMAS WILLIAMSON, from Stirling (First). Ordained 30th March 1825. Died 3d October 1855, in the 60th year of his age, and 31st of his ministry. Author of "Memorials of the Rev. William Lowrie, Lauder."

2d Minister.—JAMES Y. GIBSON, from Edinburgh (Rose Street). Called to Dunning and Melrose. Ordained 30th July 1856. Resigned his charge on account of ill health, 28th June 1859.

3d Minister.—HUGH STEVENSON, from Kilmarnock. Ordained 9th October 1860.

INNERLEITHEN.

Innerleithen is a village in the parish of the same name, Peeblesshire, 6 miles south-east of Peebles, and 10 west of Galashiels.

In September 1847, four months after the Union of the Secession and Relief Churches, a petition was laid upon the table of the Edinburgh Presbytery, signed by about 100 members of the United Presbyterian Church, resident in Innerleithen and its vicinity, praying that a preaching station should be established in that village. In support of this petition, it was stated that the two congregations in Peebles to which the petitioners belonged were quite agreeable to the proposal. The Presbytery contemplated the petition with great interest, but as, on consideration, it was found that the station itself would, according to its locality, come more conveniently within the bounds of the Presbytery of Selkirk, the matter was referred to that Presbytery. The Selkirk Presbytery accordingly appointed the Rev. Dr Anderson to open the station by preaching at Innerleithen on Sabbath the 2d April 1848. Regular supply of sermon was continued to it afterwards, and a congregation formally organised in November 1848.

1st Minister.—JOHN LAW, previously of St Margaret's, Dunfermline. Admitted to Innerleithen 18th December 1850.

PRESBYTERY OF NEWCASTLE.

The Presbytery of Newcastle was formed at the Union of the two of the Secession, 1820, by disjoining congregations from what had been Associate (Antiburgher) Presbytery of Kelso, and the Associate (Burgher) Presbytery of Coldstream, to which they had formerly belonged, and constituting a separate Presbytery.

NEWCASTLE.

Newcastle is the chief town in Northumberland, 64 miles south of Newcastle-upon-Tyne and 16 north of Durham.

BLACKETT STREET.

This congregation originated about the year 1743. They purchased a Presbyterian meeting-house at the close, and were organised there on 5th March 1744. This place of worship fell to the ground on 1764, shortly after the congregation had dispersed, which circumstance led to the erection of another in the same place, containing 800 sittings. From 1764 the congregation removed to one which had been built in connection with the Church of Scotland but was then for sale; sittings, 650. A new church was opened in September 1857, with sittings for 800.

1st Minister.—ALEXANDER NIMMO. Called to Glasgow, Howgate, Newcastle. Ordained 1752. Died 1770, in the 18th year of his ministry. “Reply to a Letter to the Minister and Session of the Associate Congregation of Newcastle,” 1766.

2d Minister.—WILLIAM GRAHAM, previously of Whitehaven. Arrived Newcastle June 1771. Died 19th January 1801, in the 67th year of his age, and 30th of his ministry.

regain and secure her in the possession of the liberty wherewith Christ has made her free. In Six dissertations: With an introduction, wherein the unhappy condition to which the Church of Scotland is reduced by the present ecclesiastical management is represented as the reason of the present lertaking: And a conclusion, wherein the only method left for Reformation is proposed and commended to the friends of Christian liberty. BY A FRIEND TO THE NATURAL AND RELIGIOUS RIGHTS OF MANKIND." The authorship of this work was subsequently acknowledged by Mr Asham in his "Candid Vindication."

3d Minister.—WILLIAM SIME, from Nicolson Street, Edinburgh. Called to Westray and Newcastle. Ordained 14th September 1791. Died 5th November 1837, in the 47th year of his ministry.

In 1831 the congregation called the Rev. Mr Reid, of Westray, in Orkney, who declined the call.

4th Minister.—DAVID C. BROWNING, from Auchtermuchty (North), of which his father was minister. Ordained as colleague to Mr Sime, 7th June 1831. Resigned on 1st July 1851, at the same time renouncing his connection with the United Presbyterian Church. On 25th September 1853, he was re-ordained at Llandaff Cathedral by the Lord Bishop of the diocese, and afterwards licensed to the curacy of Canton Ely, in the parish of Llandaff. Lecturer, in the afternoon, to All-Saints' parish, Newcastle. Became chaplain to the borough jail of Newcastle, and died in that capacity on the 26th August 1860.

In 1847 the congregation called Mr Scott as colleague to Mr Browning, who preferred going to Jamaica as missionary, and in 1848, Mr Gardner, who preferred London.

5th Minister.—ALEXANDER WALKER, from Alloa (First). Called to Keith and Newcastle. Ordained as colleague to Mr Browning, 28th June 1848. Withdrew with a portion of the congregation from Blackett Street, and formed the congregation of Zion Chapel.

After Mr Walker's removal, Mr Browning continued for a short time in the charge; and after his resignation, the remaining portion of the congregation united with a portion of Clavering Place congregation, and called the Rev. J. B. Johnston, of Bethelfield, Kirkcaldy, but previously of Clavering Place, Newcastle, who declined the call.

6th Minister.—MATTHEW M'NAUGHTON, from Milngavie, of which his father was minister. Ordained 29th June 1853. Died 20th February 1862, in the 39th year of his age, and 9th of his ministry.

7th Minister.—RICHARD LEITCH, from Tillicoultry. Called also to Brechin (High Street). Ordained 28th January 1863.

BARRAS BRIDGE.

This congregation was formerly known as Carliol Street.

In 1744 the Rev. Thomas Somerville and his congregation, both previously in connection with the Church of Scotland, acceded to the Associate Presbytery. Their place of worship was then in Sallyportgate, from which the congregation moved in 1823 to one they had built for themselves in Carliol Street, containing 100 sittings. The memorial-stone of a new church, called Barras Bridge, was laid by J. C. Stevenson, Esq., M.P. for South Shields, 12th April 1872. The church, when completed, will cost above £5000; sittings, above 700.

1st Minister.—THOMAS SOMERVILLE. Ordained as minister of a congregation in Newcastle in connection with the Church of Scotland, 1743. Acceded with his

sen in writing for the press and teaching a school for sixteen years. Resigned his office, when his friends and admirers fitted up a chapel in the Old Postern Gate; and on application, he and his adherents were received into connection with the Relief Church. Died 1806, in the 66th year of his ministry.

Author of a sermon, entitled, "The Nature and Influence of Popery on Civil Liberty;" "Vindication of the Divinity of Jesus Christ;" "Funeral Discourse on the Papacy;" "A Thanksgiving Discourse on account of the Abundant Harvest;" "Time, Manner, and Means of the Restoration of the Jews, the Glorious Millennium on The Revelation;" "History of the French War, from 1792 to 1802," quarto; "History of Newcastle;" "Funeral Sermon," occasioned by the death of his daughter. Also assisted in writing a History of Egypt.

4th Minister.—JOHN SMITH, from Stirling (First). Ordained 1771, in the 53d year of his ministry.

5th Minister.—ADAM DAWSON GILLON, from Linlithgow (West). Called to the congregation 1822. Resigned 1828. Became a member of the English Baptists, and subsequently joined the English Baptists. Died in Liverpool 1830.

6th Minister.—ALEXANDER SCHAW, from Glasgow (East). Called to the congregation 1830. Ordained 1830. Died 1873, in the 43d year of his ministry.

The congregation called Mr Brown, who preferred North Sunderland.

7th Minister.—GEORGE BELL, from Wooler (First). Ordained 20th December 1873. Moderator of the English Synod in 1873.

WESTMORELAND ROAD.

This congregation, long known as Clavering Place, originated with the congregation of the Close (now Blackett Street), who were dissolved on their own request, and formed into a separate congregation, 1801. They met for worship in a room, and a half in the Carpenter's Tower, near Sallyport, from which they removed to the old meeting-house in the Postern. In 1813 they purchased of William Cuthbert, Esq., in Clavering Place, at an expense of £1100, a house fitted up as a place of worship. Rebuilt, and opened 25th December 1813. The foundation-stone of a new church was laid in Westmoreland Road, 25th

colleague to Mr Pringle 1st October 1845. Resigned 4th August 1846. Admitted to Bethelfield, Kirkcaldy, 20th October 1850.

3d Minister.—JOHN CLARKE HOUSTON, from the Reformed Presbyterian congregation, Ballymena, Ireland, of which his father was minister. Ordained as colleague to Mr Pringle, 30th June 1847. Resigned 14th July 1852. Died October 1852, in the 28th year of his age, and 6th of his ministry.

Author of a pamphlet in 1850, entitled, "Criticism Criticised: a Letter to the Author of two tracts in the *Eclectic Review* on the Punishment of Death." A volume was published after his death, entitled, "The Remains of the late Rev. John Clarke Houston, including a selection from his sermons and correspondence, with a memoir of his life," by Rev. George Gilfillan.

4th Minister.—STEPHEN WALLACE, A.M., from Fenwick. Called to Ramsey (isle of Man) and Newcastle. Ordained as colleague to Mr Pringle, 22d June 1853. Died 28th March 1872, in the 49th year of his age, and 19th of his ministry.

5th Minister.—JOHN THOMPSON, M.A., previously of Birkenhead (St Paul's). Admitted 4th September 1872. Author of "Religious Aspects of Italy," 1866, and *Life-Work of Peter the Apostle.*"

CASTLEGARTH (NOW EXTINCT).

The congregation of Castlegarth was originally in connection with the Church of Scotland. In 1801 Mr Davidson, the incumbent, was presented to the parish of Fordington, in Berwickshire, and the incumbency became vacant in consequence of his removal thither. He was succeeded by Mr Gellatly, who had been previously minister of the Relief Congregation in Haddington, but had been cut off from connection with the Relief Synod. After a short residence in Newcastle, Mr Gellatly removed to Aberdeen. A dispute then arose about the right of property. Mr Gellatly forcibly recovered possession, but was finally obliged to abandon his claims. The congregation then removed to the Postern, where they were taken into connection with the Relief Church. They afterwards removed to a chapel in Westgate, previously possessed by the Wesleyans, which they rented and continued to occupy till 1814, when they purchased Castlegarth Chapel, the original seat of the congregation, for £600. Sitzings, 450.

1st Minister.—WILLIAM FAMILTON, previously of Newlands, Peeblesshire. Admitted 1802. Translated to Kettle, Fife, 1805.

The congregation was for some time under the ministry of a Mr Chambers, not in connection with the Relief Church.

2d Minister.—ROBERT ARTHUR, previously of Perth. Admitted to Newcastle 1814. Laid aside by paralysis in 1836. Died 1838, in the 65th year of his age. After Mr Arthur's illness the place was closed, and the congregation dispersed.

WALL KNOLL (NOW EXTINCT).

The Rev. John Grahame, who had been brought up in the Secession Church, and had become minister of a congregation in Newcastle without any ecclesiastical connection, applied to be received with his adherents into connection with the Relief Church, which was granted, August 1835. Mr Grahame was called twice to East Regent Place, Glasgow, and translated thither 1837.

After Mr Grahame's translation the congregation called Mr Kerr, afterwards of Pittenweem, who declined the call, and the congregation soon after withdrew from connection with the Relief Church.

2d Minister.—HENRY OLIVER TREWALLA, educated in Lady College. Received into connection with the Relief Church, and on castle, 30th June 1840. Resigned 1842. Became chaplain to the Marine Barracks, Newcastle, and died while holding that office.

3d Minister.—JAMES CROSS, previously of Langholm. Admitted the English Presbyterian Church 1845, and became minister of a congregation in that connection.

The congregation soon afterwards became extinct.

ST GEORGE'S.

Prior to 1851 the congregation in Blackett Street was a collegiate church, the ministry of the Rev. D. Browning and the Rev. Alexander W. Crail. A spirit of dissatisfaction and disturbance arose. The congregation became divided into two parties, each of which adhered to and defended the interests of the respective ministers. The Presbytery was appealed to, and its advice and counsel were unavailing in all attempts to heal the breach. The case was consequently referred to the Synod, who sent a deputation to the parties. Their efforts to effect reconciliation also proved abortive. They finally agreed to, as a matter of expediency, that a separation should be made between the ministers and their respective adherents, which accordingly took place. The senior minister (Mr Browning) with his adherents retained the church, and allowing the other party a certain compensation. It is the history of this party we have now to notice. They were erected into a congregation, the FOURTH CONGREGATION, on the 11th June 1851. The anticipations formed were not, however, realised. Many of the wealthier members, till Mr Walker, deeply discouraged, was constrained to demit his charge in September following. He was succeeded by the Rev. George Dodd, who was ordained 21st April 1852. The ministry of Mr Dodds lasted sixteen months, and he resigned his charge in August 1853.

Up to this time the congregation had worshipped in Zion Chapel, which was removed to Highbridge Chapel, both of which they occupied only for a short time.

1st Minister.—ALEXANDER WALKER, previously of Blackett Street. Withdrew a portion of his congregation, and became minister of Zion Chapel, in June 1851. Resigned his charge in September following, and returned to the list of preachers. Afterwards called to Leith-Lumsden, Burghead, Oban, and Crail. Inducted into Crail.

2d Minister.—GEORGE DODDS, from Jedburgh, Blackfriars. Called to Swalwell and Newcastle. Ordained 21st April 1852. Resigned 22d August 1853. Became a preacher on occasional supply.

3d Minister.—JAMES GRAHAM POTTER, from Glasgow (East Campbell Street, relief). Ordained 21st June 1854. Author of "The Scottish Reformation, a historical Sketch;" "Address at Laying the Foundation-Stone of St George's Church;" "God's Estimate of Human Worth;" "The River of Life;" "Premature Sunset," etc.

ERSKINE CHURCH.

This congregation originated with certain persons formerly connected with Clavering Place Church, who presented a petition to Newcastle Presbytery on 4th January 1853, desiring to be congregated. An effort was made by the Presbytery to reconcile the petitioners to the congregation from which they were seceding, or have them incorporated with some of the sister churches in Newcastle, but without success. On 1st February 1853, the petitioners had supply of preachers appointed them. A committee was afterwards appointed to make up a roll of membership, and on the 5th April the station was congregated as the Fifth Congregation. A call was given on 19th September to Mr James Frame, preacher, which he declined, having preferred a call from Peterhead. The Fourth Congregation being removed from Zion Chapel to Highbridge (a church which was connected with the English Presbyterians till 1849), the Fifth Congregation, in the beginning of 1854, took possession of Zion Chapel, and continued thereafter to be designated as Zion Chapel, till a new church was built 1859-60, which received the name of Erskine Church; cost £1700; sittings, 500.

1st Minister.—DAVID PATERSON, from Kirkcaldy, Bethelfield. Ordained 16th August 1854. Demitted 7th November 1854. Afterwards admitted to Chapel Hill, Berwick.

A call was given to Rev. J. S. Cooper, a preacher, 19th December 1855, which he declined; and to Rev. John Stevenson, formerly of Haddington, 20th February 1856, which he accepted. His induction was fixed for 25th March, but he did not appear on the day appointed. On 1st April he presented himself at the Presbytery, and on account of the state of his health, asked and obtained permission to withdraw his acceptance of the call.

2d Minister.—ROBERT BROWN, from Paisley, Abbey Close. Ordained 19th August 1857. Author of "The Religion for a Deathbed: a True Narrative."

GATESHEAD.

The town of Gateshead is on the opposite side of the river from Newcastle. It has a population of about 45,000.

This congregation originated in mission work, conducted for four years by the

congregation of Blackett Street, Newcastle. Mr Thomas Cockburn, now was located for twelve months in Gateshead, mainly with a view to the re-lapsed Presbyterians resident there. The station was erected into a chapel on the 17th December 1869. The congregation worships in the Mechanical Institute. Before obtaining a fixed minister, the congregation called Mr. J. J. Gretna, who preferred Otterburn; Mr W. Williamson, who preferred Gretna; Mr T. Boston Johnstone, who preferred Colinsburgh; and Mr Lindsay, who preferred Balfour.

1st Minister.—JAMES GEORGE, from Edinburgh (Bristo Street). Ordained November 1871.

SUNDERLAND.

Sunderland is a seaport town on the Wear, county of Durham, 13 miles east of Durham, and 15 south-east of Newcastle.

SMYRNA CHAPEL.

This congregation was formerly designated Spring Garden Lane.

The Rev. John Brown of Haddington, at the recommendation of the (Burgher) Synod, of which he was clerk, undertook a mission tour through the northern counties of England. In the course of this tour he visited Sunderland and preached several times in the theatre, the use of which had been obtained for the purpose. Several persons resident in the town were led by this circuit to inquire into the principles of the Secession Church, and subsequently to connect themselves with it. Supply of sermon was afforded them upon petition to the Presbytery, 1765, and in 1766 they took possession of a place of worship then built for themselves. From this they removed, in 1824, to another which they purchased, and which they continued to occupy till 1843, when they bought and took possession of Smyrna Chapel, previously belonging to a Secession congregation in Sunderland, which shortly before this had become extinct. An account of this congregation will be found at the close of this article.

1st Minister.—JAMES WAUGH, from Jedburgh (Blackfriars). Ordained 1786. Died 9th July 1786, in the 52d year of his age, and 20th of his ministry.

2d Minister.—THOMAS MASON, from Dunbar (First). Ordained 1787. Died 19th August 1824, in the 62d year of his age, and 38th of his ministry.

The congregation called Mr Schaw, who preferred Carlisle Street, Newcastle. Mr James Gray, who preferred Albion Chapel, London.

3d Minister.—THOMAS SCOTT, from Peebles (Second). Mr Scott supplied the congregation of Sunderland without the sanction of Presbytery or Synod. At the time he was at the time a probationer in connection with the United Secession Church. In this way he was considered as having renounced connection with the denomination, and was cut off along with the congregation. While in this position he accepted a call from the congregation to which he ministered, and was received over it in 1827 by Dr A. Fletcher of London. Mr Scott and his congregation were restored to the connection upon petition in 1831. Mr Scott died, 1831, in the 39th year of his age, and 5th of his ministry.

Author of "The Student's Walk;" "Robin Rutherford, or the Pious Pedlar;" "The Gainsayer Silenced, or the Victory of Truth delineated in the History of Henry Adam of Longvale;" "The Life of William Steven of Sunderland, aged 9 years and 6 months;" "The Scripture Catechism;" and "Two Tales."

The congregation called Mr Carruthers, who preferred Queensferry; Mr Nicol, who preferred Pitrodie; Mr Broom, who preferred North Sunderland; and Mr Hamilton, who preferred Longtown.

4th Minister.—JOHN PARKER, from Greenlaw, of which his father was minister. Ordained 25th February 1835. Removed with his congregation to Smyrna Chapel in 1843.

The congregation which met in Smyrna Chapel till 1843, when Mr Parker's congregation got possession of it, was formed in 1831 by disjunction from Union Chapel. The Presbytery, finding that a misunderstanding which had arisen could not be removed, consented to division, and thus a portion came to form a separate congregation. They built a place of worship the same year, and designated it Smyrna Chapel.

1st Minister.—PATRICK B. ROBERTSON, from Craigdam, of which his father was minister. Ordained 5th July 1831. Died 6th July 1837, in the 31st year of his age, and 7th of his ministry.

2d Minister.—ROBERT PATERSON, previously of Greenloaning. Admitted to Sunderland 27th June 1838. Resigned 12th January 1841. Called to Crail, Tain, and Midmar. Admitted to Midmar 14th December 1842. The congregation received supply of sermon for some time after Mr Paterson's resignation, but ultimately broke up.

TRINITY CHURCH.

This congregation was formerly designated Union Chapel.

In 1820, Mr Mason, the minister of Spring Garden Lane (now Smyrna) congregation, being advanced in life, and less competent for the discharge of his ministerial duties than aforetime, some of his people pressed upon him the acceptance of a colleague. To this arrangement he manifested strong opposition, and the Presbytery, whose interference had been requested, finding him firm in his determination, agreed, 1821, to disjoin the party moving in the cause from the rest, and form them into a separate congregation. They built a place of worship for themselves in 1822, and, in commemoration of the union recently effected between the two great branches of the Secession Church, designated it "Union Chapel."

A new church, called Trinity Church, was opened in 1870, seated for 800, at a cost of £3500.

1st Minister.—DAVID DUNCAN, from Pathstruiehill. Called to Falkirk and Sunderland. Ordained 31st July 1822. Died 27th August 1829, in the 41st year of his age, and 8th of his ministry.

2d Minister.—JAMES MUIR, from Paisley (Abbey Close). Ordained 15th February 1831. Died 20th March 1858, in the 59th year of his age, and 28th of his ministry.

3d Minister.—HENRY ANGUS, M.A., from Aberdeen (St Nicholas' Lane), of which his father was minister. Ordained 2d March 1859.

BETHANY CHAPEL.

The original name of this congregation was Malins Rigg. It was in connection with the Church of Scotland till February 1844, when, being without a minister, the people applied to be taken under the inspection of the Associate Presbytery of Newcastle, and were received. A new church, Bethany, was opened in 1856.

1st Minister.—JOHN MORRIS, previously of Houghton-le-Spring. Installed 14th July 1845.

NORTH SHIELDS.

North Shields is a seaport town in Northumberland, 21 miles north of Durham, and 8 east of Newcastle.

This congregation originated with several Scotch families resident in the town, some of whom were connected with Secession congregations in Newcastle. Being desirous of having religious ordinances dispensed to them according to the Presbyterian order, applied for and obtained supply of sermon from the Associate (Antiburgher) Presbytery of Kelso, 1779. They were congregated the following year. After worshipping some time in the old theatre,* they took possession of a chapel they had built for themselves in Church Road. They lost the property at the expiry of the ground lease, in consequence of some misunderstanding respecting the feu-duty. They then built a place of worship in Queen's Street, which proving too small for the congregation, they removed in 1812 to a house which had belonged to the Church of Scotland, or rather the Northumberland Presbytery, without ecclesiastical connection, but was then unoccupied. Here they remained till 1821, when they purchased a chapel in Norfolk Street, containing 400 seats. A new church was opened in January 1858, which, with a hall, cost £3250, and seated for 700 persons.

1st Minister.—GEORGE MORE. Ordained 21st November 1781. Resigned 1785. Removed to Edinburgh, and lived privately there till his death, which took place 7th September 1827, in the 83d year of his age. Author of "Sermons," 10 volumes.

2d Minister.—ALEXANDER ARMSTRONG. Ordained 10th December 1788. Resigned 1810, in the 75th year of his age, and 22d of his ministry.

3d Minister.—THOMAS GILMOUR, from Strathaven (First). Called to Beith (now Moyness) and Shields. Ordained 22d September 1813. Died 1841, in the 70th year of his age, and 28th of his ministry.

The congregation called Mr Schaw, who died while under call.

4th Minister.—THOMAS BOWMAN, from Langholm (North). Ordained

* One night while Dr Jerment of London was preaching in this place, some one wrote on the door with chalk—

Stop, reader, if you've time to spare ;
Turn o'er St Matthew's leaves,
And there you'll find the house of prayer
Was made a "den of thieves."
But here the case is altered quite,
Oh, reformation rare !
This modern den of thieves to-night
Is made a house of prayer.

November 1842. Resigned, on account of ill-health, 8th April 1845. Admitted to Catrine, Ayrshire, 7th June 1849.

5th Minister.—HENRY ERSKINE FRASER, A.M., from Alloa (West), of which his father was minister. Ordained 20th November 1845. Translated to Glasgow (Langside), September 2, 1856.

A call was given to Mr W. Calvert, on 2d September 1857, but declined.

6th Minister.—WILLIAM SALMOND, B.A., from Edinburgh (South College Street). Called to Alva, Sunderland, and North Shields. Ordained 10th November 1858. Author of "The Christian Theory of Morals *versus* Utilitarianism."

SOUTH SHIELDS.

South Shields is a seaport town on the Tyne, Northumberland, 9 miles east of Newcastle, and 21 north-east of Durham.

FIRST CHURCH (Now EXTINCT).

This congregation originated with several persons from Scotland, who had settled in South Shields, and who had previously been members of the Secession Church. They were taken, upon petition, under the inspection of the Associate (Burgher) Presbytery of Kelso in 1778, and obtained for their

Minister.—JAMES THORBURN, M.D. Ordained 7th June 1779. Resigned 2d June 1822. Died 15th March 1830, in the 76th year of his age, and 51st of his ministry.

After Dr Thorburn's death, this congregation formed a junction with the other Secession congregation in the place, and removed to their place of worship.

EAST STREET.

This congregation was formed by members of the Secession congregation of North Shields, who, on account of the inconvenience of crossing the river by the ferry when attending public ordinances, and under a persuasion that there was room and need for another place of worship in South Shields, applied to the Presbytery to be disjoined, and formed into a separate congregation, which was allowed, 1809. They met for a short time after their separation in a schoolroom in the town, but subsequently removed to a chapel they had bought from the Wesleyans.

1st Minister.—WILLIAM BRUCE, from Dennyloanhead. Called to Dumfries, Muckart, Bathgate, and Shields. Ordained 1810. Resigned 1818. Removed to Dumbartonshire, and conducted an academy, first at Ardoch, and afterwards in Helensburgh, where he died, 21st September 1843, in the 63d year of his age.

2d Minister.—ANDREW STARK, J.L.D., from Cumbernauld (Second). Ordained 16th September 1818. Resigned 1822. Emigrated to America, and became minister of the Associate Presbyterian Church, New York. Returned to this country for the benefit of his health, and died at the house of his cousin, Dr Stark, Dennyloanhead, 18th September 1849.

The congregation called Mr Turnbull, who declined the call on account of ill-

5th Minister.—MATTHEW SINNAIRD, A.M., from Edinburgh (N).
Ordained as colleague to Mr Lawson, 7th September 1864.

MILE-END ROAD.

This congregation had its place of worship formerly in Heugh Street, built in 1779, and contained 350 sittings. The congregation then known as “a Protestant Dissenting” congregation, and a Presbyterian; but, like many other Presbyterian congregations in the North, whose ministers assist others at ordinations and the communion, it was originally part of the old Presbyterian congregation assembling in Heugh Street, from which the party forming it separated at the date above, because another candidate than the one they had fixed upon was preferred at the election of a minister. The ground on which the chapel was erected in Heugh Street, the ground in South Shields, belongs to the Dean and Chapter of Durham, held subject to the renewal of the lease every seven years, and if not renewed in 21 years, the property passed into the hands of the Dean and Chapter. The minister of this congregation, having become old and infirm, was recommended by a minister and congregation in Newcastle to connect himself with the Relief denomination, and thence to obtain a colleague. This recommendation was adopted, and the congregation thus came to be under the inspection of the Synod. Received 3d February 1835.

1st (Relief) Minister.—JOSEPH MATTHEWS, a native of Coldingham, Orkney, Ordained as minister of a Protestant Dissenting congregation in Melrose, Translated to South Shields, 1795. Admitted with his congregation to the Relief Church, 1835. Died 27th August 1839, in the 78th year of age, and 56th of his ministry.

2d Minister.—THOMAS M'CREATH, from Ayr (Cathcart Street). Ordained at Lauder and South Shields. Ordained as colleague to Mr Matthews, 25th October 1866, in the 62d year of his age, and 32d of his ministry.

The congregation called Mr James Buchanan, who preferred Linlithgow.

3d Minister.—THOMAS WHITELAW, M.A., from Perth (North).

MORPETH (NOW EXTINCT).

Morpeth is a market town in Northumberland, 16 miles north of Newcastle, and 20 south of Alnwick.

Several Scotch families resident in Morpeth, previously connected with the Secession Church, formed a Secession congregation there in 1797.

1st and only Minister.—ROBERT EASTON, from Ecclefechan. Ordained 2d August 1798. Resigned, 1802. Emigrated to America, and became minister of a congregation in Montreal. After the resignation of his charge in Morpeth, the congregation became extinct.

WHITBY.

Whitby is a seaport town in Yorkshire, 48 miles north-west of York, and 56 south-east of Durham.

A chapel was built in Cliff Lane, Whitby, 1790, chiefly through the exertions of Mr James Amos, who, previous to his settlement in that town, had been a member of the East Secession Congregation, Dalkeith. The Rev. Thomas Craig, at one time a student of theology in connection with the General Associate (Antiburgher) Synod, but who had obtained license as a preacher from the Northumberland Class of Presbyterians, and had been settled as minister of a congregation in that connection in Blyth, was translated to Whitby, and, after holding the incumbency of Cliff Lane Chapel for about eighteen months, was again translated to Walkerfold, in Lancashire. While thus vacant, the congregation invited the Rev. Mr Mason, minister of the Secession Congregation, Spring Garden Lane, Sunderland, to preach to them. Mr Mason did so, and soon after (about 1798) they applied for and obtained regular supply of sermon from the Associate (Burgher) Presbytery of Coldstream.

Before obtaining a fixed pastor, the congregation called Mr Cameron, who was appointed by the Synod to Moffat; Mr Watson, who was appointed to Linlithgow; and Mr Henderson, who was appointed to Lauder.

1st Minister.—PETER THOMSON, from Coldstream (West). Called to Paisley and Whitby. Ordained minister of Whitby (at Coldstream), 11th December 1799. Translated to Leeds, 5th April 1804.

2d Minister.—GEORGE YOUNG, D.D., from East Calder. Ordained 7th January 1806. Had the degree of D.D. conferred upon him by the University of Miami, Oxford, Ohio, United States, 1838. Died 8th May 1848, in the 71st year of his age, and 43d of his ministry.

Author of "Evangelical Principles Vindicated in a Series of Letters;" "A History of Whitby and its Vicinity;" "Lectures on the Book of Jonah, designed chiefly for the use of Seamen;" "A Geological Survey of the Yorkshire Coast;" "A Picture of Whitby and its Environs;" "The Life and Voyages of Captain Cook;" "An Essay on Scriptural Geology;" "Christ's Prayer for the Unity of the Church, a Sermon Preached at the Opening of the Associate Synod, September 1819;" and some other single sermons.

3d Minister.—GEORGE BARTHOLOMEW, from Edinburgh (Broughton Place). Ordained 26th September 1849. Resigned 1st August 1854. Joined the Church of England. Died at Edinburgh, 17th May 1870, in the 54th year of his age.

The congregation in 1855 called Mr Thomas H. Baxter, afterwards of Banff; and Mr William Blair, M.A., afterwards of Dunblane, both of whom declined the call.

Bellingham is a town in Northumberland, 34 miles north-west
16 north-by-west of Hexham.

There is a village called Folkstone, 9 miles from Bellingham,
of a congregation connected with the Church of Scotland. At the
present century this congregation numbered among its membe
persons who had been in connection with the Secession, but, for v
worship belonging to their own denomination near them, at
Presbyterian Church within their reach. This congregation havin
in 1805, the members agreed to make application for supply o
Associate (Burgher) Presbytery of Selkirk. In accordance with
Rev. Mr Young of Jedburgh, by appointment, preached two Sabba
when it turned out that the majority of the congregation were i
taining their connection with the Church of Scotland. The minori
and formed a congregation by themselves in connection with the
with its seat in Bellingham. Church built 1806 ; sittings, 350.

1st Minister.—ALEXANDER BROWN, from Perth (South). Ordai
1808. Died 1827, in the 49th year of his age, and 19th of his m
of "The Blessedness of Peacemakers," a sermon.

The congregation called the Rev. Mr Young, previously of I
declined the call.

2d Minister.—JOHN YOUNG, from Auchterarder (North). Ord
1829. Died 10th September 1870, in the 65th year of his age,
ministry.

3d Minister.—WILLIAM W. NEY, from Kilsyth. Ordained 23d

DARLINGTON (Now EXTINCT).

Darlington is a town in the county of Durham, 18 miles south o

The Rev. William Graham, minister of the Independent C
Stockton and Darlington, had been a member of the Secession
Duke Street, Glasgow, before becoming an Independent. He wa

NORTH MIDDLETON.

congregation of Presbyterian Dissenters in connection with the Church of Scotland, subordinate to the Protestant Class of Dissenting Ministers in Northumberland, has existed at Great Bavington from the beginning of the 18th century. In any years it was presided over by Rev. Mr Cruser, afterwards by Rev. James Hetherstone, who was translated to Bathgate, and then by Rev. James Ford, whose ministry extended over more than forty years. At Mr Rutherford's death the congregation applied to the Protestant Class for preachers. A meeting took place in May 1802, when two preachers, Messrs Paton and M'Nee, put forward as candidates; 150 voted for M'Nee, and 87 for Paton. The minutes of Mr Paton declared that dishonesty had been practised, alleging that there were not 150 members in the church, and appealed to the "Class" in May. While Mr M'Nee arrived in Bavington and asked to be allowed to preach, opposition shut the church doors in his face. Next Sabbath he brought eyes with him, and forcing an entrance, took possession of the pulpit. Joined by an arbitrary procedure, there were rumours of immorality attaching to this man, so that his opponents became more inveterate in their opposition. It was this all: the "Class" having refused ordination to him, and other Presbyterian ministers having also refused, three persons named Galliklie, Matthews, and Colquhoun undertook to ordain him at Bavington on 4th November 1802. Opposition resisted, but they were informed next day that Mr M'Nee had been ordained at midnight in his own chamber. A protest against this pretended ordination was read at the church door next Sabbath in name of the opposition, and application was again made to the "Class," who reprobated the high-handed act of Mr M'Nee and his party. Towards the end of 1803, the society had an opportunity of hearing ministers of the Associate Burgher Synod, with whose ministrations they were much satisfied. On 19th January 1804, they applied to the Presbytery of Selkirk for supply of sermon. At their request, the society at Bavington formed into a congregation on 27th August 1804, in connection with the Associate Presbytery, the Rev. Walter Dunlop of Newcastleton preaching on that occasion. They were afterwards ordained. The congregation worshipped for a time in the barn at Bavington, and latterly in the barn of W. Coull, Esq., North Middleton. The kirk afterwards granted them a site for a chapel, which was built in 1817, with a cost of 200.

In June 1817 the congregation applied for a moderation to Selkirk Presbytery, and was promised £70 stipend, with house, garden, sacramental expenses, and increase as they were able.

Minister.—WALTER BELL, called to North Sunderland and North Middleton. Ordained by the Synod to North Middleton in 1817. Died 17th June 1843, in the 26th year of his ministry.

Minister.—JOHN MILLER, from Alloa (Townhead). Ordained 26th September 1817. Translated to Methven in May 1846.

Minister.—JAMES ROBERTSON, from East Calder. Ordained 27th January 1818. Died 3d October 1871, in the 62d year of his age, and 24th of his ministry. The congregation called Mr R. Simpson, M.A., who preferred Stockbridge (West Lothian).

Minister.—ALLAN WILSON, from Glasgow (Duke Street). Ordained 21st November 1872.

by the Synod of Newcastle, 1829. Church built 1827; sittings, 450. A cost £2260, was opened 10th March 1863, by Dr Cairns.

Before obtaining a fixed pastor, the congregation called Mr appointed by the Synod to Ellon, Aberdeenshire.

1st Minister.—DANIEL CARMICHAEL, from Stirling (Second). March 1829. Died 6th March 1860, in the 61st year of his age ministry.

2d Minister.—JAMES CRAIG, from Mearns. Ordained 12th Ma

WALLSEND.

Wallsend is a village on the north bank of the River Tyne, Cumberland, 4 miles east of Newcastle, and 4 west of North Shields.

This congregation was in connection with the Independents prior 1823, when it acceded along with the minister to the United Association, and was recognised as a separate congregation from Walker, 7th April 1823.

1st Minister.—ROBERT NEIL. Received with his congregation the Independents into connection with the United Associate Presbytery of Newcastle, 1823. Resigned and left the connection, 1833. Died 1834.

2d Minister.—JOHN ROBERTSON, previously of Burghead. Admitted 1837. Resigned 4th November 1845, and became a Baptist.

The congregation then called Mr Campbell.

3d Minister.—DAVID WILSON, from Hawick (East Bank). December 1836.

HOUGHTON-LE-SPRING.

Houghton-le-Spring is a township in the county of Durham, 6 miles south of Sunderland, and 6½ north-east of Durham.

This congregation originated in village preaching by the Rev. James Wilson, 1824. Church built 1825; sittings, 250.

1st Minister.—JOHN MORRIS, from Perth (North). Ordained

Hitby September 1867, but declined the call. Translated to Bathgate 25th November 1867.

The congregation called Mr J. Faulds Henderson, who preferred Innellan; and Mr James Rogers, who preferred Kelso.

4th Minister.—JAMES MILLIGAN, formerly of Canada Presbyterian Church. Ordained 26th October 1869.

WARKWORTH.

Warkworth is a town in Northumberland, 7 miles south-east of Alnwick, and north-west of Morpeth.

A small congregation of Presbyterian Dissenters in Warkworth were desirous of obtaining a successor to their aged minister, and with this view applied in 1826 to be taken under the inspection of the United Associate Presbytery of Newcastle, which was allowed. Present place of worship built 1828; sittings, 250.

1st Minister.—JAMES BLAIR, from Colmonell, of which his father was minister. Called to Comrie and Warkworth. Ordained 1829. Resigned 10th February 1835, on account of ill-health. Received an allowance from the Synod till his death.

2d Minister.—JAMES DUNCAN, from Alnwick (Clayport Street). Ordained 29th June 1836. Resigned 7th March 1854. Emigrated to Canada.

3d Minister.—WILLIAM STEWART, from Newcastle (Blackett Street). Called to Bolton and Warkworth. Ordained 18th October 1854. Demitted his charge 5th July 1870. Became probationer, and afterwards went to New Zealand.

The congregation called Rev. John A. Murray, formerly of Burntisland, but the call was not concurred in by the Presbytery.

4th Minister.—WILLIAM ROGERSON, from Burnhead. Ordained 21st June 1871.

MONKWEARMOUTH, ST STEPHEN'S.

Monkwearmouth is a suburb of Sunderland, with which it is connected by a bridge over the River Wear, 13 miles north-east of Durham.

Thirty-four members of Union Chapel, Sunderland, resident in Monkwearmouth, petitioned the United Associate Presbytery of Newcastle in 1827 to be joined from the congregation with which they were then connected, and to be joined into a separate congregation, with its seat in Monkwearmouth. They gave reasons for this procedure the inconvenience of crossing the river in a boat, which most of them were accustomed to do, and the strong probability of being able to form a Secession congregation on that side of the water. These reasons being considered good, and no opposition offered by the congregations in Sunderland, the prayer of the petition was complied with. Church built 1827; sittings, 550.

Before obtaining a fixed pastor, the congregation called Mr John Young, who was appointed by the Synod to Albion Chapel, London; and Mr William Peddie, who was appointed to Bristo Street, Edinburgh.

1st Minister.—CHARLES JOHNSTON, from Rathillet. Ordained 22d July 1829. Died 19th May 1850, in the 54th year of his age, and 21st of his ministry.

The congregation called Mr Kechie, who preferred Earlston.

2d Minister.—JOHN MATHISON, from Dumfriesshire (Thornhill). Called to Argo, South Ronaldshay, and Monkwearmouth. Ordained 18th June 1851.

Mr Forbes Ross, who preferred Sanquhar.

2d Minister.—WILLIAM R. BARRIE, from Forfar. Ordained 20
Demitted his charge 2d July 1861. Joined the English Presbyte
became minister at Longframlington, Morpeth, 6th November 186

3d Minister.—GEORGE SAMUEL from Glasgow (East Campbell S
28th May 1862.

HEXHAM.

Hexham is a town in Northumberland, 25 miles south-west of Ne
north-east of Carlisle.

The congregation in Hexham connected with the Church of Sco
Nixon, probationer, to be their pastor, 1830. The constitution of th
was that each member had as many votes in the election of offic
sittings he held in the place of worship. The sittings being gener
some of the holders had come in this way to possess ten, and othe
twenty votes. At the election referred to, the majority of votes wer
Mr Nixon, while the majority of the members were against him.
submitted for some time to his ministry, but not being satisfied either
own position, they resolved on freeing themselves from the one an
other. With this view they requested the Rev. Mr Young of Belling
to them. Mr Young complied, and after sermon the persons taking
movement held a meeting, at which they came to the unanimous
applying to the United Associate Presbytery of Newcastle for regular
mon. This was granted in 1831, and a congregation in connect
Secession Church regularly organised in 1832. After renting for a
Moot, and then the hall of the old Roman Catholic Chapel, they pur
of worship belonging to the Wesleyans, containing 400 sittings, for £

A new church was opened in 1864, costing £1940, and seated
in a short time was clear of debt.

1st Minister.—JOHN BOYD, D.D., from Glasgow (Wellington Stre
15th October 1833. Translated to Paisley 10th November 1835. T

est. Returned to this country and admitted to Hexham 31st December 1851. Signed 1854. Settled at Earlstoun 13th December 1854.

The congregation called Mr A. Thomson, now of Haddington, and Mr James ill, now of Leith, who declined the calls.

In March 1862 proposals were made for a union between the English and United Presbyterian Churches of Hexham, and a committee of Newcastle Presbytery was appointed to consider the matter. The union was at length effected, and the congregations united in April 1862 under the Rev. J. Wilson.

4th Minister.—JOHN M'KENZIE WILSON, from Edinburgh (Broughton Place). Called to New Deer and Hexham. Ordained 27th February 1856. Author of *Popery Unveiled*."

OTTERBURN.

Otterburn is a village in Northumberland, 26 miles south of Jedburgh, and 30 north of Newcastle.

Birdhope Craig, a village 6 miles from Otterburn, is the seat of a congregation in connection with the English Presbyterian Church, but formerly in connection with the Church of Scotland. This congregation having become vacant in 1829, two candidates were proposed, one of whom was preferred by a great majority. The proposer of the unsuccessful candidate withdrew from the congregation after the election, and joined himself to a Secession congregation in the district. Persuaded that he had obtained spiritual benefit by his change, he became anxious that ministrations similar to those he now enjoyed might be extended to his more immediate neighbourhood. He went in person to a meeting of the United Associate Presbytery of Newcastle, and made offer to maintain preachers at his own expense for as long as the Presbytery would make trial of Otterburn as a preaching station. The offer was accepted, and the experiment commenced in 1831. A coach-house was hired for the place of meeting, and a considerable audience attended the services. Several persons resident in the district, who had formerly belonged to the Secession Church, but, on account of distance from any of its congregations, had connected themselves with other denominations, now attended the station, and in this way a congregation soon came to be formed, the members of which were greatly indebted to B. Sanderson, Esq. of Otterburn Den, for the assistance rendered in building a place of worship in 1833, containing 250 sittings.

1st Minister.—ANTHONY LESLIE CHRISTIE, from Kirkcaldy (Bethelfield). Ordained 22d January 1835. Died 19th May 1862, in the 62d year of his age, and of his ministry.

2d Minister.—JAMES CHRISTIE, B.A. Ordained as successor to his father, 20th August 1862. Called to Edinburgh (Bread Street) 28th August 1865, but declined call. Called twice to Carlisle; accepted the second call. Translated thither June 1870.

3d Minister.—ALEXANDER BRYCE MUIR, from Beith. Brought up in connection with the Reformed Presbyterian Church, and licensed by the Reformed Presbyterian Synod of Kilmarnock 31st August 1869. Received on application by the United Presbyterian Synod as a probationer 13th May 1870. Called to Gateshead 1st Otterburn. Ordained 21st December 1870. Called to Aldershot in 1873, but declined the call.

HULL.

Hull is a large seaport town in Yorkshire, 38 miles south-east of York east of Leeds.

A few Scotchmen resident in Hull being desirous of having religious dispensed to them according to the Presbyterian form, applied for an supply of sermon from the United Associate Presbytery of Newcastle, 6th 1838. They rented a chapel in the town for a year, but finding it and expensive, they removed to the Mechanics' Institute. After this place for some time, they leased a chapel containing 600 sittings, at to it.

1st Minister.—JAMES WHYTE, from Edinburgh (Rose Street). Ord August 1841. Resigned 1845. Joined the Free Church, and became Stevenston, Ayrshire.

2d Minister.—ALEXANDER RENTON, from Edinburgh (Broughton Pl dained 26th March 1847. Resigned 4th February 1851. Became tutor in Montego Bay Academy, Jamaica. Died at Kelso 25th October the 43d year of his age, and 17th of his ministry. Author of "The Jamaica as a Mission Field."

The congregation called Mr Sandie, afterwards of Gourock, who de call.

3d Minister.—JAMES L. ROME, F.G.S., from Annan. Ordained 9th 1853. Demitted his charge 2d February 1869, and lived privately at Ma Author of "The Abbeville Jaw, an Episode in a Great Controversy."

The congregation called Mr G. F. Ross, who preferred Coldstream; at Allison, who preferred Cupar.

4th Minister.—JOHN FORREST, from Glasgow (Caledonian Road). 11th April 1871.

HARTLEPOOL.

Hartlepool is a seaport town in the county of Durham, 19 miles Durham.

The United Associate Presbytery of Newcastle opened a mission st Hartlepool in 1834, which met with success. The persons taking interest in organised as a congregation in 1839, and in the same year took possession of of worship they had erected, containing 300 sittings.

Before obtaining a fixed pastor the congregation called Mr John Schaw, tioner, who declined the call, and died shortly after.

1st Minister.—JOHN PATERSON, from Haddington (West). Ordained 18 1840. Resigned 7th June 1842. Taught a school some time in Haddingto became missionary in Birkenhead, afterwards went to Canada.

2d Minister.—JAMES DOUGLAS, from Yetholm. Ordained 1st February

The congregation called Mr D. Beatt, who preferred Aberdeen (B Street).

3d Minister.—JAMES BRYCE WHYTE, from Galston. Called to Bovee Hartlepool. Ordained as colleague to Mr Douglas 5th September 1865.

HARTLEPOOL (WEST).

About the year 1845 the ground on which the town of West Hartlepool now stands, was nearly all fields and sandheaps, the only trace of human habitation being a small village named Stranton, containing 200 or 300 inhabitants. The construction of a railway and large docks completely altered the scene. A town speedily sprang up, which now has about 20,000 of a population. It is about two miles distant from Hartlepool proper, or, as it is commonly called, "Old," or East Hartlepool. The population so rapidly gathered together was of a mixed character, only a few of whom were Presbyterians. An application was made on 1st April 1856 to Newcastle Presbytery by 23 members of the Church, 10 of whom belonged to East Hartlepool congregation, and 20 adherents, to have supply of sermon as a missionary station. They proposed to raise £50 per annum to defray charges. The station was opened on 15th June, by Rev. James Pringle, Newcastle. The first place of worship, and the only place available at the time, was a small schoolroom above a stable, for which a rent of £14 a year was paid, besides paying a sum for fitting it up to accommodate 120. The Presbytery erected the station into a regular congregation on 2d February 1858. Elders were elected on 6th April, and on the 1st June an application was made for a moderation in a call to a minister. A call was given on 21st June 1858 to Mr John Squair, now of Wigtown, which he declined.

In the end of June 1859, the foundation-stone of a church was laid in Stranton lane, and the church was opened by Dr Cairns of Berwick 2d September 1859, at a cost of £600; sittings, 320. Fluctuations in trade have greatly hindered the progress of the church; the collapse of a shipbuilding firm at one time caused a loss of from 30 to 40 members.

1st Minister.—THOMAS CAMPBELL, from Edinburgh (St James' Place). Ordained 21st December 1858.

WALKER.

Walker is a township of 10,000 inhabitants, on the north bank of the river Tyne, county of Durham, 3½ miles east of Newcastle, 5 west of North Shields, and 1 from Wallsend, on the same side of the river.

In March 1842, Mr Robertson, then minister of the Secession congregation, Wallsend, purchased a chapel in Walker, affording accommodation for 200 sitters, belonging to the Wesleyans, at that time for sale, and constituted it a second place of worship for his own congregation, some of whom resided in the village of Walker. There was then a missionary station in connection with the Secession Church at Jarrow. The preacher supplying there preached at Walker in the forenoon and Jarrow in the afternoon, while Mr Robertson preached at Wallsend during the day and Walker in the evening. In this way the three places came to have a regular supply of services. Mr Robertson resigned his charge, and withdrew from the connection of the Secession Church, 1845, and the congregations of Wallsend and Walker ceased to stand in their former relation to each other. The present church was opened 30th August 1866, with sittings for 450, at a cost of £1875.

Before obtaining a fixed pastor, the congregation called Mr Cooper, afterwards of Johnshaven, and Mr Dickie, afterwards of Cumnock.

1st Minister.—JAMES WATSON, from Aberdeenshire (Whitehill). Ordained 29th

June 1859. Died 21st September 1864, in the 33d year of his age and ministry.

4th Minister.—GEORGE DOUGLAS, from Lockerbie, of which parish he was minister. Ordained 6th June 1865.

BEDLINGTON.

Bedlington is a village in Northumberland, 4 miles north-west of Morpeth, and 12 north of Newcastle.

This congregation originated with seven persons resident in the neighbourhood, being desirous of having gospel ordinances dispensed to them on the principles and mode of government maintained by the United Society. They applied for and obtained supply of sermon from the Presbyterian Minister, August 1839. The members of Presbytery supplied the station on 1st November for nine weeks by way of ascertaining the amount of encouragement afforded to the movement. Probationers were sent from November 1839. A minister was ordained. The station was congregated with 46 persons in 1843. A settled pastor was obtained, and in 1845 they took possession of the place of worship they had built, containing 300 sittings.

1st Minister.—EBENEZER G. DALL, from Edinburgh (Rose Street), ordained 2d October 1845.

STAMFORDHAM.

The origin of the Protestant Dissenting congregation of Stamfordham is "Stamfordham merton," as it used to be called, and is so still by old people, may be traced to the great historical year 1662.* The Vicar of Stamfordham parish at that time was John Owens, who, being Presbyterian in principle, refused to submit to the Act of Uniformity, and was consequently, like many of his brethren, ejected from the church. By the subsequent Five-mile Act he was expelled from the neighbourhood. Ultimately, owing to local persecutions, he retired to Scotland, and continued his labours in the parish or district of the Vale of the Teviot. Between the ejected Vicar of Stamfordham and the ejected

ination under the Erskines was at Gateshaw Brae (now Morebattle), in the district Hownam, and therefore the first licentiate of the Secession was ordained over people who had imbibed from their sires the nonconforming principles of Owens.

Though Owens was ejected from Stamfordham, nonconforming principles were cast out of the people. They continued to cleave to these principles, and aught them to their children; and as soon as circumstances permitted, they withdrew from the Established Church, and formed the congregation which, under various changes, continues unto this present. About the middle of last century, the v. James Dryden was minister of Stamfordham congregation, and had a theological Academy for training young men for the ministry. It was in this small academy that Robert Hall, afterwards of Arnsby, received his theological tuition. At that time Robert Hall, senior, imbibed Baptist principles, which had begun to agitate in the locality; and it was owing to a soldier in the Duke of Cumberland's army, returning from Culloden, that Robert Hall was recommended to the small congregation of Arnsby, in Leicestershire. Jane Catcheside, his wife, belonged to a family which, till lately, was active in support of Stamfordham Presbyterian Church. She was a person of superior mental power; and both her husband and son, R. Hall of Bristol, owed much to her, staunch Presbyterian as she was. Several cousins of Robert Hall of Bristol were members of Stamfordham congregation. The next minister after Mr Dryden was Mr John Orr, who had been educated for the Church under John Brown of Haddington. He was settled in 1788. Then came the Rev. James Bryce, licentiate of the Church of Scotland, afterwards Free Church minister, Aberdeen. In 1830, the Rev. Robert Gillan was ordained at Stamfordham, subsequently of South Shields, and now Dr Gillan of Chisinnan. The Rev. R. O. Bromfield was ordained in 1833, now of Sprouston, near Kelso. The Rev. D. Macintyre, late of Eastwood, near Paisley, was ordained 1838.

In 1843, the congregation changed its relation to the Church of Scotland, and came connected with the United Secession Church, since which a new church has been built.

1st Minister.—WILLIAM FISKEN. Ordained 1847. Author of a "Prize Essay on Steam Cultivation" (prize awarded, £25), and of a pamphlet on "The Cheapest System of Steam Cultivation."

STOCKTON-ON-TEES.

Stockton-on-Tees is a town in Durham, 19 miles south-east of Durham, and 10 miles west of Hartlepool.

This congregation originated in November 1845, in consequence of a disruption from Independent congregation, the minority receiving the support of the Congregational Union, while the majority had been deprived of supply. On 3d June 1845, members and deacons petitioned the Presbytery of Newcastle for admission, and were received in November following. The congregation met for worship in a rented building till 18th August 1861, when they took possession of a new church which had been built, and which was opened by the Rev. Dr Macfarlane. Cost about £800; with vestry and schools, about £1400 in all. A manse was purchased for £700 in 1869.

Before obtaining a stated minister, the congregation called Mr J. C. Houston, who preferred Newcastle.

1st Minister.—JAMES CALDWELL, previously of Biggar and Greenock. Ad-

The village of Jarrow, in the parish of the same name, is on the river Tyne, Northumberland, about 3 miles above South Shields, and is mainly of pit-houses. In 1840 a few of the inhabitants of Jarrow Secession Presbytery of Newcastle for supply of sermon, which in 1841 a small building called Salem Chapel was opened. Sermon was supplied, and the chapel to be occupied, till 1847, when, on a mission regarding a preacher, the station was abandoned. In 1852 a number of Presbyterians from Glasgow and the West of Scotland, who had coal building yards on the Tyne, agreed to open Salem Chapel afresh in connection with the East Street United Presbyterian Church, South Shields, under the fostering care of the Rev. T. Lawson, was continued in 1855, when, after application to the Newcastle Presbytery, it was received as a congregation. The chapel, which held about 80 persons, having been another place of worship, capable of accommodating about 600 persons in 1856; the Rev. J. C. Bruce, LL.D., of Newcastle, laid the foundation-stone. The building was opened by Rev. Dr Robson, Glasgow, in May 1857. At the time the congregation worshipped in the gallery of the church, with an aisle from the pulpit to the front of the gallery; but, in consequence of the increase of the congregation, the whole accommodation was taken in, and a new building erected for the education of 200 children. The church premises, including a school, cost about £2000. The foundation-stone of a new church was laid on 19th September 1870. The church was opened by the Rev. Dr James Buchanan, Glasgow (now of London), on the 7th February 1872; cost, £3500, the prime mover in the cause having agreed to give £2500.

At the time the congregation obtained a settled ministry, the number was under 50; but, owing to the increase of the population, the membership in a few years increased tenfold.

1st Minister.—JOHN C. WEIR, from Strathaven (East). Ordained as Minister in 1857. Author of a "Funeral Sermon;" "The Spiritual Sleepers," "The Lord hath Founded Zion," a sermon.

BLACKHILL.

Presbytery, was for some time supplied by Mr Lauder, who ultimately became the first minister. The church was opened on 26th February 1860, and cost £376, 10s. 10d.; sittings, 200.

1st Minister.—WILLIAM LAUDER, from Lochmaben. Ordained 1st June 1859. Resigned, on account of failing eyesight, 2d March 1869.

2d Minister.—ALEXANDER BAILLIE, from Chapelhill, Nigg. Ordained 22d December 1869.

MOUNT PLEASANT, FERRYHILL.

By appointment of Newcastle Presbytery, the Revs. S. Wallace, Newcastle, and W. Wood, Campsie, visited the district in which Mount Pleasant is situated on 1st August 1861. In the evening Mr Wood preached in the open air at Low Spenny-moor. Regular supply of preachers was afterwards given, and the station was opened by the Rev. R. Brown, Newcastle, 29th September 1861. In March 1863, 49 persons were received as members, and erected into the congregation of Mount Pleasant. The church was opened by the Rev. Dr Cairns of Berwick, 4th October 1864, free of debt, at the cost of £900; sittings, 320. In 1866 a school was built; cost, £330. A manse has recently been built, which cost £750.

1st Minister.—CHARLES FRISKEN, from Glasgow (Hutchesontown). Ordained 2d September 1863.

MIDDLESBOROUGH.

In the autumn of 1861, a series of evangelistic efforts by various ministers of Newcastle Presbytery was conducted at Middlesborough and elsewhere. The Presbytery accordingly resolved to send preachers to such places, with the view of occupying them as mission stations. In January 1862, 56 persons in Middlesborough presented a petition asking to be organised as a congregation, and the Presbytery appointed the Rev. A. Stewart to ascertain more fully their wishes as to the proposed organisation. The Presbytery, at their meeting on 4th March, recognised 56 persons as members of the church in Middlesborough, and organised them into a congregation.

The foundation-stone of a church was laid on 10th August 1864, by David Anderson, Esq., Glasgow; and the church was opened on 6th June 1865, by the Rev. Drs Robson and Cairns; cost, £2400; sittings, 650.

1st Minister.—JOHN M'NEILL, previously of South Shields. Inducted 5th August 1863. Called to Pendleton and Rutherglen. Translated to Rutherglen 2d February 1870.

The congregation called Mr Archibald Young, M.A., afterwards of Aberdeen, and Mr W. Guthrie, M.A., afterwards of Dysart, both of whom declined the calls.

2d Minister.—ROBERT A. WATSON, from Aberdeen (George Street). Called to Perth and Middlesborough. Ordained 28th February 1871.

CROOK.

The origin of this church is traceable to the tide of church extension in England which flowed so rapidly in Durham for a time. At the close of 1861, Mr Thomas Addis, preacher, was sent to the south of Durham to supply the pulpit of one of the stations recently formed there. While discharging his duty, his attention was directed to Crook as a place which, from its central position, might afford the

cause continued to prosper till 5th May 1863, when it had reached progress that it was erected into a congregation by the Presbytery. The Mission and Manse Boards a church and manse were erected, capable of holding from 200 to 300. The foundation-stone was laid October 1864 by the Rev. Dr Bruce, Newcastle; and the church was opened June 1865 by the Rev. Dr Cairns of Berwick.

1st Minister.—THOMAS DODDS, from Edinburgh (South Colinton) ordained 25th November 1863.

BISHOP AUCKLAND.

In 1862, William Armstrong, now one of the elders of this congregation, reside in the neighbourhood, and finding no United Presbyterian church than Mount Pleasant, about 5 miles off, was anxious, for his own family's comfort, to have a place of worship more accessible. On inquiry he found a few friends like-minded who were willing to co-operate with him, and agreed to petition the Newcastle Presbytery for supply of a mission station. In March 1863, a petition was presented by Mr Armstrong, which was favourably entertained. Four ministers were sent to preach in Bishop Auckland for one month. The Rev. Dr Bruce opened the station in the Town Hall, where the new cause continued. They built a church of their own. In October 1863 the station was opened as a congregation, with W. Armstrong, J. Tait, J. Veitch, and Thomas Tait. The new church gave a call, on 13th September 1864, to Mr Davidson of Aberdeen; on 16th April 1865, to Mr James Lamb, who was of Kilpatrick; on 14th October 1865, to Mr James Davidson, M.A., of Selkirk. Notwithstanding these discouragements, the congregation proceeded with the erection of a church, which, with a grant from the Home Committee, was accomplished. A Gothic church, with spire, costing about £1200, was opened by Dr Cairns of Berwick in 1865; sittings, 300.

1st Minister.—WILLIAM HUNTER, from Glasgow (Wellington Street) ordained 24th April 1866. His health failed him immediately after his settlement.

and tastes, applied to the Newcastle Presbytery for a supply of preachers. Presbytery, on making all due inquiries, found that—although, the population of district, being only about 4000, and the resident Presbyterians not many, it could be expected that a congregation formed there would soon be self-sustaining—was yet a sufficient prospect of ministerial usefulness to warrant their granting the prayer of the petitioners. Preachers accordingly were supplied to the station for fully a year, and about 40 persons were admitted into communion at the church, after which it was erected into a congregation in July 1863.

Church and manse, costing £1300, were built in 1865. The church holds

1st Minister.—ERNEST F. SCOTT, from Arbroath (Erskine Church). Ordained June 1864.

WILLINGTON QUAY.

Willington Quay is on the left bank of the Tyne, opposite Jarrow. This congregation originated with the large and increasing Scotch population of the locality, and the felt want of a Presbyterian place of worship. On the 7th May 1865, a petition, signed by 29 members and 43 adherents of the church in Howden, was presented to the Newcastle Presbytery, craving supply of a minister. The matter was remitted to the neighbouring sessions, some of which decided in favour of the grant of supply. A deputation visited Howden on the 11th April, at which supply of sermon was granted for six months. The congregation was added, with 39 members, on the 5th December 1865. A church was afterwards built, which was opened for divine service on the 19th November 1867. Cost, £1000; sittings, 360.

1st Minister.—THOMAS S. TRENCH, from Linlithgow (East). Ordained 19th November 1867.

DURHAM.

The city of Durham is the capital of the county of Durham, and the seat of a cathedral and university.

On the 1st of August 1871, a petition, signed by 52 persons resident in and about Durham, craving supply of Gospel ordinances, and pledging themselves to contribute what in them lay for their suitable support, was presented to Newcastle Presbytery. The Presbytery agreed to send ministers to supply for four Sabbaths, beginning with 13th August, and to make all due inquiries respecting the suitability of the place. This being done, a further supply for four Sabbaths was granted in September, and again in October. An application was made in January 1872 for the location of a preacher, and a grant to enable them to carry on the work.

The Mission Board declined the grant requested. An application was made on 2d April by 70 persons connected with the station, praying to be formed into a congregation. On advising with the Mission Board regarding this step, the Rev. W. Spratt, and R. T. Middleton, Esq., Glasgow, were sent as a deputation to visit Durham. The station was congregated on the 6th August 1872 with 55 members. Before obtaining a settled minister, the congregation applied to Mr John W. Dunbar, M.A., on 17th November 1872, but he declined the

locality for evangelistic work. Arrangements were made for Sabbath schools conducted by ministers of the denomination. The assistance of lay gentlemen in Redcar, who were known to be Presbyterians, was secured in view of ultimately establishing a regular charge. The Rev. J. C. [unclear] was among the first of the ministers who preached. Application was made for probationers to supply the station; and in December 1830 was presented to the Presbytery craving to be erected into a regular congregation. This was granted on 6th January 1831, the number of members being [unclear]

PRESBYTERY OF ORKNEY.

The Secession congregations in Orkney were under the inspection of the Presbytery of Edinburgh till 1831, when they were formed into a separate Presbytery.

WICK.

Wick is the county town of Caithness, 21 miles south-east of Thurso. This congregation originated in the itineracies of the Rev. [unclear] Nigg, about the year 1768. First church built at Newton, about 1771. Second built at Pulteneytown, a suburb of Wick, 1801.

1st Minister.—THOMAS DARG. Called to Ayr and Wick. Aged 30 when called to Wick because of his ability to speak the Gaelic language of which he had acquired while acting as tutor to a gentleman's son. Ordained 17th September 1771. Became depressed in health and loosed from his charge in consequence, 1773. Removed to Edinburgh and lived privately till his death.

2d Minister.—ANDREW ARROT, from Dumbarrow, of which parish he was minister. Ordained 14th December 1780. Loosed from his charge 1788, and removed to Ireland, 1789.

3d Minister.—JAMES BRYCE, from Hamilton (Blackswell). Called 1790.

THURSO (Now EXTINCT).

Thurso is a town in Caithness, 21 miles north-west of Wick, and 160 north-by-east of Inverness.

The Secession congregation in this place originated in the itineracies of the **Rev. Mr Buchanan** of Nigg, about the year 1772. Petition for sermon was presented 1773. Church built, 1777; sittings, 590.

Before obtaining a fixed pastor, the congregation called Mr Howison, who was appointed by the Synod to Howford.

1st Minister.—**ROBERT DOWIE**, from Abernethy. Ordained 11th September 1777. Died 11th June 1797, in the 50th year of his age, and 20th of his ministry.

2d Minister.—**JAMES SIMSON**, from Leith (St Andrew's Place). Ordained 22d April 1801. Resigned 1807. Admitted to Edinburgh (Potterrow) 7th June 1808.

The congregation called Mr Wylie, who was appointed by the Synod to Stromness.

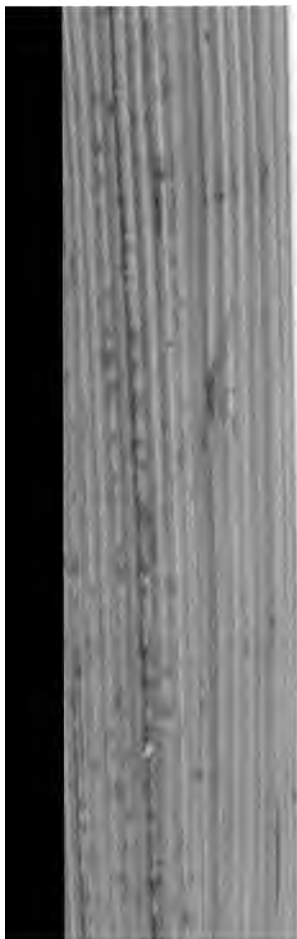
3d Minister.—**JOHN M'DONALD**, previously of Dubbieside. Admitted to Thurso, October 1817. Was one of the protesters against the Union of the two great branches of the Secession, 1820, and with his congregation abstained from joining in it. The congregation afterwards joined the Synod of Original Seceders. Mr M'Donald died in 1830.

KIRKWALL.

Kirkwall is a burgh town, seaport, and seat of an ancient cathedral, in the eastern division of Pomona, or mainland of Orkney, 14 miles east-by-north of Stromness.

A prayer meeting, consisting of six or seven members, existed in Kirkwall prior to 1794. About that time Mr John Russell, a native of the place, who had served his apprenticeship with one of the members, returned from Newcastle, where for some time he had been prosecuting his business, and joined this society. At one or more of its meetings he related how he had been led to attend the ministry of the **Rev. Mr Graham**, then one of the Secession ministers of Newcastle, and how different were the doctrines preached by Mr Graham from those they were accustomed to hear in Kirkwall. Another member, who had been resident some time in Edinburgh, and while there attended the ministry of the **Rev. Robert Walker**, one of the ministers of the High Church (whose evangelical sermons formed a striking contrast to the "Moderate" ones of his colleague, Dr Blair), made similar remarks respecting the kind of spiritual instruction imparted at home and abroad. The result of these remarks, and of conversations which arose out of them, was an application to the General Associate (Antiburgher) Presbytery of Edinburgh for supply of sermon, which was granted, 1795. The application was made to this Presbytery because of its being of the same denomination with that to which Mr Graham of Newcastle belonged, whose preaching had given the more recent member of the praying society a relish for a different kind of spiritual instruction from what he could then receive in Kirkwall.

Such was the real origin of this congregation. Nevertheless, the **Rev. Dr Barry**, of Shapinshay, formerly of Kirkwall, in his "History of Orkney," assigns the rise of the Secession there to a dispute in the parish of Kirkwall about the use of the mortcloth, which ended in a lawsuit between the kirk-session and the incorporated trades of the burgh. However far this dispute contributed to promote dissent in Kirkwall,



Kirkwall, the parent of all the Secession congregations effects of the Secession mission to Orkney, in the number have sprung up, and the collateral influence on the Establishment persons acquainted with the facts must acknowledge in respect of enjoying the Gospel and its privileges, and that at the close of last century, the eight-and-twenty islands enlightened." Church built, 1796. Enlarged, 1800. 1400 sittings was opened 20th September 1849.

1st Minister.—WILLIAM BROADFOOT, from Whithorn Kirkwall. Ordained 3d August 1798. Translated to 9th June 1817.

The congregation called the Rev. Mr Pringle, who called the Rev. Mr Stark, who continued in Forres.

2d Minister.—ROBERT PATERSON, D.D., from Hamilton 24th October 1820. Received the degree of D.D. from 1855. Died 20th February 1870, in the 75th year of his age. Author of "A Sermon Preached at the Opening of the University of sermons on "Ecclesiastical Establishments;" "The Gospel Ministry."

3d Minister.—DAVID WEBSTER, from Edinburgh (St. Stromness and Kirkwall. Ordained as colleague to Dr Paterson. Author of "Biographical Sketch of Dr Paterson," prefixed to his son's entitled "Christ's Finished Work."

STRONSAY.

Stronsay is an island in Orkney, $7\frac{1}{4}$ miles long, by 6 population of about 1500 souls. It lies $2\frac{1}{2}$ miles south of east of Veness, in Eday; $4\frac{3}{4}$ north-east of Foot, in Shapir east of Moulhead, in Pomona.

This congregation originated with islanders of Stromness. Gospel preached by Secession ministers on the mission

remain at home in consequence of a petition from above 500 inhabitants of Stronsay, craving his settlement among them. Ordained 25th June 1800. Died 18th November 1811, in the 42d year of his age, and 12th of his ministry. Author of a sermon on "Justification by Faith, and not by Works."

The congregation called Mr Miller, who was appointed by the Synod to Linlithgow, and the Rev. Isaac Ketchen, who remained in his charge at Nairn.

2d Minister.—WILLIAM TAYLOR, from Logiealmond. Ordained 3d June 1817. Resigned 1824. Itinerated some time as a probationer, and afterwards became a city missionary in Edinburgh, and chaplain of the West Church Poorhouse. Died 1 May 1865, in his 84th year.

The congregation called Mr Allan, preacher.

3d Minister.—JAMES MUDIE, from Dundee (Bell Street). Ordained 2d December 1825. Died at Carnoustie, 22d September 1863.

4th Minister.—JOHN THOMSON, from Montrose. Ordained as colleague to Mr Mudie, 17th April 1861. Translated to North Richmond Street Edinburgh, 16th April 1866.

The congregation called Mr D. Thomas, who preferred Lockerbie.

5th Minister.—JOHN WILSON, M.A., from Whitehill. Ordained 16th October 1867. Translated to Edinburgh (Canongate), 19th December 1871.

The congregation called Mr J. M. Rae, who preferred Maryhill.

6th Minister.—DAVID BUCHANAN, from Kirkintilloch. Called to Bolton and Stronsay. Ordained 1873.

SANDAY.

Sanday is an island in Orkney of about 19 square miles, with a population of about 2000 souls. Its respective points of distance from other islands are $2\frac{1}{2}$ miles north of Stronsay, $1\frac{1}{2}$ east of Eday, $6\frac{1}{4}$ east of Westray, and $2\frac{1}{2}$ south of North Ronaldshay.

A few of the islanders of Sanday having occasionally heard the Gospel preached in the Secession churches of Kirkwall and Stronsay were led by this circumstance to ask for supply of sermon from the General Associate (Antiburgher) Presbytery of Edinburgh, which was granted, 1800. Church built, 1807; sittings, 420. New church built 1850, cost £700, with 600 sittings. The first church was built about 10 miles farther south, and was inconveniently situated for those in the north end of the island. With praiseworthy enterprise and liberality the congregation have built the present church in the centre of the island, with the manse near at hand.

Before obtaining a fixed pastor, the congregation called Mr Wylie, who was appointed by the Synod to Stromness, and Mr Miller, who was appointed to Linlithgow.

1st Minister.—WILLIAM RAMAGE, from Howgate. Ordained 12th July 1814. Resigned 1818. Admitted to Kirriemuir 1819.

Mr W. Parlane, afterwards of Tranent, was called in 1821, but declined.

2d Minister.—JOHN CRAWFORD, from Lochwinnoch. Ordained 1824. Became depressed in mind, and was loosed from his charge in consequence, and supported by the Synod till his death.

A call was given to the Rev. Adam Gillon, previously of Newcastle, which he declined, and to Mr Blackwood, who preferred Banff.

3d Minister.—JOHN PAUL, from Muirtown. Ordained 14th December 1830.

applied to the General Associate (Antiburgher) Presbytery of Edinburgh for supply of sermon, which was granted. Upon a second petition, transferred from Kirkwall, and formed into a separate congregation, 1806. The same year, at a cost of £600, but not fully seated till 1811; sitting church built in 1863, and opened on 28th June. The sittings building cost £1800.

1st Minister.—ANDREW WYLIE, from Auchtergaven. Called to Stromness. Ordained 11th October 1809. Died 1826, in the 47th age, and 17th of his ministry.

2d Minister.—WILLIAM STOBBS, previously of Ellon. Translated 11th June 1829. In 1856 Mr Stobbs was presented with a £91, 14s., by the hands of Peter Vellian, the only surviving male member who were congregated in 1806, and for forty-nine years an elder. Died 1863, in the 64th year of his age, and 37th of his ministry. Author of "Messianic Prophecy."

The congregation called Mr D. Webster, who preferred Kirkwall.

3d Minister.—JAMES STEWART NISBET, from Mauchline. Ordained 1865.

WESTRAY.

Westray is an island at the north-western extremity of the Orkney Islands, long by 4 broad, and containing a population of about 2000 souls.

The congregation of Westray originated in the Home Missions of the Secession Church. Supply of sermon was first afforded to the congregation Church built, 1823; sittings, 440.

1st Minister.—GEORGE REID, from Lauder (Second). Ordained 1823. Called to Newcastle in 1830, but continued in Westray. Died 1871, in the 65th year of his age, and 38th of his ministry.

2d Minister.—ALEXANDER WITHER, from Glasgow (East Church). Ordained 16th July 1862. Resigned his charge 7th August 1865. Now on the list of preachers.

3d Minister.—JAMES M. CRUIKSHANK, from Springburn.

containing 342 sittings built, the same year, at a cost of £451. A new church was built in 1856, seated for 315; cost, £400. Before obtaining a fixed pastor, the congregation called Mr Hunter, who preferred Belford.

1st Minister.—PETER M'GUFFIE, from Wigtown. Ordained 2d December 1830. Called twice to Lerwick, and translated thither 1841. Author of "The secession from the Church of Scotland accordant with the Counsel of God."

2d Minister.—ALEXANDER MILLER, A.M., from Huntly, of which his father was minister. Ordained 7th June 1843. Translated to Keith 25th January 1849.

The congregation called Mr Mathison, who preferred Monkwearmouth, and Mr R. S. Drummond, who preferred Carlisle.

3d Minister.—ANDREW WHYTE, A.M., from Glasgow (Duke Street). Ordained 1st December 1853. Translated to Clackmannan 17th December 1867.

4th Minister.—ROBERT EDGAR, from Glasgow (Gorbals). Ordained 20th October 1868.

SANDWICK.

Sandwick is a parish, containing about 1000 souls, on the west of Pomona.

Previous to the year 1829, the services of the Established Church in the parish of Sandwick were very inadequate. There was no regular minister, no pastoral visitation, and the Lord's Supper had not been dispensed from time immemorial. A sermon once a fortnight was the whole benefit derived from the Establishment. The neighbouring parishes of Birsay and Harray, were under the charge of one minister, and were about equally ill supplied. A number of the persons thus situated were led by their circumstances to apply to the United Associate Presbytery of Edinburgh for supply of sermon, which was granted at the date specified. Matters soon after changed in the Established Church. A resident minister was obtained for Sandwick, and sermon regularly afforded every Sabbath. Another minister succeeded in a few years to Birsay, who, in addition to his own services, provided those of an assistant to supply the parish of Harray with regular sermon; and Sabbath-schools and other means of instruction were also set on foot. Church built, 1829; sittings, 400.

1st Minister.—PETER BUCHAN, A.M., from Johnshaven. Called to Muirkirk and Sandwick. Ordained 31st December 1830. Translated to Holm 1833.

2d Minister.—WILLIAM S. M'GOWAN, from Wigtown. Ordained 14th July 1835. Demitted his charge 24th April 1865, on accepting a call to New Zealand.

The congregation called Mr T. Kirk, who preferred Brechin, Mr A. M'Donald, who preferred Lochmaben, and Mr R. Lindsay, who preferred Creetown.

3d Minister.—JAMES TORRY, from Edinburgh (Newington). Ordained 16th August 1867. Demitted his charge in December 1872. Author of "Baptism: its Subjects and Mode, viewed in connection with the Heresy of the Plymouth Brethren."

HOLM.

Holm is a parish on the south-east coast of Pomona, or mainland of Orkney, extending 9 miles in length and 2 in breadth along the Sound to which it gives its name.

This congregation was formed at first by persons resident in the parish, who had occasionally attended public ordinances in the Secession Church in Kirkwall, and acquired a relish for the doctrine they heard preached there.

1st Minister.—THOMAS CHRISTIE, from Alloa (First). Ordained 1817. Resigned

4th Minister.—CHARLES RUNCIMAN, from Glasgow (Anderston February 1870.

EDAY.

Eday is an island in Orkney, between Westray and Stronsay long by $2\frac{1}{2}$ broad. In 1831 it contained a population of 961 souls. It was formerly connected with the neighbouring island of Stronsay, from which it was separated by a sound 3 miles broad at the ferry. From time immemorial it had been in a state of great religious destitution. The only supply of instruction the inhabitants received was a sermon every third or fourth Sunday by the minister of the island of Stronsay. No minister resided among them, and all the benefits of pastoral superintendence, visitation, and private instruction were entirely shut out. The Home Mission Committee of the United Synod taking the destitute condition of this place into consideration, sent missionaries to it in 1828, by whom the Gospel was preached, and Sabbath schools were formed. In 1831 the people, with the aid of Christian friends, formed a congregation containing 300 sittings. A congregation consisting of 120 members was at length formed, and everything looked promising for the spiritual harmony of the people.

While matters were in this state, a missionary minister was sent by the Church of Scotland, and located in the island, with the grant of £1000 the Royal Bounty. By exertions made in Edinburgh and elsewhere, a house was built for him, and every effort made to keep him in the island. In this way, the once long-neglected island came to be supplied with a supply of the means of grace. Before obtaining a fixed pastor, the congregation was supplied by W. McQueen, who preferred Pathstruie, Mr J. Inglis, who preferred Portobello, and Mr G. Deans, who preferred Portobello.

1st Minister.—JAMES INGRAM, A.M., from Aberdeen (George Street 26th March 1839.

SHAPINSHAY.

Shapinshay is an island in Orkney, 7 miles long by 5 broad, containing

Mr J. Cordiner, who preferred Aberdeen; **Mr A. M. Dalrymple**, who preferred Smethwick.

2d Minister.—**HENRY FLEMING** from Ireland, (Loanends). Ordained 18th February 1868.

ROUSAY.

Rousay is an island about 4 miles broad and 3 long, with a population of about 1000 souls, lying to the north-west of Shapinshay and north-east of Pomona, from which it is separated by a sound $1\frac{1}{2}$ miles broad.

This place was fixed upon as a preaching station by the United Associate Presbytery of Edinburgh in 1829. A congregation was organised in 1834, and a place of worship built the same year.

Before obtaining a fixed pastor, the congregation called **Mr Borthwick**, who preferred Dundee.

1st Minister.—**JOHN M'LELLAN**, from Wigtown. Ordained 1st November 1837.

FIRTH.

Firth and Stennis form a united parish in the island of Pomona, or the mainland of Orkney, about 17 miles long, and 8 in its greatest breadth. The population in 1831 was 1200, of whom about 450 resided in Firth. The United Associate Presbytery of Orkney fixed upon this place as a mission station in 1835, and located **Mr William Jameson**, who subsequently died in Old Calabar, as a missionary there. Other located missionaries succeeded him till the congregation obtained a settled pastor. Despite of many difficulties and obstacles, the station prospered. The people built a place of worship for themselves in 1839, containing 370 sittings.

1st Minister.—**ROBERT REID**, from Limekilns. Ordained 19th November 1845.

BURRAY.

This congregation was formed on the 25th April 1855. It existed previously as a portion of the congregation of South Ronaldshay. The people of Burray, however, had often found it very inconvenient, and sometimes quite impossible, to cross the sound that separates the two islands, and therefore came to the resolution of asking the Presbytery to form them into a separate congregation, which was granted. At the formation of the congregation the number of members was 64. A church capable of accommodating 180 persons was built, at a cost of £300, and opened on the 13th July 1856.

In August 1858, the congregation called **Mr John Squair**, preacher, who declined the call; afterwards of Wigtown.

1st Minister.—**R. S. PATERSON**, from Glasgow (Renfield Street). Ordained 20th April 1859. Demitted his charge 11th August 1863, on accepting an appointment to Australia.

The congregation called **Mr Charles Naismith**, who declined the call; afterwards of Pitrodie.

2d Minister.—**ADAM B. ROGERSON**, from Glasgow (Gillespie Church). Ordained 17th October 1865.

while the other portion was added to the Presbytery of Kilmarnock

GREENOCK.

Greenock is a seaport town in Renfrewshire, on the left bank Clyde, 22 miles west of Glasgow, and 16 from Paisley.

CARTSDYKE (Now EXTINCT).

The ministers of the parishes of Greenock, Port-Glasgow, and offence to several of their parishioners in 1737, by persisting in "Porteous Act" from the pulpit before divine worship on Sabbath, their being urged to discontinue so doing. The persons thus aggrieved seceded from the Associate Presbytery in April 1738, and became part of "The Church of Kilmalcolm" (noticed under the head of Burntshields). They worshipped, along with other members of this association, at Killochrie 8 miles distant, till 1740, when they obtained supply of sermon in the town but as yet only on alternate Sabbaths with the other portion of the Church. The whole continuing one congregation with two places of meeting under the superintendence of one session. They worshipped in the open air till they built a place of worship at Cartsdyke, then a suburb of Greenock.

1st Minister.—JOHN M'ARA—*see* Burntshields.

All the members of the congregation of Cartsdyke adhered to the (Burgher) Synod at "The Breach," 1747, except ten, who formed the Second Secession congregation, now that of George Square, Glasgow. William M'Keich of Garvock, a property in the neighbourhood of Glasgow, representative of these ten persons, raised an action before the Sheriff of Renfrewshire against the congregation of Cartsdyke, for depriving them of the ground on which they had kept possession. In support of the complaint on which the action was grounded, Mr M'Keich averred that half the ground on which the congregation stood was his, and of the value of £8 yearly rent. "He wished, therefore, that it found that the managers of the congregation were indebted to him

advanced by them; that it had been agreed between the congregation and trustees, that as soon as the latter were reimbursed by the congregation, they make over the subject in question to them; that from these terms there can *locus penitenti*; that the pursuer consented to the building, paid contribution for that purpose, signed the call to the minister, sat in the place of worship, paid seat-rents as well as others of the congregation; that he can only claim reimbursed of the purchase money, and that when a fund can be raised; and is in possession of the other houses on the ground, the annual rents of the congregation are willing to pay, except ten shillings, according to his agreement, that the sum of which he seeks repayment was a donation, given in good-will, which no law in force allows him an action to repeat, especially if the same has been expended for the special use, far less can he have an action if the meeting-house built by the congregation *bona fide* upon ground purchased in behoof; and that no action lies for relief of the £30 bill, except against the debtors in case of distress; and therefore the defenders are willing, in name of the congregation, to pay his part of the purchase money. The process therefore to be dismissed, and the pursuer ordained to convey his right in favour of the congregation." The case was repeatedly argued before the Sheriff-Depute between months of March and July 1749, but was allowed to drop without coming to issue.

1752, "The Correspondence of Kilmalcolm" was divided, under sanction of the presbytery, into two congregations. Mr M'Ara continued minister of the one; its seat in Burntshields.

Minister.—DANIEL COCK. Ordained 25th March 1752. Missioned by the presbytery to America, 1769. Became minister of a congregation in Truro, Nova Scotia, 3d March 1771, and died there, 17th March 1805, in the 88th year of his age and 53d of his ministry.

Minister.—WILLIAM RICHARDSON. Called to Cambusnethan, Bathgate, and Glasgow. Ordained 11th March 1773. Died March 1780, in the 7th year of his ministry.

Minister.—WILLIAM WILLIS, from Linlithgow (West). Ordained 16th March 1780. Mr Willis and his congregation separated from the Associate Synod of Glasgow, and, along with others, formed "The Original Associate Synod." He was afterwards translated to Stirling, and died there, 1st October 1827. He published a sermon preached before the Associate Synod, and a pamphlet on the controversy which led to his separation from it, entitled "Little Naphtali." The congregation of Cartdyke continued in connection with "The Original Associate Synod" till 1843, when they joined the Established Church. They withdrew from the Establishment at the Disruption in 1843, and are now in connection with the Free Church. Removed in 1854 to Well Park.

GEORGE SQUARE.

This congregation was formed by the party who separated from the congregation of Cartdyke, Greenock, at "The Breach," 1747. At that time (1748), there was only one parish church in Greenock, the population being about 3000. Their place of meeting was a large green behind the Town Council's premises, for the use of which they paid an annual rent, and their tent remained standing in it from month to month. They continued to hold their meetings in this place and in

Greenock and the next two at Paisley. The Paisley congregation and the Greenock, one-third of £55 of stipend. This arrangement till 30th October 1759, when the Greenock portion of the stipend separated from that of Paisley, and became a vacant charge, the minister of the congregation in Paisley.

2d Minister.—JOHN BUIST, from Perth (North). Ordained 1759. Died 1796, in the 58th year of his age, and 35th of his ministry.

3d Minister.—JOHN DUNN, from Dumfries (Loreburn Street). Ordained January 1798. Loosed from his charge 1807. Conducted a new church at Greenock, as he had been doing some time before his suspension. A librarian to the Greenock Public Library till 1840. Removed to Glasgow there in 1845.

4th Minister.—GEORGE BARCLAY, from Midcalder. Ordained 1807. Deposed 1828. Continued to cultivate a farm, which he had been doing to his deposition, till 1838, when he removed to the suburbs of Glasgow employed in teaching a school there till his death, which took place 1845.

5th Minister.—SUTHERLAND SINCLAIR, from Kirkwall. Called to Glasgow and Greenock. Ordained 1st September 1830. Author of "The Influence of those who Tempt their Neighbours to the Sinful Use of it."

TRINITY CHURCH.

In 1791, the Secession Church in Cartdyke, Greenock, was dissolved, and the Sabbath, and many of the members thinking there was need and a separate place of worship in the west end of the town, applied to the (Burgher) Presbytery of Glasgow to be disjoined and formed into a separate congregation. The minister and session of the congregation from which they withdrew were strongly opposed to the Presbytery's compliance. The case was appealed to the Synod, which decided that the Presbytery should grant the petition, and "further, that there shall be a community of interest between the two congregations in respect of money funds, the several ministers to be nominated out of them. and a committee appointed to see this arrangement carried into effect."

Before obtaining a fixed pastor, the congregation called the Rev. Mr Macfarlane, who was continued in his charge in Dunfermline.

1st Minister.—ROBERT JACK, D.D., previously of Linlithgow. Admitted 14th October 1794. Called the same year by his former congregation, and twice by the congregation of Leith (Kirkgate), but remained in Greenock, till 1st October 1801, when he was translated to Manchester.

2d Minister.—WILLIAM WILSON, from Paisley (Abbey Close). Ordained 16th November 1802. Called to Bolton, and twice to Leeds in 1807, but continued in Greenock. Died 9th March 1831, in the 55th year of his age, and 29th of his ministry.

The congregation called Mr J. Robson, who preferred Lasswade.

3d Minister.—ROBERT WILSON, A.M., D.D., previously of Kendal. Admitted 4th June 1833. Had the degree of D.D. conferred upon him by the University of St Andrews in March 1854. Died 23d April 1858, in the 63d year of his age, and 30th of his ministry.

Author of "A Volume of Miscellaneous Poems;" "A Blow at the Root, a letter to Dr Balmer;" "The Pleasures of Piety," a poem in ten books; "The Battle of Drumclog," a poem; "Ode Addressed to Queen Victoria on the occasion of Her Majesty's Visit to Scotland in 1842;" "Strictures on Geology and Astronomy, in Reference to a supposed want of Harmony between some Parts of these Sciences and some Parts of Divine Revelation, an Astronomical Lecture;" "The Consummation, an Ode on the Auspicious Union of the Secession and Relief Churches;" "Elegy on the Death of Dr Chalmers."

4th Minister.—ANDREW MACFARLANE, D.D., formerly of Falkirk (East). Inducted 16th March 1859.

SIR MICHAEL STREET.

This congregation originated in the want of church accommodation in Greenock. Supply of sermon was afforded to the persons taking interest in the movement by the Relief Presbytery of Glasgow in September 1806. First church built 1807, at an expense of £2400; sittings, 1200. A new church, built on the site of the former, was opened in 1854, at a cost of £6000, with 1200 sittings. Extensive mission and school premises have since been acquired, at a cost of £1000.

1st Minister.—WILLIAM AULD, previously of Burnhead. Admitted 17th November 1808. Moderator of Relief Synod, 1822. Died 9th October 1849, in the 40th year of his age, and 49th of his ministry. Author of a pamphlet on "The Power of the Civil Magistrate," and "Address to Parents and Children."

2d Minister.—JAMES JEFFREY, previously of Musselburgh. Admitted as colleague to Mr Auld, 26th October 1836. Died 15th December 1845, in the 40th year of his age, and 16th of his ministry. A volume of Mr Jeffrey's sermons, with a memoir, was published after his death.

3d Minister.—JAMES CALDWELL, previously of Biggar. Admitted 9th June 1846. Died 19th September 1848. Admitted to Stockton 18th December 1849.

4th Minister.—ANDREW MORTON, from Glasgow (Bridgeton). Called to Aberdeen, Alexandria, Barrhead, Glasgow (Regent Place), and Greenock (Sir Michael Street). Ordained 9th October 1849, the same day as Mr Auld's death. Translated to Edinburgh (St James' Place), 28th October 1862.

5th Minister.—WILLIAM REID THOMSON, previously of Glasgow (Regent Place). Admitted 3d June 1863. Author of "The Friend of Christ Asleep, a Discourse on the occasion of the Death of the Rev. James Law, of Kirkcaldy."

October 1848. Author of "Discourse on the Death of Prince Albert 1861," and on "Christian Giving."

ST ANDREW SQUARE.

This congregation was originated by Paisley and Greenock memorial numerous signed in behalf of a preaching station in view to the formation of a new congregation, was presented to the July 1865. In furtherance thereof, the Rev. J. B. Smith and others were appointed to preach in a room in Blackhall Street, on the station prospered; and on 17th October 1865, it was erected into a church with 57 members and 28 adherents. A site having been purchased for a church, the congregation received the name of St Andrew from the locality in which the church is situated. In March 1866, the church was opened in November 1867; cost, £6000; site, £1000. The church was opened in November 1867; cost, £6000; site, £1000.

1st Minister.—ANDREW JEFFREY GUNION, LL.D., previously Inducted 18th September 1866. Had the degree of LL.D. conferred by the College of Tusculum, Tennessee, in 1868. Died suddenly 1873, in the 51st year of his age, and 27th of his ministry. Author of "The Culture of Imagination."

BURNTSHIELDS (NOW EXTINCT).

Burntshields, sometimes written Bruntchells, and commonly pronounced "Branchell," is the name of a farm in the parish of Kilbarchan on which the place of worship belonging to the Secession congregation is situated, about 1 mile north of Lochwinnoch, and about 1 mile west of Kilbarchan.

The parish of Kilbarchan is bounded on the north-west by the parish of Malcolm. The Rev. Robert Maxwell, incumbent of this parish, having the patron presented Mr John Fleming, probationer, to the vacant gentleman's known "Moderatism" rendered him very obnoxious

sidered by many of the Seceders as an invasion of the headship appointment of the Presbytery a homologating of the act. afterwards "expressed their sorrow at their conduct in appearing such usurpation in appointing a fast to be observed on the day previously set apart for this purpose by the authority of the State.

The parties forming "The Correspondence of Kilmalcolm" operated notwithstanding, and acted as one congregation, with two sessions under the superintendence of one session, till 1744, when they were disjoined and formed into separate congregations. The portion of "The Correspondence" in the south and east, or, in other words, the Seceder parishes of Kilbarchan, Kilmalcolm, and Lochwinnoch, now changed of meeting from Killochries, in the parish of Kilmalcolm, to the parish of Kilbarchan, as more convenient for the great proportion composing the congregation, and built a place of worship there the portion of "The Correspondence" in the north and west, or, Seceders in Port-Glasgow and Greenock, had already changed the meeting from Killochries to Cartsdyke, in the vicinity of Greenock, and worship there.

1st Minister.—JOHN M'ARA. Ordained 12th September 1747, the united congregations of Burntshields and Greenock, officiating on alternate Sabbaths.*

At "The Breach," 1747, Mr M'Ara adhered, with the majority, to the Associate (Burgher) Synod.

In 1750, the congregation of Burntshields was considerably increased by the accession of a number of the parishioners of Lochwinnoch, who had been settled by the settlement of Mr John Cooper as the minister of that parish.

In 1756, Mr M'Ara was called to Kennoway, but preferred Burntshields.

About 1759, Mr John Kirkwood, proprietor of the lands of Burntshields, one of the elders of Burntshields congregation, died, bequeathing a sum of money. With this money he purchased the farm of Huthead, lying near the church and manse, and proceeded to its cultivation. His

In 1767, Mr M'Ara tendered the resignation of his charge, but wished at the same time to retain his seat in the church courts. A committee was appointed to inquire whether this wish could be constitutionally complied with, who reported "that it was necessary to maintain the parity of ministers and elders, and therefore not expedient to admit a minister without a charge to vote in Presbytery or Synod." Mr M'Ara soon after cited his congregation before the Synod for arrears of stipend, demanding that the Synod should order payment to be made, or at least require the congregation to find *legal* security for the same. The Synod refused to interfere further than to require the commissioners from Burntshields to acknowledge these arrears as a just debt. This admission they readily made, and also the willingness of their constituents to pay it.

Mr M'Ara removed, some time after his resignation, to Stirling, and died there. The congregation called Mr Baillie, who was appointed by the Synod to New-castle, and Mr Fletcher, who was appointed to Bridge of Teith.

2d Minister.—JOHN LINDSAY, from Cambusnethan. Ordained 14th April 1773. In 1791, the portion of the congregation of Burntshields resident in and about Johnston was formed, under sanction of the Presbytery, into a separate congregation, and the option given to Mr Lindsay to remain with the old congregation, or remove to the new one. He preferred the latter, and removed to Johnston, with part of his congregation, February 1792. The same year, the portion of the congregation resident in and about Lochwinnoch was also formed into a separate congregation, under sanction of the Presbytery. By these divisions, the congregation of Burntshields became much weakened.

3d Minister.—DAVID STEWART WYLIE, from Kilmarnock (Wellington Street). Ordained 19th March 1793. Resigned 15th March 1796, having adopted Independent views of church government. Became pastor of a Baptist church, first in Paisley, and afterwards in Liverpool. Died 6th August 1856, in the 86th year of his age, and 64th of his ministry. "The Old Light Controversy" was agitating the denomination at the time of Mr Wylie's resignation, and the congregation, while yet vacant, joined with the party which formed the Original Burgher Synod. In 1816, the congregation built and removed to a church at Bridge of Weir, a village in the neighbourhood. In 1839, the congregation, along with several others of the denomination, joined the Established Church, but again withdrew from it, and is now in connection with the Free Church.

PAISLEY.

Paisley is the principal town in Renfrewshire, $7\frac{1}{2}$ miles west of Glasgow, and 16 south-east of Greenock.

OAKSHAW STREET.

In September 1738, Messrs Allan Pollok, William Cook, and James Miller, elders in the Abbey parish of Paisley, were laid under suspension by the Presbytery for refusing to submit to the ministry of the Rev. Mr M'Vey, recently settled as minister of that parish, whom they considered intruded upon them by those exercising the patronage in the case. These persons, without seeking to have the sentence of suspension laid upon them by the Established Presbytery withdrawn, sought connection with the Associate Presbytery. The Associate Presbytery refused to receive them till full inquiry was made into all the circumstances of the case, when they

resident in and about Paisley were at this time included.

In 1744 a portion of the Seceders resident in Paisley petitioned to be disjoined from the congregation of Mearns, and joined to that which was allowed.

"The Breach" divided the congregation of Burntshields, then adhering to the Associate (Burgher) Synod. Those of the minister of Paisley joined with those in Greenock, who had also adhered to the Associate (Antiburgher) Synod, in the support of public ordinance being too small to do so by itself. In 1753 they petitioned the Synod for moderation, which was refused, because, in the opinion of the Presbytery, there was not sufficient evidence as to a competent number of people in support of the congregation." Three years afterwards, they had so increased as to warrant to grant their request, upon renewed application. They worshipped in the open air till 1762, when they took possession of a place of worship they bought the head of the Alley, thence called Meeting-house Lane, and at the present time is now called Oakshaw Street. In 1781 the church was enlarged, and it was rebuilt at a cost of £4071, 17s. 10d.; sittings, 954.

1st Minister.—JAMES ALICE, from Alloa (First). Ordained as minister of the united congregations of Paisley and Greenock, 21st September 1755. Sabbath in the month at Greenock, and the remainder in Paisley. His ministry continued till 1759, when the congregations of Paisley and Greenock were disjoined, Mr Alice continuing minister of Paisley, leaving Greenock 10th June 1798, in the 66th year of his age, and 42d of his ministry.

2d Minister.—WILLIAM FERRIER, D.D., from Perth (North). Collegiate to Mr Alice, 28th August 1787. Had the degree of D.D. conferred on him by Princeton College, New Jersey, U.S., 1822. Died 20th December 1822, in the 73d year of his age, and 49th of his ministry. Dr Ferrier introduced the observance of the Lord's Supper into his congregation. Author of a Pamphlet entitled *State of the Process commenced by the Verge of the Associate Presbytery of Glasgow against the Rev. James Ramsay of the Associate Congregation, Havannah Street, Glasgow;* a sermon preached by the death of his colleague, Mr Alice: and another preached in

ABBEY CLOSE.

Previous to the year 1765, the Associate (Burgher) Seceders resident in Paisley attended public religious ordinances at Burntshields, a place 6 miles distant from the town. In that year, by the rapid growth of the population, who had been drawn either by the flourishing state of the silk gauze manufacture, introduced into Paisley only six years before, and which had now become the staple article of trade of the town, they found their number so increased, that they were induced to apply to the Presbytery for a disjunction from Burntshields, in order to their formation into a separate congregation, which was immediately granted. First church built 1769; second built 1827, at a cost of £2588, besides nearly £300 for a vestry and library room; sittings, 1178.

1st Minister.—SAMUEL KINLOCH, from Whitburn. Suspended from the exercise of his office as a probationer, while under call to Paisley, because of a *fama clamosa* moved against him. Emigrated to America. Called a second time by the same congregation soon after his arrival in that country. Returned to Scotland; had the sentence of suspension removed; and was ordained 14th June 1769, the only case of the kind which has ever occurred in any of the sections of which the United Presbyterian Church is composed. Resigned 6th August 1800. Died in November 308, in the 74th year of his age, and 40th of his ministry.

Previous to Mr Kinloch's resignation, the congregation, with a view of obtaining a colleague for him, called Mr J. Smart, who was appointed by the Synod toirling; Mr Cameron, who was appointed to Moffat; Mr T. Brown, who was appointed to Dalkeith; and Mr P. Thomson, who was appointed to Whitby.

2d Minister.—WILLIAM SMART, from Jedburgh (Blackfriars). Called to Kirkinloch, Braehead, Carnwath, and Paisley. Ordained 9th February 1802. Died suddenly, while returning from a meeting of Presbytery, 11th July 1837, in the 62d year of his age, and 36th of his ministry. A volume of his sermons was published after his death, with a memoir by his son, the Rev. William Smart, of Linlithgow.

3d Minister.—WILLIAM NISBET, previously of Edinburgh (Cowgate). Admitted 16th April 1838. Died 14th March 1854, in the 50th year of his age, and 24th of his ministry. A volume of sermons, with memoir by Dr Eadie, was published after his death.

Author of a lecture entitled "An Examination of the Arguments from Scripture alleged in favour of Civil Establishments of Religion;" and a sermon entitled "The Voluntary Support of the Christian Ministry the only Method acceptable to God and beneficial to the Churches."

4th Minister.—ANDREW HENDERSON, previously of Coldingham. Admitted 7th April 1855. Author of "Church Melodies arranged for Four Voices;" "The New Scottish Psalter;" and sermon on "The Sabbath."

CANAL STREET.

In 1780 a petition, signed by 280 persons residing in Paisley, was presented to the Relief Presbytery of Glasgow, craving to be erected into a congregation. The request was granted. The church was built in 1781, and seated for 1600 persons. The cost of the building cannot be ascertained, as the managers bought the material, and paid tradesmen for their work, while the carriage of lime and material was freely given by friends. In 1868 it was entirely remodelled, at a cost of 1000 guineas, the sittings being reduced to 900.

Important and Necessary."

3d Minister.—JAMES BANKS, from Saltcoats (East). Ordained Demitted his charge 17th April 1849. Withdrew from the Un Church, 9th August 1862. Restored 11th July 1865, as minister church, Kilmarnock.

4th Minister.—GEORGE CLARK HUTTON, from Perth (North) September 1851. Author of "Rationale of Prayer;" "Nature of I the Fact of its Self-Evidence;" "Law and Gospel, Discourses on F "The Irish Church, the Evil and the Remedy."

THREAD STREET.

In 1807, the Relief Church in Canal Street, Paisley, was o therefore became necessary to provide another place of worship f dation of the persons belonging to the denomination coming into rapidly increasing by the shawl manufacture, introduced into i Thence arose the Relief congregation in Thread Street. Church cost of more than £3000; sittings, 1640. The church underw reconstruction in 1872, at a cost of £1800; sittings, 860. It wa 21st April by the Revs. W. Ramage and Dr Hugh M'Millan, Gla being £450. Upwards of £1100 had been previously subscribed.

1st Minister.—JAMES THOMSON, D.D., previously of Campsie. December 1808. Moderator of Relief Synod 1818. Appointed Pr logy by the Relief Synod 1824, the first they had, their students b educated in the Theological Halls of the Established Church. He D.D. conferred upon him by the University of Glasgow 1827, the minister who received that honour from Glasgow. Bequeathed the the Widows' Fund at his death. Died 1841, in the 66th year of his his ministry.

2d Minister.—WILLIAM M'DOUGAL, previously of Kilmarnock Moderator of Relief Synod 1839. Admitted 4th April 1842. Died 1867 in the 68th year of his age and 44th of his ministry. Auth

ST JAMES STREET.

A division having taken place in the Independent Congregation, Paisley, in 1824, the minister and great majority of the people withdrew, and formed a new congregation in another place. The minority, consisting of about 50 persons, to whom the property belonged, and who were originally Presbyterians, applied for and obtained supply of sermon from the United Associate Presbytery of Glasgow. Church built 1818; sittings, 1212.

1st Minister.—ARCHIBALD BAIRD, D.D., previously of the East Congregation, Auchtermuchty. Admitted July 1825. Had the degree of D.D. conferred upon him by Washington College, Pennsylvania, U.S., 1844. Died at Bridge of Allan, 1st October 1857, in the 71st year of his age, and 41st of his ministry.

Author of "The Centenary of the Secession Church in Scotland Commemorated;" a pamphlet entitled "A Compulsory Establishment of Religion, Rebellion against the Sovereignty of Christ;" "The Pretensions of the Church of Rome to Antiquity, Unity, Catholicity, and Sanctity, Examined and Refuted," 1850.

The congregation called Mr P. Duncanson, who preferred Lanark.

2d Minister.—JAMES BROWN, from Cumnock, of which his father was minister. Called to London (Albion Church) and Paisley. Ordained 30th August 1859.

Author of a series of papers on "The Twelve Apostles" in the *United Presbyterian Magazine*, 1868, and of numerous contributions to "The Imperial Dictionary of Biography," and the magazines and papers of the day.

OLD LAIGH KIRK (Now EXTINCT).

The Old Laigh parish church of Paisley, having been vacated by the Rev. Dr Burns and his congregation, in order to take possession of another which had been built for them elsewhere, was advertised to be let by the Town Council and trustees of the burgh property. It was leased for ten years by some of the leading Dissenters in the town, at a rent of £40 per annum, and opened in 1834 in connection with the United Associate Synod. In eighteen months the congregation numbered 72 members, who proceeded to provide themselves with a fixed pastor. They obtained for their

Minister.—ROBERT CAIRNS, previously of Cumbernauld. Admitted 2d February 1836. In 1839 this congregation formed a junction with that of George Street.

GEORGE STREET.

A congregation in connection with the Original Associate (Burgher) Synod built 1822 the place of worship now occupied by this congregation, at a cost of £1700, containing 1058 sittings. In 1834, the congregation divided on the question of Church and State connection, involved in "The Voluntary Controversy," then raging. The party taking the anti-voluntary side of the question, being in a minority, withdrew from the place of worship, leaving the others in possession, who undertook to discharge all the obligations involved in the retention, and who then applied for and obtained supply of sermon from the United Associate Presbytery of Paisley and Greenock, in April 1835.

1st Minister.—JOHN BOYD, D.D., previously of Hexham. Admitted 19th November 1835. Translated back to Hexham, 14th May 1839.

The congregation of George Street now formed a junction with one assembling at the old parish church, and the minister and people of the latter removed to

4th Minister.—ANDREW ELDER, formerly of Kinkell. Admi
1867.

B E I T H.

Beith is a town in the district of Cunningham, Ayrshire, 11 m
Paisley, 5 north-east of Dalry, and 9 north-east of Kilwinning.

MITCHELL STREET.

The Secession was introduced into Ayrshire by the Revs. Messrs F
at Dalry in 1736. Several persons in the parish of Beith acceded
Presbytery in January 1739, on the ground of the Testimony emit
in January 1740 several persons in the adjoining parish of Dur
the same ground. These persons were united in an Association, a
their formation into a congregation, should circumstances, in Pr
of their becoming one; and in this view, Mr Gavin Beugo preac
Dunlop, on the last Sabbath of July 1740. Mr Robert Scott, elder
Beith, acceded to the Associate Presbytery in February 1741, and
as the elder of the Associate Society of Beith and Dunlop. Se
supplied for two years to this Association, as the Presbytery could a
now withdrawn as less necessary. Since Mr Smyton had been orda
Kilmaurs, the Seceders in Beith and Dunlop became members of hi

In 1758, a majority of the heritors and parishioners of Beith succ
Mr David M'Lellan, probationer, settled as minister of that parish
Witherspoon, in defiance of the strenuous opposition of a large major
The Seceders in Beith and Dunlop took advantage of the feeling
obtain a disjunction from Kilmaurs, and their formation into a separa
which was done in 1759, when a number of persons previously t
Established Church became connected with them. Church built
498. Church rebuilt on the site of the old one, 1816.

ember 1861, Dr Meikle was presented with 406 sovereigns, on the occasion of hisilee. Died 16th September 1870, in the 83d year of his age, and 59th of his ministry.

Author of "The Edenic Dispensation, with Strictures on certain Opinions of the late Rev. George ae, LL.D., as stated in his Lectures on Original Sin;" "The Nature of the Mediatorial Dispensation;" "Armageddon;" "The Millennial State of the Church, and the Agency by which it is Realised," the Synod sermon of which he was Moderator; "The Administration of the Medial Dispensation."

4th Minister.—HENRY GLEN, from Glasgow (East Campbell Street). Ordained colleague to Dr Meikle, 15th December 1868.

HEAD STREET.

The heritors and feuars in the parish of Irvine, who, as such, held the greater portion of the sittings in the parish church, were unwilling to share them with those who were not proprietors; and there not being sufficient room otherwise, a number of the parishioners thus deprived of accommodation considered themselves called on to provide another place of worship in the town. To this step they were impelled also by a desire to obtain a voice in the election of the person who was minister to them, and of which they were deprived by the constitution of the church which they had been attending. With this view, a number of them met, and passing certain resolutions, calling themselves "*The Free Presbyterian Society*," setting forth their grievances, among which they gave "the unscriptural yoke of patronage" the chief place, they drew up a paper entitled "Rules and articles" which they submitted to all who are willing to join in the scheme." These articles were sent to all subscribers a deduction of five per cent. off their seat-rents; subscribers to be proprietors, with a power of transference of sale, but to forfeit proprietorship in case of failing to pay the rents for two years. In a short time 155 names were appended to this document, and the building of a place of worship commenced. On the 21st of January 1784, at which time the building was completed and roofed in, a meeting of subscribers was convened to decide on the further steps to be taken, when it was unanimously agreed "to form themselves into a religious society on the principles of the *Chapels of Ease in connection with the Established Church of Scotland*." In order to carry this scheme into effect, it was resolved to apply to the Reverend (Established) Presbytery of Irvine, in whose boundaries they resided, and to request the countenance and co-operation of the minister of the parish. Instead of obtaining their minister's co-operation, they had to encounter his opposition, which proved ultimately successful against them. At a meeting held on the 10th of April 1784, the delegates appointed to the Presbytery reported that they had waited upon the Presbytery three several times, but could receive no satisfactory answer." After a short consultation, a motion was made to petition for a free place of sermon to the Relief Presbytery of Glasgow, which was carried by a great majority. In accordance with this decision, application was made to the Presbytery, and the prayer of the petition was granted. The congregation was organised on the 28th of June 1784. Church built 1783; sittings, at first, 1000, but afterwards increased to 885.

Before obtaining a fixed pastor, the congregation called the Rev. Mr Murdoch of Kilmaronock, but the call was not sustained by the Presbytery.

1st Minister.—WILLIAM THOMSON, a native of Doune, who connected himself with the Synod of Relief while a student of theology in connection with the

his ministry.

4th Minister.—JAMES MARTIN, from Broomgate, Lanark. Or
1843.

KILMARONOCK.

Kilmaronock is a parish at the south end of Loch Lomond. The church is 4 miles south of Drymen, 4 north of Bonhill, about Loch Lomond on the south side, and 8 north-east of Dumbarton.

The church and parish of Kilmaronock having become vacant it presented Mr Adie, probationer, to the charge. The Presbytery culty in getting any one to sign his call, the great proportion of being united and strenuous in their opposition to his settlement. The Presbytery refused to proceed with his ordination in these c the General Assembly, to which the case was appealed, enjoined th censure, to settle Mr Adie according to the rules of the Church. now shifted their ground, and when the presentee delivered his tr ordination, the Presbytery refused to sustain them. The people n libel the presentee, on the charges of explaining away the doctrine o and teaching doctrines contrary to the Confession of Faith ; but t allowed to come to proof ; and after a long, harassing, and expensiv Adie was ordained minister of Kilmaronock by an imperative in General Assembly. The people of the parish almost wholly with Established Church, disgusted with this domination and tolerance o plied for and obtained supply of sermon from the Relief Presbytery of First church built same year ; sittings, 450 ; second church built 1853 cost £750.

Before obtaining a fixed pastor, the congregation called the Paterson, who preferred remaining in Largo.

1st Minister.—JOHN KING. Ordained 26th March 1777. Resi 1779. Admitted to Kettle, Fife, 1780.

The congregation called the Rev. James Somerville, Presbyter

The congregation called Mr W. Miller, who declined the call, and afterwards joined the Established Church.

4th Minister.—WILLIAM MORTON, from Old Kilpatrick. Ordained 27th May 1845. Died 15th May 1850, in the 36th year of his age, and 5th of his ministry.

The congregation called Mr David Russell, who preferred Dunfermline.

5th Minister.—JAMES DUNLOP, from Kilmarnock (Portland Road). Ordained 1st January 1852.

ROTHESAY.

Rothesay is the county town of Bute, 19 miles south-west of Greenock, and to west of Glasgow. Ten persons resident in the island of Bute petitioned the General Associate Presbytery of Glasgow for supply of sermon in December 1764. The Presbytery did not then comply with the request, as they had no preachers who could speak the Gaelic language, a qualification deemed essential to one who was to be regarded as a missionary to the West Highlands.

In 1779, twelve persons resident in the parishes of Rothesay, Kingarth, Inverchaulin, and Dunoon, petitioned the Presbytery for a similar object; and Mr Laing, afterwards of Dunse, who had acquired some knowledge of Erse, was sent to supply the station. Mr (afterwards Dr) Jamieson of Edinburgh, was one of the probationers who succeeded Mr Laing; and he has left upon record the following account of the state of matters in the parish of Kingarth on the occasion of his visiting it:—

"I found my situation on this beautiful island very comfortable. The place of preaching was in Rothesay. I lodged at a farmhouse in the parish of Kingarth, and I never met with more kindness from any man than from Mr —, the minister of the parish. A nephew of his had written from Glasgow, apprising him of the young Seceder's invasion of his parish, and recommending me to his kindness. I had no sooner taken up my residence than he came to call for me, and urged me in the most strenuous manner to come to his manse. When I expressed my sense of his great kindness, declining to receive the benefit of it as delicately as I could, he told me, if I persisted in my refusal, he would impute it solely to bigotry, as he supposed I could have no other reason for preferring the accommodation of a cottage to that of his house, save my unwillingness to reside under the roof of a minister. To convince him of the reverse, I finally agreed to spend one night at the manse. The minister went out daily with his dog and gun, and often stepping into the cottage, would surmount me poring over the next Sabbath-day's discourse. He often found me writing, and when I him I was studying a sermon or a lecture, he laughed at my diligence, asking me if I had no parish," said he,—"I forget how many he specified,—and I never had more than four sermons. I brought them every month. All that I do is to change the texts; and I do not believe that any of hearers, except blind David, observes that they are still the same." One day he (the minister) to me, "If you were called, you would visit your congregation, I suppose." "I would certainly on it my duty," I replied. "Well," he rejoined, "I visit all my parish every year, but not just in the way you would take. You will be for giving them a long exhortation and prayer. That is not my

I divide my whole parish into three districts, and visit them on three different days. I intimate to the pulpit that on such a day I expect such a quarter to attend, at a certain hour, at the public-house of the *Clachan*; and I give them a good potful of kail and a reaming bowl of punch, and send them home very happy. I will be bound for it, if you would take my way, your folks would like it far better than your dry kind of visit."

"I found it impossible to reason with this man, for although he never lost his temper at anything said, it made no impression on him, for he tried to turn all into joke. Being a good deal shocked at his undisguised denial of some fundamental articles of the Christian faith, I took the liberty to ask him, 'If you hold such sentiments, how could you, as an honest man, subscribe to the Confession of Faith?' 'I never did,' said he. To this I replied, 'I always understood that no man could receive ordination in the Church of Scotland without subscribing it.' 'That is the usual way,' he said; 'but as I had a Dissenting congregation in the North of England' (*i.e.*, a congregation connected with the Northumberland Class of Presbyterians) 'before receiving the presentation to this parish, I was ordained by the Class or Presbytery of the district, who did not require that formality.' I had a deep feeling for this man, for his natural dispositions were singularly amiable. He told me, without the slightest portion of ill-humour, that almost all his congregation had left him, and walked, some of them, six miles to hear me preach. I never can recall the memory of this benevolent man without very deep regret, because that, notwithstanding his amiable qualities, he left on the hearts of those who were most attached to him the painful apprehension that one thing was lacking, and this the one thing supremely needful."

The congregation called MR MILLER, who was appointed by Urr, lithgow, and Mr Blyth, who was appointed to Urr.

4th Minister.—SAMUEL M'NAB, from Comrie. Ordained 6th On the occasion of his jubilee, 27th September 1864, he was silver salver and 500 sovereigns. Died 23d May 1866, in the 76th and 51st of his ministry.

5th Minister.—PETER MACFARLANE, B.A., formerly of Lanark, colleague to Mr M'Nab, 2d November 1858.

LARGS.

Largs is a town in the parish of the same name, in the extreme south of Cunningham, Ayrshire, 15 miles south-west of Greenock, and 1 mile from Saltcoats.

This congregation was originally formed by members of the Cartdsdyke, Greenock, resident in and about Largs, who, being desirous of a place of worship in their own connection more favourably situated than the one they had been accustomed to attend, applied for and obtained sanction from the Associate (Burgher) Presbytery of Glasgow 1780. First church built 1783. Second church built 1826, at a cost of £362, 18s. ; sittings, 600.

1st Minister.—WILLIAM WATSON, from Bridge of Teith. Ordained 1783. Called to Cumnock in 1787, but continued at that time in Largs till he came to Old Kilpatrick Craigs, 18th March 1789.

The congregation called Mr Russell, who was appointed by the Presbytery of Ayrshire.

2d Minister.—JOHN LEECH, a native of Ireland. Called to Hanoverton 1791. Ordained 7th December 1791. Called to Monaghan in Ireland 1795. Resigned the call. Resigned May 1821. Became lecturer on Biblical Catechism to students attending the Theological Hall of the United Associate Synod in Glasgow in the 58th year of his age.

The congregation called Mr James Gilfillan, who was appointed

RELIEF CHURCH (Now EXTINCT).

About 60 persons resident in Largs and its vicinity, thinking there was room for another place of worship in Largs, and desirous of having one in connection with the Relief Church, to which several of them belonged, joined in a petition to the Relief Presbytery of Glasgow for supply of sermon, which was granted in February 1841. They had built a place of worship, containing 460 sittings, in 1837, but did not seek an ecclesiastical connection till four years after.

1st and sole Minister.—DAVID DRUMMOND, from Cupar. Ordained 22d April 1845. Resigned 1846. Joined the Established Church, and is now minister of Houndwood, Berwickshire. Supply of sermon was continued to the congregation for some time after Mr Drummond's resignation, and the congregation applied for a moderation in 1847, but the Presbytery refused to grant it, as the field of labour was very unpromising, and another congregation in Largs not called for, now that the union between the Secession and Relief Churches had taken place. The congregation then became extinct.

RENTON (Now EXTINCT).

Renton is a village in the parish of Cardross, Dumbartonshire, 2½ miles north of Dumbarton, and 17 north-west-by-west of Glasgow.

The village of Renton was founded in 1782 by Mrs Smollett of Bonhill, and called after the maiden surname of that lady. Extensive calico-printing and bleaching establishments were soon after erected in the neighbourhood. A number of persons connected with the Secession Church were drawn to Renton by the prospect of employment afforded in these establishments. These persons applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Glasgow, 1783. Church built 1786; sittings, 500.

Before obtaining a fixed pastor, the congregation called Mr R. Hall, who was appointed by the Synod to Kelso.

1st Minister.—WILLIAM TAYLOR, from Falkirk (East). Ordained 3d January 1786. Mr Taylor and the majority of his congregation withdrew from the Associate Synod, 1799, and, along with others in like circumstances, formed the Original Associate (Burgher) Synod. Translated to Perth 1805. Died 20th December 1836, in the 77th year of his age, and 51st of his ministry. Author of a pamphlet entitled "The Effectual Remedy;" "On Disputes in the Associate Synod respecting the Formula;" "Liberty without Licentiousness," bearing on the controversy which led to his separation from the Associate Synod; a volume of sermons, and a separate sermon on the Sabbath.

The congregation of Renton is now in connection with the Free Church.

KILBARCHAN.

Kilbarchan is a town in Renfrewshire, 2 miles south-west of Johnstone, 5 south-west of Paisley, and 13 west of Glasgow.

Previous to the year 1786, when this congregation originated, considerable dissatisfaction with the Established Church prevailed in the parish of Kilbarchan and surrounding districts, in consequence of the many violent settlements of ministers,

At length the church and parish became vacant by the death of Mr Napier of Milliken, as patron, presented Mr Maxwell to the vac Maxwell had been tutor to Mr Napier's family, and had long had t parish on this account. He had supplied the pulpit in Kilbarchan : Mr Warner's illness, was therefore well known to the people, and years of age when the patronage for which he had patiently waited w He was a man of very inferior abilities, as well as "Moderate" in hi which circumstances, together with the manner in which he was i living, rendered him obnoxious to many of the parishioners. They themselves to prevent, if possible, his settlement amongst them. prevented his ordination for more than a year, but the power of the church courts prevailed, and he was ultimately settled as minister o

For some time previous to these incidents occurring, about 30 of of Kilbarchan had drawn off from the Established Church, and c selves with the Relief congregation in Paisley, under the ministry of and much esteemed Rev. Patrick Hutchison, who, in conjunction v recommended them to attempt the formation of a Relief congregation. Acting upon this suggestion, they convened a public meeting of th the town, at which the matter was fully discussed. Two committees one to inquire into the steps necessary to be taken for the erection Ease, the other to inquire into the means to be adopted for the congregation in connection with the Relief Church. At a subsequ committee appointed for the purpose first stated gave in a writter that in order to assure £100 a year to the minister, a certain number require to give a bond to that amount ; that every person who subscri have a vote in the election of a minister and other office-bearers ; a added that the Milliken family were very sorry respecting the divis taken place in the parish, but since they had not been able to prevent likely subscribe liberally for a Chapel of Ease. The committee ap other purpose stated verbally that the plan for the formation of a R tion was very simple ; they had only to build a decent church, and could to make the minister they obtained for it comfortable. Or

Kilbarchan, on the 2d Sabbath of May 1786. A tent was erected on "The Steeple Knowe," and an audience of above 1000, gathered from the surrounding country as well as the town, attended on the occasion. The people taking interest in the movement met in the open air in summer, and in a barn at Townfoot in winter, till May 1788, when they took possession of a place of worship they had built, at a cost of about £1000, containing 906 sittings. Extensively repaired and altered at a cost of upwards of £1000. Re-opened 9th March 1873; collection, £164.

1st Minister.—JOHN M'LAREN. Called to Hamilton and Kilbarchan. Ordained 18th May 1788. Died 26th March 1808, in the 45th year of his age, and 20th of his ministry.

2d Minister.—JOHN KESSON. Ordained 20th July 1809. Died December 1815, in the 36th year of his age, and 7th of his ministry.

The congregation called Mr Nichol, who preferred Ayr.

3d Minister.—MATTHEW ALISON, from Strathaven (East). Ordained 18th August 1818. Moderator of Relief Synod in 1837. Resigned 31st May 1841. Emigrated to America, and became minister of a congregation in Mifflington Jamieta, Pennsylvania.

4th Minister.—GEORGE ALISON, nephew of the preceding minister, from Strathaven (East). Ordained 23d March 1842.

PORT-GLASGOW.

Port-Glasgow is a seaport town on the left bank of the river Clyde, Renfrewshire, 3 miles east of Greenock, and 20 north-west of Glasgow.

Mr Brown, minister of the parish of Port-Glasgow in 1737, gave great offence to a number of his parishioners by persisting in reading "The Porteous Act" from the pulpit before divine service. Several of them withdrew from the Established Church in consequence, and acceded to the Associate Presbytery. Along with the Seceders in Greenock, Innerkip, Kilmalcolm, Kilbarchan, and Lochwinnoch parishes, they helped to form the congregation of Burntshields, already noticed. When the congregation of Cartsdyke, Greenock, was disjoined from Burntshields, they were included in it.

In 1790, the Associate Seceders in and about Port-Glasgow petitioned the Presbytery to be disjoined from Greenock, and formed into a separate congregation. The ministers and session of the congregation in Greenock opposed this request, and the case was appealed by the moving party to the Synod. The supreme court decided "that in order to terminate the difference between the parties, the petitioners should obtain a disjunction with the following limitations: that the place of worship shall be in Port-Glasgow; that if, after sufficient trial, it appear to the conviction of the court that it is impracticable to erect a congregation there, the petitioners shall be at liberty to represent their situation to this court, and crave relief, reserving to the congregation of Cartsdyke and to the petitioners every right which they are at present supposed to possess, meanwhile declaring that said disjunction is granted by the Synod, not because the petitioners could not be edified by the gifts of Mr Willis, but because Cartsdyke meeting-house *is unfit to contain the persons who are desirous of hearing the Gospel preached in the Secession.*" With this decision, all the parties concerned, except the minister of Greenock, concurred, and a congregation was forthwith formed in Port-Glasgow. Church built 1791; sittings, 752. The church was rebuilt in 1865.

Before obtaining a fixed pastor, the congregation called Mr A. Easton, who was

appointed by the Synod to London (Miles Lane); and Mr Kyle, who was a to Kirkintilloch.

1st Minister.—ANDREW LOTHIAN, from Lochgelly. Called to Loch and Port-Glasgow. Ordained 28th November 1793. Called to West Cal but continued at that time in Port-Glasgow. Translated to Edinburgh (Port) 1796.

2d Minister.—DAVID INGLIS, from Dunfermline (Queen Anne Street). 27th May 1800. Died 4th February 1853, in the 87th year of his age, at his ministry.

In 1841 the congregation called Mr Andrew Duncan, afterwards of Melrose, to be colleague to Mr Inglis.

3d Minister.—WILLIAM LAUDER, from Earlstoun (East), of which his father was minister. Ordained as colleague to Mr Inglis, 23d November 1842.

JOHNSTONE.

Johnstone is a town in Renfrewshire, on the banks of the river Black Cart, 11 miles south-west of Paisley, 11 miles south-west of Glasgow, and 14 miles south of Greenock.

WEST CHURCH.

Previous to the year 1781, Johnstone was a small hamlet, containing few persons. In that year a large spinning-mill was erected near it, and the foundation of a town was begun, and proceeded so rapidly, that in 1792 the population amounted to 1434. Many of the persons constituting this population had been drawn from the immediately surrounding district, and were members of the Scotch congregation of Burntshields. Finding attendance at that place, which was distant, inconvenient, and thinking Johnstone a suitable place for the congregation, they erected a place of worship there, at a cost of £900. On the 616 sittings, under sanction of the Presbytery, 1791, and proposed to the congregation of Burntshields to remain there or remove to Johnstone as he thought fit, he chose the latter alternative, leaving Burntshields a vacant charge.

1st Minister.—JOHN LINDSAY, previously of Burntshields. Removed to Johnstone, February 1792. Died March 1806, in the 33d year of his ministry.

2d Minister.—JOHN CLAPPERTON, from Stow. Ordained 14th April 1801. Died 28th June 1849, in the 69th year of his age, and 43d of his ministry. Author of a small work entitled "The Duty, Advantages, and Proper Manner of Hearing the Gospel pointed out, and particularly urged on the attention of all Classes of the Community."

3d Minister.—JAMES INGLIS, from Midholm, of which his father was minister. Called to Huntly and Johnstone. Ordained 16th April 1850. Author of "Sabbath School and Bible Teaching;" and "The Bible Text Cyclopædia;" and editing several works.

EAST CHURCH.

In the course of the rapid increase of Johnstone as a town, many persons settled in it connected with the Relief Church, who were desirous of having :

of worship there in their own connection, and with this view applied for and obtained supply of sermon from the Relief Presbytery of Glasgow in July 1828. Church built 1829, which, with a session-house afterwards erected, cost about £1500; sittings, 810.

1st Minister.—WILLIAM LINDSAY, D.D., from Irvine (Relief). Ordained 27th April 1830. Translated to Dovehill (now Cathedral Street), Glasgow, 22d November 1832.

2d Minister.—GEORGE BROOKS, from Millhill, Musselburgh. Ordained 19th October 1833. Author of "Five Hundred Plans of Sermons;" "Five Hundred Outlines of Sermons;" and various papers in the *Christian Journal* and *United Presbyterian Magazine*.

LOCHWINNOCH.

Lochwinnoch is a village in the parish of the same name, Renfrewshire, 7 miles south-west of Paisley, and 3 north of Beith.

In 1737, the minister of Lochwinnoch gave great offence to many of his parishioners by persisting in reading "The Porteous Act" from the pulpit before divine service on Sabbath. Several of them withdrew from the Established Church in consequence, and acceded to the Associate Presbytery. They became part of "The Correspondence of Kilmalcolm," and subsequently part of the congregation of Burntshields. In 1750, a number of the parishioners of Lochwinnoch withdrew from the Established Church, and joined the congregation of Burntshields, because of the settlement of Mr John Cooper, probationer, as minister of the parish, notwithstanding many were reclaiming against it.

In 1788-9, large cotton mills were erected in Lochwinnoch, which led to a great increase of the population. The Seceders in the place took advantage of this circumstance to obtain a place of worship in their own connection in the village, and with this view applied to the Presbytery to be disjoined from Burntshields, and formed into a separate congregation, which was granted, 1791. Church built 1792; sittings, 503.

Towards the end of last century, William M'Dowall, Esq., of Castle Semple and Gartland, from which estate the village of Lochwinnoch was originally feued, resolved to ornament it by raising a spire upon the Secession place of worship; but after building it to the height of two storeys, he arrested the work, in order to testify his disapprobation of the democratic spirit excited by the French Revolution, and which had begun to manifest itself in the district. The spire remained in this state till 1815, when Mr Harvey, an Episcopalian who had become proprietor of the estate, had it finished at his own expense. Before obtaining a fixed pastor, the congregation called Mr Easton, who was appointed by the Synod to London; Mr Lothian, who was appointed to Port-Glasgow; and Mr Belfrage, who was appointed to Falkirk.

1st Minister.—WILLIAM SCHAW, D.D., from Falkirk (East). Ordained 26th August 1795. Translated to Ayr 21st August 1801.

2d Minister.—JAMES ROBSON, from Kelso (First). Ordained 21st August 1803. Resigned 28th March 1809. Emigrated to America 1811, and became minister of a congregation in Halifax, Nova Scotia. Removed afterwards to Pictou, and died there, 8th December 1838, in the 63d year of his age, and 36th of his ministry.

4th Minister.—JAMES MONTEITH, from Penicuik. Ordained 2

● DUMBARTON.

Dumbarton is a royal burgh, and the county town of Dumbartonshire, on the Firth of Clyde, at the mouth of the river Leven, 15 miles north-west of Glasgow.

BRIDGEND.

This congregation originated partly in the dissatisfaction felt by the Relief congregation resident in the parish of Cardross with the conduct of Mr M'Auliffe, which they considered intolerant and persecuting, and partly with the Relief Church, who had been led to settle in the parish of Bonhill by the employment afforded by the public works which had risen and extended in the neighbourhood by certain persons resident in Dumbarton (chiefly Highlanders), who, on account of the difficulty of finding accommodation in the parish church, and dislike to the management of the church, withdrew from it and the Establishment with which it was connected. The parties joined in a petition to the Relief Presbytery of Glasgow to grant them their inspection as a forming congregation, which was granted, July 1796; cost, £1100; sittings, 900. A new church was opened on 10 December 1860; collection, £256; proceeds of a bazaar, £375; sittings, 800. A new manse, costing upwards of £850, was opened in 1861; both free of debt.

1st Minister.—DANIEL M'NAUGHT, from Southend. Ordained 1795. Translated to Riccarton, now the congregation of King Street, 18th March 1802.

2d Minister.—JAMES GRIMMOND, previously of Coupar-Angus. Ordained June 1803. Resigned 16th November 1821. Removed to Renton, parish of Dumbarton, and died there suddenly, 26th October 1825, in the 42nd year of his age.

HIGH STREET.

This congregation originated with Seceders resident in the Vale of Leven, who were desirous of having a place of worship in their own connection more conveniently situated for them than those they were accustomed to attend. With this view they opened a preaching station in the village of Renton, which the Rev. Mr Bruce, previously of South Shields, supplied with sermon on alternate Sabbaths. In 1820, the station was removed to Dumbarton, and the cause prospering there, that place became the seat of the congregation, which was regularly organised soon after. Church built 1826; sittings, 489.

Before obtaining a fixed pastor, the congregation called Mr Walter Duncan, who was appointed by the Synod to Glasgow (Duke Street).

1st Minister.—ANDREW SOMERVILLE, D.D., from Milnathort (Second). Ordained 9th November 1830. Loosed from his charge 1845, in consequence of his having been chosen by the United Secession Synod as Agent for their missionary business. Removed to the Synod's premises in Edinburgh. Received the degree of D.D. from Princeton, New Jersey, 1855. Appointed Foreign Secretary by the Synod in May 1858, which office he resigned in May 1868.

Author of "An Address on the Causes of the Secession Church, and on the Accordance of its Original Principles with those now generally held regarding the Church and the State;" "A Sermon on Revivals;" A lecture "On Free Trade in Corn and other Commodities, the Duty and Interest of Nations;" A sermon entitled "The Great Shepherd's care of the Lambs of his Flock;" a Memoir of the late Rev. Dr Jamieson, Edinburgh, prefixed to his (posthumous) work on the Holy Spirit; "The Reformation," a Lecture; "The Office of Mission Secretary a Form of the Christian Ministry, conjoining Teaching and Ruling."

2d Minister.—WILLIAM M. HALLEY, previously of Markinch. Admitted 25th March 1847. Author of "A Mother in Israel," a sermon.

DUNOON.

Dunoon is a village in the parish of Dunoon and Kilmun, Argyleshire, district of Cowal, on the west side of the Firth of Clyde.

Dunoon has of late years been much frequented by the inhabitants of Glasgow as a watering-place, and the population has in consequence greatly increased. The place was fixed upon as a preaching station by the Glasgow Association for Church Extension, in connection with the Secession Church, 1827. The cause prospered, and a congregation was regularly organised soon after. Church built, 1828; sittings, 500.

Before obtaining a fixed pastor, the congregation called Mr Thomson, who preferred Hawick; Mr M'Gavin, who preferred Dundee; and Mr Inglis, who preferred Hamilton.

1st Minister.—WILLIAM TURNER, from Pitcairn. Ordained 2d September 1834. Demitted his charge on account of ill health, 5th September 1871.

2d Minister.—JOHN C. JOHNSTON, from Alyth. Ordained as colleague to Mr Turner, 30th May 1865.

BONHILL.

Bonhill is a village in the parish of the same name, Dumbartonshire, 3 miles north of Dumbarton.

This congregation originated in 1831, partly in the want of accommodation in

1862. Died 30th June 1865, in the 63d year of his age.
The congregation called Mr R. Hall, afterwards of Old Meldrum
2d Minister.—WILLIAM SMITH, from Cupar (Burnside). Ord.
1863.

INVERARY.

Inverary is the county town of Argyleshire, near the head of Loch Fyne.
The full details connected with the history of this congregation at various stages, will be found in Dr M'Gill's "Life of Dr Heugh" (chap. 10). Before Dr Heugh used to take his holidays at Inverary. "Before Dr M'Gill, "the Secession Church had, by sending occasional preachers, discovered the necessities of the place." In June 1835, a hall was before the church was built, and opened as a station by Dr Heugh. They were congregated in 1837. The minute-book of the session begins with the ordination of elders on Sabbath, 1st October 1837, when the Rev. John Kelso officiated. The church, seated for 200, was opened in 1838. As the entire expense of building was defrayed by Dr Heugh's collection, an approximation can be made to the cost of the church, probably £900. The salary of the first missionary was £90 a year, which was met by the church till 1845, "when the Synod and the congregation thought it should be placed under the direct superintendence of the Missionary Society, accordingly it was transferred free of debt." After this transfer it was paid partly by the congregation and partly by the Home Mission Board. The station was supplied for some time by Mr Robert Watt, whose labours were attended with much success.

1st Minister.—JAMES HAY, from Dennyloanhead. Called to Inverary but at his own request not ordained till 24th June 1838. Transferred where he had formerly been labouring as a missionary, in 1843.

2d Minister.—GILBERT MEIKLE, from Edinburgh (Portsburgh). July 1849.

HELFENSBURGH.

meeting was called of those friendly to the movement, a committee appointed, and the Town Hall engaged as a place of worship. Application was made to the United Secession Presbytery of Glasgow for supply of sermon, which was granted. The Rev Dr Heugh, Glasgow, Andrew Somerville, Dumbarton, and Mr Bruce took lively interest in the young cause. In 1844 the station was congregated, the Revs. Dr Heugh and Mr Somerville officiating, and elders were afterwards ordained. The number of members at that time was from 50 to 60. In the same year, the Town Hall being found too small, it was resolved to erect a church, the congregation meanwhile having repaired to a larger place till the church was in readiness. On the 11th March 1845, the foundation-stone was laid by William Yuile, Esq., and the new church was opened on 22d June of the same year by Dr Heugh. This church cost about £800, and was seated for 400. At the end of 1848 it was agreed to build a manse, which was done in 1849, at a cost of from £600 to £700. In 1851 the church was found to be too small, and a gallery was erected, at a cost of £300, to hold 150 additional sitters.

The opening of a railway between Glasgow and Helensburgh caused a great extension to the burgh, and a consequent increase of inhabitants. Many Glasgow merchants taking up their residence, and travelling to town daily, tended to the enlargement of the congregation. The church, especially in summer, when strangers came to reside for a time, was crowded and uncomfortable. The issue was a resolution, in 1860, to build a new and more commodious church. The foundation-stone of this second church was laid on the 14th August, by Mr Yuile, who, fourteen years before, had laid the foundation of the first house. The second church cost upwards of £5000, and is seated for 900. It was opened on the first Sabbath of July 1861, by Professor John Caird, D.D., now Principal of the University of Glasgow, and is entirely free of debt. A new manse was purchased in 1868, costing £2000.

1st Minister.—ALEXANDER MACEWEN, D.D., from Howgate, of which his father was minister. Ordained 2d September 1845. Translated to Glasgow (Claremont Church), 13th August 1856.

2d Minister.—DAVID DUFF, A.M., LL.D., from Greenock (Sir Michael Street). Called to St Andrews, Ayr (Wallace Town), and Helensburgh. Ordained 16th December 1856. Had the degree of LL.D. conferred upon him by the University of Glasgow in 1872.

ALEXANDRIA.

Alexandria is a village in the parish of Bonhill, Dumbartonshire, on the west bank of the river Leven, and on the road from Dumbarton to the Balloch ferry, 3½ miles north from Dumbarton.

A congregation worshipping in Bridge Street, Alexandria, but at that time in no ecclesiastical connection, applied to be taken under the inspection of the United Associate Presbytery of Glasgow in June 1845. A committee of Presbytery was appointed to meet with the petitioners. At the subsequent meeting of Presbytery, the committee, which met on 29th July, gave in a list of names, to the number of 88, of those persons "who, having read the summary of principles and assented to it, have been admitted to membership by the committee, and are recommended to the Presbytery as fit persons to be formed into a congregation." Other 45 were subsequently admitted, and the whole together formally recognised as a congregation in connection with the Presbytery. These persons had built a place of worship,

(Sir Michael Street), and Dr Robert T. Jeffrey, who preferred remaining
2d Minister.—WILLIAM SPROTT, from Stranraer. Ordained 22
Called to Kilmalcolm, but declined. Translated to Pollockshaw
1861.

The congregation called Mr Joseph Corbett, who preferred Kil
3d Minister.—WILLIAM JOHNSTON, from Leslie (East). Admitted
1863. Resigned his charge on account of ill health 15th October 18
to Canada.

4th Minister.—JAMES DRUMMOND, from Alva. Called to Long
Douglas, Ardrossan, and Alexandria. Ordained 1873.

GOUROCK.

Gourock is a village in the parish of Innerkip, Renfrewshire,
Greenock.

Gourock has been long frequented as a watering-place by the
Glasgow. To this circumstance it owes much of its increase. In
Dr Heugh, Dr William Anderson, and Mr William Allan, one of the
John Street, and Mr James Alexander, one of the elders of Regent F
tion, Glasgow, held a consultation respecting the opening of a mis
Gourock, when it was thought to be inexpedient to make the attempt
which had been effected between the Secession and Relief Churches
gave a new impulse to the movement. A congregation was organised
of May 1848, which consisted of 52 members who had been disjoined
gregations of Union Street and George Square, Greenock. They to
in June 1848, of a place of worship which they had built, containing

Before obtaining a fixed pastor, the congregation called Mr Lo
minister of Warrensville, Canada West, who declined the call.

1st Minister.—DONALD M'DONALD. Ordained 3d July 1849
August 1852, in the 27th year of his age, and 4th of his ministry.

2d Minister.—GEORGE SANDIE, from Gorebridge, of which his father
Called to Berwick, Hull, and Gourock. Ordained 17th May 1852.

ush," 1865; "Little Tiz, and other Stories;" "Life of Napoleon III.," 1870; "A Book of lers, and a Chapter of Queer Epitaphs," 1871; "Home and Abroad: Sketches and Glean-
" "The Americans at Home: Sketches of American Men, Manners, and Institutions," 2 vols.
dition to the above works, Mr Macrae has been an extensive contributor to the newspapers,
zines, and reviews of the day.

KILMALCOLM.

Kilmalcolm is a parish in the county of Renfrew; the village of the same name miles south-east of Port-Glasgow.

On the decease of the Rev. Thomas Brydson, minister of the parish of Kilmal-
1, about the year 1855, the patron presented the Rev. Mr Russell to the church
parish. A majority of the parishioners successfully resisted Mr Russell's settle-
t. After this, the patronage passed into other hands, and the Rev.
iam Law received the presentation to the parish. The parishioners again
ted the presentee on various grounds, and the Presbytery of Greenock set aside
presentation. The Synod of Glasgow and Ayr reversed the decision of the
bytery; but on appeal to the Assembly, the Presbytery's decision was sustained,
hereby the settlement of Mr Law was prevented. The patronage of the parish,
unfortunate in its exercise, again changed hands. Dr William Brown, an heritor
e parish, acquired the right to present to the living, and accordingly presented
Rev. Alexander Leck of Glasgow, who, being unacceptable to the parishioners,
or a time successfully resisted by them. This time, however, on the case reach-
ie General Assembly, the objections of the parishioners were set aside, and the
ytery of Greenock was ordered to proceed with the induction of Mr Leck
ut delay.

n the day of Mr Leck's induction, the 30th July 1858, a number of the parish-
s met in the church formerly possessed by the Reformed Presbyterian con-
tion of Port-Glasgow, but then belonging to Mr William Laird of Overtown.
bject of their meeting was to consider how they should proceed in their
ar circumstances as objectors to Mr Leck. After deliberation, considering
anner in which they had been treated by the successive patrons and by the
al Assembly, and finding that their Christian rights had been ignored, they
ed to apply for sermon to the United Presbyterian Church. A deputation
ppointed to wait upon the Rev. George Alison of Kilbarchan, to request his
el and assistance in the matter. The deputation having waited upon Mr
1, reported that he had agreed to preach in Kilmalcolm on the following
th. The seceding party got the use of the Old Reformed church for the occa-
Mr Laird having previously granted them that church gratuitously, not only for
ervice, but for subsequent services if necessary. On Sabbath, 1st August 1858,
ev. George Alison preached forenoon and afternoon to a crowded congrega-
composed chiefly of parishioners, in the Old Reformed church. At the close of
ip, he intimated that religious service might be expected next Sabbath, and
a meeting of all those who were favourable to the formation of a United
yterian congregation would be held on Tuesday, the 3d day of August, when
xplanation of the principles of the United Presbyterian Church would be given,
an opportunity afforded to consider what should be done. The meeting was held
divertised; Mr Alison delivered an address to the people; and a resolution was
imously passed, that steps should be taken to have a United Presbyterian
ch formed. Through the assistance of Mr Alison, a gratuitous supply of sermon
procured till the ensuing meeting of the United Presbyterian Presbytery of Paisley
Greenock. At that meeting, on the 7th September, a paper signed by upwards of

The congregation having obtained a site for building purposes stone of a new church was laid by the Rev. George Alison on 1861; and on the 8th June 1862, the church, costing £1250, was by Rev. Professor Eadie, D.D., LL.D., of Glasgow; sittings, 450. A church was erected on the same feu, at a cost of £800.

In May 1859 the congregation gave a unanimous call to Rev. John of Alexandria, who declined the call.

1st Minister.—JAMES ECKFORD FYFE, from Newbigging, Dundee, to Killaig, Ireland. Ordained 27th March 1860.

KIRN.

Kirn is a large watering-place on the Clyde, in close proximity to Glasgow.

This congregation originated in the fact that the church at Kilmarnock was too small to accommodate the annually increasing number of visitors, especially during the summer months. A preaching station, with a wooden erection, was opened in May 1858. The present church, at a cost of about £2000, and was opened in June 1859; sittings, 480; and now contains 650 sittings. The people were congregated by the Rev. John of Paisley and Greenock on the 17th January 1860.

1st Minister.—ROBERT WYLIE THOMSON, from Edinburgh (St Andrew's). Ordained 22d March 1864. Called to Paisley (Thread Street), but

KILCREGGAN.

Kilcreggan is a cluster of elegant villas on the south-west coast of Scotland, at the entrance to Loch Long.

The preaching station of Cove and Kilcreggan was formally the Presbytery of Glasgow, 20th June 1858, under the care of the Rev. John. The cause had a small beginning. The wooden building, where the meetings were first convened, originally held about 328. In 1860 an addition was made to the accommodation, and the capacity of the building raised to 410 sittings.

Presbytery of Paisley and Greenock—Renfrew—Langbank. 587

1st Minister.—JOSEPH CORBETT, from Newcastle (Blackett Street). Called to Sandria, Burton-on-Trent, and Kilcraggan. Ordained 17th June 1862. Transferred to Manchester (Coupland Street), 27th May 1869.

2d Minister.—FOREST FREW YOUNG, from Glasgow (Wellington Street). Called Hawick (West) and Kilcraggan. Ordained 22d September 1869.

RENFREW.

Renfrew is a royal burgh, the county town of the parish and county of Renfrew, 11 miles from Glasgow, and 3 from Paisley.

In June 1861, a number of members of the United Presbyterian Church, finding it desirable to have a congregation of that denomination in Renfrew, and serving the necessity for increased church accommodation there, made application for supply of preaching to the Presbytery of Paisley and Greenock. The request was granted, and a station accordingly was formed under the superintendence of the Presbytery. The Athenæum Hall was obtained as the place of meeting. In March 1862 the station was formed into a congregation. After obtaining a minister, the place of meeting was changed to the Town Hall, and soon after steps were taken to erect a church. The foundation-stone was laid in August 1864, by Sir Peter Borthwick, of Woodside, Paisley, and the building was completed in June 1865; sittings, 400. The congregation were indebted for the site to Matthew Robin, Esq., of East-End, Renfrew, and also for the tower of the church. In August 1869 a very commodious manse was erected. The manse and church together cost upwards of £3000.

1st Minister.—JOHN HUTCHISON, B.A., from Glasgow (Renfield Street). Ordained 16th February 1864.

MILLPORT.

Millport is the principal town and port on the Great Cumbrae Island, in the Firth of Clyde.

This congregation was formed chiefly with the view to provide church accommodation for the numerous visitors belonging to the denomination who resort to Millport in summer. The Rev Dr Macfarlane of Greenock having visited the place, preached to the people, and advised with some of the resident United Presbyterians. A committee of Presbytery was appointed to superintend the station, which had at length been planted; and in June 1862 this committee reported favourably of the prospects of the station, both as to attendance and liberality. A wooden church, with 400 sittings, at a cost of £600, was opened for divine service on the first Sabbath of July 1863. The station was erected into a congregation by the Presbytery of Paisley and Greenock on 1st March 1864.

1st Minister.—JOSEPH LECKIE, formerly of Muirton. Inducted 20th December 1864. Translated to Glasgow (Ibrox), 5th June 1866.

2d Minister.—WILLIAM TEMPLETON HENDERSON, from Kirkcaldy (Bethelfield). Installed 3d June 1867.

LANGBANK.

Langbank is a modern village on the left bank of the Clyde, Renfrewshire, not far from Port-Glasgow.

The members and adherents of the United Presbyterian Church in the village—

in Plantation Villa, the collection being £33. Services continued at that villa till the second Sabbath of February, when Old Wood was fitted up, and generously given for that purpose free of charge by Esq. The station was erected into a congregation, 17th April 1867; and on 1st July Dr Macfarlane ordained four elders. The first dispensation was on the 26th August, by Rev. Dr J. L. Aikman, Glasgow.

The church was begun in the autumn of 1866, and opened on Thursday, 26th May 1867, and on Sabbath following Dr Aikman collected on both days being £100, 10s.; cost of building, £130.

1st Minister.—JAMES MATHER, from Eaglesham. Called also Dundee (Bell Street). Ordained 26th March 1867.

INNELLAN.

Innellan is a watering-place on the Clyde, about 3 miles to the west of Glasgow.

In the month of April 1867, the Presbytery of Paisley and Glasgow sent a committee to make inquiries as to what places on the coast were suitable for preaching stations. One of the places selected was Innellan. A service was held there on the first Sabbath of June 1867, by Rev. Dr Macfarlane of Glasgow. On 20th April 1869, a petition was laid before the Presbytery, that there be formed into a congregation. The Presbytery took the petition into consideration, and on the 11th of May 1869, erected Innellan into a congregation.

The church was built in 1868, at a cost of £1000, with site and manse was built in 1870.

1st Minister.—JAMES FAULDS HENDERSON, from Edinburgh. Ordained 21st September 1869. Resigned his charge, 4th June 1871, on appointment to the congregation of Strathallyn, South Australia.

WEMYSS BAY.

Wemyss Bay is a watering-place 1½ miles south of Innerkip, a small town on the coast.

Presbyterian Presbytery of Paisley and Greenock from members of the United Presbyterian Church in Skelmorlie, with 44 signatures of those who were members of other churches, desiring to be congregated. This petition was granted, and a congregation erected accordingly. Application for a moderation in a call was made on 21st February, which being obtained, resulted in favour of Mr Boyd.

1st Minister.—JOHN BOYD, M.A., from Largs. Called to Aberdeen, Kirriemuir, Moniaive, New Barnet, Hamilton, Dollar, and Wemyss Bay. Ordained 14th May 1871.

PRESBYTERY OF PERTH.

The General Associate (Antiburgher) Synod formed a Presbytery of Perth immediately after "The Breach" in 1747. Previous to that period all the Secession congregations north of the Forth were included in the Presbytery of Dunfermline. The Associate (Burgher) Synod formed a Presbytery of Perth in 1788, by joining congregations from the Presbytery of Dunfermline, and constituting them a separate Presbytery. These two Presbyteries were conjoined at the union of the two great branches of the Secession in 1820. The Relief Synod formed a Presbytery of Perth in 1791, by disjoining congregations from the Presbytery of Perth, to which they had previously belonged, and constituting them a separate Presbytery. The Relief Presbytery of Dundee was formed in 1837, and joined to that of Perth in 1845, and the two together took the designation of the Relief Presbytery of Perth and Dundee. The congregations composing this Presbytery were apportioned, according to their localities, to the Presbyteries of Perth and Dundee, at the Union of the Secession and Relief Churches in 1847.

PERTH.

The city of Perth is the county town of Perthshire, 22 miles west of Dundee, 45 north-west of Edinburgh by railway.

WILSON CHURCH.

This congregation originated in the secession of the Rev. William Wilson, A.M. Minister of Perth, with the other founders of the Secession, from the Established Church, 1733. The great majority of his congregation adhered to him, and large numbers were speedily added to it from the surrounding parishes, influenced by sympathy with "The Four Brethren," or by local causes referred to in other places, leading to the adoption of the principles advocated by them. Mr Wilson continued to preach in the parish church till 1740.* How he came to cease doing so then, will be best explained in the words of the session minute, written at the time. "May 18th, 1740, the Moderator (Mr Wilson) reported that yesterday, being the Lord's Day, immediately after divine worship, it being his time to preach in the old church in the noon, Walter Miller, town-clerk depute, came to him, accompanied with

The early minutes of session are in the possession of the North Church. The first entry is 1 "23d December 1739;" the session is designated "The Associate Session of Kinnoul, Auluns, Rhynd, Aberdalgie, and Tippermore."—EDS.

until by force and violence he was kept from it. Mr Wilson found after the above return was made to the message from the magistrats the church doors were shut, and that about a quarter of an hour before public worship, the magistrates, with the Rev. Mr Black, together with Halley, a probationer, entered the church, and caused the bell to be rung before the ordinary hour. Mr Wilson further reported that upon the bell being rung, he went towards the church, but he found the church-door shut. James Faichney, junior, merchant, and William Stewart, present bailies, being without the door, they having caused the wicket of the said door to be shut, when they saw Mr Wilson coming, whereupon Mr Wilson demanded that the door might be opened, that he might have access to the church, to enter as usual, when the said bailies refused, and Mr Wilson having been refused access with a solemn charge and warning given them, the said bailies peremptorily to refuse him access, upon which he retired from the church and went to the Glover's Yard [the use of which had been spontaneously granted to the congregation in the name and by the authority of the Incorporation of the Deacons] and a considerable number of the people followed him, without tumult or indecency."

In November 1740, a place of worship which they had procured was so far ready as to admit of their using it, and on the 20th of November 1740, they resolved "that public worship should be kept in it Thursday and Sunday weekly Thursday thereafter, at nine morning, being the ordinary time of public worship, and the congregation should likewise meet on the Lord's Day." It was so arranged that the house could not contain all the persons desirous to attend on the Sabbath. A collection was made in May 1741 for the erection of galleries, which had been previously provided for, and the sum contributed upon the occasion was £100. The interior of this church has been since renovated, and now accommodates 1000 sitters.

1st Minister.—WILLIAM WILSON, A.M., born 9th November 1701. Licensed by the Presbytery of Dunfermline, 23d September 1713. Called to the ministry in the city of Perth, 1st November 1716. Called to the

nation Principles of the Church of Scotland, with a continuation of the ' 1739; "A Letter from a Member of the Associate Presbytery to a member in the Presbytery of Dunfermline, wherein the question concerning Secession and the present Judicatories is stated and examined, with a Postscript containing Remarks on the Rev. Mr Currie's Essay on Separation." Some single sermons which have appeared with his name were published by himself, others were printed from his MSS. after his death, and one professes to have been taken from his mouth at the time of its delivery. These sermons were collected into a volume in 1748, the title of "Sermons by the Reverend and Learned Mr William Wilson, late minister of the Gospel at Perth, viz.: I. "The Church's Extremity Christ's opportunity." II. "The Lamb's Retinue attending Him whithersoever He goeth." III. "The Father's Promise to His Son a Clear Bow in the Church's Darkest Cloud, or a Spiritual Seed of Christ preserved in all Ages and amidst all Dangers." IV. "The Watchman's Duty and Desire, or the Prayer of faithful Ministers for the increase of Beauty on His Church, and success in their work." V. "Stedfastness in the Christian's recommended," also "The Sinner's Believing in Christ a most Remarkable Evidence." VI. "The Blessedness Lost in the First Adam to be Found in Christ the Second Adam, with a preface prefixed to the gentlemen of the Deistical Principles about the Burgh of Perth." Memoirs of Mr Wilson were published by his grandson, the Rev. Andrew Ferrier, of Airdrie, in 1830. In 1849 the Rev. James Macdonald published "The Life and Times of the Rev. William Wilson, A.M.," as one of the volumes called "The United Presbyterian Fathers."

1st Minister.—GEORGE BROWN. Acceded to the Associate Presbytery while a student of theology in connection with the Established Church, 1741, and at the same time became a member of the Secession congregation of Haddington. Called to Haddington and Perth. Ordained 26th August 1742. Adhered with a portion of the congregation to the General Associate (Antiburgher) Synod at "The Breach," and withdrew with them from the other portion, who adhered to the Associate (Burgher) Synod, and retained the property which had been common to both.

The congregation called the Rev. William Hutton, A.M., of Stow, who was under the same time to Dalkeith, and to which place the Synod appointed him.

2nd Minister.—JOHN JERVIE, from Stirling (First). Called also to Balbea, Fife. Ordained 24th March 1751. Mr Jervie separated from the Associate Presbytery along with part of his congregation, and also with other ministers of the denomination, who had been active promoters of what is now known as "the Old Light controversy," and with them formed the Original Associate (Burgher) Synod. This step on the part of Mr Jervie and his adherents led to a lengthened controversy respecting the right of the property retained by the majority, an outline of which is given below, with reference to his colleague and successor. Mr Jervie died 19th November 1801, in the 76th year of his age, and 51st of his ministry.

In 1780 the congregation called Mr Andrew Swanston, son of Professor Swanston of Glasgow, who declined the call, and withdrew from the connection shortly afterwards. (See List of Students (Burgher Hall), 1768). In 1781 they called Mr Hill, who was appointed by the Synod to Cumbernauld.

3rd Minister.—JEDIDIAH AIKMAN, from Edinburgh (Bristo Street). Ordained as a colleague to Mr Jervie, 3d June 1783.

As already stated, Mr Jervie and a portion of the congregation separated from the Associate Synod, Mr Jervie adhering to the Old Light party, Mr Aikman

question are held in trust for a society of persons, who contribute purchasing the ground, and building, and repairing, and upholding houses thereon, under the name of the Associate Congregation of the management must be in the *majority* in point of interest of the described, and remitted to the Lord Ordinary to ascertain what persons to be on the list of contributors, and on which side the majority was virtually awarding the property to the party adhering (Burgher) Synod, the majority of members, and the great original subscribers, or their heirs, being connected with the decision was therefore brought under the review of the Court of New Light party, and on 1st February 1804 the Court found the property was held in trust for a society of persons, who contributed either by specific subscriptions, or by contributions at the church doors, in purchasing the ground, and building, and repairing, and upholding the houses thereon, or of paying off the debt contracted for these purposes. themselves, or along with others joining with them, form a congregation, *continuing in communion with, and subject to, the ecclesiastical discipline of Dissenting Protestants calling themselves the Associate Presbytery of Glasgow*, and remitted to the Lord Ordinary to proceed accordingly. This was applied by the Lord Ordinary, who found that Mr Aikman and the others, in connection with the Associate Burgher Synod, or "New Light" party, had a preferable right, which was a result the very opposite of that to which the interlocutor in the first hearing of the case must have led. The Court adhered to (27th June 1805), an appeal was taken to the House of Lords, and in 1813 remitted the case back to the Court of Session with these instructions: "The Court should examine what were the religious opinions of the persons by whom the Society was formed, not for the purpose of stating which of them was more, and which of them contained less of sound doctrine, *but fact*, in order to get at the intent and purpose with which the property was purchased and the building erected." "I do apprehend," said Lord Eldon, in delivering these instructions, "there is no case that we have heard of that would authorize me to say that if persons had been the

to the House of Lords, the Synod encouraged Mr Aikman with the assurance the Synod would defray all expenses. A new discussion commenced in consequence, the "Old Light party" maintaining that they held the views of the Originalists, while the "New Light party" had abandoned them. An exposition of their views was given to the Court of Session by both parties, when the Court found (20th May 1815) "that the pursuers, James Craigdallie and others (representatives of the Old Light party)" had failed to condescend upon any acts done or opinions expressed by the Associate Synod, or by the defenders, Jedidiah Aikman and others, which this Court, so far as they are capable of understanding the subject, can much less find, that the said defenders had deviated from the principles and standards of the Associate Presbytery or Synod: Further find that the pursuers failed in rendering intelligible to the Court on what grounds it is that they think that there does at this moment exist any real difference between their principles those of the defenders; for the Lords further find, that the Act of Forbearance, is termed, on which the pursuers found, as proving the apostasy of the defenders from the original principles of the Secession, and the new formula, never were adopted by the defenders, but were rejected or dismissed as inexpedient; and that to revert to the formula, which was adopted by the Associate Synod in the year 1742, is substantially and almost verbatim the same as the explication which the pursuers proposed in their petition of 13th of April 1797 to be prefixed to the Act, and to which, if it would satisfy their brethren, they declare they were willing to agree: Therefore, on the whole, find it to be unnecessary now to enter upon any of the inquiries ordered by the House of Lords under the supposition that the defenders had departed from the original standards and principles of the Associate Synod and that the pursuers must be considered merely as so many individuals who thought proper voluntarily to depart from the congregation to which they belong, without any assignable cause, and without any fault on the part of the defenders, therefore have no right to disturb the defenders in the possession of the place of worship originally built for the profession of principles from which the pursuers have not shown that the defenders have deviated: Therefore sustain the defences, absolvie; and in the counter-action of declarator, decern and declare in terms of libel." A new appeal was entered, but the House of Lords confirmed the judgment of the Court below in the year 1819, being nearly twenty years after the Act was raised, in which there had been expended £2352, 13s. Towards paying this, the congregation had collected £1252, 13s., leaving £1100 to pay. The congregation afterwards paid up this sum themselves. Till now both parties continued to worship in the same church, the one party in the earlier, and the other party in the latter part of the Sabbath; but on the decision of the Court being in favour of the party which had separated from the Associate Synod withdrew, and left the other party adhering to it in sole possession of the property.*

In Dr M'Kerrow's "History of the Secession," ed. 1841, p. 174, there is a statement about the equality of two sessions in Mr Wilson's church. It appears that in 1742 the Associate Presbytery made a distinction between "the Acceders in the Correspondence of Perth" and "the Associate congregation of Perth." The congregation was formed by the Seceders in the town and parish, and the "the Acceders" were persons in a state of secession in many parishes around Perth, such as Moulton, Rhind, Tibbermuir, etc. In these parishes elders had left the parochial sessions, along with many of the people, and acceded to the Secession testimony. These persons worshipped with Mr Wilson's congregation, and enjoyed what were called sealing ordinances, though not regarded as members in the same sense as those resident in Perth. The old territorial distinction was not observed by the Perth Seceders; and to have recognised the elders and members of other churches as constituent members of Perth church would have been to acknowledge the principle of separated congregations." When Mr George Brown was chosen as minister, "the Acceders in

Author of "A Sermon on the National Fast, 1832;" "Sermon and Address by Rev. T. Archer, London;" "Lecture on Popery and Infidelity;" "Sermon at the Old Men's Society;" five sermons "On Parental Duty," 1837; a lecture "On Religion on Youth;" and "A Sermon preached at the Opening of the Union Church, May 1847, on Ps. cxviii. 25," now forming part of a volume entitled "Union Church."

The meeting at which Dr Newlands preached was the last Associate Synod before the Union of the Secession and Relief Churches. He was the last Moderator of that branch of the Church.

4th Minister.—THOMAS MILLER, from Glasgow (Regent), Kilmaurs, Sanquhar (South), and Perth. Ordained, 15th June 1847, to Dr Newlands.

NORTH CHURCH.

This congregation originated with the separation of the ministers of the First Secession, now Wilson Church, who adhered to the

the Correspondence of Perth" were not consulted, the whole proceedings of the Perth session and congregation. "The Acceders" desired to adhere to the Presbytery, two days before the ordination, to sign their adherence in the presence of the Perth session. After Mr Brown's ordination, numbers of the neighbouring parishes appeared before the Perth session, and "their character as elders and members of society in their respective bounds of residence, and had their approbation of the Act and Testimony emitted by the Associate Presbytery to them in the Lord, the session agreed that they should be received." It seems to have had some position of authority over the Seceders in their bounds, ever, till 1746 that they were received in the Perth records as "the country elders regarded as the valid elders in the parishes to which they belonged; the residue styled "the pretended sessions." Under Mr Wilson and Mr Brown they were, in reference, the title of their minutes reading, "The Associate Session of Kinnoull, Rhind, etc." Mr Brown's time, the record runs thus: "The Associate Session of Perth, of elders and deacons from Kinnoull, Rhind," etc. The Minute-book dates the entries as early as 23d December 1739, probably copied from another book.

In the arrangements for "two sacramental occasions," we find the Perth elders. The first of these was under Mr Wilson, the second under Mr Brown. On the 20th October 1745, when the Perth session distributed tokens to Perth and to the county people on Wednesday. Twenty elders were told off by name, and flagons and the bread, and to receive the tokens, none of them being this the country elders petitioned to be received as constituent members of

(burgher) Synod at the Breach, 1747, while the majority* adhered to the Associate (her) Synod, and retained the property, which had been common to both. church built 1749. Second built 1792, at a cost of £1111, 14s. 3½d.; sittings, . Session premises were built in 1806; cost, £466; since improved.

st Minister.—GEORGE BROWN. Ordained 26th August 1742. Adhered with rition of his congregation to the General Associate Synod, 1747, and took ssion, with them, of the North Secession church, 1749. Died August 1761, 3 19th year of his ministry.

d Minister.—ALEXANDER TROUP, previously of Boghole, now Moyness. tted 8th March 1753. Died 2d February 1773, in the 58th year of his age, :5th of his ministry.

he congregation called Mr Thomson, who was appointed by the Synod to ns.

d Minister.—ALEXANDER PRINGLE, D.D., son-in-law of Rev. A. Moncrieff, 1ethy, from Morebattle. Called to Moniaive and Perth. Ordained 14th August

Had the degree of D.D. conferred upon him by Marischal College, Aber- 1819. Moderator of Synod 1821. Died 12th May 1839, in the 87th year of ge, and 62d of his ministry.

thor of "A Missionary Spirit;" "Sermon on the Duty and Necessity of Praising Christ;" Prayer for the Revival of Religion in all the Protestant Churches, and for the Spread of spel among Heathen Nations;" "A Practical View of Christ's Divine and Mediatorial Character;" Duty of Prayer Recommended;" "Examination of the Rev. R. Imrie's Opinions on Christ's tory Character;" and a volume entitled "Scriptural Gleanings." This last work was planned mposed by Dr Pringle after he was in his 84th year. A volume of his sermons and letters, memoir by Dr Young, was published in 1840.

1 1780, the congregation called Mr J. Jamieson, who was appointed by the l to Forfar; in 1783, Mr Hay, who was appointed to Alyth; and in 1785, the Mr M'Ewen, who was appointed to Dundee.

h Minister.—RICHARD BLACK, from Urr. Ordained as colleague to Mr le, 3d April 1787. Protested against the Union of the two great branches of ecession, 1820, and on the 21st November of that year withdrew with a portion e members in consequence, and with them formed another congregation in

he congregation called Mr White, afterwards of Salem, United States.

h Minister.—DAVID YOUNG, D.D., from Methven. Called to Arbroath, ead, Carnoustie, Lochwinnoch, and Perth. Ordained as colleague to Dr le, 17th July 1821. Moderator of Synod in 1831. Had the degree of D.D.

Dr George Brown's MS. history states that "the North congregation was formed by the er and majority of the South congregation in 1747." In a note to "Wilson Church" we remarked that there was a distinction between "the Associate congregation" and "the ers in the Correspondence." 1. When the session divided, there were 15 elders present, whom remained, and 4 left with Mr Brown. In all, there were 24 elders previous to 1747, of whom ultimately joined Mr Brown. 2. The number of poor receiving money from sion for four years after the Breach was about half the number receiving money for the four rior to the Breach. But the number of poor receiving relief in the First congregation was ible that receiving relief from Mr Brown's. 3. The Sabbath collections from 1747 to 1751, he First congregation had no minister, were equal to those taken during the same period in own's. 4. Male communicants who signed Mr Brown's call on the nomination in 1742 were he same signing Mr Jarvie's in 1750 were 168. 5. The baptisms in Mr Brown's church for ars greatly exceeded those of the First congregation, as the congregation included children very parish—from Dunkeld to Errol, besides children belonging to Perth. Mr Brown also d the pulpit of the First congregation till October 1748. Mr Brown's session dismissed their officer, John Crookshank, because "he had deserted his profession, and taken part openly ur opposers, who have thrust us out violently from the place of worship." The minute of this e dates "11th November 1748."—The above extracts are furnished by Mr C. A. Hunt of —Eds.

Pringle, D.D., Perth," prefixed to Pringle's Sermons and Letters, 1840; Magistrates in relation to the Support of Religion," a lecture delivered in 1841; Lectures on "Self-Culture" and "The Bible Education of the People," a course of lectures connected with religion for the young, delivered on the Standing Commission of the Christian Church," a discourse on occasion of the Scottish Missionary Society, 1845; "The Law of Christ for Maintaining the Christian Church;" "Christian Beneficence," a sermon on behalf of Perth Indigent Society, 1845; "A Word for the Nursery," a sermon to mothers, 1847; "Memoir of Dr. Young of Ellon," a volume of Dr Young's sermons, with memoir by Rev. James Angus, was published in 1858.

In 1850, the congregation called Mr David Young to be minister, who preferred Milnathort. They also called the Rev. Dr R. T. Jackson. In 1854 they called Mr W. R. Thomson, who preferred Kirkcaldy. In November 1855 they called Mr James Parlane, M.A., after whom they declined the call.

6th Minister.—ROBERT CAMERON, from Paisley (Abbey Close), called October 1856. Called twice to Egremont, and translated thither in July 1860.

7th Minister.—JAMES M'OWAN, M.A., formerly of Bannockburn, called May 1861. Called to Glasgow (Eglinton Street), in 1863, and to Edinburgh (Edinburgh Street), in February 1865, but declined both calls.

EAST CHURCH.

The Rev. Messrs Paterson of Largo and King of Kettle were called by the Synod on a mission tour to the North in 1785. In the course of their tour they found a number of persons connected with the Established Church, who were opposed towards the denomination they represented, and to whom they preached in the Glovers' Yard, Perth. These persons soon obtained supply of sermon from the Relief Presbytery of Perth, and in 1786 a new church, capable of seating 650, was opened by Dr Lindsay on the first Sabbath of 1786; cost, £700; sittings, 915.

1st Minister.—DAVID SANGSTER, previously of Banff. Addressed the congregation on the first Sabbath of 1786.

4th Minister.—ALEXANDER HENDERSON, previously of Earlston (East). Admitted 28th August 1866.

CANAL STREET (NOW EXTINGUISHED).

This congregation originated with a minority of the First Relief, now the East Congregation, Perth, who preferred another candidate to the one elected by the majority in 1807. In order to obtain this person, they formed a separate congregation, under sanction of the Presbytery, the same year. They rented St Paul's Chapel at the time of their formation, from which they removed in 1816 to a chapel in Canal Street. In 1818, they bought and took possession of the Independent Chapel, Canal Street, which had been under the ministry of the Rev. Mr Orme, pastor of the "Life of Owen," and other works. Cost, £450; sittings, 580.

1st Minister.—ROBERT ARTHUR. Ordained 9th February 1808. Translated to Newcastle 31st May 1814.

2d Minister.—JAMES BOW, from Kilsyth. Ordained 8th March 1815. In May 1816, Mr Bow presented a paper to the Synod, stating that the congregation were unable to pay the debt upon the place of worship, and to continue as a separate congregation; that £250 had been offered to the Presbytery of Perth for the building; therefore praying the Synod to give authority to the Presbytery to dispose of the place. This permission was granted, and the place of worship was sold to an independent congregation. The persons who had been under the ministry of Mr Bow adhered to the United Presbyterian Church, dispersed themselves among other congregations in the town, and the congregation became extinct. Mr Bow died 15th September 1851, in the 64th year of his age, and 37th of his ministry.

YORK PLACE.

This congregation originated in 1858, in a secession which was made from a Church congregation in the city, connected with the settlement of a minister. The congregation continued for a few years unconnected with any denomination. On 5th February 1861 they presented a petition to the United Presbytery of Perth, requesting the Presbytery to receive them into the United Presbyterian Church; and on the 26th February the congregation was received and recognised as a United Presbyterian congregation.

The church was opened in August 1859. It is seated for 800, and cost upwards of £2000.

Previous to the admission of the congregation into the United Presbyterian Church, the Rev. John Z. Huie was minister of the church.

1st U.P. Minister.—JAMES FRAME, formerly of Peterhead. Admitted 24th February 1861. Translated to Glasgow (Sydney Place), as colleague to Rev. John Ker, September 1863.

2d Minister.—WILLIAM GIRDWOOD, previously of Penicuik. Admitted 31st January 1865. Demitted his charge, 15th January 1867, on accepting appointment to the Synod's Caffarian Mission. Author of lectures on Geology and Psalmody.

3d Minister.—ARCHIBALD SUTHERLAND, M.A., from Lossiemouth. Ordained 15th July 1867.

...from the Established Church in 1733. The great majority adhered to him in his secession, but a still greater number drawn to him immediately after his secession.

The parish of Dron, adjoining that of Abernethy on the west by the translation of Rev. Thomas Tullidelph to Markinch (after the United College, St Andrews), in October 1731. In consequence of litigations, the parish was vacant for years. On 13th September 1734 was moderated, the heritors voted for the Rev. James Mercer of Edinburgh. His presentee was exceedingly obnoxious to the parishioners, chiefly on account of a violent speech he had made in the Synod of Perth and Stirling in 1733 in relation to a motion which had been made to censure the Rev. Ebenezer Erskine, which was expressed by him in a sermon preached at the opening of that court. All the elders voted for Mr David Black, probationer, son of the Minister at Perth. The case was litigated through the church courts in 1735, by the General Assembly refusing to transport Mr James Mercer to the parish of Dron.*

The people, determined to insist upon their right of choice, notwithstanding Mr Mair, probationer, while the heritors voted for Mr Archibald Mair. This case, like the former, came before the General Assembly in 1736, which remitted the case to the Synod. Mr Myles was accordingly appointed. The Presbytery appointed Mr Robert Bryce, who was ordained in 1735. Several of the persons dissatisfied with this procedure immediately seceded from the Established Church, and connected themselves with the Association of Abernethy. Seceders in the parishes of Forgandenny, R

* The Rev. James Mercer was in 1739 presented by the Magistrates of Edinburgh of Currie; but the right of patronage being disputed, the case came before the Court of Session in 1740, when that court refused to translate Mr Mercer. He died at Aberdalgie in 1744.

† Seven heritors, 1 elder, and 2 heads of families voted for Mr Myles, and 1 heritor and 1 head of families for Mr Mair. The heritors protested against Mr Mair being settled on the ground that he associated "with certain persons who had seceded from the Established Church." It was not to be wondered at, when it is known that he was the brother of the Rev. John Orwell. Mr Mercer entered his dissent against the Presbytery's refusing to settle Mr Mair, alleging "that as the Presbytery refused to settle Mr Mair on the votes of the heritors, and to settle Mr Myles on the votes of the heritors without the heritors, and to settle Mr Myles on the votes of the heritors without the heritors, it was an easy probability that the parish of Dron might be vacant forever." See

lie, Collessie, Auchtermuchty, and Strathmiglo, became members of this congregation.

The Rev. Alexander Moncrieff continued to preach in the parish church of Abernethy, notwithstanding his secession from the Establishment, till 1740, when he was forcibly ejected from it by the execution upon him of a Sheriff's warrant. He then betook himself to the churchyard, where he continued to preach till 1743, when his adherents provided a place of worship for him, containing 1300 sittings. There he preached during winter, returning to the burying-ground in summer, the place being inadequate to contain the multitudes assembled to hear him. He continued to act in this manner till 1746, when he was prohibited by the civil authorities from using the burying-ground, as well as the parish church. He then fixed his more public ministrations to the place of worship built for him, which was generally so thronged that it was necessary to hand the children brought for baptism in at the window, while the audience without was often as large as the pews within doors. Six congregations have been formed, in whole or in part, of the first Associate congregation of Abernethy. A new church, on the site of the old one, was opened by Dr Eadie, on 21st July 1867. It is seated for 610, and cost £2700.

1st Minister.—ALEXANDER MONCRIEFF, M.A., a native of the parish, and proprietor of the estate of Culfargie in it, from which circumstance he was familiarly designated "The Laird of Culfargie." Ordained as minister of the parish of Abernethy, 14th September 1720. Seceded from the Established Church, and became one of the founders of the Secession, 16th November 1733. Appointed Professor of Theology by the Associate Presbytery, 1742. Adhered with the majority of his congregation to the General Associate (Antiburgher) Synod at "The Breach," 1747. Died 17th October 1761, in the 67th year of his age, and 42d of his ministry.

Author of "Animadversions on a Pamphlet, 'Fancy still no Faith ;'" "Remarks on a Pamphlet entitled 'The New Constitution Unmasked ;'" "The Artifices of the Burghers Considered ;" "The Denouncing of Mr Whitfield's Administrations, and the Secession of the Burghers Considered, in Letters." Two volumes were published after his death, entitled "The Practical Works of Rev. Alexander Moncrieff of Culfargie, M.A., minister of the Gospel at Abernethy," to which were subjoined two sermons by William Moncrieff, minister of the Gospel at Alloa.

2d Minister.—MATTHEW MONCRIEFF. Acceded to the Associate Presbytery in September 1743, being then a student in connection with the Established Church. Adhered to the General Associate (Antiburgher) Synod, at "The Breach," 1747, being then on trial for license as a probationer. Ordained as colleague to his father, 31st January 1749. Called to Peebles 1754, but continued in Abernethy. Died June 17, in the 42d year of his age, and 19th of his ministry.

3d Minister.—COLIN BROWN, from Perth (North). Called to Brechin and Abernethy. Ordained in November 1767. Died 8th July 1805, in the 58th year of his age, and 38th of his ministry.

4th Minister.—DAVID LAWRIE, from Abernethy. Ordained as colleague to Mr Brown, 20th June 1803. Died 21st December 1849, in the 68th year of his age, and 47th of his ministry.

5th Minister.—JOHN CLARK, from Morebattle. Called to Kendal and Abernethy. Ordained as colleague to Mr Lawrie, 27th March 1839.

maintaining heretical sentiments to the students while conducting a connected with the Divinity Hall, to which he had been appointed to Mr John Mason. On being cited before the Presbytery of Fife in 1763, he not only confessed its truth, but boldly vindicated it. The Presbytery withdrew his license, suspended his membership of the Church, and were about to rebuke him, when he protested and appealing to the Synod. That court came to the following resolution:—"Considering that Mr Pirie has recommended to some of his students 'Liberty and Necessity' as a model on which they should follow in these matters, which essay evidently contains a doctrine which necessarily excludes the consideration of man's fall and of original sin, of the blamableness and punishableness of human actions, and contradicts the will of God in His eternal decrees and universal providence—therefore, we do hereby suspend his license to preach the Gospel as a probationer, and excommunicate him from the lesser excommunication, debarring him from all communion with Christ in sealing ordinances, and appoint him to be rebuked." Mr Pirie protested against this procedure, and appealed to the court which, he said, they and he would shortly appear.

Notwithstanding the sentence thus passed upon him by the Church to which they belonged, certain members of the Free congregation of Abernethy thought fit to build a place of worship, and invited Mr Pirie to take the oversight of their souls; and, on the 1st of January 1769, the Associate (Burgher) Presbytery of Dunfermline, he and they were in connection with that branch of the Secession Church.

In 1769, Mr Pirie was accused before the Presbytery of Dunfermline of holding doctrines at variance with the standards of the Church. The case was referred to the Synod, which was disposed to deal leniently with him, and referred the case to the Presbytery, on the ground of some informal procedure. Mr Pirie, however, would not acquiesce in this finding, and declined all further exercise of authority by the church court. Thereupon declared him no longer in connection with the Associate

Church, after this, and about the year 1770, he was

rejected it *simpliciter*. Mr Pirie, at the request of the people of Blairlogie, began his ministry among them notwithstanding, but without any formal induction, 1770. After petitioning the Relief Synod at three successive meetings to be received into connection with it, and having been as frequently refused, he withdrew from Blairlogie, 1778; removed to Newburgh, in the neighbourhood of Abernethy, and formed a congregation there upon Independent principles. Most of his former adherents had returned to the Secession Church during his absence, and the place of worship erected by them in Abernethy was abandoned. The few who held out joined his congregation at Newburgh, till it also became extinct. Mr Pirie died at Newburgh, and his works were collected and published in six volumes after his death. The following are the titles of some of his works:—

“Examination of Mr Adam Gil’s Pamphlet on Mr Pirie’s Case,” 1764; “Essay on National Covenanting,” 1766; “Answers to James Wylie and Mr Moncrieff, against the Essay on Covenanting,” 1767; “Testimony against the Defection of the Seceders from their Original Plan,” 1767; “Review of the Principles and Conduct of the Seceders,” 1769; “Critical and Practical Observations on Scripture Texts,” 1785; “On Hebrew Roots;” “A Dissertation on Baptism, intended to Illustrate the Origin, History, Design, Mode, and Subjects of that Sacred Institution, wherein the Mistakes of the Quakers and Baptists on that Subject are pointed out, and their Objections refuted, to which is added an Enquiry into the Lawfulness of Eating Blood,” 1786; “Appendix to Dissertation on Baptism, in a Series of Letters to Mr M’Lean of Edinburgh,” 1787; “The Millennium;” “The Creation Week;” “Duties and Qualifications of a Gospel Missionary.”

KINCLAVEN.

Kinclaven is a parish in the district of Stormont, Perthshire. The United Presbyterian church and manse of Kinclaven stand apart from any village or hamlet, in “The Muir,” by which name the church premises are usually designated in the locality, 10 miles north-east of Perth.

This congregation originated in 1733, in the secession from the Established Church of the Rev. James Fisher, one of the founders of the Secession Church. Mr Fisher was joined in his secession, not only by the whole parish, but by a number of persons residing in the neighbouring parishes of Auchtergaven, Caputh, Cluny, Cargill, Moneydie, Dundee, Lethendy, and Redgorton, and more particularly in that of Cargill, where Mr Gow was minister, and who had co-operated with “The Four Brethren” in all the steps which led to their secession, but lacked courage to secede with them. Mr Gow met with “The Four Brethren,” however, even after their secession, as the following entry in the diary of the Rev. Ralph Erskine shows:—“*Monday, September 17, 1733.*—My brother and I went towards Kinclaven to meet with the other suspended brethren. *Wednesday, September 19.*—The four brethren, and I with them, spent the day in praying and seeking counsel of the Lord as to what they were next to do. This afternoon *Mr Gow came, and he also joined in worship with us.*” After this, he ceased to give them any direct countenance, but continued to animadvert from the pulpit on the evils in the Established Church against which the seceding brethren had lifted up a practical testimony. The portion of his congregation sympathising with the Seceders bore with this verbal testifying for a time, but at length gave full effect to the principles they held by withdrawing from the Established Church, and placing themselves under Mr Fisher’s ministry.

Mr Fisher continued to preach in the parish church of Kinclaven till August 13, 1741, when he was forcibly ejected from it by virtue of a Sheriff’s warrant upon him. He then preached from a tent at Kinclaven braeside, during the few weeks longer he remained in that part of the country. After his removal, the con-

gregation, as above described, worshipped in the open air in summer—as they could not get ground on which to build a church—on a spot near to the site of the present church, and about 2 miles from the church from which Mr Fisher and the majority of his congregation had withdrawn, and in winter in a barn adjoining the village of Artinney. This arrangement continued till 1744, when they took possession of a place of worship which they had erected for themselves, in "The Muir" of Kinclaven. This church was renovated internally at a subsequent period, and can accommodate 500 sitters.

1st Minister.—JAMES FISHER. Ordained as minister of the parish of Kinclaven 23d December 1725. Seceded from the Established Church, 16th November 1733. Translated to Glasgow (Shuttle Street, now Greyfriars), 8th October 1741. After his translation there was a long vacancy.

2d Minister.—ALEXANDER BLYTH. Acceded to the Associate Presbytery while a student of theology in connection with the Established Church, and became member of the Secession Congregation of Abernethy, 1743. Adhered to the General Associate (Antiburgher) Synod as a probationer at "The Breach," 1747. Ordained 25th November 1747. Died May 1784, in the 64th year of his age, and 37th of his ministry.

The congregation called Mr Wilson, who was appointed by the Synod to Methven, and the Rev. Mr M'Ewen, previously of Whitehaven, who was appointed at Dundee.

3d Minister.—JAMES PRINGLE, from Kirkcaldy (Pathhead). Called to Kinclaven and Kinclaven. Ordained 16th June 1789.* Died 4th February 1840, in the 51st year of his age, and 51st of his ministry.

4th Minister.—DAVID YOUNG, from Perth (South). Called to Liverpool and Kinclaven. Ordained 12th August 1840. Demitted his charge 4th October 1864, on becoming a Baptist. Preached in Glasgow to a Baptist church, and afterwards in Blairgowrie.

5th Minister.—JOHN BROWN, from Douglas. Called to Buckie and Kinclaven. Ordained 3d October 1865.

KINKELL.

The church and manse of Kinkell stand apart from any village, and are situated in the parish of Trinity-Gask, and district of Strathearn, Perthshire, 3 miles north of Auchterarder, and 4 south of Crieff.

The parish of Trinity-Gask is bounded on the north by the parish of Madderty. Lord Kinnoul, as patron, presented Mr George Blackie, in 1737, to the church and parish of Madderty, then vacant. The Presbytery refused to sustain the presentation, on the ground that the patron delayed too long in issuing it; and holding the right to be theirs by the *jus devolutum*, allowed the people to make choice of a pastor for themselves. The agent for the patron protested against their doing so, appealing at the same time to the General Assembly, which step was considered as having sisted procedure, and the people abstained from acting for a time. The

* In 1810 the Rev. James Pringle was summoned as a witness in a case of discipline before the session of Little Dunkeld. Mr Pringle paid no heed to the citation. The case went before the General Assembly for reference, when Sir Islay Campbell declared that there was no civil law to compel a witness to appear before an ecclesiastical court. The Assembly recommended the Presbytery of Dunkeld to exert their influence for procuring the attendance of the witness mentioned in the reference. The Presbytery accordingly issued a summons to Mr Pringle, which was disregarded.—Eds.

Assembly decided in favour of the patron. The Presbytery, finding the presentee very unpopular, and the people indignant at being deprived of what they considered their just rights, refused to act. The case went a second, third, and fourth time to the General Assembly, and was decided each time as it had been at first, the Presbytery still refusing each time to give effect to the decision. At length, in 1740, further procedure was arrested by Mr Blackie sending a letter to the Assembly, intimating that he had received a call to be a minister in America, and was soon to be ordained by the Presbytery of Perth with a view to his going thither. But this communication came too late to prevent the division it sought to avert. The people of Madderty now saw that the higher courts of the Established Church were hostile to popular rights, and many of them had already resolved to withdraw. In accordance with this resolution, they formally acceded to the Associate Presbytery in July 1740, and were joined into an Association with the Seceders in the parishes of Aberdalgie, Auchterarder, Comrie, Crieff, Dunning, Dupplin, Forgandenny, Forteviot, Monzie, and Muthil, under the designation of "The Societies of Strathearn." The Seceders in Madderty being more numerous than in any other of the parishes named, supply of sermon was withdrawn from the other places where it had been afforded, of which Comrie was the chief, and confined wholly to Madderty or its immediate neighbourhood. Great difficulty was found in obtaining a site for a place of worship; but one having at length been procured at Kinkell, in the neighbouring parish of Trinity-Gask, near the ruins of the old parish church, that place became the seat of the congregation, and a church was built there in 1743, containing 600 sitters; rebuilt 1790, with sittings for 800; considerably altered in 1872.

1st Minister.—JOHN MUCKERSIE. Ordained 3d June 1747. The great majority of his congregation had adhered to the General Associate (Antiburgher) Synod at "The Breach," which took place two months before Mr Muckersie's ordination. Called to London in 1751, but continued in Kinkell. Died 22d November 1789, in the 73d year of his age, and 43d of his ministry.

Author of "The Great Duty of the Lord's Ministers in a Time of the Lord's Judgments," 1758; "Truth and Peace Vindicated among Seceders, a Sober Reply to a Railing Pamphlet" 1766; "The Children's Catechism;" "Vindication of the Associate Synod."

In 1788 the congregation called Mr Pringle to be colleague to Mr Muckersie, but the Synod appointed him to Kinclaven.

2d Minister.—ROBERT IMRIE, from Perth (North). Ordained 11th April 1792. In 1801, a member of his congregation charged him before the Presbytery of Perth with preaching doctrines in a manner different from that in which they were stated in the standards of the Church. Mr Imrie was rebuked for making use of improper expressions, but having given certain explanations, considered so far satisfactory by the Presbytery, was permitted to continue in the exercise of his office. In 1806 fresh charges were preferred against him. The Presbytery, after long deliberation, libelled Mr Imrie in ten counts bearing on the doctrines he had taught, and referred the whole matter to the Synod of 1807. That Synod, after full deliberation, suspended Mr Imrie. The business occupied a portion of the Synod's time at each of its successive meetings till 1810, when explanations given by Mr Imrie were considered so far satisfactory that a motion was made and carried to restore him to the exercise of his ministry. In April 1811, the Synod agreed to review this sentence, and it was reversed by a large majority. Additional charges, to the number of fourteen, were now brought against him by a committee of Presbytery, appointed to investi-

gate his conduct. Several of these having been proved, the whole business terminated by sentence of deposition being pronounced upon him. The examination of these new charges occupied two successive Synods.* A large portion of his people adhered to him notwithstanding, and built a place of worship for him in Auchterarder, where he ministered to them till his death. (See "Auchterarder, North.")

The congregation called Mr Blyth, who was appointed by the Synod to Un-

3d Minister.—JOHN CRAIG, from Glasgow (Duke Street). Called to Tillicoultry and Kinkell. Ordained 19th November 1817. Resigned 16th June 1822. Admitted to City Road, Brechin, 28th August 1823.

The congregation called Mr Muirhead, who was appointed by the Synod to Coupar-Angus.

4th Minister.—JAMES FORRESTER, from Alyth. Ordained 5th September 1826. Died 28th May 1852, in the 68th year of his age, and 26th of his ministry.

After a lengthened vacancy, the congregation called Mr John Paterson, afterwards of Whitehill, and Mr James Patrick, afterwards of Patna, both of whom declined the calls.

5th Minister.—ANDREW ELDER, from Glasgow (Calton). Ordained 1st July 1863. Translated to Paisley (George Street), 5th February 1867.

The congregation in 1867 called Mr T. Kirk, who preferred Brechin.

6th Minister.—GEORGE DUTHIE, from Glasgow (Wellington Street). Ordained 19th January 1869.

COMRIE.

Comrie is a village in Perthshire, $6\frac{1}{2}$ miles west of Crieff and 18 north-west of Kinkell.

On the 13th of March 1739, Mr James M'Gregor, father of Rev. Dr M'Gregor of Pictou, Nova Scotia, then resident at Lochearnfoot, and Mr William M'Laren, resident in Dintra, both places in the parish of Comrie, acceded to the Associate Presbytery, and were formed into an Association with the Seceders in the parishes of Muthil and Monzie. These persons had been residing in Alloa some time previous to their secession, acquiring a knowledge of their business, and while there, attended the ministry of the Rev. Ebenezer Erskine, Stirling. On their return home, they perceived that the doctrine taught by the parish minister was very different from what they had been hearing from the Founder of the Secession, and this circumstance led them to cast in their lot with him. Mr Smyton, afterwards minister of Kilmaurs, then a probationer, preached by appointment of Presbytery to the members of this Association, at Comrie, on the fourth Sabbath of April 1740. Several of the persons composing the audience upon this occasion acceded to the Associate Presbytery at their next meeting in July following. The Rev. Mr Mair of Orwell preached at the same place soon after; and on making his report to the Presbytery at Dunfermline, on the 12th of August, stated "that some people in and about Comrie had declared their accession to the Presbytery before him and a meeting of the societies there. At the desire of the Presbytery, Mr Mair read the minutes of that meeting, containing the names of the acceders, with their accession, which the Presbytery having heard, approved."

* For a clear detail of Mr Imrie's case, see "History of the Secession Church," by John M'Kerrow, D.D., ed. 1841, pp. 484-492.—EDS.

A large secession having taken place in the parishes of Madderty and Trinity-Gask about the same time these meetings were held in Comrie (the reasons for which will be found stated under "Kinkell"), the whole seceders in the district, comprehending those in the parishes of Comrie, Crieff, Muthil, Monzie, Madderty, Auchterarder, and Trinity-Gask, were now formed into one Association, under the designation of "The United Societies of Strathearn." Sermon was now afforded only four times a year at Comrie, and at other times as the Presbytery could afford it, which was much more frequently, at Kinkell, in the parish of Trinity-Gask. The persons assembling at Comrie met generally in the open air till 1752, when they took possession of a place of worship they had erected for themselves in the village, on a piece of ground which they had obtained on lease for 2000 years, which was superseded by another in 1794, containing 500 sittings. A new church was built on a different site in 1866, at a cost of £1250, with sittings for 350.

1st Minister.—JOHN MUCKERSIE. Ordained 1746, as minister of the United Societies of Strathearn—his preaching stations being Kinkell, Comrie, and Muthil. (*See "Kinkell."*)

In 1759, the members of the Societies of Strathearn resident in Comrie, Muthil, and northern parts of the parish of Dunblane, were disjoined from the others, and formed into a separate congregation, having two places of worship, the one at Comrie, and the other at Greenloaning, in the parish of Dunblane, both supplied by one minister on alternate Sabbaths.

2d Minister.—JOHN FERGUSON. Ordained in December 1758. Died in June 1760, at Muckart, from fever, which he caught while assisting at the communion there, in the 18th month of his ministry.

Mr Chisholm, a licentiate of the Church of Scotland, applied to Mr Muckersie of Kinkell to be employed in the Secession as a probationer. After consulting with his brethren of the Presbytery, and obtaining their approbation, he located him in Comrie, but without ordination. Mr Chisholm was highly popular, drawing great crowds from the surrounding country to hear him; and the portion of Kinkell congregation resident in Crieff were all allowed, upon request, to place themselves under his ministry, which led to the designation, afterwards assumed, of the United Congregations of Comrie and Crieff. Circumstances transpired, in the course of time, showing that the Presbytery had done wrong in employing Mr Chisholm, and he departed suddenly after the disclosure. The portion of the congregation assembling at Greenloaning was disjoined from Comrie and added to Dunblane immediately before the ordination of the next minister. (*See "Greenloaning" and "Dunblane, Second."*)

3d Minister.—JAMES BARLAS, from Perth (North). Ordained 1767 as minister of the United Congregations of Comrie and Crieff, preaching at each place on alternate Sabbaths, but having his residence in Crieff. This arrangement was not satisfactory to either party, and frequent complaints were made against it. In 1775 the portion of the congregation resident in Comrie petitioned the Presbytery for supply of sermon in the Gaelic language, and Mr Laing, afterwards of Dunse, who had acquired some knowledge of Gaelic, was sent to them for a time, but on the distinct understanding "that such supplies could be given only as a part of Crieff congregation, and as a means of strengthening and restoring harmony among them." This object, however, was not thereby secured; and in 1775 the congregations of Comrie and Crieff were disjoined. Mr Barlas continued minister of the latter, and thereby the former was left vacant. (*See "Crieff, First."*)

The congregation called Mr Black, who was appointed by the Synod to Dunfermline.

4th Minister.—SAMUEL GILFILLAN, from Buchlyvie. Called to Carnoustie, Auchtergaven, and Comrie. Ordained 12th April 1791. Died 15th October 1856 in the 64th year of his age, and 36th of his ministry.

Author of an essay on the "Sanctification of the Sabbath;" "On Hypocrisy;" "On Meditation;" "Short Discourses for the Use of Families;" "Domestic Piety;" "Practical View of the Dignity, Grace, and Operations of the Holy Spirit;" "A Manual of Baptism;" "Short State of a Mission to the Highlands of Perthshire;" "Sermon on the Doxology" (Rev. l. 3, 6); "Necessity and Importance of Early Religion." A volume of his sermons and another of his letters were published after his death, with memoir, by his son, the Rev. James Gilfillan, Stirling.

The congregation called Mr David Duncan, who was appointed by the Synod to Howgate, and Mr James Blair, who was appointed to Warkworth.

5th Minister.—JAMES MITCHELL, from Brechin (City Road). Ordained 8th September 1830. Died 2d January 1835, in the 34th year of his age, and 5th of his ministry.

The congregation called Mr George Gilfillan, who preferred Dundee, and Mr Adam Lind, who preferred Elgin.

6th Minister.—ROBERT THOMSON WALKER, from Alloa (First). Ordained 18th January 1837. Translated to Dunfermline 6th November 1844.

The congregation called Mr J. B. Johnston, who preferred Newcastle; Mr Cursiter, who declined the call; Mr Pettigrew, who preferred Balbeggie; and Mr Gardner, afterwards of Annan.

7th Minister.—WILLIAM F. SWAN, from Ayton. Called to Aberchirder, Dalroch, and Comrie. Ordained 28th June 1848.

LOGIEALMOND.

The church of Logiealmond is at Heriotfield, district of Logiealmond, Perthshire, 10 miles north-west of Perth, and 5 north of Methven.

Some agriculturists in the immediate neighbourhood of Logiealmond pastured goats on their farms, and the milk of these animals being considered beneficial to health, many invalids were drawn from different and distant places to the district in the hope of benefiting thereby. The Rev. Mr Alexander Moncrieff of Abernethy, and other ministers, were among the number of those who were attracted thither. While there, they were induced to preach to the people, on account of their distance from any place of worship. The spiritual instruction thus afforded led to the desire to secure its continuance. With this view they applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Perth about 1745. Moderation granted 15th January 1745. First church built 1751; second built, 1811; sittings, 450.

1st Minister.—HECTOR CHISHOLM. Ordained 24th May 1753. Fourteen months after ordination, Mr Chisholm left his congregation, without intimating his intention either to the Presbytery or his people, and emigrated to America, and the Synod expunged his name from the roll of members.

The congregation called Mr Ballantine, but the call was not sustained on account of some informality, and because of this he withdrew from the communion of the Secession Church.

2d Minister.—ALEXANDER PRESTON, from Abernethy. Ordained 22d December 1756. Resigned on account of declining health, 1795. Removed to

Auchtergaven, where his nephew was minister, and died there, 1809, in the 82d year of his age.

In 1799, the congregation called Mr Beveridge, who preferred Kinross.

3d Minister.—ALEXANDER YOUNG, from Alloa (First). Ordained 16th April 1800. In 1850, on completing his jubilee, he received a silver tea-service and salver; on 8th June 1859, on entering the 60th year of his ministry, he received a silver cake-basket and cruet-stand; and on 3d June 1862, he was entertained to a dinner. **Moderator of Synod in 1863.** Died 18th October 1864, in the 89th year of his age, and 65th of his ministry. Author of "Jesus Christ Higher than the Kings of the Earth," the Synod sermon of which he was Moderator.

4th Minister.—ROBERT SCOTT, M.A., from Milnathort. Called to Dunbar (East), and Logiealmond. Ordained 26th April 1866. Called to Glasgow (Garscube Road), in 1873.

SCONE.

Scone is a village in the parish of the same name, Strathtay, Perthshire, 2½ miles north-east of Perth.

The church and parish of Scone became vacant in 1746, by the death of the Rev. Thomas Schaw. The patron having failed to present a minister to the charge in due time, the right fell by the *jus devolutum* to the Presbytery, which allowed the people the power of choice from a list of candidates furnished by them. At the election, the majority were found in favour of Mr Lachlan Taylor, probationer; and the Presbytery having evidence that the business was properly conducted, sustained the call. Lord Stormont and other heritors of the parish protested against this finding of the Presbytery, and appealed to the General Assembly to have their candidate, Mr William Currie, probationer, preferred, notwithstanding he had been supported by 15 heritors only, while his rival's call had been signed by 15 heritors, 7 elders, and 15 heads of families. The General Assembly set aside both candidates, and ordered the Presbytery to proceed to a new moderation, at which neither of the former candidates was to be named. At the second election, Mr David Craigie, probationer, was preferred; but the minority considered that there had been really no election in the case, for the influence brought to bear upon it virtually constituted Mr Craigie Lord Stormont's nominee.* They therefore refused to submit to his ministry, and, in order to escape such influence in future, applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Perth, 1747. They worshipped in the open air, on a piece of ground belonging to the Incorporation of Tailors in Perth, till the autumn of 1748, when they took possession of a place of worship they had built for themselves. This was superseded by another in 1789. Both of these were in Old Scone, which no longer exists. The Earl of Mansfield, being desirous of having his palace further apart from the village than it was in 1810, gave the proprietors of Scone in that year a site for a new village at some distance from the old one, and a sum of money to enable them to build it. In this way the Secession church and manse required to be removed, as well as the other buildings that had fallen under the ban of the Earl. The property was accordingly taken down, and re-erected in the new village, partly at the expense of the Earl, and partly at that of the congregation. Cost incurred by both above £1000.

* The Rev. David Craigie was ordained on 25th February 1748. He was translated to St Andrews in 1754.—EDS.

Before obtaining a fixed pastor, the congregation called Mr Clark appointed by the Synod to the united congregations of Clennanees and in Ireland, to which places he was also called.

1st Minister.—JAMES WYLIE, from Stow. Called to Kennoway in and Donachlony in Ireland. Appointed by the Synod to the latter refused to go there, for which he was publicly rebuked. Called after Liddesdale and Scone. Ordained 1st January 1755. Died April 1785, year of his ministry. Author of "A Short Dialogue between Cupha Philethes on National Covenanting."

The congregation called Mr Dick, who was appointed by the Synod, and Mr Aitcheson, afterwards of Leith, who refused to go to Scone he was publicly rebuked by the Synod.

2d Minister.—JOHN JAMIESON, D.D., from Dunbar (First). Called to and Scone. Ordained 16th March 1791. Called to Aberdeen in 1815, but in Scone. Had the degree of D.D. conferred upon him by Jefferson College 1841. Died 6th March 1853, in the 86th year of his age, and 62d of his

Author of a sermon on Esther iv. 14; a pamphlet entitled "Testimony of Scripture to Civil Establishments of Religion;" and a lecture to young men on "The Influence of Thinking on the Improvement of the Mind."

3d Minister.—JAMES HILL, from Edinburgh (Lothian Road). Called to Sanquhar, and Scone. Ordained 4th January 1854. Demitted his charge and proceeded to New Zealand, 5th May 1863.

4th Minister.—JOHN McNEIL, from Partick. Ordained 9th August 1863.

COUPAR-ANGUS.

Coupar-Angus is a town partly in the shires of Forfar and Perth, 15 mile west of Dundee, and 12½ east-by-north of Perth.

FIRST SECESSION.

Several persons resident in the parishes of Bendochy, Coupar-Angus, and others acceded to the Associate Presbytery on the 14th of May 1740. In the following, Mr Thomas Clark, schoolmaster in Tealing, afterwards minister of the Secession congregations of Ballybay and Derrynews, Ireland, together with several private persons, acted in like manner; and in August of the same year one elder and several parishioners of Coupar-Angus were also, upon petition, received into connection with the Presbytery. These persons were joined in an Association which had occasional supply of sermon afforded them for some time at Denhead, about a mile and a half from the town of Coupar, and afterwards at Bogside. The Presbytery, in consequence of the numerous demands made upon them, found it difficult to continue even this occasional supply of sermon to Coupar-Angus, and therefore, in 1743, joined the Seceders resident in the parishes named above in a congregation of Dundee, then in course of formation. "The Breach" thus divided the congregation of Dundee. The great proportion of the Seceders resident in and about Coupar-Angus adhered to the General Associate (Anti-burgher) while those resident in and about Dundee adhered to the Associate (Burgher).

and thus became separate congregations. First church built 1750; second built 1790; sittings, 522. A new church was opened in May 1865; cost, £1189, 4s. 7d.; and has nearly 500 sittings.

1st Minister.—ROBERT CARMICHAEL. Ordained 1751. The Presbytery of Perth suspended Mr Carmichael from the office of the ministry, 1761, on the charge of having publicly avowed his adoption of Independent principles of church government, and in 1763 deposed him from office for his continuing to avow his adherence to these principles. Mr Carmichael removed to Dundee, and there joined the Glassites, but afterwards withdrew from this connection, along with Mr Archibald M'Lean, the well-known author of the "Commentary on the Epistle to the Hebrews," and other useful works. He was then chosen pastor of an Independent congregation in Edinburgh; but soon after avowed Baptist opinions, as did also Mr M'Lean, and they together became founders of the society of Scotch Baptists. He went to London in 1765, and was baptized by Dr Gill, author of a well-known "Body of Divinity," and, on his return, baptized Mr M'Lean and others, who constituted the nucleus of their Church. Of this Church Mr M'Lean became co-pastor with him in 1769, and became sole minister of it after his death.

The congregation called Mr Robert Young, probationer, who was deprived of his license by the Presbytery while under call.

2d Minister.—THOMAS SMALL, from Abernethy. Ordained 1768. Died 1772, in the 29th year of his age, and 5th of his ministry.

3d Minister.—JAMES BISHOP, from Kinkell. Ordained 15th November 1774. Loosed from his charge 1780. Became probationer, and itinerated in this capacity till his death.

4th Minister.—ALEXANDER ALLAN, from Dennyloanhead. Called to Ayr, Kilmaurs, and Coupar-Angus. Ordained 1781. Died 30th January 1824, in the 72d year of his age, and 43d of his ministry.

Author of "The Power of the Civil Magistrate in Matters of Religion;" "A View of Religious Covenanting: a Course of Sermons Preached in 1807;" and "Security for the Perpetual Remembrance of the Name of Christ: a Sermon."

The congregation called the Rev. Mr Wilson, previously of Balbeggie; but the call, on account of some informality, was not sustained.

5th Minister.—CHARLES MUIRHEAD, from Buchlyvie. Called to Kinkell and Coupar-Angus. Ordained 30th March 1825. Died 1830, in the 31st year of his age, and 5th of his ministry.

6th Minister.—WILLIAM MARSHALL, D.D., from Logiealmond. Called to Whitburn and Coupar-Angus. Ordained 28th December 1830. The degree of D.D. was conferred on him by the University of the City of New York in June 1865; and in July the Presbyterian College of Hamilton conferred the same honour upon him. Moderator of Synod in 1865. On the 29th October 1872 Dr Marshall was presented with £1500, as a testimonial from members of the United Presbyterian Church, assisted by many friends of other denominations, in recognition of his services to the Church of which he had so long been a minister, to Christian union, and to civil and religious liberty. Author of "The Old Testament Argument for Ecclesiastical Establishments Considered;" Memoir of Dr Young, his father-in-law, prefixed to a volume of his sermons.

to oppose his presentee. The Presbytery sustained the presentation, but tied a committee to meet at Methven on 28th March, "to inquire who was in giving a call to their presentee." The committee met, when only 2 heads of families were in favour of Mr Oswald. The 12 heads of families were day-labourers of the patron, all except one, while there were 400 heads of families in the parish. The Presbytery met next day, when there was presented on by all the elders and 8 heritors, praying the Presbytery not to insist on presentation. The Presbytery acquiesced. They met in April, and resolved on the cause. The patron's procurator appealed to the General Assembly, and the Assembly decided that the moderation in a call go forward. The Presbytery met in September, and appointed the moderation for 24th October. They refused to sustain the call, on which the agent appealed to the Commission of the General Assembly to meet in November. The Commission reversed the deed of Presbytery, ordered another moderation. The Presbytery on 29th November delayed the deed but at next meeting appointed a committee to proceed to Methven for a call. This was done in the face of an exasperated populace. The case had been pending for a whole year. Call No. 2 was laid before the Presbytery on 12th February 1750, signed by 9 heads of families; but the Presbytery, instead of sustaining it, referred the case to the Assembly. The Assembly ordered the Presbytery to induct Mr Oswald on 10th July, with threats of censure in the event of refusal.

Now came in the Presbytery of Caithness, which executed a deed of transference of Mr Oswald to Methven. This and the Assembly's mandate were laid before the Commission on 23d May. The case was delayed till the 30th May, when 7 voted in favour, and 8 refused admission to Mr Oswald. The procurator appealed to the Commission in August, and the Commission renewed their peremptory orders. Still the case was delayed by the Presbytery, and a deputation of their number was sent to present the case before the Commission. All was unavailing. Mr Oswald was inducted on 28th November 1750 with the order of the Commission for his admission, which was at length conducted by a riding committee of the Commission, consisting of 12 ministers and 2 elders, on 12th December 1750.* The induction was the cause of an almost universal desertion of the parish church. All the elders left, and few families remained. The reclaiming party applied for and obtained supply from the General Associate (Antiburgher) Presbytery of Perth, 1751. A site was purchased for building a church in February 1751, but it was not begun till 1752. One difficulty having been got over in procuring a site, a greater presented itself by the patron, to whom most of the land in the neighbourhood of Methven belonged, refusing building materials. To his surprise, no doubt, a cart of more than fifty carts, furnished by farmers in the neighbourhood, was seen passing his castle windows one morning, conveying stone and sand from the Bridge of Forth, a place about four miles distant; and in March 1753, a comfortable church, containing 700 sittings, was opened. A new church was opened on 16th March 1868, costing £1525; sittings, 280.

Minister.—JOHN WILSON, from Perth (South), of which his father was minister. Called to Howgate, Leslie, Peebles, and Methven. Ordained 4th November 1753. Died 31st January 1803, in the 70th year of his age, and 50th of his ministry.

* Rev. James Oswald, D.D., was Moderator of Assembly in 1765, and died on 2d August 1765. He was author of "An Appeal to Common Sense," a reply to David Hume, and of several other works. See Wilson's "Presbytery of Perth," pp. 150, 151.—Eds.

him by members of his session, and the statement of a committee to investigate the case, that they had been unable to effect a reconciliation of the parties at variance. Mr Watson's friends withdrew from the rest of the congregation and built a place of worship for him in Methven, in which he continued to minister till he joined the Establishment, 30th May 1864. He remained in Orkney.

The congregation called Mr H. E. Fraser, who preferred Mr R. M'Laurin, who preferred West Calder.

4th Minister.—JOHN MILLER, previously of North Middleton, died June 1846.

ERROL.

Errol is a village in the Carse of Gowrie, Perthshire, 8 miles and 10 east of Perth.

SECESSION CHURCH.

"In December 1731," says the Rev. Mr Wilson of Perth in his history, "the ministers met together to consider what might be proper for the present juncture. Those who first met were Mr Gillespie at Stratton, Mr Lachlan M'Intosh at Errol, Mr Fisher at Kinclaven, and Mr Abernethy. I was with them at all their meetings. After prayer we agreed upon a representation and petition to the next General Assembly to the grievances the Church is at present under." Mr M'Intosh followed the steps which led to the secession of the Four Brethren, but then he returned, and remained in the Established Church. This defection from the secession he professed produced much dissatisfaction in the minds of many of those who had been strongly influenced in favour of "the Four Brethren's operation" he had afforded them; nevertheless, by his bold patronage and other grievances from the pulpit, his people continued to follow him.

and henceforth began to recede from them. In 1737 he persisted in reading "The Porteous Act" from the pulpit, as did also his neighbour, Mr Coventry of Kilspindie. The consequence was that many persons withdrew from the ministry of both, and placed themselves under the ministry of the Rev. Mr Wilson of Perth, though their doing so required them to travel 14 miles to attend public ordinances.

"The Breach," 1747, divided the Seceders in the parishes of Errol and Kilspindie, and prevented their speedy formation into a separate congregation. Those of them who adhered to the General Associate (Antiburgher) Synod obtained supply of sermon from the Presbytery of Perth, 1753. They continued in connection with Perth till 9th January 1759, when they were disjoined and formed into a separate congregation. Their first place of meeting was at Westown, a hamlet about 3 miles north of Errol, but within the parish. They afterwards removed to Inconans, then a hamlet about a mile from the village, and ultimately into Errol itself. First church built 1758; second built 1809; sittings, 242.

1st Minister.—ROBERT WATSON, a native of Brechin. Ordained 22d October 1760. Died 2d February 1813, in the 77th year of his age, and 53d of his ministry.

The congregation called Mr Hervey, who was appointed by the Synod to Muckart, and Mr Reid, who was appointed to Sanquhar.

2d Minister.—JOHN LAMB, from Brechin (City Road). Ordained 12th April 1814. On the occasion of his jubilee, 12th April 1864, he was presented with a silver salver, 400 sovereigns, etc. Demitted his charge, in so far as pastoral duties were concerned, being then in his 83d year, 12th April 1870. Now living at Trinity, Brechin.

Author of a sermon entitled "The True Secret of Success in Christian Enterprise," the Synod sermon of 1846, of which he was moderator; a lecture "On the Power, Wisdom, and Goodness of God displayed in the Sea;" "The Power of the Holy Ghost coming upon the Church;" and "Sketch of Dr Newlands," prefixed to a volume of his sermons.

3d Minister.—JAMES H. SCOTLAND, from Campsie. Ordained as colleague to Mr Lamb, 10th January 1871.

RELIEF CHURCH (Now EXTINCT).

In 1796, the patron presented Mr Dow to the church and parish of Errol, then vacant. A number of the parishioners reclaimed against his settlement amongst them, but without success. They then applied to the Relief Presbytery of Dysart to be taken under their inspection as a forming congregation. After hearing commissioners, "the Presbytery were persuaded that the people had been deprived of their just rights, and stand in need of the Gospel." On these grounds they complied with the prayer of the petition, March 1796; and the people built a place of worship for themselves the same year, containing 751 sittings.

1st Minister.—CHARLES CUMMING, from Glasgow (Dovehill, now Cathedral Street). Ordained 9th February 1797. Died 1815, in the 49th year of his age, and 12th of his ministry.

The congregation called Mr M'Innes, previously a minister in Halifax, Nova Scotia; but the call was subsequently withdrawn on account of want of unanimity. Mr M'Innes returned to America, and died there.

2d Minister.—DAVID RUSSELL, previously of Hawick. Admitted 21st June 1820. The congregation, in consequence of the illness of Mr Russell and decay of membership, in 1854 craved the Synod to be dissolved. Mr Russell died 12th

SECESSION CHURCH.

The Rev. Mr Drummond of Crieff was one of forty-two ministers against the Act of Assembly 1732, "anent the planting of vacant churches, otherwise acted with "the Four Brethren" in several of the steps of Secession, but did not himself think fit to secede. Several of the ministers sympathising with the Seceders, disapproved of his conduct, withdrew from his ministry in consequence, and acceded to the Associate Presbytery of Perth, which was formed into an Association, along with the Seceders in the parish of Comrie, and had sermon supplied to them with the others at Co. The congregation of Kinkell began in 1740, the Seceders in Crieff withdrew, and remained connected with it till 1762, when they were united by request, with the congregation of Comrie, having two places of meeting, and the superintendence of one session. (*See* "Comrie" and "Kinkell.") First built, 1765; second built, 1837; cost, £600; sittings, 553.

Before obtaining a fixed pastor after their separation from Kinkell, the congregation called Mr Russell, who was appointed to Milnathort.

1st Minister.—JAMES BARLAS, from Perth (North). Ordained as minister of the united congregations of Comrie and Crieff, preached on Sabbath in the former, and the remainder in the latter, and resided in Crieff. In 1775 these congregations were disjoined, and the choice left with him as to which of them he should continue with, when he preferred Crieff, leaving Comrie vacant. Mr Barlas died 10th December 1811, in the 67th and 45th of his ministry.

In 1808 the congregation called the Rev. Mr Simson to be minister of Comrie, but the Synod appointed him to Edinburgh (Potterrow); and called Mr Reid, who was appointed to Sanquhar.

2d Minister.—ANDREW SCOTT, from Dennyloanhead. Called to Saltcoats, and Crieff. Ordained 20th September 1814. Died March 1844, in the 33d year of his age, and 10th of his ministry.

3d Minister.—WILLIAM RAMSAY, from Kinclaven. Ordained 20th September 1844.

RELIEF CHURCH (Now EXTINCT).

Several persons resident in Crieff being dissatisfied with the doctrines taught in the pulpit of the parish church, withdrew from it, and travelled to Auchterarder, a distance of 8 miles, to attend public ordinances in the Relief Church there. They became desirous of having a Relief place of worship in their own locality, and with this view applied to the Relief Presbytery of Glasgow, July 1782, to be taken under their inspection as a forming congregation. The prayer of the petition was not granted till November following, by which time arrangements had been made as to the amount of indemnification the people of Crieff should afford to those of Auchterarder for the loss their finances would sustain by their withdrawal from the congregation. Upon obtaining their disjunction, the people in Crieff feued half an acre of ground, about 300 yards eastward from the town, from Mr Murray of Dollerie, at a shilling yearly rent, and built a place of worship on it, 1783. The roads to this place being bad, and the situation inconvenient, they resolved on removing the church into the town, which was accordingly done in 1795. A new church was built in 1857, with sittings for 342; cost, £565.

1st Minister.—JOHN BAILLIE, previously minister of an Independent congregation in England. Admitted to Crieff 6th June 1786. Resigned and returned to England 1789.

2d Minister.—WILLIAM BELL. Ordained 17th October 1791. Resigned on account of ill-health 6th January 1824. Removed to Paisley, and died there in January 1825, in the 63d year of his age.

3d Minister.—JOHN MARTIN, from Glasgow (Hutchesontown). Ordained 16th March 1825. Demitted his charge 13th July 1869. In March 1869 a committee of Synod united the two congregations into one; but the Second or South Congregation refused to be united, and joined the Independents, retaining possession of the church.

DUNNING.

Dunning is a village in the parish of the same name, Perthshire, 5 miles east of Auchterarder, and 9 south-west of Perth.

SECESSION CHURCH.

In 1738, a petition for supply of sermon was presented to the Associate Presbytery by an Association for prayer and religious conference in the parish of Dunning. No further notice of Secession movements can be found till 1768, the Seceders in the parish having connected themselves with Pathstruie and Kinkell. In 1768, Mr Louis Dunbar, a very unacceptable presentee, was presented by the Earl of Kinnoull, the patron, to the church and parish of Dunning. The moderation in the call took place 18th August 1768, when the disaffected quietly withdrew, and, with others on the borders of the parish who sympathised with them, laid a representation and petition on the table of the Associate Presbytery of Dunfermline in October 1768. Supply of sermon was granted. Mr David Smith, probationer, preached at Dunning on the third Sabbath of November. Elders were ordained in August 1769, and a church built the same year. Second church built 1806; sittings, 300.

Before obtaining a settled minister, the congregation gave a call to Mr James Mitchell, which was sustained on 30th August 1769, and put into Mr Mitchell's

in the 3d year of his ministry.

2d Minister.—JOHN BEUGO, from Dunfermline (Queen Anne 9th August 1780. Died 6th October 1805, in the 62d year of of his ministry.

A call was given to Mr Alexander Brown, 14th January 1808, by the Synod to Bellingham, and on 15th November a call was g bald Henderson, who was appointed to Carlisle.

3d Minister.—JAMES SMITH, a native of the place. Acceded fro Church, and was connected with Dunning congregation. Calle and Dunning. Ordained 25th March 1812. Resigned 17th Lived privately in Dunning on a retiring allowance from the Synod 1856, in the 80th year of his age, and 45th of his ministry.

The congregation called Mr Galloway, who preferred Sutton, i

4th Minister.—PETER BARRON, from Craigdam. Ordained 6 Died 5th June 1855, in the 34th year of his age, and 4th of his m

In April 1856, a call was given to Mr James Y. Gibson, preach Melrose, but declined.

5th Minister.—HENRY STIRLING, from Perth (North). Ordair 1857.

RELIEF CHURCH (Now EXTINCT).

This congregation originated with a number of persons b Established Church residing in and about Dunning, who were d an unfettered choice in the election of a minister; and with this and obtained supply of sermon from the Relief Presbytery of Dysa built 1804; sittings, 380.

Before obtaining a fixed pastor, the congregation called Mr Sco Dalkeith.

1st Minister.—JOHN LAIDLAW, previously of Banff. Admitte 1805. Joined the Associate (Burgher) Synod 1814, and was sent as one of its missionaries. He died at Pittsburg, October 1824.

running to unite. With this view the minister of the first congregation retired upon an allowance from the Synod. Notwithstanding the facilities thus afforded for union, the Second congregation would not consent to this arrangement, but joined the Evangelical Union, and is now extinct.

AUCHTERARDER.

Auchterarder is a town in Perthshire, 5 miles west of Dunning, 21 miles north-east of Stirling, and 14 south-west of Perth.

SOUTH CHURCH.

The parish of Auchterarder is bounded on the west by that of Blackford. This parish became vacant by the translation of the Rev. Sir Henry Moncrieff, Bart., to Edinburgh in 1776. Mr Moray of Abercairney, as patron, yielding, it is said, to the solicitation of Mrs Cockburn of Gleneagles, presented Mr Stevenson to the vacant charge. This person was very unacceptable to a number of the parishioners, and the manner of his introduction to the parish was specially offensive to them. They, therefore, drew off at once from his ministry and the Established Church, and applied for and obtained supply of sermon from the Relief Presbytery of Glasgow, and on 8th July 1777 were regularly organised as a congregation, Messrs Alexander Brodie, James Gray, and William Reid, formerly elders of the Established Church, constituting a session. The original title of the congregation was "Auchterarder and Blackford." They met for the first time in the stackyard of Fordmouth, and subsequently at different places in the open air, till 1778, when, with great difficulty, they obtained a site for a place of worship, which they built, with accommodation for 553 sitters. Second church built 1849; sittings, 621.

1st Minister.—JOHN BROWN, from Jedburgh (High Street). Ordained 25th April 1781. Translated to Falkirk 17th May 1786.

2d Minister.—DAVID FERGUS. Ordained 12th December 1787. Translated to Campbelton, Argyshire, 17th May 1805. Moderator of Relief Synod in 1805.

3d Minister.—JOHN KING, from Strathaven (East). Called to Edinburgh (Portsburgh), and Ford, 1802, but declined both calls. Retired from the list of probationers and studied medicine. Returned to the list of preachers 6th February 1806, and was ordained. Died 3d June 1833, in the 69th year of his age, and 28th of his ministry.

4th Minister.—GEORGE JACQUE, from Glasgow (Calton). Ordained 14th January 1835. Author of "Tales and Sketches of Scottish Character;" "The Clouds, a Poem;" and numerous contributions to the magazines and periodicals of the day.

NORTH CHURCH.

In 1811, the General Associate (Antiburgher) Synod deposed the Rev. Mr Imrie of Kinkell from the office of the ministry, on a charge of teaching doctrines at variance with the standards of the Secession Church. (*See* "Kinkell.") Mr Imrie continued to preach notwithstanding; but, in 1813, withdrew from the place of worship in Kinkell to one which his adherents built for him in Auchterarder, containing 500 sittings.

1st Minister.—ROBERT IMRIE. Ordained as minister of Kinkell 11th March

principles they held by withdrawing from the Established Church and along with several persons resident in the adjoining parish c acceded to the Associate Presbytery in July following, connecti the same time with the Secession congregation of Abernethy. Th of these persons continued to travel to this place till the Union branches of the Secession in 1820, when most of them became cc congregation of Newburgh, and contributed considerably to its i built 1785 ; enlarged 1837 and 1850 ; sittings, 850.

1st Minister.—DAVID HEPBURN, from Perth (South). Ordain 1786. Died 3d January 1818, in the 59th year of his age, and 32

The congregation called Mr Alexander Waugh, who was appoin to London (Miles Lane).

2d Minister.—JOHN JAMIESON JOHNSTON, from Rathillet, of was minister. Ordained 11th April 1821. Died 29th December year of his age, and 28th of his ministry.

3d Minister.—JOHN YOUNG, from Logiealmond, of which his fat Called to Huntly, Largo, West Linton, and Newburgh. Ordained 1849.

SECOND OR RELIEF CHURCH.

This congregation originated with members of the First congrega who wished the use of the place of worship on week days for sec which the majority were opposed. The dispute thence arising led t to the Presbytery for advice, who appointed a committee to endeav the parties at variance, but without success. On the 2d of March 18 intimated to the Presbytery by letter that they had connected the Relief Church. They were organised as a congregation in this co 26th April 1842, when 102 members were enrolled. They worshipping Hall till 1850, when they took possession of a place of worship t for themselves containing 400 sittings.

1st Minister.—ALEXANDER WATSON, previously of Greenend or I 18th May 1842. Resigned 15th April 1845. Joined the Estab

AUCHTERGAVEN.

Auchtergaven is a parish in the county of Perth. Bankfoot, the seat of the congregations undernoted, is a village in that parish, 9 miles north-west of Perth, 3 south-west of Kinclaven, and 8 north-east of Logiealmond.

SECESSION CHURCH.

This congregation, better known in the locality as the congregation of Bankfoot, originated partly in dissatisfaction felt by some of the parishioners with the doctrines taught and discipline administered in the parish church at the time, and partly in the desire felt by members of the Secession congregations of Logiealmond and Kinclaven, resident in the parish, to have a place of worship in their own connection more accessible than either of the two. These parties united in a petition to the General Associate (Antiburgher) Presbytery of Perth for supply of sermon, which, despite strenuous opposition, was granted August 1786. The chief opponent to the formation of the new congregation was the Rev. Mr Preston, the minister of Logiealmond, who himself afterwards became a member, and his own nephew the minister of it. Much difficulty was experienced in procuring a site for a place of worship, and, after many failures, the persons taking an interest in the cause had to content themselves with a piece of moorland, remote from any dwelling, at a distance of between two and three miles from the present church. Here they built a place of worship in 1788. The village of Bankfoot was subsequently built, and as it was considered a preferable place for the seat of a congregation, they resolved on removing thither, and accordingly built a place of worship there in 1824, containing 400 sittings.

Before obtaining a fixed pastor, the congregation called Mr Samuel Gilfillan, who was appointed by the Synod to Comrie.

1st Minister.—ALEXANDER HOWISON, previously of Howford, Nairnshire. Admitted 23d April 1793. Died 16th August 1805, in the 53d year of his age, and 26th of his ministry.

2d Minister.—JAMES THOMSON, from Lockerbie. Ordained 22d October 1806. Resigned 1816. Emigrated to America. Became minister of a congregation in Miramichi, and died there 11th November 1830, in the 51st year of his age, and 25th of his ministry.

3d Minister.—JAMES PATERSON, from Coupar-Angus (First). Called to Kirriemuir and Auchtergaven. Ordained 26th August 1818. Resigned 16th December 1834. Proceeded to Jamaica as one of the Synod's missionaries, 7th January 1835. Became minister of the congregation of New Broughton, so called after the congregation of Broughton Place, Edinburgh. Died, in consequence of being thrown out of the gig in which he was driving, 23d January 1843, in the 45th year of his age, and 25th of his ministry.

4th Minister.—WILLIAM BAIN, from Dunblane (Second). Ordained 22d November 1836. Died 12th November 1864, in the 65th year of his age, and 28th of his ministry.

5th Minister.—MATTHEW HOWIESON, from Limekilns. Ordained 4th July 1865.

RELIEF CHURCH (NOW EXTINCT).

Previous to the year 1784, several parishes adjoining that of Auchtergaven had ministers settled over them, whose modes of preaching and evangelical defects produced great dissatisfaction in the minds of many of their parishioners. In that year, Auchtergaven itself, which had become vacant, had an incumbent settled in it whose characteristics were much the same as those of his neighbours, and whose ministrations were productive of similar dislike. In August 1791, a petition was presented by 80 persons resident in the parishes of Little Dunkeld and Auchtergaven to the Relief Presbytery of Perth, praying to be taken under their inspection as a forming congregation, which was granted. The Rev. Mr Sangster of Perth preached to them by appointment of Presbytery on the first Sabbath of September following. Their place of meeting was at Sloganhole, a romantic spot on the south border of the parish, and not far from Murthly Castle. Here the ministers addressed them from an erection, in the form of a tent, covered with blankets; and, in a few weeks, above 300 persons were in regular attendance. At first little heed was given to the movement by those not taking part in it. But when it was seen to gather strength, its opponents set themselves resolutely to arrest its progress. The factor of Murthly estates had been hostile to it from the beginning, and through his influence, a site for the church, and stones and timber for its erection, were all refused. The trades-people were told very peremptorily that they must not engage in the work though requested, and apprised that their doing so would ultimately turn out to their loss rather than their gain. Still the adherents to the cause were not disheartened. Though lacking money, they lacked not energy. One man offered to build the gable at his own cost and with his own hands. Others volunteered their services for other parts of the work required, and all promised a successful issue, when a sudden and unaccountable change came over the people, produced by some evil influence brought to bear upon them, and without being well able to say why, they broke up at once into two parties—the one adhering to the Relief Synod, and continuing to receive supply of sermon for a number of years at Leadmore, in the parish of Auchtergaven; the other meeting in the town of Little Dunkeld, and subsequently forming a congregation in connection with the Independents. Neither of the branches into which the congregation divided prospered after the separation, and supply of sermon was ultimately withdrawn from the portion adhering to the Relief Church.

The church and parish of Auchtergaven again became vacant in 1831, and an unacceptable minister was again intruded into the charge. The persons reclaiming against his settlement endeavoured to get redress by having recourse to a libel against him on the charge of doctrinal errors. Finding their efforts vain, they convened a public meeting of the parishioners in June 1832, to ascertain what course ought to be pursued, and, on a vote being taken, a majority of the persons present were found to be in favour of an immediate application to the Relief Presbytery for supply of sermon. A committee was appointed to give effect to this resolution, and the object of it was gained in regular course. A number of persons who had been active in the first movement now joined in the second, and some of those who had attended at Leadmore and also at Little Dunkeld, became members of the congregation thus formed. A church was bought from the Independents; sittings, 380.

1st Minister.—WILLIAM RITCHIE, from Glasgow (Dovehill, now Cathedral Street). Called to Annan and Auchtergaven. Ordained 23d July 1834. Translated to Berwick, 26th May 1835.

The congregation called Mr R. Frew, who preferred St Ninians.

2d Minister.—THOMAS SOMERVILLE, from Glasgow (Hutchesontown). Called to Aberdeen and Auchtergaven. Ordained 14th September 1836. Translated to argo 7th May 1851.

The Union of the Secession and Relief Churches, which took place in 1847, rendered the existence of two congregations of the same denomination in a small village, and among a sparse population, highly inexpedient. The Presbytery therefore attempted to unite those in Bankfoot after Mr Somerville's translation, but without success. Supply of sermon was continued to the vacant congregation till April 1853, when it was withdrawn, and the congregation became extinct.

BALBEGGIE.

The church and manse of Balbeggie, which stand apart from any village or hamlet, are in the parish of St Martins, 5 miles east-by-north of Perth, and 8 west-by-south of Coupar-Angus.

The Rev. Mr Wilson of Methven having preached a public sermon at a place called Craigmakerran, when called in the exercise of his ministry to baptize several children belonging to members of his congregation resident in that quarter, several

his people were led by the attendance to think that a Secession congregation might be formed in the district. They applied for and obtained supply of sermon from the General Associate (Antiburgher) Presbytery of Perth, 1786. They met

some months at a place called Melquich, but not being able to get a site for a church there, they removed to Balbeggie, where ground had been procured for the purpose, and erected a church in 1788. This was superseded by another in 1832, at a cost of £500, containing 440 sittings.

1st Minister.—JOHN KIRK, from Muckart. Ordained 16th May 1796. Resigned 1803. Became farmer at Kameknowe, in the parish of Glendevon, and died there in 1848.

2d Minister.—DAVID WILSON, from Leith (St Andrew's Place). Called to Muckart and Balbeggie. Ordained 24th October 1805. Resigned 1821. Admitted to Kilmarnock (Clerk's Lane), 1825. Author of a sermon on "Christ the Great Theme of Preaching."

The congregation called Mr Whyte, afterwards of Salem, United States.

3d Minister.—JAMES BROWN, from Milnathort (Second). Ordained 5th October 1825. Died 21st February 1846, in the 55th year of his age, and 21st of his ministry.

4th Minister.—ALEXANDER PETTIGREW, from Glasgow (East Campbell Street). Called to Dalreoch and Balbeggie. Ordained 3d July 1847.

PITRODIE.

The church and manse of Pitrodie stand apart from any village, and are situated in the parish of Kilspindie and district of Carse of Gowrie, Perthshire, 3 miles north-west of Errol, 9 east of Perth, and 13 west of Dundee.

The congregation of Pitrodie originated in the dissatisfaction felt at an unpopular settlement of a minister in the parish in 1788,* together with a difference

* Rev. Alan Stewart, minister of Kilspindie, died on 7th December 1787. Mr Anthony Dow, afterwards D.D., son of Mr Dow of Dron, was ordained 12th February 1789. He was translated to Irongray, 1818.—Eds.

one of the Synod's missionaries. Became minister of a congregation in Canada West, and afterwards Professor of Theology to the United Church there. Died 16th January 1851, in the 63d year of his age and 14th of his ministry.

3d Minister.—THOMAS NICOL, from Selkirk (First). Called to St. Peter's, Pitrodie. Ordained 25th September 1831. Resigned on account of ill health 1844. Died August 1845.

The congregation called Mr William Cowan, who preferred Buckie.

4th Minister.—JOHN L. HUNTER, from East Calder. Ordained 1847. Died 12th May 1865, in the 50th year of his age, and 18th of his ministry.

5th Minister.—CHARLES NAISMITH, from Milngavie. Called to Burray, and Pitrodie. Ordained 27th March 1866. Demitted his charge June 1868.

6th Minister.—ALEXANDER BURR, from Glasgow (Cambridge Street). Called 4th May 1869. Demitted his charge 16th April 1872, having accepted of an appointment by the Mission Board to Trinidad.

DALREOCH (Now EXTINCT).

The church and manse of Dalreoch were built on the farm of Dalreoch, by which name the congregation was most frequently designated. They were in the parish of Dunning and county of Perth, 2 miles north-west of Pathstruie, 4 east of Auchterarder, and 9 west of Perth.

A praying society in Dunning, and another in Dalreoch, acceded to the Presbytery in 1738. These societies were joined into an Association already in accession to the Presbytery in the parishes of Forteviot and Denny (See "Pathstruie"). This Association was supplied with sermons alternately with another Association made up of societies of which were resident in the parishes of Dupplin, Aberdalgie, Tippermuir, the meeting-place of which was in one or another of the parishes named. These causes were in operation in these places leading to the secessions which

any this was the worst cause he had ever engaged in, and on account of the error in which he engaged in it, as well as the cause itself, he became exceedingly popular throughout the country. Finding that he had made himself obnoxious to many of his parishioners by his conduct on the occasion referred to, he made his way to the parish of Dron, and by importunity and influence obtained the support of the heritors in the election of a minister to that parish. But such was the opposition of the people there to his settlement among them, that the church courts would not consent to his translation thither. He afterwards obtained a presentation to the parish of Currie, of which the Town Council of Edinburgh were then the patrons; but the people of that parish were as hostile to him as those of Dron, and the General Assembly, to which the case was appealed, deemed it expedient to remove him in Aberdalgie. "To those who are acquainted with the history of the Secession," says Sir Henry Moncrieff in his "Life of Dr John Erskine," "this decision of the General Assembly will appear to have been in a considerable degree influenced by the state of the country, and by the Secession from the Church, which was openly avowed. Mr Mercer was the person who first moved [he only supported] a censure on Ebenezer Erskine's sermon in the Synod of Perth, and the consequences of that measure were always connected with his name. He was in the highest degree obnoxious from that circumstance to every order of the people, and the sentence of the Assembly was most gratifying to those who either countenanced or avowed the Secession, though it was certainly at variance with many decisions in other cases, as difficult from their own merits both before this time and afterwards."

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The people of Aberdalgie did not thank the Assembly for their decision in their favour, but, on the contrary, many of them withdrew from the Established Church, and immediately after connected themselves with the Associate Presbytery, some coming to attend the Secession congregation, Perth, under the ministry of the Rev. Mr Wilson, and others at the Secession preaching station at Rhynd.

When the congregation of Kinkell originated, sermon was discontinued at Rhynd and Rhynd, and the persons attending at the former were included in the congregation, while those attending at the latter were included in the congregations of Perth and Abernethy. "The Breach," 1747, divided the Seceders into these localities, and for a time hindered the formation of congregations. Attempts, however, were soon made after this event to rally the people according to the sides they had embraced, at the points where they had been accustomed to meet, or as near to them as possible, but only with partial success.

The General Associate Seceders in Dupplin and Aberdalgie wished to have the formation of a congregation in Dunning, but in this they were overruled, and joined those in Forteviot and Forgandenny in the formation of the congregation of Pathstruie.

In 1779 the General Associate Seceders in and about Dunning applied to the Presbytery of Perth for supply of sermon as a separate congregation. This petition was signed by between 200 and 300 persons, of whom several belonged to the Established Church, 140 to the congregation of Kinkell, a few to Perth, and the remainder to the congregation of Pathstruie. The Presbytery was disposed to grant the petition, but the minister of Kinkell (notwithstanding, according to his showing, he would still have 636 members left) maintained such a strenuous opposition to the object of the petition, that the prayer of it was refused by the Presbytery, to which the case was appealed.

In 1789 the same parties again petitioned the Presbytery to comply with their

sittings, 500.

Before obtaining a fixed pastor the congregation called Mr appointed by the Synod to Dunse.

1st Minister.—JAMES CLARK, from Ray, in Ireland, of w minister. Called to Peterhead and Dalreoch. Ordained 17 Died suddenly 14th February 1821, in the 61st year of his ministry.

2d Minister.—ROBERT CLARK, previously of Newton Hamilt of the former minister. Admitted 25th September 1822. K his horse 4th October 1848, in the 53d year of his age, and 30th

The congregation called Mr Morris, afterwards of Dalry, Ay afterwards of Kirriemuir, and Mr Gardner, afterwards of Annan, a the calls.

3d Minister.—MATTHEW ORR, from Glasgow (Greyfriars) December 1851. Died 25th September 1870, in the 53d year of his ministry.

After the death of Mr Orr, the congregation, in consequence numbers, was dissolved.

PITCAIRN.

Pitcairn is a village in the parish of Redgorton, Perthshire, 3 west of Perth, and 3 east of Methven.

The Rev. George Meik of Redgorton * took part with the four in several of the measures which led to their secession, but did not with them. Several of his parishioners withdrew from his ministry themselves under that of the Rev. Mr Wilson, Perth, and the Rev. Mr "The Breach" divided the Seceders in Redgorton, and not on formation as a separate congregation then, but led them, very two weak congregations when circumstances were highly favourable a strong congregation. When the congregation of Scone was on the Associate (Burgher) Seceders in Redgorton connected themselves

nected themselves with it. Such was the state of religious parties in this parish, and the relations in which these parties stood to different congregations for a number of years prior to that of 1796. In that year several persons connected with these religious parties having forcibly felt the inexpediency of this state of things, resolved if possible to prevent its continuance,* and with this view convened a meeting of all those affected by it, and inquired how far they were prepared to unite in a petition to one or other of the denominations to which they belonged for supply of sermon in their own locality. All present were unanimous respecting the propriety of petitioning for supply of sermon, but they could not agree as to which of the three denominations represented by them the application should be made. After much discussion, those present belonging to the Associate (Burgher) branch of the Secession and to the Relief Churches resolved on proceeding together, leaving those of the General Associate (Antiburgher) branch of the Secession to act as they thought fit. The procedure of the Antiburghers is described in the next article, as leading to the formation of the congregation whose history is there given. In accordance with the resolution adopted by the former of these parties, application was made to the Associate (Burgher) Presbytery of Perth for supply of sermon, which was readily granted. Church built 1797; sittings, 450.

1st Minister.—JOHN STEWART, D.D., from Ecclefechan. Called to Crail, Newbigging, and Pitcairn. Ordained 28th February 1799. Translated to Liverpool 25th April 1809.

2d Minister.—WILLIAM WILLINS, from Jedburgh (Blackfriars). Called to Newcastleton, Kincardine, and Pitcairn. Ordained 27th August 1811. Resigned his charge 28th May 1837. Suspended 14th May 1839. Died in 1859.

3d Minister.—ANDREW ROSS, from Irvine (East). Ordained 10th July 1838. Resigned 9th October 1850. Emigrated to Australia. Author of "Mina: a Tale of the days of Nero and the Early Christians."

4th Minister.—ROBERT NELSON, from Perth (North). Called to Newbigging and Pitcairn. Ordained 24th June 1851.

PITCAIRNGREEN (NOW EXTINCT).

Pitcairngreen is a hamlet in the parish of Redgorton, Perthshire, adjoining that of Pitcairn.

The antecedents of this congregation have been detailed in the preceding article. Those persons who belonged to the General Associate (Antiburgher) branch of the Secession resident in the parish of Redgorton declined co-operating with the Associate (Burgher) Seceders and members of the Relief Church when they united in the formation of a congregation in that locality, and therefore proceeded to organise one by themselves. In June 1797 several members were disjoined from Perth (North) for this purpose. Church built 1797; sittings, 300.

Before obtaining a fixed pastor the congregation called Mr Beveridge, who was appointed by the Synod to Kinross.

1st Minister.—JOHN BROWN. Ordained 25th June 1800. Deposed 30th April 1802. Removed to Perth, and lived privately there till his death.

* The local industries had some influence in leading to the formation of the congregation. Two bleach-works, two print-fields, a cotton-mill, and a paper-mill had been erected, which largely increased the population. Dr Jamieson, Scone, preached in a school at Cromwell Park in December 1796, and gave the first impulse to the new cause.—F.D.S.

GREENEND (Now EXTINCT).

Greenend is a hamlet in the parish of Dron, Perthshire, 2 miles north, and 6 south of Perth.

On 7th April 1835 the Crown, as patron, presented Dr Patric the church and parish of Dron, then vacant. The parishioners allowed the choice of a minister at this time, but did not obtain it before the Assembly, which ordered the settlement of Dr Macf account several of them withdrew from the Established Church, an Relief Presbytery of Perth for supply of sermon, which was granted. They then proceeded to the erection of a place of worship, containing 100 seats. The greatest difficulties were encountered in the erection of this fabric, the proprietor refusing stones, timber, and other materials for building. The congregation called a minister, the church was without seats, and was furnished by the congregation of College Street, Edinburgh, who aided the cause.

1st Minister.—ALEXANDER WATSON, from Kilmarnock (King Street) 30th January 1839. Translated to Newburgh 1842.

2d Minister.—JAMES STEWART. Ordained 1842. Resigned and emigrated to America. After Mr Stewart's resignation the congregation prospered, became extinct.

PRESBYTERY OF STIRLING.

The General Associate (Antiburgher) Synod formed a Presbytery of Stirling in 1760, by disjoining congregations from the Presbyteries of Glasgow and Edinburgh, and constituting them a separate Presbytery. The Associate Synod formed a Presbytery of Stirling in like manner in 1793 by disjoining congregations from the Presbyteries of Glasgow and Edinburgh. These two Presbyteries

STIRLING.

Stirling is the county town of Stirlingshire, 28 miles north-east of Glasgow, 35 h-west of Edinburgh, and 33 south-west of Perth.

ERSKINE CHURCH.

This congregation originated in 1733 in the secession from the Established Church of the Rev. Ebenezer Erskine, one of the ministers of the parish, with a great number of the members of his congregation. The parishioners of Stirling, however, formed only a portion of his adherents. These in a short time embraced persons resident in the surrounding country at a distance of 15, and, in some cases, 20 miles. Mr Erskine continued to officiate in the parish church for seven years after his secession; and during that period it was not easy to determine who were elders and who were not. The proportion of Dissenters is pretty clearly indicated in the following extracts from the minutes of the kirk-session:—" *Stirling, 5th September 1739.*—The session, taking into their serious consideration that the Rev. Ebenezer Erskine has made a nomination of elders, and read the list from the pulpit at his sermon, and appointed such as may have objections to lay the same before the session and his pretended session, which session consists of *eleven* elders, who have actually seceded from the Church of Scotland, and who were actually suspended from the exercise of their office as elders by the Synod of Perth and Stirling, which was ratified and confirmed by an act of the General Assembly of this Church; that the suspended elders, together with some of those whom Mr Ebenezer Erskine had ordained as elders, had last Lord's Day intruded upon their office in collecting for the poor, notwithstanding that the Established elders of the kirk-session were sitting upon their office at the ordinary place of collecting, against which intrusion James Miller, treasurer, by advice, took an instrument in the hand of James Paterson, notary public, and caused to be summoned all the suspended elders and new ones residing within the town, to appear before the magistrates of said town on Tuesday and Thursday thereafter, to make count and reckoning for their intromissions with the collections of the poor's money, not only for these days, but also for what they might collect during the whole days of this ensuing sacrament, thereafter, if they persist and continued to collect." " *25th September 1739.*—The session met, being constituted by Mr Mackie, moderator, and taking into their serious consideration *eleven* of the suspended elders of this place, and *eleven more* who were lately ordained by Mr Erskine, do continue to collect for the poor, agree, in pursuance of their former resolution, to lay the case, together with all the session has done upon it, before the Reverend Presbytery of Stirling at their next meeting, that they take what measures they in their wisdom shall think fit to rectify these abuses, and desire that they would declare that they are no elders of the town and parish of Stirling, and have no right or privilege to exercise that office. The session further find that there are only *five* elders in the town and parish of Stirling, and that none other can be admitted into the exercise of that office in the said town and parish without their consent."

According to a statement in the above extracts, Mr Erskine *ordained* eleven elders in 1739, in addition to eleven then constituting his session, who had previously seceded with him. The correct statement should be, he *inducted* elders. If these had been elders of the Established Church before their election by the

continued to officiate in the parish church till 1740, when he was driven from it by the magistrates, at the instance of the General Assembly. The magistrates (Bailie Gib), notwithstanding, afforded him his oratory meeting with his adherents. They continued to worship there till they took possession of a very spacious church which they had erected in the Back Row, afterwards St John Street.† A new church, called "Tent Green," behind the old church, in 1826, at a cost of £31,000. The congregation was designated the First Congregation of Stirling, and it took the name of John Street. In 1862 it became Erskine Church, its present designation.

1st Minister.—EBENEZER ERSKINE, M.A. Ordained at Portmarnock 22d September 1703. Translated to Stirling, 6th September 1731. Installed in the Established Church, 16th November 1733, and was thus one of "the first" who were honoured in becoming founders of the Secession Church. He transferred the majority of his congregation to the Associate (Burgher) Synod of Glasgow 1747. Appointed Professor of Theology by this Synod the same year, he resigned, 1749. Died 2d June 1754, in the 74th year of his age and 31st year of his ministry. Author of sermons originally published in five volumes, entitled "The True State of the Question, on which a breach was made between the Associate Synod at Edinburgh, 9th April 1747." Mr Erskine has the following publications by the Associate Presbytery:—

"Representation concerning the Condemnation of the Marrow;" "Answer to the Reasons for not Acceding to the Established Church;" "Act of the Associate Synod on the Doctrine of Grace;" and the first part of Fisher's, or the Synod's, Catechism.

In 1745 the congregation called Mr Mair, who was appointed minister of West Linton.

2d Minister.—JAMES ERSKINE, from Dunfermline (Queen's Church), which his father was minister. Called to Dundee, Dunfermline, 1751. Ordained as colleague to his uncle, 22d June 1752. Died 9th March 1783, in the 31st year of his age, and 9th of his ministry.

* For more than seventy years after the memorable crisis of 1740, the West Linton, which had been the scene of Mr Erskine's public ministrations, remained unoccupied.

The congregation called (1.) Mr Robert Campbell, afterwards their minister, but the call was not sustained because of the then divided state of the congregation; (2.) the Rev. George Coventry, who was continued by the Synod in his charge at Stichel; (3.) the Rev. John Swanston, who was continued in Kinross; (4.) the Rev. G. Coventry a second time, again continued in Stichel.

3d Minister.—ROBERT CAMPBELL, M.A., from Glasgow (Shuttle Street, now Greyfriars). Called to London, Pollokshaws, Cumbernauld, and twice to Stirling. The Synod appointed him to London, but he refused to go there. Ordained 22d November 1766, six years after his first call by the congregation. Died 30th June 1803, in the 65th year of his age, and 37th of his ministry.

Author of sermons entitled "The Triumphs of Grace" (Rom. v. 20), preached in the Back Row meeting, 13th March 1768;* and "The Glory of Christ displayed in the Conversion of the Nations" (Isa. lv. 5), preached before some members of the Society in Stirling for Promoting the Spread of the Gospel among the Heathen, on Sabbath evening, 5th January 1800: to which is added an appendix containing some strictures on a pamphlet entitled "The New Light Examined, or Observations on the Proceedings of the Associate Synod against their own Standards," by William Porteous, D.D.

4th Minister.—JOHN SMART, D.D., from Jedburgh (Blackfriars). Called to Hawick, Lanark, and Stirling. Ordained as colleague to Mr Campbell, 24th June 1789. Called to Kirkcaldy and Paisley, 1797, but continued in Stirling. Had the degree of D.D. conferred upon him by the University of Glasgow, 1843. Died 4th November 1845, in the 82d year of his age, and 57th of his ministry. Dr Smart was one of the first contributors to the *Evangelical Magazine*. A volume of his sermons, with memoir of his life, was published by his son, Rev. Dr Smart of Leith.

5th Minister.—DAVID STEWART, from Ecclefechan. Called to Leslie, Horndean, and Stirling. Ordained as colleague to Mr Smart, 26th November 1806. Resigned pulpit duties in 1851. Died 30th August 1854, in the 81st year of his age, and 48th of his ministry.

6th Minister.—JOHN STEEDMAN, from Milnathort. Called to Belfast, Craigdam, and Stirling. Ordained as colleague to Dr Smart and Mr Stewart, 17th August 1842. Dr Smart, Mr Stewart, and Mr Steedman were all ministers of one congregation for some time after the ordination of Mr Steedman, the only instance of the kind that has ever occurred in the denomination. In 1867 Mr Steedman was presented with the sum of £300 from his congregation and friends on his having completed the 25th year of his ministry.

7th Minister.—JOHN TAIT GOWANLOCK, from Edinburgh (Bristo Street). Ordained as colleague to Mr Steedman 24th September 1861. Withdrew with part of the congregation, and formed Allan Park Church, 1866.

VIEWFIELD.

This congregation, long known as the Second congregation, or Back-of-Town Church, originated with the minority of the First congregation (now Erskine Church), Stirling, adhering to the General Associate (Antiburgher) Synod at "The Breach,"

* Mr Campbell, at the request of "some Christians in Glasgow," published a second edition of this sermon in 1793, to which he added "An Address to Seceders in regard to the Times." Referring to the Rebellion of 1745, he says, "Of that body of Christians to which you belong, there was not found a single individual who ranked under the standard of a misled pretender to the British Crown. On the contrary, many of your fathers and some of yourselves stood forth as volunteers in defence of the King and the Constitution, and numbers of your brethren fell in the field of battle."—EDS.

Called to Leslie and Stirling. Ordained 24th October 1753. of Ethics to the Antiburgher Synod for some time. Died 18 in the 79th year of his age, and 57th of his ministry.

2d Minister.—THOMAS DICK, LL.D., from Dundee (Bell St colleague to Mr Heugh, 30th November 1803. Deposed 171 Taught a school for ten years in Methven, and for other ten in 1827 to Broughty-Ferry. Had the degree of LL.D. conferred College, Schenectady, New York. Died 29th July 1857, in his few years before his death he received a pension from Governm

Author of "The Christian Philosopher, or the Connection of Science Religion," 2 vols. 1827; "The Philosophy of Religion, or an Illustration the Universe;" "The Philosophy of a Future State," dedicated to Dr C Improvement of Society by the Diffusion of Knowledge," 1833; "The M Moral Improvement of Mankind;" "Christian Beneficence Contrasted wi trating the Means by which the World may be Regenerated;" "Celestial S Sidereal Heavens, and other Subjects connected with Astronomy," 1840; ' nomer;" "The Solar System, adapted to Beginners;" "The Atmosphe Phenomena." In addition to these, Dr Dick published several separate frequent contributor to the literary and philosophical magazines. Several o extensively circulated both in this country and America.

3d Minister.—HUGH HEUGH, D.D. Called to Greenloa Ordained as colleague to his father, 14th August 1806. Ca (Nicolson Street), and Glasgow (Regent Place). Translated to *third* call in September 1821.

4th Minister.—JAMES GILFILLAN, D.D., from Comrie, of wh minister. Called to Largs, Lochwinnoch, Whitehill, Brechin, dained 24th December 1822. Received the degree of D.D. from Glasgow, April 1866. Demitted his charge 5th October 18 privately at Portobello.

Author of "Memoir of Professor Richardson;" Memoir of his father, R prefixed to his "Letters;" "The Sabbath Viewed in the Light of Rea History;" "Some of the Moral and Religious Bearings of a Prevailing Distem] and a volume of Discourses.

After Dr Gilfillan's resignation, a call was given to Mr Joh ferred Sanquhar.

the Presbytery, from the decisions of which appeals were taken to the Synod. The Synod sent down a committee to confer with parties in Erskine Church with the view to heal the divisions that then existed. That committee having failed to effect a reconciliation, commissioners appeared at the Presbytery on the 7th November 1865, and presented a petition from 257 members of Erskine Church, together with 13 elders, 13 managers, and 103 adherents, desiring to be disjoined from said church, and formed into a separate congregation in connection with the United Presbyterian Church. After all due inquiry, this petition was granted on the 2d of January 1866, and the petitioners declared to be a congregation, with Rev. John Tait Gowanlock as their pastor.

The new congregation met for public worship on the 7th January, in the Union Hall, Stirling, and continued thereafter to meet in the same place till their new church was opened by the Rev. Dr King of London on 21st October 1867. The collection at the opening services amounted to the sum of £811. The cost of the church buildings was £5000; sittings, 750.

1st Minister.—JOHN TAIT GOWANLOCK, previously of Erskine Church, as colleague to Mr Steedman. Admitted minister of Allan Park Church, January 1866.

HOLM OF BALFRON.

The church and manse of the Holm of Balfron stand apart from any village, and are situated in the parish of Balfron, Stirlingshire, 3 miles east of the village of Balfron, and $4\frac{1}{2}$ south of Buchlyvie.

The church and parish of Balfron having become vacant in 1730, the parishioners petitioned the Presbytery to allow them to make choice of a minister for themselves, but with this request the Presbytery would not comply. The people notwithstanding resolved to exercise what they considered their just rights, and, accordingly, on the day of moderation nominated Mr William Buchanan, probationer, as the candidate whom they preferred, while another party, desirous it was understood of favouring the patron, though he was not avowedly taking any part in the contest, put Mr George Sinclair, probationer, in nomination as a candidate in opposition to Mr Buchanan. On the vote being taken, an overwhelming majority were in favour of the latter; nevertheless the General Assembly, 1731, before whom the case came by appeal, set aside the call to Mr Buchanan, and ordered the Presbytery to proceed to Mr Sinclair's settlement as minister of the parish. Such, however, was the hostility of his opponents to him, that the Presbytery found it impracticable to give effect to the Assembly's injunction for several years after it was issued.

In July 1737 a paper was given in to the Associate Presbytery by Balfron and adjacent societies, stating their clamant circumstances, their adherence to the Testimony emitted by the Presbytery, and craving a day of fasting to be appointed among them. The Revs. Ebenezer and Ralph Erskine met with them on the 28th of September following, when the latter preached from Psalm lxxix. 8, and intimated the Presbytery's recognition of the Seceders assembled as an Association under their inspection. Sermon was afforded them only three times again at Balfron till 1740, the members of the Association travelling at other times to Stirling to attend the ministry of the Rev. Ebenezer Erskine. From the beginning of that year sermon was afforded them at Balfron upon an average once a month till they obtained a settled minister, who preached at different places in the district as opportunity

great majority of his congregation to the General Associate (Ant
"The Breach," 1747. In 1752 the portion of the congregation
parish built a place of worship at Buchlyvie, and left it in Mr
remove thither or remain at Balfron. He chose the former
this way left Balfron vacant.

2d Minister.—JAMES MITCHELL. Ordained 21st August 1753
1786, in the 33d year of his ministry.

3d Minister.—WILLIAM PULLER, from Methven. Ordained
1787. Died, on the way home from church, 10th February 1811
of his age, and 24th of his ministry.

4th Minister.—JAMES THOMSON, D.D., previously of Borrowsto
10th September 1812. Had the degree of D.D. conferred upon
versity of Glasgow, 1851. On the occasion of his jubilee, 1st M
of the ordination of his colleague, he was presented with 142 sover
November 1864, in the 87th year of his age, and 57th of his minis

In 1859 the congregation called Mr George Barclay to be
Thomson, but he preferred Dunscore.

5th Minister.—ROBERT MUIR, M.A., from Ayr (Darlington P
as colleague to Dr Thomson 1st May 1860. Translated to Hav
July 1864.

A call was given to Mr John M'Kerrow and accepted, but the
afterwards withdrawn in favour of a call from Penicuik.

6th Minister.—CHARLES COOPER, M.A., from Midmar. Ordai
1866. Demitted his charge 3d November 1868, on his acceptance
appointment in Madras.

7th Minister.—JAMES PATON, from Partick. Ordained 21st D

BRIDGE OF TEITH.

The church and manse belonging to this congregation stand
the south end of the Bridge of Teith, while the village of Doune s

Kilmadock, in the western district of Perthshire, 8 miles north-west of Stirling, 1 4½ west of Dunblane.

Several persons resident in the parish of Kilmadock acceded to the Associate esbytery in April 1738. In December following, the praying society of Baad and ip, in the parish of Kincardine, which adjoins Kilmadock on the south and west, ve in a paper of adherence to the Presbytery. In July 1739 several persons resi- nt in the Port of Monteith, which adjoins Kilmadock on the west, acceded to the esbytery ; and in July of the same year, Mr Patrick Buchanan, elder in the parish of allander, which also adjoins Kilmadock on the west, formally joined the Secession. hese persons attended the ministry of the Rev. Ebenezer Erskine in Stirling till ily 1740, when, along with the Seceders in the parish of Dunblane, they were ited into one Association, under the designation of "The Correspondence of onteith," and had sermon supplied to them as the Presbytery could afford it, hich was upon an average once a month at the Port of Monteith, and once in six eeks at Thornhill, the adherents attending at other times at Stirling or Balfon. On 7th July 1740 Ebenezer Erskine was appointed to ordain elders ; the meeting was eld at the burn of Sessintillie in Monteith, and on the 3d September 1740, 7 elders ere ordained. A tent, designed to serve as a pulpit, having been set up at the end f Thornhill, on land belonging to the Earl of Moray, Mr More, his factor, applied o the Sheriff of Dunblane to interdict its use and have it removed. He appeared n the ground with the interdict in his pocket as the people were engaged singing ese lines of the 2d Psalm, which the preacher had given out :

" Why rage the heathen, and vain things
Why do the people mind ? "

e retired without serving the interdict, and refrained from molesting the Seceders or afterwards. In July 1741, 5 elders and about 50 private persons resident the parishes of Kilmadock, Kincardine, Monteith, and Callander acceded to the sociate Presbytery, and were joined to "The Correspondence of Monteith." In 14, the place of meeting was removed from Thornhill to the south end of the dge of Teith, where a site for a place of worship had been obtained, and a church cted on it. On 17th September 1744, Mr Erskine preached at the first full eting of the eldership since the disjunction of the Correspondence of Monteith n that of Stirling. A new church was built in 1838, containing 642 sittings.

1st Minister.—DAVID TELFAR. Ordained 19th March 1747. Adhered with majority of his congregation to the Associate (Burgher) Synod at "The Breach," ch took place in April following. Called to Ballybay in Ireland, 1750 ; to Auch- nuchty, 1751 ; to Donachlonny in Ireland, and Torphichen in Scotland, 1755 ; Kennoway in Scotland, and a second time to Donachlonny in Ireland, 1756 ; con- ued in Bridge of Teith till 1766, when he proceeded to America by appointment Synod. He returned to Scotland in 1770, and was sent out a second time in 71, and became minister of a congregation in Nottingham, Pennsylvania, or Phila- lphia, and died there.

2d Minister.—WILLIAM FLETCHER, from Ettrick. Called to Burntshields, lasgow, and Bridge of Teith. Ordained 25th March 1772. Died 1815, in the 5th year of his age, and 44th of his ministry.

Author of "The Scripture Loyalist : containing a Vindication of Obedience to the present Civil itish Government in Things Lawful," etc., 1784 ; "The Scripture Loyalist Defended from Unfair id False Reasoning, etc.," in a letter to the Rev. William Steven, Crookedholm, 1795 ; "The vil and Danger of Schism," 1800 ; also an edition of "Brown's Letters on the Authoritative Tolera- on of Popery."

Author of a "History of the Secession Church;" "The Office of Ruling Elder," to which the prize of £50 was awarded; joint author with the Rev. James Cardine, of "The Life and Correspondence of the late Henry Belfrage, D.D. History of the Foreign Missions of the Secession and United Presbyterian Church, 1867.

5th Minister.—WILLIAM HUIE, from Campbelton. Called to be colleague to Dr M'Kerrow. Ordained 25th July as his successor.

DUNBLANE.

Dunblane is a city and parish, and the seat of a cathedral district of Perthshire, 4 miles east of Doune, and 6 north-west of Perth.

FIRST CHURCH.

In March 1738, there was laid before the Presbytery of Dundee a complaint complaining of defections in the Church, and seeking redress, by Alexander Robert Duncanson, John Hendrie, and John Crawford, belonging to the First Church. They were dealt with by the Presbytery, and suspended. The Associate Presbytery with this sentence resting on them, and the Presbytery of Dundee, after a thorough investigation of the case, to receive them, pronounced them not in communion, they were otherwise found qualified. The fact of having been in the circumstances in which they were then placed, and Archibald Edmond, who, for some reason or other, was peculiarly attached to the minister of Logie, was made one of the counts in the libel drawn up by "Four Brethren" in 1739, preparatory to their deposition. It runs thus:

"Further, you or some other of you, did, upon the 20th day of May last 1739, in the face of the days of that month, or of the months of June, July, or August of that year, in a judicial manner, take under your cognisance the case of Archibald Edmond, and pronounce the lesser excommunication had been passed by the Presbytery of Dundee, that the said Presbytery had acted unwarrantably, and you declared the said Archibald Edmond to be in communion with the said Presbytery, and you declared the scandal for which he had been censured as above by the said Presbytery, and you said Ebenezer Erskine to baptize the said Archibald's child,—at least you, the

ferred it to the Presbytery of Dunblane, where, after long dependence, it issues in a sentence of excommunication against him, which was intimated by order of the Presbytery from the pulpit of Logie. The said Archibald, judging himself injured, and having no hopes of redress from the superior judicatories, lays an extract of the whole process before the Associate Presbytery, who, reading by the said extract that the above paper for conversation was the only foundation of the process against him, and that the man had a good title to represent unto his minister what was aggrieving him without fear of censure, and considering that the great end of their Presbyterian Association was the relief of the Lord's oppressed heritage, groaning under the arbitrary proceedings of the present judicatories, did therefore relax the man from the said sentence, and appointed Mr Erskine to baptize his child, which he did accordingly, and they can easily justify their conduct therein before the unprejudiced world, by publishing an extract of the whole process, if it be found needful."

A petition from societies in the bounds of Dunblane Presbytery, asking supply of sermon, was laid before the Associate Presbytery in 1737-8.

In July 1739, 19 persons resident in the parish of Dunblane acceded to the Associate Presbytery, and, with the persons previously referred to, became members of the congregation of Stirling, under the ministry of the Rev. Ebenezer Erskine. In 1740, the Seceders in the parishes of Callander, Kilmadock, Kinnardine, Monteith, Dunblane, and northern and western parts of Logie, were joined in an Association under the designation of The "Correspondence of Monteith," out of which the CONGREGATION OF THE BRIDGE OF TEITH arose soon after.

The Breach, 1747, divided the Seceders in these places as elsewhere, and prevented their formation into separate congregations so speedily as would otherwise have taken place.

In April 1750, two elders were elected by the session of Stirling for the district of Dunblane, from which it would appear that the Seceders in Dunblane constituted part of the congregation of Mr Erskine. In consequence of the death of Rev. W. Thomson, minister of Dunblane, 17th October 1755, and the appointment of Mr Robertson on 11th February 1756 as his successor, a violent opposition was made by the people against Mr Robertson's ordination. Mr Robertson was ordained on 2th May 1757; but, on 11th January of that year, the Seceders in Dunblane were organised as a congregation. The congregation thus formed applied, in March 1758, for union with Bridge of Teith, the minister to preach alternately in Dunblane and Bridge of Teith, each congregation having its own session for managing its affairs. The Presbytery sanctioned this junction, and the two congregations, under one minister, continued united for seven years. In 1765, the congregations were disjoined, and Dunblane gave a call to Mr Telfar, of Bridge of Teith, which was signed by 350 members and 93 adherents. Mr Telfar having been appointed by the Synod to proceed as an evangelist to America, the call was laid aside. In January 1767, the congregation called Mr David Walker, but the Synod appointed him to Pollokshaws. First church built in 1758; second church built in 1835, seated for 600, at a cost of £1500. A manse was built in 1858, at a cost of £1000.

1st Minister.—DAVID TELFAR. Ordained 19th March 1747. Joint minister of Bridge of Teith and Dunblane, 1758. Sole minister of Bridge of Teith, 1765.

2d Minister.—MICHAEL GILFILLAN, from Stirling (First). Ordained 28th April 1768. Called in 1780, and again in 1781, to Edinburgh (Bristo Street), but neither of the calls was sustained, because of want of unanimity in the congregation. Died 16th September 1816, in the 69th year of his age, and 49th of his ministry. Author of the "Synod's Warning against Socinianism."

The congregation called Mr Baird, who was appointed by the Synod to Auchtermuchty.

byterian Magazine, "Grant's Advocate of the Law of Kindness," "Reid's Revival," *The British Messenger*, "Mackenzie's Imperial Dictionary of British and Foreign Evangelical Review.

SECOND CHURCH (Now EXTINCT).

At "The Breach," 1747, the majority of the congregation of 1 adhered to the Associate (Burgher) Synod, and retained the 1 minority adhered to the General Associate (Antiburgher) Syno their original meeting-place in Thornhill, which lies 3 miles to th Bridge of Teith, and 8 from Dunblane. Thornhill was soon veniently distant by the adherents resident in and about Dun account insisted upon the seat of the congregation being remove To this the others would not consent. The interference of t found necessary, who compromised the matter by deciding that afforded at each place on alternate Sabbaths. The meetings places in the open air in summer, and in barns in winter, ti section of the congregation assembling at Thornhill took possess worship they had built for themselves.

In 1758 the Seceders assembling at Greenloaning, who ha included in the congregation of Comrie, were disjoined from i those meeting at Thornhill and Dunblane, under the designation tion of Strathallan and Monteith," but still meeting as before a miles north-east of Dunblane, where a place of worship had been After this junction of three congregations under one minister, se to Dunblane and Greenloaning regularly on alternate Sabbaths, only occasionally. In 1769 the congregation applied to the moderation, which was granted on the following conditions:— chosen shall preach five Sabbaths in the year at Thornhill, two taken from Greenloaning, and three from Dunblane; the Presby further supply to Thornhill as may be in their power, the colle upon such occasions to be appropriated, if need be, for defraying t

of them. They were therefore brought under the Presbytery's review in 1773, when the following finding was adopted :—"That the people of Greenloaning shall have the equal half of Mr Russell's labours, both as to Sabbath-days and fast-days ; that the Presbytery make up to the people of Thornhill the two Sabbaths they formerly had of Greenloaning." These, however, were so dissatisfied with this arrangement that in 1778 they requested the Presbytery to allow them to dissolve, and join the congregations of Buchlyvie and Stirling. This request was complied with. Thus the Thornhill section of Strathallan and Monteith congregation became extinct. The place of worship was subsequently disposed of, and was afterwards occupied as a schoolroom.

Mr Russell died 13th February 1803, in the 80th year of his age, and 34th of his ministry. After his death the congregations of Strathallan and Dunblane were divided into the congregations of Greenloaning and Dunblane, and each left to make choice of a minister for itself.

2d Minister.—JOHN WALLACE, from Glasgow (Duke Street). Ordained 30th March 1804. Died 18th August 1828, in the 55th year of his age, and 25th of his ministry.

3d Minister.—ALEXANDER HENDERSON, from Alloa (First). Ordained 19th July 1829. Resigned 11th May 1849. Emigrated to America, and became minister of Fitzroy Harbour, Tarbolton, and Pakenham, Canada West. He also supplied Arnprior station. Died 28th October 1858, in his 59th year.

Author of "The Pilgrim, a Poem ;" a pamphlet on "The Liquidating and Supplementing Boards of the U.P. Church and the East Church of Dunblane ;" and "The Effects of Intemperance on Individuals, Families, and Nations, and the Propriety of Temperance Societies : a Sermon."

The congregation joined the Evangelical Union after Mr Henderson's resignation, and soon after expired.

GREENLOANING.

Greenloaning is a hamlet in the parish of Ardoch, 6 miles north of Dunblane, and 13 south of Comrie.

The Rev. Mr Halley of Muthil co-operated with the Four Brethren in several of the steps which led to the Secession, but did not himself secede. Several of his people pursued a different course, not, however, till the Associate Presbytery emitted their Testimony, and only then after its statements had been fully discussed in a public meeting, convened by them for the purpose. The persons who acted thus travelled for some time to Stirling to attend the ministry of the Rev. Ebenezer Erskine, but when the congregation of Kinkell and Comrie originated, they were included in it, and subsequently in that of the latter when disjoined from the former. Greenloaning had been one of the meeting-places of Kinkell and Comrie congregation from its formation, and a place of worship was erected there in 1752, containing 200 sittings, which was supplied occasionally with the other two while the congregation continued thus united. When Kinkell and Comrie were disjoined, Greenloaning continued part of the latter, the minister preaching at each place alternately. On the 21st September 1762 * the Seceders assembling at Greenloan-

* It is somewhat difficult to fix the precise year, or reconcile the dates here given with those on page 32. Dr M'Kelvie had 1760 as the date of disjunction of Greenloaning from Comrie, which we have altered to 1762, on the authority of the minutes of Presbytery. The contributor to Dr M'Kerrow's statistics (Rev. R. Paterson, Aberchirder) says that "the Rev. John Ferguson, the first minister, was ordained on the 4th March 1760, and died in July the same year. It is mentioned

ing, then called Strathallan, were disjoined from those assembling at Comrie, and united with those assembling at Thornhill and Dunblane, under the designation of "the congregation of Strathallan and Monteith." Church built 1752. In 1803 the Seceders assembling at Greenloaning were disjoined from those assembling at Dunblane, and each left to provide a fixed pastor for itself. The former did so in a short time, but it was not till twenty-two years after that the latter was supplied with one.

1st Minister.—JOHN FERGUSON. Ordained December 1758. Died June 1760.

2d Minister.—THOMAS RUSSELL. Inducted 13th July 1769. Died 13th February 1803.

The congregation called Mr H. Heugh, who declined the call.

3d Minister.—ROBERT MEIKLEJOHN, from Alloa (West). Ordained 5th September 1826. Resigned 25th December 1827. Removed to Alloa, and lived there privately till his death, 23d May 1851.

4th Minister.—ROBERT PATERSON, from Dunbar (Second). Ordained 17th January 1829. Resigned 24th April 1838. Admitted to Sunderland.

The congregation called Mr Gardiner, who preferred Kincardine.

5th Minister.—JOHN M'INTYRE, M.A., from Mauchline. Ordained 25th May 1841. Author of "The Roman Remains at Ardoch;" "The Primitive Races of Scotland;" and "Our Father in Heaven;" a sermon.

BUCHLYVIE.

Buchlyvie is a village in the parish of Kippen, Stirlingshire, $4\frac{1}{2}$ miles from the Holm of Balfon, 5 west of Kippen, $14\frac{1}{2}$ west from Stirling, and 23 north of Glasgow.

The parish of Kippen is bounded on the south by that of Balfon, in which great excitement was produced in 1735—as indeed through the whole district of country of which it forms a part—by the violent settlement of a minister after several years of determined opposition on the part of the people. (See "Holm of Balfon.") While matters were in this state, the Rev. Michael Potter of Kippen* wrote a pamphlet in which he alleged that the Erskines were hired by the Pope of Rome as his agents to rend the Church of Scotland, which greatly incensed a number of his parishioners, who deprecated the Secession, and were anxious to avoid widening the breach which had been made. Nevertheless, they bore with him till 1737, when, in common with most of his brethren in the Established Church, he showed his great subserviency to the powers that be by reading "The Porteous Act" from the pulpit previous to the commencement of divine service on Sabbath, on which occasion several of them rose and left the church, never to return to it. They joined the Secession, and travelled to Stirling to attend the ministry of the Rev. Ebenezer Erskine till the congregation of the Holm of Balfon was organised in 1742, when they became part of it. At "The Breach," they adhered, with few exceptions, to the General Associate (Antiburgher) Synod. Thinking themselves sufficiently numerous to form a self-sustaining congregation, and desirous of having a place of worship in their own locality, they applied to the Presbytery of Glasgow

in a sermon which was published after his death that he lived among them only for the space of four months and some days." As confirmatory of this, the Presbytery minutes of July 1760 record his death.—EDS.

* The Rev. M. Potter was in 1740 appointed Professor of Divinity in the University of Glasgow as successor to Professor Simpson (who was libelled for heresy in 1715, and again in 1726-29), which chair he held till 1744, when he was succeeded by Dr William Leechman.—EDS.

to be disjoined from "The Holm," which was allowed, 1751. Church built in 1751; sittings, 554; altered and improved internally in 1871.

1st Minister.—JOHN CLELAND. Ordained as minister of Holm of Balfron, 8th June 1742. When the congregation of Buchlyvie originated, Mr Cleland had the option given him to remain at Balfron or remove to Buchlyvie. He chose the latter alternative, and was translated to Buchlyvie in May 1752. Died 14th January 1768, in the 73d year of his age, and 26th of his ministry.

2d Minister.—JOHN FRANCE, from Kinkell. Ordained 2d March 1769. Died 3d August 1808, in the 76th year of his age, and 40th of his ministry.

In 1803 the congregation called Mr Moncrieff, who was appointed by the Synod to Hamilton.

3d Minister.—ANDREW M'GREGOR, from Methven. Ordained as colleague to Mr France, 16th August 1804. Deposed 14th February 1809. Joined the Congregationalists, and became minister of a congregation in that connection in England.

4th Minister.—WILLIAM SPIERS, from Dennyloanhead. Called to Muckart and Buchlyvie. Ordained 27th April 1813. Died 28th August 1825, in the 35th year of his age, and 13th of his ministry. Author of a sermon on "The Subserviency of All Things to the Ultimate Advantage of the Christian."

5th Minister.—JOHN YOUNG, A.M., from Glasgow (Wellington Street). Ordained 13th March 1827. The ordination was appointed for 6th March, but a heavy fall of snow prevented Mr Young getting forward in time. Deposed 1836. Lived privately in Glasgow. Afterwards went to Canada, and became a minister at Galt, Canada West.

The congregation called Mr H. M. M'Gill, who preferred Glasgow (Duke Street).

6th Minister.—JOHN RUSSELL, from Glasgow (Gordon Street). Called to Freuchie, Hexham, Rousay, and Buchlyvie. Ordained 18th July 1837. Died 5th September 1858, in the 54th year of his age, and 22d of his ministry. Author of "Centenary Sketch of Buchlyvie Congregation."

7th Minister.—JAMES BERRY, from Glasgow (Gillespie Church). Ordained 2d May 1860.

BLAIRLOGIE.

Blairlogie is a hamlet in the parish of Logie, Stirlingshire, 3 miles north-east of Stirling, and 4 west of Alva.

The church and parish of Logie became vacant by the death of the Rev. Patrick Duchall in 1758. Both the Earl of Dunmore and John Erskine, Esq. of Carnock, advocate, claimed the right of patronage. A presentation from each in favour of Mr James Frame, preacher in Alloa, with Mr Frame's letters of acceptance, was given to the Presbytery. One elder, for himself and his brethren of the session, protested against both presentations. Mr Frame finding a formidable opposition threatened him in Logie, and obtaining a presentation to another parish, sent a communication to the Presbytery, renouncing the presentations of both claimants to the patronage. In February 1759 a petition was presented, signed by several heritors and all the elders, craving a moderation of a call to Mr William Cruden, minister of Logiepert (afterwards Relief minister of Albion Street, Glasgow), on the ground that the right of presentation had lapsed to the Presbytery by the *jus devolutum*, and that, as a matter of course, they would allow the people to make choice of a minister for themselves. The Presbytery, being given to understand that Lord Dunmore would persist in exercising what he considered his right, delayed

with without any further remonstrance or indication of disapp abstaining from giving it any countenance. Soon after it was to look about for a minister under whom they might place the made choice of one, requested the Presbytery of Relief, then preside at his induction among them, to which they readily agree the congregation came to be connected with that body of p The first church, built in 1762, was accidentally burnt to the g another built upon the same site the following year, containing

1st Minister.—JOHN WARDEN, previously minister of a Presb in Cuderston, England. Admitted 16th June 1762. Died 29th

The congregation made choice of the Rev. Alexander Pirie, of the Associate (Burgher) congregation of Abernethy ; but the to receive him into connection, or allow his induction to Blairl the ministry of the congregation, notwithstanding, and presided 1770 till June 1778, when, having failed on a third application connection with the Relief Church, he withdrew, and removed to where he died. (*See "Abernethy, Second."*)

2d Minister.—WILLIAM BILLERWELL. Ordained 27th Decem latered to Dysart, January 1794.

3d Minister.—JOHN WATT, from St Ninians. Ordained 25th Called in 1797 to Campsie, in 1798 to Glasgow (Dovehill), and i (Hutchesontown), but remained in Blairlogie till 30th March : translated to Old Kilpatrick.

4th Minister.—WILLIAM ANDERSON, from Glasgow (Dovehill Street). Ordained 24th April 1810. Suspended 8th January 1850 in Auchterarder till his death, 9th May 1855.

5th Minister.—WILLIAM M'LAREN, from Dennyloanhead. August 1851.

ALLOA.

Alloa is a town and seaport on the north bank of the River Forth.

ached in that town on the 9th April 1765. These persons soon after applied to Associate (Burgher) Presbytery of Dunfermline for regular supply of sermon, giving "the prevalence of Arminian doctrine in the Established Church" as the reason for their application. The application was granted, and a church congregation. First church built 1766. Renewed internally 1811; sittings, 640. A new church was opened by the Rev. Dr Cairns in 1864, with sittings for 630, at a cost of £3700. Before obtaining a fixed pastor, the congregation called Mr Clunie, who was appointed by the Synod to Dundee.

1st Minister.—THOMAS WATERS, from Dalkeith (East). Ordained 19th April 1769. Died 1st May 1809, in the 74th year of his age, and 41st of his ministry.

2d Minister.—WILLIAM FRASER, previously of Crail. Admitted 7th June 1770. Died 3d September 1853, in the 74th year of his age, and 51st of his ministry.

Author of a pamphlet entitled, "Candid Reasons for not Joining Temperance Societies;" "A Manual for Christian Parents;" and "Three Sermons on the Nature and Extent of the Atonement."

In 1852 the congregation called Mr John M'Farlane, who preferred a call to Zion Chapel, London; and Mr D. M'Ewan, who preferred Cathcart Street, Ayr.

3d Minister.—JOHN MORE, from Cairneyhill, of which his father was minister. Called to Longridge, Troon, and Alloa. Ordained as colleague to Mr Fraser, 20th April 1853. Died at Algiers, 10th November 1860, in the 31st year of his age, 18th of his ministry.

4th Minister.—JOHN MITCHELL HARVEY, M.A., from Glasgow (Wellington Street). Ordained 24th December 1861. Called to Glasgow (St Vincent Street), June 1864, but declined the call. Translated to Edinburgh (College Street), 21st May 1867.

5th Minister.—JOHN YOUNG, previously of Ford. Admitted 30th June 1868.

ST NINIANS.

St Ninians is a village in the parish of the same name, Stirlingshire, 1½ miles north of Stirling.

The church and parish of St Ninians having become vacant in 1766, Sir J. Stuart of Allanbank, as patron, presented the Rev. David Thomson of Gargunnoch to the church. Mr Thomson was old and infirm at the time, and the great body of parishioners, feeling indignant at what they considered an affront offered them to his presentation, set themselves determinedly to prevent if possible his settlement among them. The General Assembly, 1767, ordered the Presbytery to comply with his induction according to the rules of the Church. The Presbytery, however, by whom the task imposed was felt to be a very disagreeable one, managed various schemes to defer compliance with the injunction year after year, till 1783, when the General Assembly ordered them to fulfil this duty without fail on a specified day. Most of the members had become disgusted with the presentee, on account of the selfishness he had manifested in the business; and on proceeding to make arrangements for his induction, not one of them was willing to preach or to stand up on the occasion. At this juncture the Moderator, the Rev. Robert Findlay of Dollar, undertook to introduce Mr Thomson to his charge. When he arrived, the church was crowded to excess. Mr Findlay ascended the pulpit, read out a psalm, and prayed, but in his prayer took no notice whatever of the purpose for which they were assembled. He then, instead of preaching, as was

hundred years; and you will draw misery and contempt upon yourself; you will be hated, you will be insulted and maltreated. One of the most eloquent of this Church told me lately that he would go twenty miles to see you deposited, sir, that I and twenty thousand more friends to our Church, would do the same, if you had not obtained a good character and reputation till your unhappy and obstinate addition. And now, bending under the weight of years and infirmities of old age, you propose to yourself in this mad, this desperate attempt of yours, without the support of people, and without the least prospect of usefulness in this parish? Your addition can only be regarded as a sinecure, and you yourself as a stipend-lifter. Now, sir, I conjure you, by the mercies of God, give up this presentation. For the sake of the great number of souls of St Ninians, . . . and by that you would wish in a dying hour, and that awful and impartial account which in God of your own soul and of the souls of this parish, at the tribunal of our Lord, to be cleared up."

"Sir," said the presentee, when Mr Findlay had closed, "I have now said. May God forgive you! Proceed to obey your superiors." "Then," said the Moderator, without having put any questions, which form he regarded as useless, or worse than useless, as Moderator of the Presbytery of Stirling, admit you, Mr Davidson, minister of the parish of St Ninians, in the true sense and spirit of the General Assembly, and you are hereby admitted accordingly. I have prayed, but neither noticed patron, presentee, nor Presbytery, and after a few lines of a psalm, dismissed the congregation.*

In consequence of this outrageous settlement, the great body of St Ninians who had been in connection with the Established Church, from it, and of 21 elders, only one remained. They immediately petitioned the Relief Presbytery of Glasgow to be taken under their inspection and congregation; and in compliance with this request, the Rev. Mr Davidson was appointed to preach at St Ninians on the 14th July 1773. The same year; sittings, 1340.

1st Minister.—PATRICK HUTCHISON, M.A., from Dunblane (Scotland). He acceded to the Relief Church while a student of theology in the General Associate (Antiburgher) Synod, and on the eve of his probation. He officiated sometime as assistant to the Rev. Mr Bain, of St Andrew Street, Edinburgh, but without ordination. Admitted to St Ninians 1774. Moderator of Relief Synod in 1781. Translated to Paisley 1781.

as minister. Called to Auchtergaven and St Ninians. Ordained as colleague to Mr Logan 25th November 1835. Had the degree of D.D. conferred on him by the University of St Andrews, November 1856. Moderator of United Presbyterian Synod, 1868. Editor of Barnes' Notes on Daniel, Isaiah, the Psalms, and the New Testament; contributor to Fairbairn's "Biblical Cyclopædia," etc.

TILlicouLTry.

This village is situated at the foot of the Ochils, county of Clackmannan, 2 miles east of Alva, and 3 miles west from Dollar.

In March 1739, several persons in the parish acceded to the Associate Presbytery, and placed themselves under the ministry of Rev. Ebenezer Erskine, Stirling. At the formation of the first Secession congregation in Alloa, these persons were included in it; but on the 11th April 1797, the Seceders in Tillicoultry, Alva, and Clackmannan were, on petition, disjoined from Alloa and formed into a separate congregation, 27th March 1798, the locality of which was Tillicoultry. The first church was built in 1797; second church, 1840; sittings, 600.

1st Minister.—WILLIAM BREINGAN,* previously of Peebles. Admitted 1st October 1801. Deposed 8th September 1807. Died 15th January 1827.

The congregation after this called Mr Craig, whom the Synod appointed to Linkell.

2d Minister.—ARCHIBALD BROWNING, from Strathaven (East). Ordained in Alloa, as more convenient, for Tillicoultry, 22d January 1818. Resigned 29th March 1825. Mr Browning conducted a boarding establishment in Tillicoultry after his resignation, and while in that capacity was called to Dunfermline (Queen's Street), 1830, but declined the call. In consequence of a change of religious opinions, Mr Browning withdrew from the Secession Church in 1841, and began preaching in the place of worship previously occupied by the Seceders. He died February 1858, in the 73d year of his age.

Author of "Review of Three Texts of Scripture;" a sermon "On Temperance;" "The Objections to Popular Freedom;" and an "Apology for Withdrawing from the United Associate Church."

3d Minister.—ROBERT ALLAN, from Linlithgow (East). Called to Stronsay, Winning, and Tillicoultry. Ordained 15th August 1826. Deposed 25th March 1829. Removed to Edinburgh, where he kept a school. Died 26th August 1855, in his 61st year.

After this the congregation called Mr Sutherland Sinclair, who was sent by the Synod to Greenock.

4th Minister.—JAMES YOUNG, from Kinross (East). Ordained 18th August 1831. Resigned his charge in May 1843. Removed to Edinburgh, and lived privately there till his death on 20th March 1865, in the 65th year of his age. After his removal to Edinburgh, Mr Young joined the Free Church. He edited a volume of sermons, with memoir, by Rev. R. Buchanan, Dalkeith, and the "Countess of Lar's Arcadia." He was author of "The Future Era in the Mediatorial Reign of Christ;" "A Charge to Rev. John Macintyre, Greenloaning, 1841." His chief work, "The Life of John Welsh," was published after his death, with a memoir of Mr Young prefixed.

5th Minister.—GEORGE HUNTER, from Dundee (Tay Square). Called to Girvan,

* Sometimes written Braynion.—Eds.

CLACKMANNAN.

Clackmannan is the county town of Clackmannanshire, 2 1 and 3½ west of Kincardine.

The Rev. Mr Oswald, minister of Clackmannan, being old proposed, in 1788, to afford him an assistant, Mr Oswald to p people the other half of the expense thus incurred. The heri Mr Moodie, afterwards minister of the parish, but the peop opposed to him. The Presbytery took up the case, and dec with the heritors' wishes. Mr Oswald, who was present, declar neither Presbytery nor heritors to impose an assistant upon despite of both, he would make choice of any one he pleased. resolution, he took Mr Mushet, whom he knew the people pref of introducing him, preached on the forenoon of Sabbath, the yo the pulpit in the afternoon. But alas! before the return of the Oswald had been relieved by death from the need of all assista which removed him from all strife, brought his people again into

Those of them who had taken interest in the matter petition to allow Mr Mushet to preach during the six months he had been request was at once refused. The heritors, still feeling chagrine on the former occasion, resolved on obtaining their object now, united in a memorial to the patron, Lord Dundas, now Earl of 2 Mr Moodie, who issued a presentation accordingly. The people attachment to Mr Mushet, still clung to him, requested him to Established Church, and pledged themselves to secede with seemed inclined, and took a step which appeared to them to poi by preaching several Sabbaths to them in the open air. By the one of the ministers of Stirling, he, however, continued his adhblished Church, and afterwards became minister of a parish in the Those who had rallied round him were not disposed to follow respect, but, on the contrary, as soon as they found he had c applied for and obtained regular supply of sermon from the F

2d Minister.—JAMES MILLER, from Dunse (South). Ordained 25th December 1834. Loosed from his charge 1841. Joined the Established Church, and became minister of a congregation in that connection in Berwick-upon-Tweed.

3d Minister.—WILLIAM BROWN, previously of Leitholm, Berwickshire. Admitted 15th January 1842. Resigned his charge, on account of failing health, 2d April 1867. Died 4th May 1868, in the 63d year of his age, and 33d of his ministry.

4th Minister.—ANDREW WHYTE, M.A., previously of South Ronaldshay. Admitted 17th December 1867.

BANNOCKBURN.

Bannockburn is a village in the parish of St Ninians, Stirlingshire, near the famous battlefield, 2 miles south-east of Stirling, and 9 north-west of Falkirk.

The patron presented the Rev. James Mackie of Forteviot, in 1733, to the church and parish of St Ninians, then vacant. This person had rendered himself highly obnoxious, not only to all the Seceders in Scotland, but to all members of the Established Church who deprecated the Secession, by a violent speech which he made in the Synod of Perth and Stirling when supporting the motion of the Rev. Adam Ferguson of Logierait to censure the sermon which the Rev. Ebenezer Erskine had preached as ex-Moderator in 1732. Few persons could be found to sign his call, and the Presbytery refused to sustain it. A committee of the General Assembly was appointed to admit him, and when they met, the Presbytery refused to give their countenance to "the clandestine meeting," only three of their number attending.* Nevertheless, most of his parishioners submitted to his ministry, and continued under it till he proceeded to read "The Porteous Act" from the pulpit, and set their remonstrances against his conduct in this matter at defiance. In February 1738, the parishioners of St Ninians, who had withdrawn from the Established Church, formally acceded to the Associate Presbytery, and the Rev. Messrs Nairn of Kirkcaldy and Erskine of Dunfermline held a fast with them, and preached to them on the 10th of May following. Mr Erskine's text on the occasion was Exodus iii. 2, "Behold the bush burned with fire, and the bush was not consumed." The collection amounted to fifty-one pounds Scots, equal to £4, 5s. sterling.

The kirk-session of St Ninians, instigated by their minister, Mr Mackie, demanded that the money thus collected should be paid over to them as the appointed guardians of the poor, on the pretext that all monies received at the church doors during public worship were available for the poor of the parish where the money was raised. This demand not being complied with, an action was raised before the Sheriff-Depute of Stirling at the instance of Henry Hill and Henry Row, box-masters to the session and poor of St Ninians, against Thomas Baird, in Buckieburn, and John Corsar, in Touchgourum; Archibald Thomson, in Haltown; Robert Russell, in Canglor; John Mathieson, in Livielands; John Kerr, in Taylortown; and Walter Gichen, in Boburn, all elders of the said parish of St Ninians, and who had withdrawn from the Established Church and acceded to the Associate Presbytery. The claim was grounded on the 114th Act of James VI. 1592, and Act 5th William and

* The Rev. John Wilson, in his "Presbytery of Perth," p. 109, states that Mr Mackie was a decidedly Evangelical minister, and promoted the revivals at Cambuslang and other parts. He was Moderator of Assembly in 1751.—Eds.

Mary 1690, and Act 7th Queen Anne. The defences of the Seceders were, "That as the meeting libelled was not a parochial one, nor appointed by the Established Church, the box-masters could no more claim the collection of it than they could the collection of a meeting-house of any body of Dissenters within the parish, or of any society or company meeting there, and giving charity at pleasure; that the Acts of Parliament and ecclesiastical ones cited in the libel were much mistaken and misapplied in the present case, for ecclesiastical goods there mentioned were such as were allocate and appropriate for sacred uses in the parish, as cups, basins, etc., used at sacraments, which, if misapplied or embezzled, might infer sacrilege; these fell under the administration of the elders and session, but not the box-masters, unless specially committed to their keeping; that the collection was distributed to objects in the parish, whether they joined in communion with them or not, even to those who reckoned themselves of the Established Church, and never joined the Secession, quite contrary to the practice of the present session and box-masters, *who excluded those altogether who did not join the parish minister and them from their just share in the collection.*" The Sheriff-Depute having, upon the 11th of August 1739, considered the libel and dispute, "Ordnained any one of the defenders to give their oath of calumny, if insisted for; repelled the defences in respect of the answer, sustained the libel as relevant, and ordained the defenders to confess or deny the extent of the sum collected, whether more or less than the £5 libelled betwixt and next court day." The defenders not compearing in terms of this interlocutor, the Sheriff-Depute held them as confessed, circumduced the term against them, and decerned; that is, he decreed the Seceders should pay over the amount of the collection to the kirk-session of St Ninians, which was equivalent to finding that Dissenters have no right to retain the money collected at their places of meeting for Divine worship, but are bound to hand over the same to the respective kirk-sessions of the parishes where such collections are made, for the benefit of the poor of these parishes. The defenders refused to acquiesce in this decision, and therefore brought the case by a bill of suspension before the Court of Session, and the Lords sustained the reasons of suspension; that is, they reversed the decision of the Sheriff-Depute of Stirling, and found that the sessions of the Established Church have no right to interfere with the disbursements of money raised by Dissenting congregations. The case is now known as that of Henry Hill, etc., v. Archibald Thomson, etc., C. Horne, No. 119, p. 190. The Seceders throughout Scotland subscribed to defend it. In the minutes of the Praying Societies of Glasgow, now represented by the United Presbyterian congregation of Greyfriars there, the following entry having reference to it occurs:—"December 6, 1738.—As there had been collected for behoof of the adhering Society in St Ninians twenty-two shillings and sixpence, the same was sent up with John Greig, for which he was to get a receipt."

Supply of sermon was continued to the Seceders in St Ninians as the Presbytery could afford it, till October 1739, when, partly from the want of preachers, and their consequent inability to supply all the demands made upon them, and partly and chiefly from the little need of fostering care the Seceders in St Ninians required compared with those in other places, because of their proximity to Stirling, it was withdrawn, and the persons to whom it had been afforded persuaded to become part of Mr Erskine's session and congregation. "The Breach" divided the Seceders in Bannockburn, and prevented their formation as a congregation at an early period. Those of them who adhered to the Associate (Burgher) Synod, often expressed a desire to have a place of worship in their own locality, but it was not till 1797 that

they found themselves able to carry this desire into effect, which they did by erecting one under sanction of the Presbytery.

Having taken possession of their church, and been regularly organised as a congregation, they proceeded to select a pastor, and made choice of Mr Thomas Brown, who was appointed by the Synod to Dalkeith. Chagrined by this disappointment, and influenced by some active promoters of "The Old Light Controversy" then raging, they withdrew as a body from the Associate Synod, and placed themselves under the inspection of "The Original Associate (Burgher) Synod,"—those not concurring in this course having withdrawn and reconnected themselves with the first Secession congregation, Stirling. The congregation thus formed obtained a minister from the denomination under whose inspection they had placed themselves, who died in 1832. The congregation had been declining some time previous to his death. "The Voluntary Controversy" was at its height when that event took place, and the persons still in adherence were divided in their sentiments in reference to the question involved in that controversy. When called to consider the course they ought in these circumstances to pursue, it was deemed expedient to dissolve the congregation, and dispose of the property belonging to it, which was accordingly adopted.

In 1831, about a year before the incidents last referred to took place, while as yet there was no *quoad sacra* church in Bannockburn, and no place of worship in the parish in connection with the denomination to which many of the inhabitants belonged, a meeting was convened for the purpose of ascertaining how this desideratum might be supplied. About twenty persons attended, part of whom were Seceders, and part belonged to the Established Church—the former predominating. The resolution for having a self-supporting church in Bannockburn being adopted, the question was discussed as to whether it should be Presbyterian or Independent. The majority decided in favour of the former, and this decision was carried into effect by an immediate application to the United Associate Presbytery of Stirling and Falkirk for supply of sermon, which was readily granted. The place of worship belonging to the Original Associate congregation being for sale, was purchased by the newly-formed (or rather the restored Associate) congregation of Bannockburn, which, but for the lack of preachers, and the proximity of the place to Stirling, would have been in existence from the commencement of the Secession. The place of worship, which was built in 1797, was renovated internally in 1837, at a cost of £468; sittings, 450.

1st Minister.—WILLIAM SMITH, from Kirkwall. Ordained 16th April 1839. Drowned while bathing in the Bay of Aberdeen, 14th August 1858, in the 46th year of his age, and 20th of his ministry.

2d Minister.—JAMES M'OWAN, M.A., from Babeggie. Called also to Forfar and Duntocher. Ordained 16th August 1859. Translated to Perth (North) 20th May 1861.

3d Minister.—ANDREW LIDDELL DICK, from Paisley (Oakshaw Street). Ordained 25th February 1862.

ALVA.

Alva is a village in the parish of the same name, on the southern slope of the Ochil Hills, Stirlingshire, 2 miles west of Tillicoultry, 5 north-west of Alloa, and 6 north-east of Stirling.

This congregation originated with members of the Secession congregations of

built in 1843, shortly after the erection of which, Mr Johnstone :
munication to the minister, stating that no rate would be charged
during his incumbency. In 1852, he further intimated that the f
church and manse, amounting to between £6 and £7, would be 1
Westminster Confession of Faith is the standard of the Church to whi
tion belongs. A new manse was built in 1873, the site of which
gift of Mr Johnstone.

Before obtaining a fixed pastor, the congregation called Mr Jol
preferred Dennyloanhead.

1st Minister.—JAMES DUNCAN, from Midcalder, of which his fat
Called to Eyemouth, Lanark, and twice to Alva. Ordained 15th
Demitted his charge 6th January 1857. Now living in Penicuik.

The congregation called Mr M. Crauford in August 1857, wh
quhar; Mr W. Salmond, B.A., August 1858, who preferred South S
P. C. Duncanson, in February 1859, who preferred West Calder.

2d Minister.—ANDREW GIBB FLEMING, from Strathaven. Ca
and Alva. Ordained 21st February 1860. Translated to Paisley (
8th February 1870.

3d Minister.—WILLIAM DOUGLAS MOFFAT, from Glasgow (Cl
dained 4th October 1870.

BRIDGE OF ALLAN.

Bridge of Allan is a village in the parish of Logie, Stirlingshire, ,
Stirling, and 3 south-east of Dunblane.

Till very recently, the Bridge of Allan was the merest hamlet
even of that designation; but its proximity to the mineral wells of A
it highly eligible for feuing, and the enterprise of its spirited prop
rendered it a place of considerable importance. Its sheltered sit
turesque surroundings have led persons of different religious per
country to frequent it, and others to make it their place of residence.
there were found in 1848 about 80 belonging to the United Presby

elders were soon after chosen by the congregation, four of whom had been previously in office. Church built 1849; sittings, 350; galleries were added and general improvements made in 1868, at an expense of £450; sittings now 450.

Before obtaining a fixed pastor, the congregation called Rev. Robert Mitchell, of Old Kilpatrick Craigs, who declined the call.

1st Minister.—JAMES MUIR, from Glasgow (East Campbell Street). Called to Kirriemuir and Bridge of Allan. Ordained 1st July 1851.

DOLLAR.

A village in the parish of Dollar, Clackmannanshire, 3 miles east of Tillicoultry, celebrated for its educational Institution.

About the year 1851, John Millar, Esq. of Sheardale began mission work in Dollar by opening a Sabbath-school during the summer months. The school prospered, but was given up on his return to Edinburgh in winter. Next year he directed his efforts on behalf of young men and women. Two old houses were fitted up as a hall, but were insufficient to hold those that attended. Mr Millar afterwards secured the services of a missionary, Mr Robison, whose work extended over four years, till his death. Other two missionaries followed in the footsteps of Mr Robison. A weekly prayer-meeting was kept up for several years, with Sabbath meetings for young men. A Band of Hope, an Abstinence Society, and Savings' Bank were part of the machinery of the mission. For about ten years there was a Sabbath-evening service kept up in the hall, when the missionary or ministers and laymen gave addresses, while a Sabbath-afternoon service for those that would not appear in church was well attended.

On the 28th July 1868 the Rev. John Paterson, residing in Dollar, presented a petition to the Presbytery of Stirling, subscribed by himself and a few friends, desiring the Presbytery to take the oversight of the mission at Dollar, and stating that Mr Millar had offered the hall for the purposes of the mission free of all charge.* The Presbytery agreed to the request. Application was accordingly made to the Home Board for a grant to aid the mission, when the Board granted £50 per annum, it being understood that the work should be prosecuted with a view to the formation of a permanent congregation. The friends in Dollar promised to raise a like sum, and Mr James Stephens, of the fourth year at the Hall, was appointed the missionary for twelve months. The mission prospered greatly under Mr Stephens, and was much beholden to the Rev. John Paterson, who shared the ministerial labours of the pulpit with the missionary, and all along helped forward the cause. The station was supplied by preachers after Mr Stephens became a probationer. An application to the Presbytery to be erected into a congregation was made in February 1870; and the station was congregated, with 51 members, on the 7th June 1870. Elders were ordained on 25th December 1870.

Before obtaining a settled minister, a call was given to Mr John Boyd, M.A., preacher, who preferred Wemyss Bay.

1st Minister.—WILLIAM BRUCE ROBERTSON WILSON, from Irvine (Trinity Church). Ordained 23d January 1872.

* Besides the hall, Mr Millar gave to the congregation property in its vicinity of the value of £25 per annum.

PART THIRD.

LIST OF STUDENTS OF THEOLOGY.

I.

THEOLOGICAL HALL OF THE ASSOCIATE PRESBYTERY.*

I.

PROFESSOR WILSON'S CLASS.

The Rev. WILLIAM WILSON, M.A., Perth, was appointed Professor of Theology, 5th November 1736, and died in 1741.

Session 1737—6 Students.

ABERCROMBIE, ROBERT. Went to America.
CLARKSON, ANDREW. Craigmalen.†
GIB, ADAM. Edinburgh (Bristo Street).
HUNTER, JOHN. Gateshaw, Stitchel.
HUTTON, WILLIAM. A.M. Stow.
SMYTON, DAVID. Kilmaurs.

Session 1738—6 Students.

BALLANTYNE, THOMAS. Sanquhar.
CHRISTIE, JAMES, from Muckart. Licensed December 1741. Adhered to the General Associate (Antiburgher) Synod at "The Breach," 1747, as a probationer, and died 1758, while acting in that capacity.
CLELAND, JOHN. Holm of Balfron.
GILLESPIE, THOMAS. Dunfermline (Gillespie Church).
HORN, DAVID. Cambusnethan.
JOHNSTON, JAMES. Dundee.

Session 1739—6 Students.

BROWN, GEORGE. Perth (North).
CAMPBELL, WILLIAM. Ceres.
ERSKINE, HENRY. Falkirk.
ERSKINE, JOHN. Leslie.
MACARA, JOHN. Burntshields.
SOMERVILLE, THOMAS. Newcastle.

Session 1740—6 Students.

ARCHIBALD, ROBERT. Haddington.
BLACK, ANDREW. Cumbernauld.
LOCH, WALTER. Died while under call to Stitchel and Haddington.
MATTHEW, PATRICK. Midholm.
MURRAY, GEORGE. Lockerbie.
SCOTT, JAMES. Morebattle.

Session 1741—4 Students.

CHRISTIE, THOMAS, from Abernethy. Licensed 1745. Adhered, as a probationer, to the General Associate (Antiburgher) Synod at "The Breach," 1747. Called in 1761 to Mackrochel, in Ireland, but declined the call, and continued to act as a probationer till his death.

REID, JOHN. Did not complete his curriculum. Followed a secular calling. Elected Clerk of the Associate Synod at its formation, 1745, and continued in the same capacity by the General Associate (Antiburgher) Synod, to which he adhered at "The Breach," 1747, the only instance of a layman holding this office.

THOMSON, ANDREW. Mearns.
WHYTE, JOHN. Dunse (East).

II.

PROFESSOR MONCRIEFF'S CLASS.

The Rev. ALEXANDER MONCRIEFF, M.A. Abernethy, was appointed Professor of Theology, 1742. Adhered to the General Associate (Antiburgher) Synod at "The Breach," 1747, and continued as Professor under the General Associate Synod.

Session 1742—6 Students.

INNES, HENRY. Ceased attendance in his second year.
JARVIE, JOHN. Perth (South).
MURRAY, JOHN, went to America.
POTTS, JOHN. Kelso.
SWANSTON, JOHN. Kinross (First).
TROUP, ALEXANDER. Elgin (First).

Session 1743—7 Students.

BLYTH, ALEXANDER. Kinclaven.
MAIR, WILLIAM. Muckart.
MILLER, ROBERT. Acceded to the Associate

* The names given in these tables are those of students entering the Hall for the first time, but not of the students of more than one year's standing.—Eds.

† [When the name of a place or church stands opposite a student's name, it indicates the congregation in which the student was settled as a minister.]

Synod while a theological student in connection with the Established Church. Adhered as a probationer to the General Associate (Antiburgher) Synod at "The Breach," 1747, but never obtained a charge.

MONCRIEFF, MATTHEW. Abernethy.

MONCRIEFF, WILLIAM. Alloa.

PATON, ISAAC. Acceded to the Associate Presbytery while a student of theology in connection with the Established Church. Licensed 1745. Became minister of Templepatrick, Ireland, and was the first Secession minister ordained in that country. Adhered with his congregation to the General Associate (Antiburgher) Synod at "The Breach," 1747. Subsequently emigrated to America, and died there.

WILSON, DAVID. Pathhead, Kirkcaldy.

Session 1744—11 Students.

CLARK, THOMAS, M.D. Adhered as a student of theology to the Associate (Burgher) Synod at "The Breach," 1747, and was among the first of their licentiates. Called to Scone in Scotland, and Ballybay in Ireland. Ordained at the latter place 1751. Missioned by the Synod to America 1754. Declined at that time to go thither, but peremptorily ordered to do so in 1764, and removed accordingly, with 300 of his congregation, and became minister of Salem, New York. One of his sons was an American judge.

ERSKINE, DAVID, from Stirling (First), of which his father was minister. Relinquished his studies on account of ill-health superinduced partly by the ardour with which he prosecuted the study of abstract sciences, and partly by the excitement produced by the interest he took in the revivals at Cambuslang. Became teacher in Morpeth, Northumberland, but afterwards removed to Edinburgh, and died there in 1800.*

GOODLET, JOHN. Sanquhar (South).

MAIN, THOMAS. Adhered as a theological student to the Associate (Burgher) Synod at "The Breach," 1747, and was one of their first licentiates. Ordained at Ballerony, Ireland, 1749.

MILLIGAN, JOHN. Urr.

MUCKERSIE, JOHN. Kinkell.

SMITH, JOHN. Jedburgh (Blackfriars).

STEWART, ALEXANDER. Adhered as a theological student to the General Associate (Antiburgher) Synod at "The Breach," 1747, and was one of that Synod's first licentiates. Ordained at Newton-limavady, Ireland, 1750.

* Dr Fraser, in his "Life of Ebenezer Erskine," p. 495, states that Mr David Erskine was a distinguished student in literature, philosophy, and theology at the University of Edinburgh. One of his father's most noted opponents said, in reference to David Erskine, "That fanatic has a son who will one day prove a bright ornament to the Church of Scotland." For several years he was a teacher near Morpeth. He resumed his studies under Professor Fisher in 1757, but never obtained license. He died in Edinburgh in 1800, being upwards of 80 years of age.—Eus.

TELFAR, DAVID. Bridge of Teith.

WATSON, Mr.

WRIGHT, JAMES, licensed 1748. Suspended for irregularly obtruding on Alnwick congregation. See Dr George Brown's MS. History.

Session 1745—5 Students.

ARROT, DAVID, from Dumbarrow, of which his father was minister. Adhered as a student of theology to the General Associate (Antiburgher) Synod at "The Breach," 1747. Moderator of the first Irish Antiburgher Synod in 1788. Ordained at Markethill, Ireland, 1749. Died 1807, in the 83d year of his age, and 58th of his ministry.

BENNET, JOHN. Adhered as a student of theology to the General Associate (Antiburgher) Synod at "The Breach," 1747. Died a probationer.

ERSKINE, EBENEZER, third son of Rev. Ralph Erskine. Died 3d January 1747.

FORREST, DAVID. Inverkeithing.

ROBERTSON, JAMES. Adhered as a student of theology to the General Associate (Antiburgher) Synod at "The Breach," 1747. Called to Scone. Suspended from the exercise of preaching while upon trials for ordination because of deficient knowledge of Systematic Theology. Placed under the Presbytery of Dunfermline for further tuition. Restored to his status as a preacher, but never obtained another call.

Session 1746—10 Students.

BEUGO, GAVIN. Adhered as a student of theology to the Associate (Burgher) Synod at "The Breach," 1747. Died while a probationer.

BENNET, JAMES. St Andrews.

BLAKELY, ROBERT.

CARMICHAEL, ROBERT. Coupar-Angus.

DALZIEL, JOHN. Earlston.

ERSKINE, JAMES. Stirling (First).

MARSHALL, THOMAS.

RITCHIE, Mr.

SHIRRA, ROBERT. Kirkcaldy (Bethelfield).

TENNANT, JOHN. Adhered as a theological student to the General Associate (Antiburgher) Synod at "The Breach," 1747. Ordained at Roseyards, Ireland, 1751. Resigned 1798, and died 1808.

Session 1747—7 Students.

CHISHOLM, HECTOR. Logiealmond.

JAMIESON, JOHN. Glasgow (Duke Street).

MACKIE, COLIN. Montrose (Mill Street).

NIMMO, ALEXANDER. Newcastle (Blackett Street).

OGILVY, ANDREW. Wigtown.

ROBERTSON, COLIN. Relinquished the study of theology for that of medicine, and became a physician in Perth.

WALKER, JOHN. Dennyloanhead.

II.

GENERAL ASSOCIATE (ANTIBURGHER) HALL.

I.

PROFESSOR ALEXANDER MONCRIEFF'S CLASS.

The Rev. ALEXANDER MONCRIEFF, M.A., of Abernethy, was continued Professor of Theology by the General Associate Synod after "The Breach," 1747, till his death in 1761.*

Session 1748—8 Students.

ARNOT, ANDREW. Midholm.

BANNATYNE, WILLIAM. Called to Logiealmond; but the call was not sustained by the Presbytery because of some irregularity in the procedure, and Mr Bannatyne withdrew from the connection in consequence.

BROWN, WILLIAM. Craigdam.

BRYDIE, MATTHEW, from Alloa (First). Licensed as a probationer, but never obtained a settlement.

GELLATLY, ALEXANDER. Sent as one of the Synod's missionaries to the United States, 1753. Became minister of a congregation in Octarara, Pennsylvania, and died there, 1761.

KAY, JOHN. Pathhead, Kirkcaldy.

PROUDFOOT, JAMES. Sent as one of the Synod's missionaries to the United States, 1754, and became minister of a congregation in Recquec.

REID, ROBERT. Ordained at Ray, Ireland, 1752.

Session 1749—5 Students.

HEUGH, JOHN. Stirling.

HUME, JAMES. Ordained at Lisburn, Ireland, 1753, and died there, 1782.

MARTIN, JAMES. Ordained at Bangor, Ireland, 1753. Sent as one of the Synod's missionaries to the United States, 1777.

MITCHELL, JAMES. Holm of Balfron.

WILSON, JOHN. Methven.

Session 1750—6 Students.

BUNYAN, ANDREW. Howgate.

BURT, JAMES. Cairneyhill.

FOOTE, ADAM. Ceres.

JERMENT, RICHARD. Peebles (First).

LAW, ROBERT, from Burntisland. Ordained at Donoughmore, Ireland, 1755, and died, 1793.

OLIVER, WILLIAM. Blackswell, Hamilton.

Session 1751—4 Students.

ALICE, JAMES. Greenock (Oakshaw Street).

MORRISON, JAMES. Norham.

PRESTON, ALEXANDER. Logiealmond.

ROBERTSON, JOHN. Dalkeith (Back Street).

Session 1752—3 Students.

DEMPTSTER, SIMON. Leslie (West).

FERGUSON, JOHN. Greenloaning.

THOMSON, THOMAS. Pathhead, Kirkcaldy.

* Besides the Professorship of Divinity, there was a philosophical class established at Abernethy, which was usually taught by a senior student. The class met for a time in Kirkcaldy, and was ultimately removed to Edinburgh.—Eus.

Session 1753—5 Students.

DOWIE, WILLIAM. Licensed as a probationer but never obtained a settlement.

HENDERSON, MATTHEW. Sent as one of the Synod's missionaries to the United States, 1758. Became minister of a congregation in the town of Charteris, Pennsylvania, and died there, 1795.

HUNTER, JOSIAH. Falkirk (South).

ROBERTSON, DAVID. Licensed as a probationer, 1756, but never obtained a settlement.

SPRUNT, THOMAS. After itinerating some time as a probationer, settled in Perth in 1761.

Session 1754—6 Students.

DOUGLAS, JAMES. Stranraer.

DRYSDALE, JAMES.

GRAHAM, WILLIAM. Whitehaven.

HERBERTSON, THOMAS. Dumfries (Low Street).

LAIDLAW, JOHN. Beith (Mitchell Street).

TAIT, JOHN. Licensed 1759, but never obtained a settlement.

Session 1755—7 Students.

ANDERSON, JOHN. Lanark (Elsridgehill).

BENNET, THOMAS. Ceres.

CLARK, HENRY. Moyness.

JAMESON, WILLIAM. Kilwinning.

MASON, JOHN, D.D., from Craigmullen.

as one of the Synod's missionaries to the United States, 1760. Became minister of a congregation in the city of New York. Cut off from the connection by the Synod, 1780, for advocating a reunion of the branches of the Secession, and championing the cause which led to "The Blasphemy of the dry, the fruitless, the dogmatic and the pernicious controversy about the Burgess Oath."† Joined the Relief Synod, and became one of its distinguished members.

MURRAY, GEORGE. Lockerbie.

RINTOUL, PATRICK, from Perth (North Street). Licensed 1761.

Session 1756—8 Students.

BUIST, JOHN. Greenock (George Square).

CUNNINGHAM, ROBERT. Dunbar (Second Street).

LEITHHEAD, WALTER. Cumbernauld (St. Andrew's).

MUSTARD, DAVID.

OLIVER, ALEXANDER. Craigmullen.

PIRIE, ALEXANDER. Abernethy (Second Street).

REID, LAURENCE. Lauder (First).

WATSON, ROBERT. Errol.

Session 1757—7 Students.

ANNAN, ROBERT, from Ceres. Sent as one of the Synod's missionaries to the United States, 1761. Became a minister in Philadelphia. Author of "Animal Universality of the Doctrine of Universal Salvation."

† See Dr McKerrow's "History of the Secession," edition of 1841, pp. 297, 314, 315, and 612, 613.—Eus.

Connection between Religion and Civil Government."

HENDERSON, JAMES. Rattray.

MARSHALL, WILLIAM, from Abernethy. Sent as one of the Synod's missionaries to the United States, 1764, and became minister of a congregation in Deprun, on the Forks of the Delaware.

RONALD, WILLIAM. Called to Ireland, but declined the call, and never obtained another.

RUSSELL, THOMAS. Colmonell, Kilmarnock.

SCOTT, ANDREW. Dundee (Bell Street).

SMART, JOHN, from Pathhead, Kirkcaldy. Sent to the United States as one of the Synod's missionaries, 1761. Not having obtained a settlement there, returned to this country, and continued to itinerate as a probationer, till his death. Mr Smart was employed by the Synod in conducting the Moral Philosophy Class in connection with their Theological Hall.*

Session 1758—7 Students.

ANDERSON, JOHN. Ordained in Belfast.

BUCHANAN, PATRICK. Nigg.

DRYSDALE, RICHARD, from Muckart. Died while a student.

RANDLES, WILLIAM. Called to Auchadowie in Ireland, but declined the call, and never obtained another.

SMITH, ROBERT. Auchinleck.

STEWART, JAMES. Went out as missionary to Pennsylvania.

WOTHERSPOON, LAURENCE. Haddington (Second).

Session 1759—6 Students.

ARTHUR, MICHAEL. Dumbarrow, Arbroath.

MARSHALL, ANDREW. Suspended for unsound doctrine. Became a physician.

MITCHELL, ANDREW. Beith (Mitchell Street).

MURDOCH, JAMES. Enjoined by the Synod to take license and proceed to Nova Scotia as one of its missionaries. While under this appointment, received a call to Lisburn, Ireland, and was ordained there, but ordered by the Synod immediately after to proceed to his original destination, which he did, 1767. Shortly after was drowned in the Misquodoboit.

RUSSELL, JAMES. Milnathort.

YOUNG, ROBERT. Called to Coupar-Angus and Elgin; but both calls were set aside on account of a complaint made against him by the Presbytery of Perth and Dunfermline. He was afterwards called to Burntisland, but by so small a majority, that the call was not sustained. He was subsequently deprived of his license on account of contumacy, 3d May 1769.

Session 1760—5 Students.

GREIG, JOHN. Sent as one of the Synod's missionaries to Pennsylvania.

INGLIS, WILLIAM. Dumfries (Loreburn Street).

* This class was taught for three or four years by Mr John Heugh, afterwards of Stirling, till 1752, when Mr William Graham (Newcastle) became tutor. The other tutors who preceded Mr Smart were Messrs Robert Archibald (Haddington), David Wilson (London), Dr John M. Mason (New York), Alexander Pirie (Newburgh), James Bishop (Coupar-Angus), Isaac Ketchen (Nairn).—*Eds.*

KING, SAMUEL. Ordained at Tyrone, Ireland, 1765, and died there, 1803.

MOORE, SAMUEL. Ordained at Aghadoey, Ireland, 1765.

ROBERTSON, JOHN. Jedburgh (Castle Street).

Session 1761—6 Students.

BRUCE, ARCHIBALD. Whitburn.

CLELAND, THOMAS. Bo'ness (First).

M'GEORGE, WILLIAM. Midcalders.

MARSHALL, WILLIAM. Ordained in Philadelphia, 1765.

SOMMERVILLE, DAVID. Strathaven (First).

WILSON, DAVID. Lauder.

II.

PROFESSOR WILLIAM MONCRIEFF'S CLASS.

The Rev. WILLIAM MONCRIEFF of Alloa was appointed by the Synod to succeed his father as Professor of Theology, 1762, and held the office till his death in 1786.

Session 1762—8 Students.

BARLAS, JAMES. Crieff.

BROWN, COLIN. Abernethy.

GIBSON, JOHN. Licensed as a probationer, but soon after turned to a secular calling.

GRAY, JOHN. Brechin (City Road).

HARPER, DAVID. Johnshaven.

M'QUAHAE, JAMES. Kendal.

SMALL, THOMAS. Coupar-Angus.

YOUNG, JOHN, D.D. Hawick (West).

Session 1763—4 Students.

COWAN, ROBERT. Appointed to proceed to America as one of the Synod's missionaries, having obtained license with that view after two years' attendance at the Hall. Allowed, notwithstanding, to remain in this country. He never, however, obtained any settlement in the connection.*

CRAIG, THOMAS. Joined the Northumberland Class of Presbyterians while a probationer. Whitby.

FRANCE, JOHN. Buchlyvie.

HOWIESON, WALTER. Became minister of a congregation in Ireland.

Session 1764—4 Students.

DUNCAN, THOMAS. Elgin (First).

GRIER, ALEXANDER. Ordained at Hillhall, Ireland, 1769.

HUTCHISON, PATRICK, M.A. St Ninians.

RENWICK, JOHN. Licensed as a probationer, but never obtained a settlement.

Session 1765—5 Students.

M'DOWALL, JOHN, from Stranraer (Ivy Place). Ordained at Gilnakirk, Ireland, 1770, and died there the following year.

MUIR, JAMES, from Stranraer (Ivy Place). Relinquished the study of theology for that of medicine, and subsequently went abroad as a surgeon.

PIERSON, JAMES. Licensed after two years'

* He joined the Relief Church, and was settled in New-castle in 1766, afterwards in Colinsburgh, 1771. Left the Relief along with his congregation in 1775, and claimed to be the representative of the Relief Church. He died 15th April 1794.—*Eds.*

attendance at the Hall, with the view of proceeding to America as one of the Synod's missionaries, but allowed to remain at home. He never obtained a settlement.

ROGER, JOHN, from Muckart. Sent as one of the Synod's missionaries to America, 1770, and became minister of a congregation in the State of Pennsylvania.

STEWART, JAMES, probationer.

Session 1766—2 Students.

DARG, THOMAS. Wick.

M'LELLAN, WILLIAM, from North America, and understood to have returned thither.

Session 1767—19 Students.

BARLAS, WILLIAM. Dundee (Bell Street).

BENNETT WILLIAM. Forres.

BURTON, JOHN.

COWIE, GEORGE. Huntly.

DRYSDALE, WILLIAM. Stranraer.

HOWIESON, ALEXANDER. Howford, Inverness.

LAING, WILLIAM. Ordained at Newry, Ireland, 1780.

MACKIE, JOHN.

MITCHELL, WILLIAM. Buchan (Clola).

MORRISON, DAVID. Morebattle.

MUIRHEAD, JOHN. Kelso.

MYRES, JOHN, probationer.

PRINGLE, FRANCIS. Ordained at Gilnakirk, Ireland, 1772. Proceeded as one of the Synod's missionaries to America, 1799. Settled in Pennsylvania.

PROUDFOOT, JOHN. Leith (Kirkgate).

RAMSAY, JAMES. Glasgow (Duke Street).

SIMPSON, THOMAS. Kendal.

SMITH, JOHN. Sent as one of the Synod's missionaries to America, 1770.

TURNBULL, JOHN. Ayton (West).

YOUNG, JOHN. Dumbarrow, Presbytery of Arbroath.

Session 1768—3 Students.

CLARKSON, JOHN. Ayr (First).

CLARKSON, JAMES. Sent as one of the Synod's missionaries to America, 1772.

WHYTE, JOHN. Dunse (East).

Session 1769—5 Students.

COLQUHOUN, JOHN. Whitehaven.

DOWIE, ROBERT. Thurso.

GREIG, JAMES. Newmilns.

HUTTON, JOHN, from Greenloaning. Ordained at Melisse, Ireland, 1779.

IMRIE, JAMES. Ordained at Arnhall, Ireland, 1773.

Session 1770—4 Students.

BISHOP, JAMES. Coupar-Angus (First).

DUNCAN, JAMES, from Alloa (First). Turned from the study of theology to a secular profession.

LOGAN, WILLIAM. Sent as one of the Synod's missionaries to America.

SCOTLAND, ANDREW, from Muckart. Turned from the study of theology to a secular profession.

Session 1771—9 Students.

ANDERSON, JOHN. Sent as one of the Synod's missionaries to America, 1788. Settled near Pittsburgh.

ARCHIBALD, FRANCIS, from Abernethy, Ireland, 1771.

CULBERT, JOHN, from Ceres. After some time as a probationer, to secular calling, and died, in Cupar-Fife.

FRASER, JAMES, from Alloa. Relinquished study of theology.

PUNTON, JAMES. Hamilton (Blackburn).

ROBERTSON, JAMES. Kilmarnock (Lane).

THOMSON, ANDREW. Sanquhar.

WHYTOK, GEORGE. Dalkeith (Back).

YOUNG, ANDREW. Grange.

Session 1772—13 Students.

AITKEN, JAMES. Kirriemuir.

ALLAN, ALEXANDER. Coupar-Angus.

BARLAS, WILLIAM. Whitehill.

BLAIR, JOHN. Kilmarnock (Colmon).

BROWN, JAMES, from Aberdeen. Dismissed as a probationer.

CARMICHAEL, WILLIAM. Ordained at Hill, 1780, and died there, 1797.

COLVILLE, ROBERT. Lauder.

GOODWILLIE, DAVID, from Leslie.

America as one of the Synod's missionaries, 1788. Became minister of a congregation at Barnet, and afterwards Professor of Theology in Vermont, U.S. He was succeeded by his son, Dr Thomas Goodwillie, who died 11th February 1861.

MINTO, WALTER, LL.D., from Edinburgh (Nicolson Street). Turned to a secular calling after itinerating some time as a probationer. Author of a "Theory of Planets," 1783; and joint-author, with Earl of Buchan, of a "Life of Baron of Merchiston," 1788, etc.

M'EWAN, JAMES. Carlisle (Workington).

PRINGLE, ALEXANDER, D.D. Perth.

RUTHERFORD, SAMUEL, from Abernethy. Ordained at Newbliss, Ireland.

TAYLOR, JAMES. Ayr.

Session 1773—2 Students.

BELL, JOHN. Ordained at Hillhall, 1778, and died there, 1792.

PATTISON, JAMES. Moniaive.

Session 1774—5 Students.

ARROT, ANDREW. Wick.

DRUMMOND, JAMES.

GILBERT, ADAM. Ordained at Melrose, 1784.

JAMIESON, JOHN, D.D. Forfar.

KETCHEN, ISAAC. Nairn.

Session 1775—8 Students.

ADAM, WILLIAM, from Pennyloanhead. Relinquished study, and entered the army.

BROWN, JOSEPH, from Huntly. Died as a probationer.

DRYSDALE, JOHN. Craigend.

LESLIE, JOHN. Relinquished the study of theology, and taught a school.

MAILER, JAMES.

M'ILLAN, PETER. Ordained at Aberdeen, 31st October 1781.

MORE, GEORGE. South Shields.

WYLIE, JAMES. Caberach, Banffshire.

Session 1776—11 Students.

ANDREW, JAMES. Shiels, Aberdeenshire.
BEVERIDGE, THOMAS, from Alloa. Sent to America as one of the Synod's missionaries, 1783. Became minister at Cambridge, New York, U.S., and died there of fever, 1798.
CHALMERS, ROBERT. Haddington.
GALBRAITH, WALTER, from Holm of Balfron. Called to Stewarton, in Scotland, and to Larne, Isle Magee, Newtonards, and Londonderry, Ireland. Ordained at Londonderry, 1784, and died there in 1810.
GRAHAME, JAMES. Rothesay.
MURIE, ANDREW. Milnathort.
M'ARA, JOHN. Pathstruie.
RATTRAY, JOHN.
SCOTT, GEORGE. Left off study.
THOMSON, THOMAS. Kirkcaldy.
WADDEL, DAVID. Cabrach, Banffshire.

Session 1777—15 Students.

BIGGAR, JAMES. Urr.
BREIGNAN, WILLIAM. Peebles.
JUNYAN, JOHN. Whitehill.
JUNYAN, JAMES. Keith.
JEPBURN, WILLIAM, from Kinkell. Did not complete his studies.
JAY, JAMES. Alyth.
MERMENT, GEORGE, D.D. London (Oxendon Chapel).
AING, ROBERT. Dunse (East).
ODON, WILLIAM, from Urr. Relinquished the study of theology, and betook himself to the cultivation of his paternal estate, in the parish of Urr, and died there in 1831.
F'AU, WILLIAM. Aberdeen (Belmont Street).
FONCRIEFF, ALEXANDER. Muckart.
FORKISON, JOHN.
FICOLSON, JOHN, from Loreburn Street, Dumfries. Ordained as minister of the united congregations of Larne and Isle Magee, Ireland, 1785. Translated to Belfast, and died there.
GILVIE, ALEXANDER. Wigtown.
AYLOR, PATRICK. Ceres.

Session 1778—4 Students.

ALMAIN, WILLIAM, from Abernethy. Relinquished the study of theology for that of medicine, and afterwards emigrated as surgeon with the first colonists for New South Wales.
RUCE, JOHN.
JUNNINGHAME, WILLIAM. Ordained at Ray, Ireland.
LITH, THOMAS, from Urr. Appointed one of the Synod's missionaries to America, but declined. Called to Peterhead, but the call was withdrawn on account of his health.

Session 1779—14 Students.

UCHER, JAMES. Cumbernauld.
ROWNING, JAMES. Auchtermuchty.
RIMMOND, JAMES. Coupar Angus (Relief).
GRAM, ALEXANDER, M.A. Relinquished the study of theology. Became teacher of arithmetic and mathematics in the High School, Leith, and an elder in St Andrew's congregation there. Author of treatises on arithmetic, mathematics, etc.
AIR, THOMAS, from Muckart, of which his father was minister. Relinquished the study

of theology for that of medicine. Became surgeon of a merchant ship, and died at sea.

M'VITIE, JOHN. Greenlaw.
MUCKERSIE, JAMES. Alloa.
PRIMROSE, JOHN. Grange.
PULLER, WILLIAM. Holm of Balfron.
SCOTT, CHRISTOPHER. Went to Nova Scotia.
SOMMERVILLE, WILLIAM, from Muckart. Relinquished his studies on account of ill health.
STEWART, THOMAS. Strathaven.
WILSON, WILLIAM, from Craigmailen. Died while a student.
WILSON, WILLIAM, from Urr. Ordained at Clenanees, Ireland, 1789.

Session 1780—5 Students.

LAW, JAMES, from Donachmire, Ireland, of which his father was minister. Died while a student.
MAVOR, JAMES.
MOORE, JAMES.
PEDDIE, ANDREW.
KINTOUL, JAMES, from Kinkell. Became minister of Ray, in Ireland, 23d June 1791.

Session 1781—13 Students.

ARTHUR, WILLIAM, from Peebles (First), of which his father was minister. Emigrated to America immediately after taking license.
BALFOUR, ALEXANDER. Lethendy.
BLACK, RICHARD. Perth (North).
CREE, JOHN, from Perth (North). Sent as one of the Synod's missionaries to America, 1790, and became minister of a congregation in the State of New York.
FERRIER, WILLIAM, D.D. Paisley (Oakshaw Street).
KNOX, WILLIAM, from Errol.
M'DONALD, JAMES. Dubbieside.
M'FARLANE, FREDERICK. Montrose (Mill Street).
OGILVIE, ANDREW, from Wigtown, of which his father was minister. Ordained at large, after itinerating some time as a probationer, with the view of dispensing the sacraments in Orkney and other remote places, but never obtained a settled charge. Died in June 1835, in his 74th year.
OGILVIE, ALEXANDER. Wigtown.
WHYTE, ARCHIBALD. Sent as one of the Synod's missionaries to America, 1789.
WILLIAMSON, DAVID. Whitehaven.
YOUNG, WILLIAM. Emigrated to America while a student, and became a teacher in the city of New York.

Session 1782—4 Students.

ARMSTRONG, ALEXANDER. North Shields.
FALLHOUSE, JOHN, from Thornhill. Died while a student.
GOURLAY, JOHN, from Whitburn. Completed his course, but not licensed.
M'GREGOR, JAMES DRUMMOND, D.D., from Comrie. Licensed before completing his theological course with the view of proceeding to America. Called to Craigdam, Aberdeenshire, but not allowed to accept the call because of the Synod's previous appointment. Ordained at large, 1786. Became minister of a congregation in Pictou, Nova Scotia. Received the degree of D.D. from the Univer-

sity of Glasgow. Died 3d March 1830, in the 71st year of his age, and 45th of his ministry.

Session 1783—3 Students.

BELL, WILLIAM. Crieff.
BLACK, DAVID, D.D. Dunfermline (Chalmers Street).
MILLER, JAMES. Arbroath (Grimsby Street).

Session 1784—8 Students.

FAIRBAIRN, JAMES, from Earliston (East). Died while a probationer.
GILFILLAN, SAMUEL. Comrie.
PARKER, JOHN. Greenlaw.
PAXTON, GEORGE, D.D. Stewarton.
PRINGLE, JAMES. Kinclaven.
ROBERTSON, MOSES. Ceres.
WILSON, DAVID. Pittenweem.
YOUNG, THOMAS. Ford (Relief).

Session 1785—9 Students.

BLAIR, THOMAS. Cairneyhill.
CLARK, ALEXANDER. Ordained at Lylehill, Ireland.
CLARK, JAMES. Dalreoch.
FERGUSON, JOHN, from Thornhill. Died while a probationer.
FORSYTH, ROBERT. Craigend.
HOWIE, JAMES.
M'BAIN, AENEAS. Inverness.
ROSS, DAVID. Burntisland.
THOMSON, JOHN. Belford.

Session 1786—9 Students.

ARCHER, JOHN.
BROWN, JOHN. Sent as one of the Synod's missionaries to Nova Scotia. Settled at Londonderry.
DICKIE, WILLIAM. Settled as a minister in Ireland.
GRAHAME, WILLIAM, from Glasgow (Anderson).
MURRAY, JOHN. Johnshaven.
RICHARDS, WILLIAM, from Ireland.
SMELLIE, JOHN. Withdrew from the list of probationers; taught a school in Alloa, and died there.
STEWART, JAMES. Strathaven.
SYME, WILLIAM. Newcastle (Blackett Street).

III.

PROFESSOR ARCHIBALD BRUCE'S CLASS.

The Rev. ARCHIBALD BRUCE of Whitburn was appointed Professor of Theology by the General Associate Synod, 1786, and held the office till 1804, when he withdrew from the connection.

Session 1787—10 Students.

BRYCE, JAMES. Wick.
CULBERTSON, ROBERT. Leith (St Andrew's Place).
IMRIE, ROBERT. Kinkell.
MITCHELL, JOHN, D.D. Glasgow (Wellington Street).
MITCHELL, JAMES, from Beith (Mitchell Street), of which his father was minister. Died while a student.
SMALL, ANDREW, from Abernethy. Called to Whithorn; but the call was set aside, and

he never obtained another. Died at Abernethy, 16th April 1852, aged 85 years.
SOMMERVILLE, SIMON. Carnoustie.
THOMSON, JOHN. Dunse (East).
WILSON, ROBERT. Ayrton.
WOOD, THOMAS. Rattray.

Session 1788—5 Students.

BANKS, JOHN, D.D. Edinburgh (N Street).
BENNET, JOHN.
GRAY, JAMES. Brechin (City Road).
HOGG, DAVID. Rothsay.
WATT, JAMES. Deprived of his license under call to Ayr in Scotland, and to Dublin, Ireland, for having written a pamphlet containing sentiments at variance with the principles of the Secession Church. Studied medicine, and became a surgeon in Ireland. Joined the Baptists.

Session 1789—7 Students.

FULTON, ANDREW, from Glasgow (Duke Street). Sent to America as one of the Synod's missionaries, 1797, and became minister of a congregation in the State of Kentucky.
KIRK, JOHN. Balbeggie.
MEEK, DAVID. Muirton.
ROBERTSON, ROBERT, from Glasgow (Street). Relinquished the study of theology and turned to a secular profession.
ROBSON, JOHN. Cupar-Fife.
RONALDSON, JAMES. Ellon.
ROSS, DUNCAN, from Alyth. Sent to America as one of the Synod's missionaries, and became minister of a congregation in Nova Scotia.

Session 1790—10 Students.

ARMSTRONG, ROBERT. Sent to America as one of the Synod's missionaries, 1797, and became minister of a congregation in the State of Kentucky, and died there in 1841, 40th year of his age, and 6th of his ministry.
ARNOT, JAMES, from Auchtermuchty. Relinquished the study of theology, and became a teacher.
BROWN, JOHN, from Milnathort. Sent to America as one of the Synod's missionaries, 1795, and became minister of a congregation in Londonderry, Nova Scotia.
CARMICHAEL, JAMES. Bo'ness.
HUNTER, HENRY, from Ireland. Ordained at Hillhall, in that country, 1796.
MACKAY, ROBERT, from Alloa. Died while a probationer.
METHVEN, JAMES. Cupar (Balmulloch).
M'CRIE, THOMAS, D.D. Edinburgh (Park).
M'EWEN, WILLIAM. Howgate.
SMITH, ROBERT. Kilwinning.

Session 1791—10 Students.

AEDIE, PETER, from Pathstruie. First student.

* This gentleman was commonly designated as such from a mistaken belief that he had received the LL.D.—Eds.

† For detailed information regarding the life and labours of those who emigrated as missionaries, see "History of the Foreign Missions of the United Presbyterian Church," by Rev. Dr. McTear, 1867.—Eds.

GARDINER, JAMES, from Hamilton (Blackswell). Ordained at Newtonards, Ireland, 1801. Died 1812, in the 38th year of his age, and 11th of his ministry.

JAMESON, JOHN. Methven.

KERR, ANDREW, from Dennyloanhead. Licensed in his second year with the view of proceeding to America as a missionary, but refused notwithstanding. Turned to a secular calling, and subsequently emigrated to America.

MASON, JOHN M., D.D. Settled in New York.*

M'CAUGHTY, GEORGE, from Ireland. Ordained at Lame, in that country, 1799.

STEVENSON, GEORGE, D.D. Ayr.

WILSON, WILLIAM, from Ireland. Ordained at Gilnakirk, in that country, 1797.

WILLISON, ARCHIBALD. Montrose (Mill Street).

Session 1792—8 Students.

AEDIE, ANDREW. Forfar.

BROWNLEE, JAMES. Falkirk.

CAMPBELL, THOMAS. Ordained at Ahovery, Ireland. Proceeded to America in 1806.

GIFFORD, JOHN. Saltcoats.

HARPER, ROBERT, from Ireland. Died while a probationer.

STARK, JAMES, D.D. Dennyloanhead.

TAYLOR, PETER. Ceres.

YOUNG, JAMES, from Methven. Withdrew from the connection while a student, and became a parochial teacher in Forfarshire.

Session 1793—6 Students.

DUNN, JOHN. Greenock (George Square).

GLASS, LAURENCE. Melrose (Midholm).

MILNE, THOMAS. Peterhead.

MUTER, ROBERT, D.D. Glasgow (Duke Street).

SINCLAIR, JAMES. Stronsay.

TOD, WILLIAM. Ordained at Lylehill, Ireland, 1798.

Session 1794—13 Students.

AITKEN, DAVID, from Alyth. Died while a student.

BEVERIDGE, THOMAS. Kinross (East).

DAVIDSON, ALEXANDER, from Dalkeith (Back Street). Finished his course as a theological student, but was refused license because he was totally blind. Mr Davidson afterwards became a public lecturer on chemistry, and itinerated the country in that capacity. He died in 1826.

DONNAN, ALEXANDER. Ordained at Gilnakirk. Ireland, 1801, but subsequently proceeded to America.

DUNCAN, ALEXANDER, D.D. Midcalder.

LAUDER, WILLIAM. Earlston.

MONRO, JOHN. Nigg.

SHAW, JOSEPH, LL.D., from Alyth. Sent as one of the Synod's missionaries to America. Became minister of a congregation in Philadelphia, and subsequently professor of languages in Albany College. Died suddenly at Philadelphia, 1825.

SIMSON, JAMES. Thurso.

* **MASON, JOHN MITCHELL, D.D.**, son of Dr Mason of New York, succeeded his father as minister of Cedar Street, New York, April 1793. Professor of Theology to Associate Reformed Synod; Principal of Columbia College, and afterwards of Dickenson College. Died 10th August 1824. His "Remains" were edited by Rev. Dr Eadie.—Ebs.

SIMPSON, PETER, from Haddington. Relinquished the study of theology, and became a teacher in Edinburgh.

TAYLOR, ANDREW, from Glasgow (Duke Street). Died while a student.

WEDDERSPOON, WILLIAM, from Craigend. Died while a student.

YOUNG, ALEXANDER. Logiealmond.

Session 1795—5 Students.

BROADFOOT, WILLIAM. Kirkwall.

JARDINE, GEORGE, from Thornhill. Licensed as a probationer, but never obtained a settlement.

M'CULLOCH, THOMAS, D.D. Stewarton.

MILLER, ROBERT.

ROBERTSON, JOHN. Rothesay.

Session 1796—12 Students.

BAYNE, ANDREW. Dunbar.

HUME, WILLIAM, from Auchtermuchty (North). Sent to America as one of the Synod's missionaries, 1800, and became minister of a congregation at Nashville, in the State of Kentucky.

M'GREGOR, ANDREW. Buchlyvie.

M'GREGOR, JOHN. Ceased prosecuting his theological studies, and became a teacher.

MELLES, DAVID. Leslie.

PATERSON, JAMES, probationer.

SMITH, ALEXANDER, from Auchinleck, of which his father was minister. Called to Auchinleck, but died while on trials for ordination.

STARK, THOMAS. Forres.

TEMPLETON, JAMES. Aberdeen (Belmont Street).

WILKINSON, WILLIAM, from Ireland. Ordained at Clenanees, in that country, 1801.

WILLIAMSON, ANDREW, senior, from Abernethy. Became a teacher after finishing his theological course.

WILLIAMSON, ANDREW, junior, from Abernethy. Became a teacher.

Session 1797—6 Students.

ROSS, DUNCAN, from Holm of Balfron. Turned to a secular calling, after finishing his theological course.

GRAY, THOMAS. Kirkcaldy (Pathhead).

INGLIS, JAMES. Melrose (Midholm).

PATRICK, WILLIAM. Lockerbie.

SHIRRA, MOSES, from Thornhill. Turned to a secular calling after finishing his theological course.

WALLACE, JOHN. Dunblane.

Session 1798—10 Students.

ADAM, WILLIAM, from Dennyloanhead. Ceased prosecuting his theological course, and turned to a secular calling.

BEATH, WILLIAM. Perth (Pitcairngreen).

DICK, THOMAS, LL.D. Stirling.

LOURIE, JAMES. Abernethy.

MORRISON, WALTER, from Morebattle, of which his father was minister. Joined the Established Church while a student. Became afterwards parochial minister of Gordon, and subsequently of Morebattle.

PRINGLE, JAMES. Newcastle (Clavering Place).

RITCHIE, JAMES, from Ayr. Drowned on his voyage to America, while a student, in order to hold a temporary situation as a teacher.

OBERTSON, PATRICK. Craigdam.
 OBERTSON, ROBERT, from Jedburgh (Castle Street), of which his father was minister. Left off prosecuting his theological studies, and subsequently became one of the editors of the *Times* (London) newspaper.
 WILSON, ANDREW. Montrose (Mill Street).

Session 1799—10 Students.

ARTHOLOMEW, JAMES, from Greenock (George Square). Died while a student.
 LARK, JAMES. Jedburgh (Castle Street).
 RASER, MATTHEW. Dundee (Bell Street).
 KISHMAN, ROBERT. Kinross (East).
 GREGOR, WILLIAM, from Rattray. Sent to America as one of the Synod's missionaries, and became minister in Nova Scotia.
 OFFAT, WILLIAM, from Glasgow (Duke Street). Became minister of a congregation in Moira, Ireland.
 CONRIEFF, JAMES. Hamilton (Blackwell).
 HEPHERD, PETER, from Rattray. Abstained from prosecuting his theological course, and became a teacher.
 OD, JOHN, from Ceres. Joined the Synod of Original Seceders, by whom he was licensed. Subsequently joined the Relief Church as a probationer, but never obtained a settlement.
 OUNG, THOMAS. Norham.

Session 1800—12 Students.

UCHANAN, ROBERT. Dalkeith (Back Street).
 AIRNS, WILLIAM, LL.D. Johnshaven.
 ICK, ALEXANDER, from Pathstruie. Sent to America as one of the Synod's missionaries, 1802. Became minister of a congregation in Nova Scotia, and died there in 1812.
 RANCE, JOHN. Kirriemuir.
 RANCE, JAMES. Moniaive.
 EMBLE, JOHN, from Ireland. Became minister of Clenaees, but afterwards emigrated to America.
 GORDON, PETER, from Brechin (City Road). Emigrated to America as a probationer. Became minister of a congregation in St John's, New Brunswick, and died there about two years after ordination.*
 TENDERSON, DAVID, from Ceres. Died while a student.
 MITCHELL, HUGH, from Methven. Abstained from prosecuting his theological course, and became a teacher in Perth.
 SCOTT, WILLIAM. Leslie.
 WILSON, DAVID. Balbeggie.
 WILLISON, A. Joined "The Constitutional Presbytery," afterwards the Synod of Original Seceders, while a probationer, and became minister of a congregation in that connection in Birsay, Orkney.

Session 1801—8 Students.

BARCLAY, GEORGE. Greenock (George Square).
 LAIR, ADAM. Ferryport-on-Craig.
 BROWNLEE, WILLIAM CRAIG, D.D. Became minister of Reformed Dutch Church, New

York. Died 10th February 1860.
of The Protestant Vindicator.

BRUCE, WILLIAM. North Shields.
 CLYDE, JAMES. Dumfries (Loreburn S.
 HEUGH, HUGH, D.D. Stirling.
 LESLIE, ALEXANDER. Milnathort.
 WHYTE, GEORGE, from Edinburgh (Street). Relinquished the study of for that of medicine. Became a in Edinburgh, and died there in 18

Session 1802—12 Students.

BARCLAY, GEORGE, from Midcalder. the Independents while a student, came minister of a congregation in nection in England.
 BRUCE, ROBERT, D.D., from Balbeggie grated to America while a prob. Became minister of a congrega afterwards president of the Pitsa versity of Pennsylvania, U.S.
 BULLIONS, ALEXANDER, D.D., from mond. Sent to America as one Synod's missionaries. Became mi Cambridge, New York, and Prof Theology in the college of that city.
 CRAIG, SAMUEL, from Ireland. Becam ster of Aghadoey, 1805.
 CRAWFORD, ROBERT. Kilmarnock (leck).
 INGLIS, DAVID. Greenlaw.
 ROBERTSON, DAVID. Kilmaurs.
 RODGIE, ANDREW. Hawick (West).
 STEWART, WILLIAM. Wick.
 STALKER, DUNCAN. Peebles.
 THOMSON, JAMES, D.D. Bo'ness.
 WYLIE, ANDREW. Stromness.

Session 1803—6 Students.

AFFLECK, JAMES. Muckart.
 AIRD, JAMES. Rattray.
 ANDERSON, DAVID. Moyness.
 KEIR, JOHN, from Glasgow (Duke Proceeded to Nova Scotia soon after ing license, on petition from the terians in Halifax. Became min Princetown, Royalty, and the adjacent ments in 1810. In 1827 became min Princetown alone. Succeeded the M'Culloch as Professor of Theology. Had the degree of D.D. conferred u by one of the colleges of the United Died 12th October 1858, in the 74th his age, and 49th of his ministry.
 M'GAUCHIE, JAMES, from Moniaive. L as a probationer, but never obt settlement.
 M'KEACHIE, JAMES, from Urr. D.D. student.

The Synod did not appoint a successor Bruce for three years after his withdraw the connection, but during that time pa students under the inspection of Presbyter

Session 1804—No new Students.

Session 1805—7 Students.

DARRIS, JOHN.
 DICKENSON, ANDREW. Abstained from cuting his theological course. C an academy in London for some tim

* In Dr M'Kerrow's "History of the Foreign Missions of the United Presbyterian Church," p. 77, there is a reference to Mr Gordon's ordination. A fuller notice of his life is given in Dr Robertson's "Missions to Nova Scotia," pp. 201, 274-53. Dr Robertson quotes a letter from Rev. Mr Gray, of Brechin, the minister under whom he was brought up. There is no allusion in it to his having been ordained at Peebles, as stated on p. 221 of this work. The information there given was accepted on the authority of Dr George Brown's MS. history.—Eds.

subsequently resided in Edinburgh, and edited an edition of the Classics.
EASTON, WILLIAM, from Greenock (George Square). Called to Beith, but not ordained.
FRANCE, ANDREW.
JENNING, DAVID. Joined the Established Church while a student, and became minister of a parish in Dumfriesshire.
KERR, JOHN.
MURDOCH, JOHN. Went to America.

Session 1806—8 Students.

DUNCAN, STEWART. Did not prosecute his theological course.
EMBLE, SAMUEL, from Ireland. Ordained at Rathenlaw, in that country, 1808.
JAY, WILLIAM. Finished his theological course, but did not receive license.
LOGG, WILLIAM. Haddington (West).
MILLER, JAMES. Huntly.
MITCHIE, JOHN, D.D. Kilmarnock (Clerk's Lane).
ROBERTSON, DAVID. Kilmaurs.
TAYLOR, JOHN, from Leith (St Andrew's Place). Did not prosecute his theological course.

IV.

PROFESSOR PAXTON'S CLASS.

the Rev. GEORGE PAXTON, D.D., of Kilmaurs, was appointed Professor of Theology by the General Associate Synod, 1807, being required at the same time to resign his ministerial charge and remove to Edinburgh. He held the professorship till 1820, when he refused to join in the Union of the two great branches of the Secession.

Session 1807—9 Students.

EATTIE, SAMUEL. Ordained at Ahvey, Ireland, 1809.
FRYER, ROBERT, from Lethendy. Finished his theological course, but not licensed.
LANSTON, ROBERT. Morebattle.
LMOUR, THOMAS. North Shields.
MARTIN, JOHN, from Ireland. Ordained at Crossgar in that country.
MICKLE, JAMES, D.D. Beith (Mitchell Street).
MORISON, ROBERT. Bathgate.
MID, JAMES. Sanquhar.
MUNWICK, JAMES. Muirton.

Session 1808—14 Students.

MCDONALDSON, LAURENCE, from Inverleven. Did not prosecute his theological course, and became a teacher.
MARCLAY, GEORGE, from Midcalder. Died while a probationer.
MILYTH, JAMES. Urr.
MURFORD, JAMES, from Ireland. Ordained at Derry in that country.
MURRAY, JOHN, from Cupar (Burnside). Emigrated to America while a probationer.
MURDOCH, JOHN, from Arbroath (Grimsby Street). Abstained from prosecuting his theological course. Subsequently emigrated to Canada, and became an agriculturist there.
MURVEY, JAMES. Muckart.
MURIE, JAMES. Died in 1852, while acting as chaplain to the Royal Infirmary, Edinburgh.
MILLER, JOHN. Linlithgow.

RATTRAY, WILLIAM. Selkirk.
ROBERTSON, CHARLES JAMES, from Balbeggie. Called to Huntly and Holm, but declined both calls, and became an agriculturist near Perth. Died 1862.
ROBERTSON, JAMES. Finished his theological course, but not licensed.
SPIERS, WILLIAM. Buchlyvie.
WRIGHT, JOHN, from Ireland. Ordained at Ballyeaston, 1813.

Session 1809—8 Students.

CROWE, THOMAS S., from Dalreoch. Sent to America as one of the Synod's missionaries, 1815, and became minister of a congregation in Truro, Nova Scotia.
LAMB, JOHN. Errol.
M'INLAY, JOHN. Emigrated to America while a probationer, and became minister of a congregation in Pictou, Nova Scotia.
M'NAB, SAMUEL. Rothesay.
MINNIS, WILLIAM, from Ireland. Ordained at Roseyards in that country.
MORE, JOHN. Cairneyhill.
RAMAGE, WILLIAM. Sanday.
SCOTT, ANDREW. Crieff.

Session 1810—17 Students.

CAIRNS, WILLIAM, from Howgate. Withdrew from the list of preachers and became a teacher in Edinburgh, and died in 1841.
CHAPMAN, JAMES. Carnoustie.
CHRISTIE, THOMAS. Holm.
FERRIER, THOMAS, from Perth (North). Emigrated to America while a probationer.
GELLATLY, ROBERT. Mainsiddell.
HARLEY, DAVID, from Kinkell. Finished his theological course, but not licensed.
ISAAC, ANDREW, from Perth (North). Called to Auchinleck and Berwick. Appointed by the Synod to Berwick, but died while upon trials for ordination.
KETCHEN, THOMAS, from Howgate. Emigrated to America, and became minister of a congregation in South Carolina.
M'GEOCH, JAMES. Moniaive.
ROGERSON, WILLIAM. Thornhill.
RONALD, DAVID. Saltcoats.
STAFFORD, JAMES, from Newcastle (Carlisle Street). Died while a student.
STARK, ANDREW, LL.D. South Shields.
STIRLING, HUGH. Mearns.
TAIT, DAVID, from Glasgow (Duke Street). Withdrew from the list of probationers. Became a teacher in England, and died there.
TAYLOR, JOSEPH. Lockerbie.
TAYLOR, WILLIAM. Stronsay.

Session 1811—12 Students.

BELL, WILLIAM. Ordained at Baillieborough, 1814.
BLACKWOOD, ROBERT, from Kinross (East). Emigrated to America while a probationer, 1816, and became minister of the united congregations of Nine-Mile River, Gray's River, and Shubencadie, Nova Scotia. Translated in 1840 to Tatamagouche and New Aiman, where he died 12th December 1857.
BRUCE, JOHN. Newmilns.
CAMPBELL, DUNCAN, from Comrie. After itinerating some time as a probationer,

studied medicine, and ultimately emigrated to America, where he practised as a surgeon.

RAIG, JOHN. Kinkell.

ONALDSON, DAVID. Emigrated to America as a probationer.

ANNAH, WILLIAM. Arbroath (Erskine Church).

ERR, JOHN, from Ireland. Ordained at Newry, in that country.

OTMAN, ALEXANDER. Itinerated as a probationer for forty years, but never obtained a settlement. Died 1856, in the 71st year of his age.

TARK, JAMES. Ayton.

ILSON, ALEXANDER, from Ireland. Ordained at Dunganon.

DUNG, WILLIAM. Berwick (Church Street).

Session 1812—14 Students.

ROWNING, ARCHIBALD. Tillicoultry.

ARR, WILLIAM, from Ireland. Ordained at Belfast.

ERRIER, ANDREW, D.D. Newarthill.

AMBLE, JAMES, from Ireland, and became minister of a congregation at Strabane.

ORDON, ALEXANDER, from Montrose (Mill Street). Emigrated to America while a probationer.

ARPER, WILLIAM. Dubbieside.

IDDELL, JOHN. Johnshaven.

DERMANT, PETER. Auchinleck.

DOORE, SAMUEL, from Ireland. Ordained at Ballycopeland.

SWALD, WILLIAM, from Dennyloanhead. Died while a probationer.

ATERSON, JAMES. Auchtergaven.

INTOUL, LAURENCE, from Perth (North).

Emigrated to America while a probationer.

GUART, DAVID, from Ireland. Became minister of Union Chapel, Dublin.

WILSON, ROBERT, from Ayton (West), of which his father was minister. Died while a student.

Session 1813—14 Students.

BARTAS, GEORGE. Dunfermline (Chalmers Street).

BULLIONS, PETER, D.D., from Logiealmond. Emigrated to the United States while a probationer, and became minister of a congregation in Argyle, county of Washington; afterwards of Troy, New York. Died 14th February 1863, aged 73 years.

GOWANS, JAMES. Kilwinning.

KIRKLAND, HUGH, from Ireland. Became minister of a congregation there.

LEWIS, ALEXANDER, from Ireland. Went to Nova Scotia.

McEWAN, JAMES. Strathaven.

MILLER, JAMES, from Glasgow (Duke Street). Died while a probationer. 1825.

MORICE, JAMES, from Ireland.

PATERSON, ROBERT, D.D. Kirkwall.

ROY, JAMES, from Dennyloanhead. Ordained as a missionary to Canada in 1837. Became minister of congregations at Dumfries and Beverly, Canada West, and died there, 15th May 1852, in the 53d year of his age.

SHAW, JAMES, from Ireland.

SOMMERVILLE, JOHN, from Elgin (Moss Street), of which his father was minister. Did not prosecute his theological course; and became a teacher.

FAIT, JAMES. Barmhead.

TURNBULL, WILLIAM, from Midholm. declined a call to South Shields on account of ill-health. Died 1833, in the 35th year of his age.

Session 1814—14 Students.

CAMPBELL, PETER, from Stirling (St.

Emigrated to America while a probationer.

CAMPBELL, WILLIAM, from Ireland. Ordained at Ballymena.

CARMICHAEL, DAVID. Burchhead.

CLARK, ROBERT. Dalreoch.

DONALD, JAMES, from Newmilns. Died while a student.

HOGG, ROBERT. Whitehaven.

MONCRIEFF, WILLIAM. Kincardine.

MORE, JOHN, from Paisley (Oakshaw Street). Died while a student.

MORRISON, ROBERT, from Ireland. Ordained at Markethill.

PARLANE, WILLIAM. Tranent.

ROBB, JAMES, from Forfar. Joined the United Presbyterian Church while a student, and became master of the Grammar School in Forfar.

SCOTT, JAMES, D.D. Inverness.

TATE, HUGH. Emigrated to America.

YOUNG, DAVID, D.D. Perth (North).

Session 1815—21 Students.

BLAIR, JOHN. Drymen.

BLYTH, THOMAS, from Ceres. Withdrew from the list of probationers, and became a minister in Kinross-shire.

BLYTH, GEORGE. Glasgow (Bellgrove).

FERGUSON, DAVID, from Thornhill. Emigrated to America while a probationer.

FERRIER, WILLIAM, from Paisley (Oakshaw Street), of which his father was minister. Died while a student.

HARDIE, THOMAS, from Ceres. Became a teacher, and subsequently emigrated to America.

HAY, JAMES, from Alyth. Withdrew from the list of preachers, and subsequently became an agriculturist.

KNOX, JAMES. Ordained in Ireland.

LOGAN, JOHN.

MAIR, HUGH, from Newmilns. Emigrated to America while a probationer, and became minister of a congregation in Jefferson county of Montgomery, U.S.

MACKENZIE, JOHN, from Auchtermuchty. Withdrew from the list of probationers, and became a teacher.

MAIR, JAMES, from Hamilton (St. John's). Emigrated to America while a probationer. Died 1854.

MUDIE, JAMES. Stronsay.

PATERSON, JOHN, probationer. Died 1825.

RINTOUL, ALEXANDER, from Ireland. Ordained at Reay, in that country.

SIMPSON, ROBERT, from Milnathort. Withdrew from the list of probationers, and afterwards conducted an academy in Inverness. Author of "A Manual for Children."

THOMSON, JAMES. Maybole.

THOMSON, ROBERT. Left off study.

WEATHERSTONE, WALLER.

WHYTE, JAMES, from Kinkell. Entered as a fourth-year student, with the view of proceeding to America; but having failed, in the first instance, to procure testimonials as a probationer at home, he

calls from Balbeggie, Coupar-Angus, Kirkcaldy, Leith, Limekilns, Stirling, Dunfermline, and Perth. In all, Mr Whyte was called eleven times. The Synod appointed him to Perth, but he himself preferred Dunfermline. A large minority of the congregation there was strongly opposed to him, and applied to the Church courts to prevent his settlement in that congregation. The case in the course of discussion became almost wholly a party question, the members of Synod previously belonging to the General Associate (Antiburgher) Synod taking part with the majority, and the members previously belonging to the Associate (Burgher) Synod taking part with the minority of the congregation. The point on which the dispute between the parties was made to turn was the fact that Mr Whyte had received his license sooner than the authorised time, in order that he might proceed forthwith to America. It was argued by those who were opposed to his settlement in Dunfermline, that on the ground stated, he was not eligible to a pastoral charge at home; while his supporters adduced precedents from their own records to show that similar cases had previously occurred, and the settlements allowed (a manifest injustice to the students who continued their full time in the Hall), and that the one contended for should also be permitted. So fierce was the contention thence arising, that at one time it threatened to rend the union which had been effected between the two great branches of the Secession only shortly before. The strife was allayed, however, by Mr Whyte withdrawing from the connection, and joining himself to those who had protested against the Union, and declined acceding to it. He was declared to be no longer a member of the Secession Church, and in 1825 he emigrated to America, according to his original intention, and on 6th July was ordained minister of a congregation in Salem, State of New York. He died there, 3d December 1827, in the 33d year of his age. A volume of his sermons, with a memoir prefixed, was published in 1829.

YOUNG, JAMES. Ellon.

Session 1816—13 Students.

ALLAN, ROBERT. Tillicoultry.
BURNET, JOHN, D.D., from Ireland. Ordained at Monymore, 1826.
BROWN, JAMES. Balbeggie.
DOBIE, JOHN. Langholm.
DUNCAN, DAVID. Sunderland (Union Chapel).
GILFILLAN, JAMES, D.D. Stirling.
HAY, JOSEPH. Arbroath (Princes Street).
LAWSON, HENRY. South Shields.
LIND, ADAM. Whitehill.
MORRIS, JOHN. Houghton-le-Spring.
RUSSELL, JAMES, from Dunblane (Second). Emigrated to America while a probationer.
WEST, JOHN, from Ireland. Ordained at Newton Hamilton in that country.
WILSON, JOHN, from Ayton (West), of which his father was minister. Died while a student.

Session 1817—11 Students.

BRUCE, Mr.

CATION, WILLIAM, from Auchtermuchty (North). Died while a student.
FORRESTER, JAMES. Kinkell.
GEMMEL, ALEXANDER. Did not complete his theological course. Became a teacher.
IRVINE, JOHN, from Lockerbie. Retired into private life, after itinerating some time as a probationer.
LAMB, ANDREW. Did not prosecute his theological course, and became a teacher in Northumberland.
M'CORMACK, ROBERT, from Ireland. Ordained at Seaforth, in that country.
M'ILVAIN, HUGH. Maryport.
NICOL, ADAM. Died while a student.
PRIMROSE, THOMAS, from Grange, of which his father was minister. Died while a student.
WALLACE, JOHN. Did not complete his course.

Session 1818—18 Students.

CARSEWELL, WILLIAM. Eaglesham.
DUNAN, JOHN, from Kinclaven. Died while a student.
FORSYTH, JAMES. Auchtermuchty.
GRAY, M.
HAMILTON, WILLIAM.
JOHNSTON, ROBERT. Rosehearty.
LIND, JOHN, from Dundee (Bell Street) Died while a student.
MEEK, JAMES, from Muirtown, of which his father was minister. Adhered while a student to the party protesting against the union of the two great branches of the Secession in 1820, and became a minister in that connection in Carnoustie. Afterwards in the Free Church. Died 1859.
MITCHELL, JAMES.
MUIRHEAD, CHARLES. Coupar-Angus.
NIVEN, JAMES, from Pathstruie. Did not prosecute his theological course, and became a teacher.
PRINGLE, WILLIAM, from Perth (North). Emigrated to America while a probationer, and became minister of a congregation there.
ROBERTSON, ALEXANDER, from Balbeggie. Did not prosecute his theological course, and became a teacher.
RUSSELL, JOHN, from Milnathort (Second). Emigrated to America, while a probationer, and became minister of a congregation there.
STEELE, WILLIAM. Falkirk.
STIRLING, JAMES. Aberdeen (George Street).
STOBBS, WILLIAM. Ellon.
TAYLOR, JAMES, from Perth (North). Relinquished the study of theology for that of medicine.

Session 1819—28 Students.

ARMSTRONG, JOHN, from North Shields, of which his father was minister. Died while a probationer.
BAIN, JAMES. Kirkcaldy (Union Chapel).
CANT, JAMES, from Linlithgow (East). Finished his theological course, but not licensed. Subsequently emigrated to America.
CARMICHAEL, DUNCAN.
DUNCAN, ALEXANDER. Girvan.
ECKFORD, JOHN. Newbigging.
HAY, STEWART, from Alyth, of which his father was minister. Died while a student.
JOHNSTON, GEORGE, D.D. Ecclefechan.
M'CRIF, JAMES, D.D. Old Meldrum.

M'DOWALL, PETER, A.M. Alloa.
 M'INTOSH, JAMES. Shiels, Belhelvie.
 MARSHALL, DAVID. Lochee.
 MIDDLETON, WILLIAM. Emigrated to America.
 MILLER, JOHN. Penruddock.
 MILLER, JOHN. Emigrated to America while a probationer.
 MILLAR, JAMES B., from Glasgow (Wellington Street). Died while a probationer. A volume of his sermons was published under the editorship of Dr Mitchell.
 MONRO, ALEXANDER. Inverness (Queen Street).
 PATERSON, JOHN. Hartlepool.
 PETRIE, PETER, from Kirkwall. Joined the Established Church while a student. Became minister of a chapel-of-ease in Leith; afterwards one of the parochial ministers of Kirkwall. Withdrew from the Established

Church at the Disruption. Minister of Govan Free Church. Died 1850.
 RAMSAY, WILLIAM. Crief.
 RITCHIE, EBENEZER, from Pitcairn. Joined the Synod of Original Seceders. Became a minister in that connection. Kirkwall; afterwards at Colmonell.
 SCOTT, JOHN. Dunbar (Second).
 SCOTT, THOMAS. Sunderland.
 SMITH, JAMES, D.D., from Methven. Emigrated to America while a probationer. Ordained at Steviackie, Nova Scotia. Afterwards became Professor of Biblical Literature.
 STEWART, ANDREW, from Craigend. While on trials for license, 1824.
 WOOD, WILLIAM. Lismore.
 WRIGHT, JOHN, from Newmilns, probationer.
 YOUNG, JAMES. Tillicoultry.

III.

ASSOCIATE (BURGHER) HALL.

I.

PROFESSOR ERSKINE'S CLASS.

The Rev. EBENEZER ERSKINE, A.M., Stirling, was appointed Professor of Theology by the Associate (Burgher) Synod, 1747; but after conducting the class one session, resigned the office.* The Hall met at Stirling in December.

Session 1748—4 Students.

BROWN, JOHN. Haddington.
 COCK, DANIEL. Greenock (Cartsdyke).
 M'EWEN, WILLIAM. Dundee (School Wynd).
 M'GILL, HUGH. Ordained at Clenanees, Ireland, 1752.

II.

PROFESSOR FISHER'S CLASS.

The Rev. JAMES FISHER was appointed Professor of Theology by the Associate Synod, 7th September 1749, and resigned it on account of declining health, 1764. The session began 1st February 1750.

Session 1750—5 Students.

BRACKENRIDGE, JOHN. Emigrated to America, and became minister of a congregation in Pennsylvania.
 PATISON, JOHN. Edinburgh (Bristo Street).
 ROBERTSON, JAMES. Newcastle (Blackett Street).
 THOMSON, JOHN. Kirkintilloch.
 YLIE, JAMES. Scone.

* Dr M'Kerrow, in his "History of the Secession," states that Mr Erskine taught the theological class for two sessions. Dr John Brown, in his "Life of Fisher," confirms this statement. Dr Fraser, in his "Life of Rev. Erskine," says that "he resigned the Chair of Divinity sometime in 1749." Dr George Brown's MS. history gives the name of John Brackenridge as a student of the first year, under Mr Erskine, for 1749.—EDS.

Session 1751—5 Students.

ANDERSON, JOHN. Licensed 1754.
 GIB, WILLIAM, probationer.
 KIDSTON, WILLIAM. Stow.
 KNOX, WILLIAM. Ordained at Lough Ireland, 1755.
 LENY, ROBERT.

Session 1752—4 Students.

COVENTRY, GEORGE. Stichel.
 M'AULEY, JOHN, from Ireland. Ordained minister of the United Congregation of Castleblaney and Derrynews, in that order 1755.
 SMITH, DAVID. St Andrews.
 RONALDSON, WILLIAM. Ordained at St Ireland, 1759.

*Session 1753—No new Students.**Session 1754—3 Students.*

ARCHER, WILLIAM, from Ireland. Died a student, 11th May 1756.
 ARNOT, WILLIAM. Kennoway.
 BELFRAGE, JOHN. Falkirk.

Session 1755—1 Student.

MITCHELL, JAMES, called to Dunning, but a letter to the Presbytery, when met for ordination, March 1770, declining the call; for which irregular proceeding passed a vote of censure on him. Called a second time to Dunning, but the call was set aside by the Presbytery. Called afterwards by the United Congregations of Mahara and Andowie, Ireland, and to Alva but declined the calls, and never acted as another.

Session 1756—3 Students.

BENNET, JOHN, probationer, from St Andrews, of which his father was minister. Called to Tough. Retired, after itinerating some time as a probationer, to his paternal estate, Gairney Bridge. It was in the house of

Bennet's grand-aunt that the Associate Presbytery first met.

HALL, ARCHIBALD. Torphichen.

MOIR, ANDREW, B.A. Selkirk.

Session 1757—12 Students.

BENNET, JAMES. Attended only one session.

CAMPBELL, ROBERT. Stirling.

CRAIG, JOHN, from Ireland. Ordained at Coronery.

DICK, ALEXANDER. Aberdeen.

ERSKINE, DAVID. Son of Ebenezer Erskine, and editor of a posthumous volume of his father's sermons.

HARPER, ROBERT, from Ireland.

JOHNSTON, JOHN. Ecclefechan.

LISTER, THOMAS. Dundee.

LOW, JOHN. Biggar.

NICOL, ROBERT. Kelso.

OLIPHANT, JAMES. Took offence at the criticisms made by the Presbytery on his trial discourses for license. Joined the Established Church, and became parochial minister, first of Kilmarnock, and afterwards of Dumbarton. Author of "Catechisms."

SHANKS, ALEXANDER. Jedburgh (Blackfriars).

Session 1758—6 Students.

BEATTIE, JOHN, from Ireland. Ordained at Newbliss, in that country, 1763.

CARLISLE, JOHN. Attended only one session.

CHALMERS, JOHN. Attended only one session.

FLETCHER, JAMES. Newcastleton.

RAMAGE, RICHARD. Attended only one session.

WATSON, PETER. Attended two sessions. Lost his reason, and died 1760.

Session 1759—2 Students.

EDMUND, THOMAS, from Stirling (First). Ordered by the Synod, while a probationer, to proceed to America as a missionary, but refused to comply, and betook himself to the cultivation of his paternal estate, near Blairlogie.

KINLOCH, SAMUEL. Paisley (Abbey Close).

Session 1760—2 Students.

KERR, JOSEPH, from Ireland. Ordained at Ballegony, in that country, 1762.

M'AULEY, JAMES, from Ireland. Ordained at Castleblaney, in that country, 1765. Died 1818, aged 80.

Session 1761—1 Student.

MOIR, JAMES. Cumbernauld.

Session 1762—6 Students.

HALL, WILLIAM. Bathgate.

KENNEDY, SAMUEL, from Ireland.

MARSHALL, JOHN. Alnwick (Clayport Street).

THOMSON, GEORGE,* formerly under Mr A. Moncrieff. Rathillet.

* In Mr Fisher's Hall-Register there is this note:—"March 22, 1762.—Five weeks after I was begun to teach came up Mr John Bennet, detained (as he said) by his aunt's indisposition from coming up sooner; and Mr George Thomson, precursor to Mr Thomas Mair, who had been three years attending Mr Alexander Moncrieff, as one of his students, before the Antiburgher party proceeded against Mr Thomas Mair; but ever since their sentence of deposition against Mr Mair, the said Mr Thomson had left them and cleaved to Mr Thomas Mair's ministry, and teaches a school at Milnathort. This Mr Thomson was recommended to me by Mr Swanston."—Eds.

WAUGH, JAMES, from Jedburgh. Sunderland (Spring Garden Lane).

WILSON, GEORGE. Lochgelly.

Session 1763—6 Students.

DICKSON, THOMAS, from Ireland. Attended one session.

HENDERSON, JOHN. Dunbar.

LITTLE, JOSEPH, from Ireland.

RIDDOCH, JOHN. Coldstream.

ROGERS, JOHN. Became first Theological Professor to the Associate (Burgher) Synod in Ireland.

WATERS, THOMAS. Alloa.

Session 1764—No new Students.

III.

PROFESSOR SWANSTON'S CLASS.

The Rev. JOHN SWANSTON, Kinross, was appointed Professor of Theology by the Associate Synod, 18th May 1764, and died 12th June 1767.

Session 1765—9 Students.

BAILEY, JOHN. Newcastle (Carliol Street).

BONAR, LAURENCE. Cupar-Fife (Boston Church).

BROWN, JAMES.

CLUNIE, JAMES. Dundee (School Wynd).

DOWNIE, JAMES. Retired from the list of probationers, and became a probationer in Airdrie.

GILFILLAN, MICHAEL. Dunblane.

HENRY, WILLIAM, from Ireland. Ordained at Tassagh, in that country, 1769.

SCOTT, JAMES. Musselburgh (Union Chapel).

WALKER, DAVID. Pollockshaws.

Session 1766—7 Students.

BALLANTYNE, WILLIAM. Dundee (School Wynd).

BRUCE, MICHAEL, from Kinross (First). Died 5th July 1767, in the 21st year of his age. Author of "Lochleven and other Poems." A new edition of his works, with a life by the author of this work, was published in 1837, out of the profits of which a handsome monument was raised to his memory in Portmoak Churchyard, where he lies interred. A new memoir has been published by the Rev. A. B. Grosart, Blackburn.

DAVIDSON, ANDREW. Dunse.

FLETCHER, WILLIAM. Bridge of Teith.

FORSYTH, JOHN. Went as missionary to Nova Scotia.

HUNTER, CHARLES. Tough.

M'GILCHRIST, JAMES. West Linton.

Session 1767—9 Students.

FRASER, JOHN. Auchtermuchty.

HAMILTON, JAMES. Called to Leslie and Dunning. Declined both calls, and never obtained another.

HARPER, JAMES. Ordained at Knockcloughgorum, Ireland, 1771.

HENDERSON, GEORGE. Glasgow (Greyfriars).

LAWSON, GEORGE, D.D. Selkirk.

LEECHMAN, JOHN. Did not prosecute his theological course, and became a teacher in Edinburgh. Was teacher of the school in Middleton's Entry, Bristol, in which Sir Walter Scott received part of his early education.

ORTEOUS, THOMAS. Milnathort.
 RICHARDSON, WILLIAM. Greenock (Cartsdyke).
 WATSON, PATRICK. Did not prosecute his theological course, and became a teacher.

IV.

PROFESSOR BROWN'S CLASS.

The Rev. JOHN BROWN, Haddington, was appointed Professor of Theology by the Associate Synod, 1768, and died in 1787.

Session 1768—13 Students.

CARMICHAEL, JAMES, from Perth (South). Ordained at Donaghchlonny, Ireland, 1771.
 DICK, ANDREW. Torphichen.
 DICKSON, ALEXANDER. Berwick (Golden Square).
 EDGAR, SAMUEL, from Ireland. Became minister of Loughaghry there.
 FRYAR, THOMAS D., from Ireland. Ordained at Ballyninhinch, in that country, 1774.
 GREIG, DAVID. Lochgelly.
 LINDSAY, JOHN. Burntshields.
 MORTON, JOHN. Leslie.
 PRINGLE, FRANCIS, from Ireland. Afterwards sent as missionary to America.
 QUIN, FELIX, from Ireland. Ordained at Monaghan, in that country, 1771.
 RUTHERFORD, SAMUEL. Ordained at Newbliss, Ireland, 1771.
 SCOTT, JOHN. Shotts.
 SWANSTON, ANDREW, from Kintross (First), of which his father was minister. Called by Perth (South), but declined the call, because of scruples he felt respecting his duty to remain in connection with the Secession Church. Resigned his license to the Presbytery of Perth and Dunfermline, from which he had received it, 1781. Joined a Society of Baptists, but afterwards withdrew from it, and henceforth abstained from joining the communion of any Church; finding none professing the purity he desired. Died 1784, in the 33d year of his age. Two volumes of his sermons and lectures were published after his decease.

Session 1769—4 Students.

BRIDGE, JOHN. Ordained at Castlesoffle, Ireland.
 PIRIE, ALEXANDER. Linlithgow.
 SCOTT, WILLIAM. Cambusnethan.
 WILLIAMSON, GEORGE. Hawick (East Bank).

Session 1770—10 Students.

HUSBAND, JAMES, D.D. Dunfermline (Queen Anne Street).
 JAFFRAY, ROBERT. Kilmarnock (Wellington Street).
 JAMIESON, JOHN. Bathgate.
 KYLE, JOHN. Kinross.
 RONALD, JOHN, from Tough. Adhered as a probationer to the Original Associate Synod at the division occasioned by "The Old Light Controversy," 1799, but never obtained a settlement.
 RUSSELL, JAMES. Torphichen.
 SELKIRK, ADAM. Inverkeithing.
 STURGEON, JOHN, from Ireland; licensed, 1773.
 WHITE, HUGH. Irvine (Relief Congregation).
 YOUNG, JOHN. Kincardine.

Session 1771—11 Students.

BROWN, JOHN. Longridge.
 DICKSON, THOMAS. Ordained at Tannockland.
 HALL, JAMES, D.D. Cumnock.
 KERR, JOSEPH, from Ireland. Ordained in united congregations of Ballygonnuree in that country.
 MOORE, ALEXANDER, from Ireland.
 MURRAY, ANDREW. Tough.
 PRIMROSE, JOHN. East Calder.
 RATTRAY, FRANCIS. Licensed 1776; afterwards suspended.
 SHORTRED, JOHN. Emigrated to America a probationer.
 SKIRVING, WILLIAM. Did not prosecute theological course, and cultivated the soil of Strathruddie in Fife, acquired a wife. Author of a work on agriculture. Was a candidate for the Professorship of Agriculture in the University of Edinburgh. Mr Skirving afterwards became secretary of "The General Association of the Friends of the People," or "Scottish Convention," an active leader, along with Mr Muir and others, in the political party which came into existence at the end of the 18th century in imitation of the Confédération Française, for which, along with Messrs. T. Fische, Palmer, and George, was "transported beyond seas." He was at Botany Bay while undergoing this punishment. A monument has been raised in the grounds of the Calton, Edinburgh, in memory of the "Political Martyrs," of which Mr Skirving was one.
 STINSON, DAVID. Ordained in Ireland.

Session 1772—4 Students.

BELL, GEORGE. Wooler.
 DAVIDSON, JAMES, from Kirkecaldy. Died while a student.
 IRVINE, ROBERT. Ordained in Ireland.
 MACKIE, JOHN. Dunning.

Session 1773—4 Students.

HYSLOP, EBENEZER. Shotts.
 MAIN, THOMAS. Ordained at Ballinacorney.
 SHERRIFF, ROBERT. Tranent.
 THORBURN, JAMES. South Shields.

Session 1774—9 Students.

BEUGO, JOHN. Dunning.
 BLACKHALL, JOHN. Berwick (Golden Square).
 BROWN, EBENEZER. Inverkeithing.
 HOLMES, DAVID. Ordained at Ballygonnuree, Ireland.
 JOHNSTON, JAMES. Rathillet.
 LONGMOOR, JOSEPH, from Ireland. Ordained at Killeen, in that country.
 M'CAIG, Mr.
 PRINGLE, WILLIAM. Joined the Independent Church while a student, and afterwards became minister of a congregation in that country in England.
 WAUGH, ALEXANDER, D.D. Newbliss.

Session 1775—2 Students.

ORR, JOHN, from Burntshields. Joined the Northumberland class of Presbyterians as a probationer. Became a minister in connection in Stamfordham, 1788, and there in 1824.
 WILLIS, WILLIAM. Greenock (Cartsdyke).

Session 1776—11 Students.

K, JAMES. Dundee (School Wynd).
R, WILLIAM. Newtown.
G, JOHN. Died while a student.
ESTER, JAMES. Bathgate.
AME, HUGH. Called to Dundee and South Shields; declined both calls. Proceeded to America as one of the Synod's missionaries, and became minister of a congregation in Cornwallis, Nova Scotia; afterwards of Stewiacke and Musquodoboit. Died 1829.
T, JOSEPH, from Perth (South). Died while a student.
R, WILLIAM, from Jedburgh (Blackfriars). Joined the Church of Scotland while a student, and became minister of a congregation in that connection in Tweedmouth.
ER, ROBERT. Left off study.
GEORGE. Cumbernauld.
EDY, JOHN. Ordained in Ireland.
I, THOMAS. Ordained at Randalstown, Ireland.

Session 1777—18 Students.

AN, JEDIDIAH. Perth (North).
T, JOHN.
N, NATHANIEL.
IE, PATRICK. Penicuik.
SON, WILLIAM.
SON, JAMES.
A, JAMES. Died while a student, 1782.
DIN, WILLIAM. Limekilns.
URN, DAVID. Newburgh.
ROBERT, D.D. Linlithgow.
EY, JOHN. Dalkeith.
ER, JAMES.
EY, ROBERT. Did not prosecute his theological course, and became a teacher in Edinburgh.
IE, JAMES, D.D. Edinburgh (Bristo Place).
IGEOUR, JAMES. North Berwick.
I, JOHN. Newcastle (Carlisle Street).
ISON, JOHN. Ayton.
SON, WILLIAM. Largs.

Session 1778—5 Students.

E, ADAM. Ordained at Boveedy, Ireland.
UTHERS, DAVID. Queensferry.
ON, JOHN. Ordained at Sligo, Ireland.
RIANE, JAMES. Dunfermline (Queen Anne Street).
N, THOMAS. Sunderland (Spring Garden Lane).

Session 1779—3 Students.

SON, JAMES. Eaglesham.
R, ROBERT, A.M. Kelso.
OR, WILLIAM. Renton.

Session 1780—11 Students.

ERHEAD, ALEXANDER. Horndean.
R, JOHN, D.D. Slateford.
R, JOHN, from Jedburgh (Blackfriars). Finished his theological course, but not licensed.
EY, JAMES. Newbigging.
ESTON, ANDREW. Emigrated to America while a probationer.
INE, JOHN. Langholm.
RNE, JAMES. Called to Kilpatrick, but the call was not sustained, and not receiving another, he withdrew from the list of probationers, and became a teacher in Glasgow.

PATERSON, DAVID, from Stow. Emigrated to America while a probationer, and became minister of a congregation in Nova Scotia.
REID, WILLIAM.
SHIRRA, ROBERT. Yetholm.
WADDEL, JAMES. Died while a probationer.

Session 1781—4 Students.

AUCHINCLOSS, JOHN. Liff.
DEWAR, JAMES. Fenwick.
M'MILLAN, JAMES.
MUIRHEAD, WILLIAM. Ordained at Loughaghry, in Ireland.

Session 1782—6 Students.

AITCHESON, THOMAS. Leith (Kirkgate).
BLYTH, JAMES. Fala.
BRIDGE, JOHN, from Ireland. Ordained at Glenanees, in that country, 1787.
CONNEL, PATRICK. Bathgate.
LILLY, JOHN, from Haddington. Died while a probationer, 31st October 1794.
RIDDEL, JOHN, from Ireland.

Session 1783—9 Students.

BLACK, ALEXANDER. Musselburgh (Union Chapel).
BOTHWELL, DAVID.
CAMPBELL, CHARLES. Ordained at Macosquin, Ireland.
CURRAN, HENRY, from Ireland. Left off study.
EDMUND, ROBERT, from Glasgow (Greyfriars). Died while on trials for license.
STEIN, JAMES, from Ireland. Ordained at Ballygoney, in that country.
WALKER, GAVIN. Did not prosecute his theological course, and became a teacher in Glasgow.
WARWICK, ROBERT, from Ireland.
WOOD, ARCHIBALD. Kilpatrick Craigs.

Session 1784—9 Students.

BLACK, BENONI. Haddington.
BROWN, LEWIS, from Ireland. Ordained at Six-Mile-Cross in that country.
DOUGLAS, ANDREW, from Jedburgh (Blackfriars). Did not prosecute his theological course, and became a teacher.
FULLERTON, ARCHIBALD.
MAXWELL, ANDREW. Ordained at Ardstraw, Ireland.
MEARS, GEORGE, from Ireland.
MUTER, HUGH, from Dalkeith. Withdrew from the list of probationers. Studied medicine, and became a surgeon.
SMART, JOHN, D.D. Stirling.
WILSON, DAVID. Cumnock.

Session 1785—11 Students.

BEATTIE, WILLIAM, from Ireland. Ordained at Kingsmill, in that country.
CALDWELL, ANDREW, from Ireland. Ordained in Dublin.
CANT, JAMES, from Perth (South). Joined the Established Church while a probationer, and became parochial teacher of Dron.
COOPER, JOHN. Balfour.
HAY, GEORGE. Ordained at Donaghchlongey, in Ireland.
KIDSTON, WILLIAM, D.D. Kennoway.
M'AULEY, GEORGE, from Ireland. Ordained at Richhill, in that country.
M'AULEY, WILLIAM, from Ireland.
MARSHALL, JOHN, from Ireland. Ordained at Coothill, in that country.

MOIR, JOSIAH, from Edinburgh (Bristo). Turned to a secular calling while a student.
 RUSSELL, GEORGE. Dalry, Ayrshire.

Session 1786—13 Students.

BINNING, JAMES, from Longridge. Died while a student.
 BOYD, ROBERT, from Ireland.
 BROWNLEE, JOHN, from Shotts. Withdrew from the list of probationers, and became a teacher.
 CONNELL, JOHN, from Ireland.
 FLEMING, JOHN, from Airdrie (Well Wynd). Joined the Established Church while a probationer, but never obtained a settlement. Author of a work entitled "The Universal Church."
 HARPER, ALEXANDER. Lanark.
 HENDERSON, JAMES. Hawick (East Bank).
 JAMIESON, JOHN, D.D. Scone.
 KERR, MOSES, from Ireland. Ordained at Kilraughts, in that country.
 MARSHALL, JAMES. Died while a student.
 STOCKS, HUGH, from Ireland.
 WATT, JOHN, from Edinburgh (Bristo Street). Turned to a secular calling while a student. Left the denomination.
 WILSON, JOSIAS, from Ireland. Ordained at Donygore.

V.

PROFESSOR LAWSON'S CLASS.

The Rev. GEORGE LAWSON, D.D., Selkirk, was appointed Professor of Theology by the Associate Synod, 1787, and held the office till his death in 1820.

Session 1787—18 Students.

BLACK, GEORGE. Kinghorn.
 BLACKSTOCK, WILLIAM, from Ireland.
 BORELAND, JAMES, Saltcoats (Countess Street).
 BURNS, JOHN, from Fenwick. Did not prosecute his studies on account of ill-health, and died a few years afterwards.
 CARLYLE, FRANCIS, from Ireland. Called to Kinross, but not ordained there, because of a large minority opposed to him. Ordained at Coroneery, Ireland.
 DUNCANSON, ANDREW. Airdrie (Well Wynd).
 EASTON, ALEXANDER. London (Miles Lane).
 HARPER, ARCHIBALD. Bo'ness (Second).
 KING, JOHN. Montrose (John Street).
 KYLE, JAMES. Kirkintilloch.
 LECKIE, THOMAS. Peebles.
 LEECH, JOHN. Largs.
 LOURIE, JOHN, from Ireland. Ordained at Glenances, in that country.
 M'AULEY, JAMES, from Ireland.
 M'AULEY, JOHN, from Ireland.
 MORRISON, ALEXANDER. Kennoway.
 ROGERS, JAMES, from Ireland.
 WYLIE, DAVID STEWART. Burntshields.

Session 1788—10 Students.

ARNOLD, JOHN, from Ireland. Ordained at Donegal, in that country.
 BRUNTON, WILLIAM. Aberdeen.
 GRIERSON, ROBERT, from Selkirk. Emigrated to America while a probationer.
 HAMILTON, GEORGE, from Ireland. Ordained at Armagh, in that country.

HAY, JAMES, D.D. Kinross.
 HUNTER, JAMES, from Ireland. Ordained Coleraine, in that country.
 LOTHIAN, ANDREW. Port-Glasgow.
 MAIRS, JAMES, from Ireland. Ordained but afterwards emigrated to America.
 REID, JOHN, from Ireland. Ordained Ireland.
 SCOTT, JAMES. Edinburgh (Portsburgh).

Session 1789—14 Students.

ARCHER, CHARLES. Suspended as probationer. Became a teacher.
 BELFRAGE, HENRY, D.D. Falkirk.
 CAMERON, HECTOR. Moffat.
 CAMPBELL, GEORGE. Berwick (Stod).
 DOUGLAS, SAMUEL, from Ireland.
 DURIE, —, from Leslie (East). From the list of preachers. Studied medicine, and became a surgeon in where he died in 1836.
 FRASER, DONALD, D.D. Kennoway.
 FRASER, HENRY, M.D. Saltcoats (Street).
 JAMIESON, HUGH, D.D. East Linton.
 ORR, JAMES, from Paisley (Abbey Close) while a student.
 TODD, WILLIAM, from Ireland.
 URE, DAVID. Ayton.
 WALKER, ROBERT. Cupar (Boston C).
 WATSON, DAVID. Linlithgow.

Session 1790—14 Students.

AGNEW, WILLIAM, from Ireland. Ordained Newmills.
 BELL, THOMAS. Ordained at Moss-side.
 DICK, JAMES. Kilconquhar.
 EDGAR, SAMUEL, LL.D. Ordained at hinch, Ireland, 1796.
 GREIG, ROBERT. Stichel.
 HENDERSON, GEORGE. Lauder.
 JACKSON, JOSEPH.
 KEITH, JAMES. Fala.
 OLIPHANT, HENRY. Relinquished his place, proceeded to the West Indies, and died there.
 RANKINE, JAMES. Ordained at Moss-side, Ireland, 1794, and died there in 1818.
 REID, ROBERT, from Ireland.
 SCHAW, WILLIAM, D.D. Loshburn.
 TELFORD, DAVID. Buckhaven.
 WADDELL, GEORGE, from Longridge. Went to America as one of the Synod's missionaries, and became minister of a congregation at Truro, Nova Scotia, and died there.

Session 1791—11 Students.

BLACKADDER, ROBERT, from Bridge. Withdrew from the list of probationers, studied medicine, practised as a surgeon at Stirling, and died there in 1837.
 CRAWFORD, JAMES. Ordained at Kennoway.
 GRAHAME, PETER, from Longridge. Did not prosecute his theological course, and became a teacher.
 LEWERS, ROBERT, from Ireland. Ordained Clontibret, Ireland.
 RAE, JOHN. St Andrews.
 RICHARDSON, JOHN. Freuchie.
 THOMSON, JAMES, from Kilninnick (Well Wynd Street). Withdrew from the list of probationers. Died while acting as editor of "Miscellany" published in Kilninnick.

THOMSON, HENRY, D.D. Penrith.
WALKER, THOMAS, from Ireland. Ordained at Saintfield, in that country.
WIGTON, GEORGE. Liff (Dundee).
WILSON, ANDREW. Ordained at Lecumpher, Ireland.

Session 1792—12 Students.

BELL, WILLIAM, from Perth (South). Became a surgeon.
BUCKHAM, WILLIAM. Relinquished the study of theology for that of medicine. Became a surgeon, R.N., and died at sea.
BURNS, JOHN, from Fenwick. Called to Barrhead, but declined the call, and accompanied the Rev. Dr Mason of New York to America. Became minister of a congregation in Magara, U.S., and died there in 1822.
FERGUS, NATHANIEL, from Ireland.
FORREST, ROBERT. Saltcoats (Countess Street).
GIBSON, WILLIAM. Balgedie.
GRAY, JAMES, from Ireland.
IRVING, WILLIAM. Bellevilla, Stranraer.
KIRKTON, WILLIAM. Joined the Northumberland Class of Presbyterians while a probationer.
MATHER, JAMES. Maybole.
RUSSELL, ROBERT. Joined the Established Church while a student.
WILSON, JOHN, from Ireland.

Session 1793—12 Students.

DRIPPS, MATTHEW. Sent to America as one of the Synod's missionaries, and became minister of a congregation in Shelburne, Nova Scotia. Died in 1828.
EASTON, ROBERT. Morpeth.
FLEMING, WILLIAM. West Calder.
GARVIE, THOMAS, from Perth (South). Relinquished the study of theology for that of medicine. Emigrated to America as a surgeon in 1803.
INGLIS, DAVID. Port-Glasgow.
KING, WILLIAM, from Ireland.
LAW, JAMES. Kirkcaldy (Bethelfield).
MOSCRIP, GEORGE, from Jedburgh (Blackfriars). Adhered to the "Original Associate Synod" at the division in 1799, and became minister of a congregation in that connection in Greenock.
M'UTCHEON, SAMUEL, from Paisley (Abbey Close). Died while a student.
MUDIE, DAVID, from Dunfermline (Queen Anne Street). Licensed as a probationer 1798, and continued on the list for 50 years. Towards the close of his life, his numerous friends subscribed a sum of money, which secured for him an annuity of £36 for life. Mr Stirling of Keir also allowed him an annuity. Mr Mudie died in Dunfermline in 1852, in the 83d year of his age.
RIDDEL, JAMES. Ordained in Ireland.
SIMPSON, WILLIAM, from Biggar (North). Finished his theological course, but was not licensed. Became a teacher in Edinburgh.
TAYLOR, WILLIAM. Stonehouse.
WADDELL, JOHN, A.M., from Shotts. Ordained for Nova Scotia. Inducted at Truro, 16th November 1798. Died 13th November 1842, in his 72d year.

Session 1794—17 Students.

ALLAN, JAMES, from Longridge. Died while a student.

ARTHUR, CHARLES. Joined the Scottish Baptists, and became minister of a congregation in that connection in Kirkcaldy.
BLAIR, ROBERT, from Ireland.
BROWN, THOMAS, D.D. Dalkeith.
CAMPBELL, ROBERT. Peterhead.
HARROWER, JAMES. Denny.
LAWRIE, JAMES, D.D., from Edinburgh (Bristo Street). Called to Mauchline, but declined the call, and emigrated to America. Became minister of a congregation in Washington, U.S. Died 1853, in the 76th year of his age.
MAIR, JOHN, from Dunfermline (Queen Anne Street). Did not prosecute his theological course, and emigrated to America as a teacher.
MILLER, JOHN. Withdrew from the list of probationers. Settled at North Shields as a teacher, and preached at the same time to a small congregation of Independents in the vicinity of that town. Died 1820.
M'QUEEN, JOHN. North Berwick.
PORTER, ROBERT LYONS, from Ireland. Became minister of a congregation at Tullyallen.
RISK, DAVID, from Ireland. Became minister of a congregation there.
RODGERS, JOHN, from Ireland. Ordained at Glasgar, in that country. Died 1854, in his 80th year.
STEWART, JOHN, D.D. Pitcairn.
WALKER, JOHN. Mauchline.
YOUNG, JOHN, from Falkirk (East). Finished his theological course, but was not licensed, and turned to a secular calling.
YOUNG, PETER. Jedburgh.

Session 1795—22 Students.

ALLAN, GEORGE. Died while a student.
BALLANTYNE, WILLIAM, from Edinburgh (Bristo Street). Joined the Independents while a student, and became minister of a congregation in that connection in Elgin.
BEATON, WILLIAM, from Falkirk (East). Died while a student.
BLACKWOOD, JAMES. Galston.
BRIDGE, JOHN, from Ireland.
CLEGHORN, JOHN. Joined the Independents while a student, and became minister of a congregation in that connection at Wick, and afterwards in Edinburgh.
COULTHERD, JOHN, from Stichel. Died while a student.
FERGUS, JOHN, from Paisley (Abbey Close). Did not prosecute his theological course, and became a teacher in Paisley.
GLASS, LAURENCE. Aberdeen (St Nicholas Lane).
HAMILTON, JOHN. Hamilton (Chapel Street).
HARVEY, JAMES. Ordained at Redrick, Ireland.
JOHNSTON, THOMAS, from Kirkcaldy (Bethelfield). Died while a student.
LINDSAY, JAMES, from Johnston. Did not prosecute his theological course, and subsequently became an officer in the army.
MILLER, THOMAS, from Leith (Kirkgate). Joined the Established Church while a student, and became parochial minister of Torryburn.
MITCHELL, JAMES. Died while a student.
MUNDELL, SAMUEL. From Ireland.
REID, JOHN, M.D., from Paisley (Abbey Close). Withdrew from the list of probationers.

Studied medicine. Became a surgeon and teacher of Oriental languages in Glasgow. Author of a Hebrew Lexicon, Rudiments of Latin, and an edition of the Psalter, with a literal translation.

RUTHERFORD, JOHN, from Ireland. Ordained at Ballydown, in that country.

SAWYERS, JAMES. Left off study.

THOMSON, PETER. Whitby.

WALKER, JAMES, from Pollockshaws, of which his father was minister. Did not prosecute his theological course, and became a teacher in Rutherglen.

WARDLAW, RALPH, D.D., from Glasgow (Greyfriars), grandson of Fisher, and great-grandson of Erskine, founders of the Secession. Joined the Independents while on trials for license. Ordained minister of a congregation in Glasgow in 1803, and appointed theological tutor to the Independent seminary there. Author of numerous interesting and important theological works. Died 12th December 1853, in the 74th year of his age, and 51st of his ministry.

Session 1796—9 Students.

BALLANTYNE, ROBERT, from Edinburgh (Portsburgh). Died while a probationer.

BEVERAGE, JOHN, M.D. Slateford.

BROWN, JOHN, D.D., from Glasgow (Greyfriars). Called to Hamilton, but the Presbytery would not sustain the call because of the strenuous opposition of a large minority against him; on which account he joined the Established Church, and became, first, minister at Gartmore, then parochial minister of Langton, Berwickshire, but withdrew from it in 1843, and became minister of the Free Church there. Died 1848, in his 71st year.

MURCER, ANDREW, from Stow. Did not prosecute his theological course, and became a designer of patterns in Dunfermline, where he died in 1842. Author of a volume of poems and a history of Dunfermline.

PATERSON, DAVID. Alnwick (Clayport Street).

ROBERTSON, JAMES. Wooler (First).

SIME, WILLIAM, from Rathillet. Withdrew from the list of probationers. Became a farmer in the neighbourhood of Inverkeithing, and died there in 1829.

SMART, WILLIAM. Paisley (Abbey Close).

YOUNG, GEORGE, D.D. Whitby.

Session 1797—19 Students.

BELL, THOMAS, from Jedburgh (Blackfriars). Turned to a secular calling while a probationer, and settled in Kincardine.

BLACKADDER, DAVID. Brechin (Maisondieu Lane).

BLAIR, JOHN, from Kilmarnock (Wellington Street). Joined the Independents while a student, and died as a probationer in that connection.

BROWN, ALEXANDER, from Shotts. Joined the "Original Associate Synod" while a student, and became a minister in that connection in Burntshields.

BRUNTON, HENRY, from Selkirk (First). Became a missionary to Sierra Leone in Africa, afterwards to Astracan in Russia, and died there in 1813.

CAMPBELL, JOHN. Tarbolton.

EASTON, THOMAS, D.D., from Glasgow (friars). Joined the Established Church as a student, and became parochial minister at Kirriemuir. Died 1850, in his 77th year.

FRASER, WILLIAM. Crail.

GRAHAME, WILLIAM, from Kirkintilloch. Joined the "Original Associate Synod" while a student, and became a minister in that connection in Carlisle.

HILL, ROBERT, from Kilmarnock (Wellington Street). Did not prosecute his theological course. Studied law, and became a minister in Edinburgh.

HORN, WILLIAM. Braehead.

LEE, JOHN, D.D., M.D., from Stow. Joined the Established Church while a student. Became minister of the Scotch Church in London Wall, London, 1803, from which he was translated to Peebles. Afterwards Professor of Church History in the University of St Andrews. Subsequently Minister of the Canongate, then of Lady Winton, then of the Old Church, Edinburgh. Came Principal of the University of Edinburgh, 1840; one of the clerks of the General Assembly, and one of the Deans of the Chapel Royal; Professor of Divinity. Died 1859, in his 80th year.

MARSHALL, ANDREW, D.D., LL.D. Kirkintilloch.

PATERSON, JAMES, from Mauchline. Died while a probationer.

PHIN, ROBERT. Joined the Established Church while a student. Ordained at Wick. Died in 1840.

RAFFERTY, WILLIAM. Joined the Established Church while a student.

ROBSON, JAMES. Lochwinnoch.

THOMSON, HUGH, from Kilmarnock (Wellington Street). Relinquished the study of theology for that of medicine. Became a surgeon at Paisley, and died there.

WILSON, WILLIAM. Greenock (Nicola's).

Session 1798—12 Students.

ALLAN, JOHN. Crossgates.

BISHOP, ROBERT H., D.D., from London. Emigrated to America while a student. Became a minister there. Afterwards Professor of Theology, and subsequently Principal of the University of Oxford, Ohio, U.S. Died 1855.

DICK, MUNGO, from Newbigging. Emigrated to America while a student. Became minister of a congregation at Mount Hope, Moreland, Pennsylvania, and died there in 1839.

ELLES, JAMES. Saltcoats (Countess Street).

GARDNER, JAMES. Kilpatrick Craigs.

HAY, ROBERT. Stow.

HUNTER, ROBERT, from Berwick (Wellington Square). Joined the Established Church while a student, and became parochial teacher in Colinton.

INGLIS, JOHN. Joined the "Original Associate Synod" while a student, and became a minister in that connection of a congregation in Greenlaw.

M'LAY, WILLIAM. Stichel.

MOFFAT, ROBERT. Keith.

PORTFOLIO, WILLIAM, from Milnathort. Relinquished the study of theology for the study of medicine. Became a surgeon in the

afterwards in Edinburgh, and subsequently retired into private life in his native place.

SMITH, JAMES. Bolton.

Session 1799—11 Students.

ANDERSON, ANDREW, from Dundee (School Wynd). Did not prosecute his theological course. Became a teacher, and subsequently emigrated to America.

BALLANTYNE, JOHN. Stonehaven.

CRAIG, JOHN. Avonbridge.

DUNLOP, WALTER. Newcastleton.

GIBSON, WILLIAM, from Wooler. Did not prosecute his theological course on account of delicate health. Afterwards became a land-steward in England.

GRAHAME, WALTER. Murdered by the natives of Sierra Leone shortly after his arrival in that country as a missionary.*

PATERSON, JAMES. Midmar.

PRINGLE, JAMES. Pollockshaws.

THOMSON, ADAM, D.D. Coldstream (West).

TURNBULL, GEORGE, from Jedburgh (Blackfriars). Died while a student.

Session 1800—6 Students.

BROWN, JOHN, D.D. Biggar (North).

GLEN, WILLIAM, D.D. Annan (First).

KIDSTON, JAMES S., from Stow, of which his father was minister. Did not prosecute his theological course. Became a teacher in Glasgow, and died there.

MARSHALL, WILLIAM, from Stitchel. Did not prosecute his theological course on account of ill-health. Lived in retirement in the neighbourhood of Stitchel, and died there in 1841.

PENMAN, HENRY. Joined the Independents while a student.

STEWART, DAVID. Stirling (First).

Session 1801—4 Students.

BROWN, WILLIAM, M.D., from Haddington (East), of which his father, Rev. John Brown, was minister. Ordained at large with the view of becoming a missionary to China, 1807, and with the same view studied medicine, and took the degree of M.D., but was detained at home, in order to his acting as secretary to the Scottish Missionary Society, and tutor to the young men educated by it, which offices he held till the dissolution of the society in 1847. Died 15th May 1863. Author of "History of the Propagation of Christianity among the Heathen since the Reformation" (2 vols.), "A Selection of Passages of Scripture for Young Persons to commit to Memory," "Christian Instructions for Children from 3 to 7 years of age," and editor of Baxter's "Saint's Rest" and "Reformed Pastor."

CLAPPERTON, JOHN. Johnstone.

LAWSON, GEORGE. Galashiels.

TROTTER, THOMAS. Johnshaven.

Session 1802—11 Students.

BROWN, ALEXANDER. Bellingham.

BROWN, GEORGE. North Berwick.

CAMPBELL, ALEXANDER. Irvine.

FLETCHER, ALEXANDER, D.D. Bridge of Teith.

FLETCHER, ROBERT. Hamilton (Chapel Street).
GORDON, DAVID W., from Leith (Kirkgate).

Joined the Established Church while a student. Became parochial minister—first of Morebattle, 1807; afterwards of Gordon; then of Earlston, 1830. Died 31st August 1868, in his 83d year. Author of a volume of sermons.

HENDERSON, ARCHIBALD. Carlisle.

JOHNSON, JOHN. St Andrews.

LEE, WILLIAM. Horndean.

M'LAURIN, ROBERT. Coldingham.

MILLER, THOMAS, from Ireland. Ordained at Cookstown, in that country.

Session 1803—9 Students.

BEATTIE, ALEXANDER O., M.D., D.D. Leslie.

CLARK, ROBERT. Joined the Northumberland Class of Presbyterians while a probationer. Died 1817.

PATERSON, JAMES, Airth.

PETERKIN, JAMES, from Dundee (School Wynd). Did not prosecute his theological course, and became a teacher in Kettle, Fifeshire.

PURDIE, DAVID, from Edinburgh (Bristo Street). Died while a student.

SANDIE, GEORGE. Leeds.

SIMPSON, ALEXANDER LOCKHART, D.D., from Edinburgh (Portsburgh). Joined the Established Church while a student. Became parochial minister of Kirknewton, and also, at a subsequent period, one of the clerks of the General Assembly. Died in 1861.

SINCLAIR, DAVID. Died while a student.

WILLIAMSON, HENRY MOSES. Sunderland (North).

Session 1804—6 Students.

HENDERSON, JAMES, D.D. Galashiels (East).

LOGAN, DAVID, from Airdrie (Well Wynd). Joined the Established Church while a student, and became parochial minister first of Innerwicke, and afterwards of Stenton. Died 1849.

M'INLEY, JOHN, from Kincardine. Joined the "Original Associate Synod," and became minister in that connection of a congregation in Bonhill, Dumbartonshire, now Cameronian.

MONTEITH, JOHN. Moffat.

MORTON, ARCHIBALD, from Cambusnethan. Took exception to the formula proposed to him, and on that account refused license. Became a teacher.

PATERSON, FULLERTON. New Deer.

Session 1805—5 Students.

BALMER, ROBERT, D.D. Berwick.

CHRISTIE, DAVID, from Kirkcaldy (Bethelfield). Died while a student.

DUNLOP, THOMAS, from Kilmarnock (Wellington Street). Died while a student.

RENWICK, ROBERT. West Linton.

TURNBULL, WILLIAM, from Jedburgh (Blackfriars). Died while a student.

Session 1806—11 Students.

BALMAIN, WILLIAM, from Kinghorn. Finished his theological course, but not licensed. Studied medicine, and became surgeon to the Military Hospital, Heligoland. Subsequently received on the superannuated list, and lived privately in London.

* Dr George Brown's MS. History says Mr Grahame became minister at Culsselmond in 1806; resigned 1816.—EDS.

DOUGLAS, ROBERT, from Jedburgh (Blackfriars). Emigrated to America while a probationer, and became minister of a congregation in Prince Edward's Island.

JOHNSTON, JOHN. Leslie.

LAW, JOHN. Newcastleton.

NICOL, ANDREW, from Newtown. Sent to America as one of the Synod's missionaries. Became minister of a congregation at Richmond Bay, Prince Edward's Island, and died there in 1820, in the 3d year of his ministry.

ARMISTON, ANDREW. Turned to a secular calling while a probationer.

RUSSELL, JAMES, from Penicuik. Died while a student.

SMITH, JAMES. Dunning.

SWAN, JOHN, from Jedburgh (Blackfriars). Turned to the study of medicine after itinerating some time as a probationer, and subsequently emigrated to America as a surgeon.

VILLIAMS, WILLIAM. Pitcairn.

WILSON, THOMAS. Crossgates.

Session 1807—6 Students.

LEN, ANDREW, from Lochwinnoch. Emigrated to America as a probationer. Became minister, and died there.

LAY, ANDREW, from Kelso. Called to Ecclefechan, but declined the call, and continued on the preachers' list till his death, which took place in 1846.

LEITCH, JOHN, D.D. Bridge of Teith.

ROUDFOOT, WILLIAM. Pitrodie.

TRUTHERS, THOMAS. Maybole.

YOUNG, ANDREW. Lochmaben.

Session 1808—6 Students.

DONALDSON, GEORGE. Dundee (School Wynd).

GEMMEL, JOHN, from Fenwick. Died while a student.

JAMIESON, JAMES, from Ireland. Not licensed. Joined the Established Church.

LAURIE, JAMES, from Edinburgh (Bristo Street). Finished his theological course, but did not take license on account of delicate health and weakness of voice. Became a classical teacher in Edinburgh, and died there in 1840, in the 60th year of his age.

MCLEAN, DANIEL. Coupar-Angus.

WAUGH, JAMES, from Slateford. Died while a student in 1812.

Session 1809—12 Students.

BELL, WALTER. North Middleton.

BIGGAR, JOHN, from Ecclefechan. Withdrew from the list of probationers, and became a teacher.

BROWN, JOHN, from Inverkeithing, of which his father was minister. Withdrew from the list of probationers, and became a teacher.

CARRUTHERS, JAMES, from Langholm. Died while a student.

ELDER, ALEXANDER, from Kilpatrick Craigs. Relinquished the study of theology for that of medicine.

HAXTON, ARCHIBALD, from Kirkcaldy (Bethel-field). Did not prosecute his theological course, and became teacher of the Burgh School of Dunfermline.

HILL, THOMAS. Glenluce.

KENNEDY, ANDREW. Keith.

LEE, ROBERT, from Stow. Relinquished study of theology for that of medicine, subsequently practised as a physician in London.

TELFAR, GEORGE, from Jedburgh (Blackfriars). Did not prosecute his theological course. Became a teacher in Edinburgh, as there in 1816.

TINDAL, JOHN. Rathillet.

WALLACE, JOHN, from Falkirk. Did not prosecute his theological course, and became teacher in Colinton.

Session 1810—15 Students.

ANGUS, HENRY, A.M. Aberdeen (St Nicholas Lane).

BAIRD, ARCHIBALD, D.D. Auchtermuchty.

BELL, WILLIAM, from Airdrie (Well Street). Emigrated to America while a probationer, and became minister of a congregation in Perth, Canada.

BRADLEY, PATRICK. Lilliesleaf.

BRASH, WILLIAM. Glasgow (East Campbell Street).

BROWN, GEORGE, LL.D. Ramsbottom.

DEWAR, HUGH, from Fenwick, of which his father was minister. Joined the Established Church while a student, and became classical minister of Stonehouse.

ELLIOT, ANDREW. Ford.

GREIG, GEORGE, from Kinross. Did not prosecute his theological course, and became clerk in the Register House, Edinburgh.

LAWSON, ANDREW. Ecclefechan.

LAWSON, JOHN, from Selkirk, of which his father was minister. Died while a student in 1813.

MCADYEN, JOSEPH, from Glasgow (East Campbell Street). Finished his theological course, but not licensed. Became a teacher.

SCOTT, ANDREW. Cambusnethan.

SCOTT, WALTER. Johnshaven.

SOMERVILLE, JAMES. Airth.

Session 1811—16 Students.

COKE, WILLIAM, from Seone. Left the study of theology for that of medicine, and became a surgeon in East Lothian.

CRAWFORD, JOHN. Sanday.

FRASER, WILLIAM. Stonehouse.

GALLOWAY, JOHN, from Kennoway. Joined the Established Church while a student.

HOPE, WILLIAM J., from Blackburn. He held the views of the English Congregationalists, notwithstanding he studied theology under a Presbyterian professor. He afterwards became classical tutor in the Independent Academy, and subsequently head-master of the Dissenters' Free School at Lewisham, in Kent. He died in Melbourne 1852. Died 1853, in the 50th year.

HUME, WALTER. Yetholm.

JAMIESON, JOHN. Douglas.

MEIN, JAMES. Nairn.

MCFARLANE, JAMES, from Glasgow (East Campbell Street). Called to Lilliesleaf, but declined on account of ill-health.

MILLER, JAMES, from Falkirk (East). Studied the Independents while a student, and emigrated to America.

MUIR, ROBERT, from Glasgow (East Campbell Street). Left the study of theology in

of medicine, and became a surgeon in Gartmore.

NICOL, WILLIAM. Airdrie (Well Wynd).

PRINGLE, WILLIAM, D.D. Auchterarder.

RAMSAY, JOHN. Dukinfield.

ROBB, JOHN. Tough.

SMEAL, THOMAS. Kirkcowan.

Session 1812—8 Students.

ANDERSON, JAMES. Dunblane.

CAIRNS, WILLIAM. Became teacher in Edinburgh.

CARLYLE, IRVING. Joined the Church of England while a student, on account of being refused license, and became curate of Shaw Chapel, near Manchester, but soon after removed to Glossop, 1831. Died 1847.

JACK, ALEXANDER, D.D. Dunbar.

JOHNSTON, EBENEZER, from Biggar. Joined the Established Church while a student, and afterwards became superintendent and chaplain of Plean Asylum, Stirlingshire. Joined the Free Church. Died 3d February 1864, in his 68th year.

MUDIE, JOHN LEECH, from Largs. Died while a student.

SCOTT, GEORGE, from Jedburgh (Blackfriars). Joined the Established Church while a student, and became parochial teacher in Whitsome, Berwickshire.

WAUGH, ALEXANDER, A.M. London (Miles Lane).

Session 1813—10 Students.

DICKSON, GEORGE. North Sunderland.

DRUMMOND, RALPH. Crail.

HARPER, JAMES, D.D. North Leith.

HUNTER, RICHARD. Carlisle.

INGLIS, DAVID M. Berwick (Stockbridge).

KEITH, ANDREW, from Fala, of which his father was minister. Died soon after obtaining license as a probationer.

LUKE, JOHN, M.D., from Barrhead. Left the study of theology for that of medicine, and became a surgeon in Glasgow.

MURRAY, JAMES. Died while a student.

PULLER, JAMES. Glenluce.

THOMSON, THOMAS M. Girvan.

Session 1814—16 Students.

BARCLAY, JOHN. Patna.

DOBBIE, JAMES. Annan.

HASTIE, DAVID, from London (Well Street). Left the study of theology for that of medicine. Went to India as a surgeon, and died there.

HAY, WILLIAM S., from Paisley (Abbey Close). Joined the "Original Associate Synod" while a student, and became minister of a congregation in that connection in Kilbarchan.

JOHNSTON, JOHN. Newburgh.

KELLOE, GEORGE. Left the study of theology for that of medicine, and became a surgeon in Biggar.

M'VEY, THOMAS, from Falkirk. Died while a probationer.

MILLER, WILLIAM, from Falkirk. Emigrated to America immediately after license.

NICOL, ANDREW, from Kinross (First). Was a probationer for nearly 40 years. *See* Dubbieside.

REID, GEORGE. Westray.

ROUGH, GEORGE, from Fala. Died while a student.

SIMPSON, ROBERT, D.D. Sanquhar.

SUDDEN, MUNGO, from Edinburgh (Portsburgh). Withdrew from the list of probationers, and became a teacher in Dunbar.

VEITCH, JAMES, from Jedburgh (Blackfriars). Did not prosecute his theological course.

WILKIE, JAMES, from Queensferry. Withdrew from the list of probationers, and became superintendent of an academy in Twickenham, Middlesex.

WOOD, GEORGE. Kirkcudbright.

Session 1815—13 Students.

ADAMS, THOMAS. Peebles.

ANDERSON, JOHN, from Paisley (Abbey Close). Died while a student.

CAIE, THOMAS, A.M., from Aberdeen (Belmont Street). Withdrew from the list of probationers, and became superintendent of the Glasgow City Mission. Resigned in 1864. Lived privately in Stirling. In May 1870, Mr Caie was presented with a piece of plate and £115 from old fellow-students. Mr Caie was teacher from 1827 to 1838, first in Kendal, and afterwards in Manchester.

GILLON, ADAM D. Newcastle (Carloli Street).

LECKIE, JAMES, from Lauder. Died while a student.

MARR, JOHN, from Mauchline. Died while a student.

M'GILCHRIST, JOHN. Dunse.

NICOL, WILLIAM, D.D. Jedburgh (Blackfriars).

RUTHERFORD, WILLIAM. Newtown.

SMITH, ROBERT. Died while a probationer.

SMITH, JOHN.

SOMERVILLE, JOSEPH, from Kelso. Joined the Established Church while a student, and became minister of St John's Chapel of Ease, Glasgow, 1823. Joined the Free Church, and again left it.

YOUNG, GEORGE, from Kincardine, of which his father was minister. Joined the Established Church while a student. Became a teacher in Manchester.

Session 1816—11 Students.

ALLISON, DAVID. Stuartfield.

BROWN, ROBERT. Dunfermline (St Margaret's).

CARRUTHERS, JOHN J., D.D., from Dumfries (Buccleuch Street). Some time missionary in Astracan, Russia, under the Scottish Missionary Society. Returned to Scotland at the breaking-up of that mission. Joined the Independents, and became minister of a congregation in that connection in Gosport, afterwards in Liverpool, and subsequently Theological Professor to the Colonial Society at Brockville, Canada.

DOWNIE, GEORGE, from Alloa (West). Abstained from prosecuting his theological course.

JACK, JOHN. Some time missionary at Astracan, Russia, under the Scottish Missionary Society. Returned to Scotland at the breaking-up of that mission. Joined the Independents, and became minister of a congregation in that connection in Bristol, 1834, and afterwards in Kingsbridge, 1857.

JOHNSTON, WILLIAM, A.M., D.D. Limekilns.

M'INTYRE, JAMES. Expelled from the Hall.
 ROSS, ROBERT, M.D., from Leith (Kirkgate).
 Some time missionary at Astracan, Russia,
 under the Scottish Missionary Society. Re-
 turned to Scotland at the breaking-up of
 that mission. Joined the Independents.
 Became minister of a congregation in that
 connection at Kidderminster, and in 1839
 superintendent of the London Missionary
 Society's Mission in Sydney. Died 1862, in
 his 71st year.
 ROY, DAVID, from Kinkell. Emigrated to
 America while a probationer, and became
 minister of a congregation in New Glasgow,
 Nova Scotia.
 SMELLIE, WILLIAM. Stranraer (Bellevilla).
 SOMERVILLE, GEORGE. Airdrie (Well Wynd).

Session 1817—17 Students.

BELL, GEORGE, from Jedburgh (Blackfriars).
 Did not prosecute his theological course,
 and became a teacher in Newcastle.
 BROWN, ROBERT. Cumnock.
 COULTER, JOHN, D.D., from Ireland. Ordained
 at Gilnarkirk, 1820.
 CRICHTON, HUGH, D.D. Duntocher.
 GARRET, JAMES. Muirkirk.
 GRAY, JAMES, from Ireland. Licensed in that
 country, and emigrated to America.
 HARDIE, JAMES. Kinghorn.
 KENNEDY, GEORGE. Kilconquhar.
 LECKIE, JOHN, from Peebles, of which his father
 was minister. Finished his theological
 course, but did not take license. Emigrated
 to America, became one of the classical
 teachers in the University High School of
 New York, and died there 22d August 1841.
 MUSCHET, JAMES, from Glasgow (East Camp-
 bell Street). Died while a student.
 MEIKLEJOHN, ROBERT. Greenloaning.
 NEWLANDS, JOHN, D.D. Perth.
 FULLER, WILLIAM. Urr.
 SCOTT, THOMAS. Sunderland (Spring Garden
 Lane).
 SMITH, DAVID, D.D. Biggar.
 SUTHERLAND, ALEXANDER. Whitehaven.
 WILLIAMSON, THOMAS. Melrose.

Session 1818—11 Students.

AITKEN, THOMAS. St Andrews.

BROWN, ANDREW, from Langholm. Join-
 Established Church while a student
 became parochial minister of Alva.
 FERGUSSON, JAMES, from Greenock (N
 Street). Died while a student at Gre
 M'WHIRTER, JAMES. Greenwich.
 MEIN, RICHARD, from Jedburgh (Black
 Left the study of theology for that of
 cine, and died soon after obtaining a
 loma as a physician.
 MENON, JOHN. Did not complete his
 gical course, and became a teacher.
 MILLER, ROBERT.
 SCOTT, JOSEPH. Lochgelly.
 SHOOLBRAID, JOHN. Lochwinnoch.
 THOM, JOHN. Anstruther.
 VEITCH, ROBERT, from Jedburgh (Black
 Joined the Established Church while
 dent, and died while a probationer
 connection.

Session 1819—16 Students.

BLYTH, JAMES. Gave up study.
 BROWN, JAMES R., D.D., from Coll
 Joined the Established Church while
 dent. Became minister of a congrega-
 that connection, first in Berwick-upon-
 afterwards in London (Swallow Street
 leton, East Lothian, and Greenock
 Church). Died there 1860.
 CHAPMAN, GEORGE. Great Salkeld.
 GIBSON, JOHN. Left suddenly while
 as a missionary under the Scottish
 ary Society.
 GRAY, JAMES. London (Albion Chapel).
 LILLIE, JAMES, D.D. Montrose (John
 LOURIE, WILLIAM. Lauder.
 LOWRIE, ALEXANDER. East Calder.
 M'ARTHUR, ARCHIBALD. Emigrated as
 probationer to Van Dieman's Land,
 came minister of a congregation there.
 MARSHALL, ALEXANDER. Kendal.
 MATHER, PETER. West Kilbride.
 PATERSON, WILLIAM. Banff.
 SCOTT, JAMES, from Lochwinnoch. Was
 from the list of probationers.
 SCHAW, WILLIAM, from Glasgow (East
 bell Street). Withdrew from the li-
 probationers.
 SMART, JOHN, D.D. Leith (St Andrew).
 TAYLOR, JOHN, M.D., D.D. Auchter

IV.

UNITED SECESSION HALL.

I.

PROFESSOR DICK'S CLASS.

The Rev. JOHN DICK, D.D., Glasgow, was ap-
 pointed Professor of Theology by the United
 Associate Synod in 1820, and held the office
 till his death, which took place in 1833.

Session 1820—29 Students.

ARNIEL, WILLIAM CURRIE. Portobello.
 BERRY, JOHN, from Crossgates. Joined the

Established Church while a student
 died soon after.

BLACK, JOHN. Newcastleton.
 COATES, JOHN, from Glasgow (East
 Street). Turned to a secular calling
 a student.
 COOPER, JOHN. Fala.
 CRAWFORD, ALEXANDER. Some time
 missionary in the East Indies under the
 Missionary Society. Returned to
 try on account of ill-health. Join-
 Synod of Ulster, and became min-

congregation in that connection in Randals-town, Ireland.

CREASE, ROBERT. Peebles.

DICKSON, ALEXANDER. Did not prosecute his theological course.

DOBBIE, WILLIAM, from Glasgow (Greyfriars). Finished his theological course, but not licensed.

DODDS, ROBERT G., from Lauder. Withdrew from the list of probationers. Studied medicine, and became a surgeon in Chatham.

FISHER, ALEXANDER. Dunfermline (Queen Anne Street).

FYFE, ALEXANDER. Studied medicine at the same time he studied theology, with the view of going abroad as a missionary; but abandoned this intention, and became a surgeon in Edinburgh, whence he removed to Crieff.

HALLEY, EBENEZER, D.D. St Andrews.

HENDERSON, JAMES, from Falkirk. Withdrew from the list of probationers. Studied medicine. Became a surgeon in London, and died there.

HENDRINE, SAMUEL, from Ireland. Ordained at Middleton, in that country.

HUNTER, JOHN. Belford.

M'RAE, DAVID, A.M. Lathones.

MARTIN, DAVID.

MEIN, RICHARD.

MITCHELL, JAMES. Sent to Poona, India, by the Scottish Missionary Society. Designated 28th November 1822. Died 28th March 1866.

OLIVER, ALEXANDER, from Pollockshaws. Died while a student.

PATON, ROBERT. Did not prosecute his theological course, and became a teacher in Glasgow.

POLLOK, ROBERT, LL.D. Buckhaven.

RITCHIE, WILLIAM. Did not prosecute his theological course. Became a teacher.

ROBB, JOHN, from Glasgow (Duke Street). Withdrew from the list of probationers.

THOMSON, MICHAEL, from Glasgow (Greyfriars). Withdrew from the list of probationers, and became editor of the *Glasgow Chronicle* newspaper. Died 1863.

WHYTE, ADAM. Died as a student.

YOUNG, JOHN. Buchlyvie.

YOUNG, JOSEPH. Haddington.

Session 1821—29 Students.

BEUGO, JAMES, from Dunning, of which his father was minister. Withdrew from the list of probationers into private life.

BLACK, JOHN, from Galston. Died while a student.

BLACKWOOD, ROBERT. Banff.

BLAIR, JAMES. Warkworth.

CAIRNS, PETER. Stewarton.

CAIRNS, ROBERT. Cumbernauld.

CARMICHAEL, DANIEL. Blyth.

COUTTS, CHARLES. Withdrew from the list of probationers, and became a teacher.

DICK, ANDREW COVENTRY, son of Dr Dick. Attended two sessions. Afterwards studied at Edinburgh for the Bar, and admitted as advocate in 1827. Was Sheriff-Substitute of Bute, 1847-62. Retired to Helensburgh, where he died on 14th January 1870, in the 66th year of his age. Author of "Principles of Voluntary Churches Defended," 1833;

editor of "Lectures on Theology," by the Rev. Dr Dick, his father, with a memoir, 1833; "Dissertation on Church Polity," 1835; "The Nature and Office of the State," 1848; besides contributing various articles to the *North British Review*, and other magazines.

DOUGLAS, HUGH. Lockerbie.

DUNCAN, DAVID. Howgate.

HANNAH, PETER. Creetown.

HUME, JOHN. Died while a student.

MAIN, THOMAS. Left the study of theology for that of medicine. Became a surgeon in Falkirk, and died there in 1825.

M'CONNEL, JOHN. Died while a student.

M'GREGOR, MATTHEW, from Methven. Withdrew from the list of probationers into private life.

M'KERROW, WILLIAM, D.D. Manchester (Lloyd Street).

MATHER, WILLIAM. Joined the Established Church while a student. Became minister of a *quoad sacra* church in Stanley. Withdrew from the Established Church in 1843, and became minister of the Free Church there.

MORRISON, JOHN. Keith.

OGILVIE, ALEXANDER, from Wigtown, of which his father was minister. Died soon after obtaining license, 1825.

PATERSON, GEORGE. East Linton.

PATERSON, MATTHEW, from Alloa (West). Withdrew from the list of probationers. Became a bookseller in Edinburgh, and died there in 1844.

PATERSON, ROBERT. Greenloaning.

REDPATH, ROBERT, A.M. Edenshead.

SIMPSON, JOHN, from Edinburgh (Bristo Street). Minister of the United Presbyterian congregation at Port Maria, Jamaica.

SKINNER, JOHN, D.D. Partick.

SOWDEN, SAMUEL, from Glasgow (Duke Street). Finished his theological course, but not licensed. Studied medicine, and became a surgeon.

WILLIAMSON, WILLIAM, from Paisley (Abbey Close). Withdrew from the list of probationers.

YOUNG, JAMES, probationer. Left the connection.

Session 1822—29 Students.

BOOKLESS, WILLIAM. Maryport.

BOYD, J., from Edinburgh (Bristo Street). Gave up his theological course, and turned to a secular profession.

BROWNLEE, JAMES, from Falkirk (South), of which his father was minister. Emigrated to America as a probationer, and became minister of a congregation in Staten Island, New York.

CARTER, THOMAS, from Earlston. Joined the Established Church shortly after obtaining license, and became parochial teacher in Merton, Berwickshire.

HAMILTON, JAMES. Longtown.

LAMBIE, ANDREW, from Auchinleck. Joined the "Associate Synod of Original Seceders" while a student, and became minister of a congregation in that connection in Pitcairngreen, Perthshire.

MARR, DAVID, A.M. Edinburgh (Lothian Road).

- MACKELVIE, WILLIAM, D.D. Balgedie.
 METHVEN, JAMES, from Stewarton, of which his father was minister. Emigrated to America while a student.
 MITCHELL, JAMES. Comrie.
 MONCUR, JAMES, from Rattray. Gave up his theological course, and became a teacher of mathematics in the Royal Navy.
 NISBET, WILLIAM. Edinburgh (Infirmary Street).
 PAUL, JOHN. Sanday.
 PEDDIE, WILLIAM, D.D. Edinburgh (Bristo Street).
 POLLOK, DAVID, from Mearns. Withdrew from the list of preachers into private life. Author of a memoir of his brother, Robert Pollok.
 POLLOK, ROBERT, M.A., from Mearns. Died 1827, shortly after obtaining license, at Shirley Common, Southampton, whither he had gone for his health, and where a monument has since been erected by public subscription to his memory. He was born at Muirhouse, Eaglesham, Renfrewshire, on the 19th October 1798, and died on the 17th September 1827. Author of "The Course of Time," a poem in ten books; "Helen of the Glen;" "The Persecuted Family;" and "Ralph Gemmel," tales of the Covenanters.
 PRINGLE, JOHN. Elgin.
 RANKINE, JAMES. Left off study.
 SCOTT, ROBERT. Burghhead.
 STEVEN, WILLIAM. Largs.
 STRANG, JAMES, from Buchlyvie. Emigrated to America while a probationer.
 TAYLOR, WILLIAM, D.D. Peebles.
 TILLIE, ALEXANDER. Burghhead.
 TOD, ANDREW. Balerno.
 VALLANCE, JOHN, from Strathaven. Finished his theological course, but not licensed. Became a lithographic printer in Liverpool, and died there.
 WATERSOON, DAVID, from Longridge. Died while a student.
 WOOD, WILLIAM, A.M. Lismore.
 YOUNG, GEORGE. Joined the Established Church. Became a teacher in Manchester.
 YOUNG, JOHN, LL.D. London (Albion Chapel).

Session 1823—35 Students.

- ADAM, THOMAS, from Johnstone. Relinquished the study of theology for that of medicine. Became a surgeon in Barrhead, but afterwards emigrated to America.
 ARNOT, GEORGE. Crossford.
 BELL, GEORGE, from the Presbyterian congregation of Perth, Canada West. Returned to that country, and became a minister at Simco, in Canada.
 BATHGATE, JOHN. Died while a student.
 BUCHAN, PETER. Holm.
 CHAMBERLAIN, JOHN. A member of the Established Church. Educated by the Scottish Missionary Society. Licensed by the Northumberland Class of Presbyterians, with the view of retaining his connection with the Established Church. Sent to Jamaica 1826, and died there 1832.
 COULTS, DAVID, from Logiealmond. Withdrew from the list of probationers. Studied medicine. Subsequently emigrated to America, and became minister of a congregation in Canada West.
 CRYBBACE, THOMAS TULLY, A.M., from Dal-

keith. Licensed 1828. While a Mr Crybbace published a work on "Responsibility;" another on "Divine in Saving Faith;" and while a probationer he published a pamphlet entitled "Christian Catholic Church." In September 1831, the Committee appointed to visit preachers reported to the Synod they spent some time in conversation with Mr Crybbace, and found that he has taught and published, doctrines which, in the judgment of the Committee, are inconsistent with the standards of this Church, in proof of which they produced a tract published by him, entitled "Christian Catholic Church," addressed to the people of Ireland (page 4); and holds himself possessed of complete authority as a minister of the Gospel; and that in London, he had declared, on alleged grounds, that the Presbytery of London had ceased *de facto* to exist, and that the Presbytery in connection with this Church, and that their congregations had no superintendence as the ministerial representative of the United Secession Church in London." Mr Crybbace was present. "After long and deliberating, the Synod found that Mr Crybbace made no satisfactory defence of nor for his conduct; and the Synod agreed he should not be allowed, in the future, to exercise his functions as a preacher of the Gospel under the inspection of this Church. Mr Crybbace then disowned connection with the Secession Church, and has since acted as a preacher without any ecclesiastical connection."

- DUNCAN, JAMES, from Kinclaven. Withdrew from the list of probationers, and became a newspaper editor.
 FLEMING, DAVID, from Kennoway. Died while a student.
 GARDNER, JOHN H., A.M. Whitburn.
 HAY, JAMES K., from Avonbridge. Joined the Established Church while a student, and became minister of Dean Church, Edinburgh. Deposed 1842.
 HENDERSON, ALEXANDER. Dunblane.
 HILL, GEORGE. Warrington.
 JOHNSTON, CHARLES. Monkwearmouth.
 KIRKWOOD, ROBERT, from Paisley (Close). Emigrated to America while a probationer, and became minister of a congregation there.
 M'GUFFIE, PETER. South Ronaldshay.
 MEIKLEHAM, JOHN, A.M. Grange.
 MILLER, JAMES, from Newmilns. Withdrew from the list of probationers. Emigrated a probationer to America.
 MUIR, JAMES. Sunderland (Union Church).
 NICOL, THOMAS. Pitrochie.

* On the 2d November 1872 an advertisement in the Glasgow newspapers in the following terms: "The General Assembly of the Protestant churches, meeting at Glasgow, on the 2d November, 1872, with their ministers and elders, who were in a fresh effusion of the Holy Spirit of love and joyful reunion of all the faithful members of their Divine Head, and for the completion of the Protestant Reformation, according to God's word, commenced (D.V.) in the Free Church, Glasgow, on Sabbath, 2d November, at half past 10, continued on Tuesday and Thursday evenings, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 1st December, will take part in the same."—Eds.

- OLIVER, SAMUEL, from Dumfries (Buccleuch Street). Did not prosecute his theological course, and became superintendent of an academy in Oldham, Lancashire.
- REID, DAVID, from Tarbolton. Withdrew from the list of probationers. Studied medicine, and became a surgeon in Fenwick.
- REID, JOHN. Dumfriesshire (Dalry).
- ROBERTSON, WILLIAM. Cupar (Burnside).
- ROBSON, JOHN, D.D. Lasswade.
- TEMPLE, ALEXANDER, from Glasgow (Wellington Street). Relinquished the study of theology for that of medicine. Became a surgeon in Partick. Died there.
- SKINNER, FRANCIS, D.D. Blackburn.
- WALKER, GEORGE, from Glasgow (East Campbell Street). Accompanied the Rev. Dr Lang to New South Wales in 1837, and became minister of a congregation there.
- WALLACE, GEORGE, from East Linton. Withdrew from the list of probationers, and became superintendent of an academy in Hull.
- WARDROP, JOHN, from Kilmarnock (Wellington Street). Died while a preacher.
- WATSON, JAMES, from Johnstone (Secession). Sent to Jamaica by the Scottish Missionary Society. Minister in Kingston.
- WILSON, JOHN, from Glasgow (Regent Street). Educated by the Scottish Missionary Society, but was prevented by the state of his health from going abroad. Became minister of an Independent congregation in Montrose.
- WILSON, ROBERT, D.D. Kendal.
- YOUNG, JOHN. Bellingham.
- Emigrated to America while a probationer, and became minister there.
- KEVAND, ROBERT, from Glasgow (Wellington Street). Died while a probationer.
- KING, DAVID, LL.D. Dalkeith.
- LOCKIE, ALEXANDER, from Greenlaw. Occasional supply of preachers.
- M'CONNEL, J., from Ayr. Died while a student.
- MARSHALL, WILLIAM, D.D. Coupar-Angus.
- MARTIN, ANDREW. Lochmaben.
- MILLER, WILLIAM. Longridge.
- MILNE, CHARLES. Edenshead.
- MUIR, JOHN, from Dalry, Ayrshire. Died while a student.
- NEWLANDS, JAMES BIRNIE, from Glasgow (Campbell Street). Relinquished the study of theology for that of medicine. Became a surgeon in Liff, Forfarshire, but subsequently emigrated to America.
- ORR, WILLIAM. Fenwick.
- RENTON, HENRY, A.M. Kelso.
- RITCHIE, ALEXANDER. Dalry, Ayrshire.
- ROBERTSON, ALEXANDER, from Selkirk. Withdrew from the list of probationers. Went to Australia.
- ROBERTSON, JOHN. Burghhead.
- ROBERTSON, PATRICK. Sunderland (Smyrna Chapel).
- SCOTT, JAMES, from Largs. Turned to a secular calling while a student.
- SCOTT, THOMAS, from Pollockshaws. Joined the Established Church while a student, and became a parochial teacher.
- SHANKS, DAVID, from Airdrie (Well Wynd). Emigrated to America as a probationer.
- SINCLAIR, SUTHERLAND. Greenock (George Square).
- SMITH, JAMES, D.D. Glasgow (Erskine Church).
- THOMSON, ANDREW W., from Thornhill. Withdrew from the list of probationers. Became teacher in England. Died 1855.
- TOD, DAVID. Stonehaven.
- WARDEN, JOSEPH, from Greenock (Nicolson Street). Prevented from prosecuting his theological course. Died 1826.

Session 1824—36 Students.

- BORTHWICK, PETER, from Penicuik. Prevented by the Presbytery of Edinburgh from finishing his theological course at the United Associate Hall. Joined the Episcopal Church, and went to study at Oxford. Became a tragedian. Engaged by the West India interest as lecturer on slavery, in opposition to Mr George Thompson, the immediate emancipation advocate. Subsequently twice member of Parliament for the borough of Evesham, in the county of Worcester, through private interest. Afterwards connected with the *Morning Post* newspaper; at the same time studying law at the Inns of Court. Died in December 1852, at a comparatively early age.
- BROOM, ANDREW. North Sunderland.
- BROWNING, DAVID. Newcastle (Blackett Street).
- CARRUTHERS, WILLIAM. Queensferry.
- CLARKE, GEORGE. Chapelknowe.
- CUNNINGHAM, WILLIAM, from Alloa (West). Did not complete his theological course.
- DUNCAN, WALTER. Glasgow (Duke Street).
- FERGUSON, PETER, from Bridge of Teith. Emigrated to America immediately on taking license, and became minister of a congregation in Canada West.
- GAIR, ALEXANDER. Joined the Established Church. Minister of Glenmorison.
- GAIR, WALTER, from Inverness (First). Gaelic student. Not licensed. Was a teacher in Inverness.
- GOW, DAVID, from Perth (North). Relinquished study.
- HARPER, JAMES, from Glasgow (Duke Street).

Session 1825—33 Students.

- ADAMS, JOHN, from Johnstone. Emigrated to America while a student.
- ALLAN, JAMES, from Selkirk. Died while a student.
- BROWN, JAMES. Shapinsay.
- BRUCE, JOHN COLLINGWOOD, A.M., LL.D., F.S.A., from Newcastle (Clavering Place). Withdrew from the list of probationers, and became superintendent and proprietor of an academy in Percy Street, Newcastle. Had the degree of LL.D. conferred upon him by the University of Glasgow, 1853. Author of "Introduction to Geography and Astronomy," which has gone through many editions; "Handbook of English History," a book for schools (4th edition); "The Bayeux Tapestry Elucidated," 1856; "A Sermon preached on the occasion of the death of the Rev. D. Carmichael, Blyth," 1860; "The Roman Wall, being an account of the Barrier of the Lower Isthmus," 8vo, 1851, second edition, 1853, third edition, quarto and folio, 1867; "The Wallet-Book of the Roman Wall, a Guide to Pilgrims journeying along the Barrier of the Lower Isthmus," 12mo, 1863; "A Handbook to

- Newcastle-upon-Tyne," 1863; "Incised Markings on Stones found in the County of Northumberland and Argyleshire," folio, with 33 large plates, privately printed, 1869; "Lapidarium Septentrionale, or a Description of the Monuments of Roman Rule in the Four Northern Counties of England," folio, profusely illustrated, every sculptured stone being engraved, pp. 400, published by the Society of Antiquaries of Newcastle. The last two works were prepared at the request, and the first of them at the cost, of the Duke of Northumberland.
- CAMPBELL, IVY, from Cumnock. Did not complete his theological course, and became a farmer.
- CAW, DAVID. Savoch of Deer.
- CUTHBERTSON, ROBERT. Dunfermline (Chalmers Street).
- DAVIDSON, PETER, D.D. Arbroath (Erskine Church).
- DEAS, WILLIAM, from Milnathort. Emigrated to America while a probationer, and became minister of a congregation in Adelaide, Canada West.
- GEORGE, JAMES, D.D., from Auchterarder. Emigrated to America while a student; took license there, and became minister of a congregation in connection with the Church of Scotland in Scarborough, Canada West. Professor and Vice-Principal of Queen's College, Kingston.
- GIRDWOOD, THOMAS. Penicuik.
- GORDON, PETER, from Glasgow (East Campbell Street). Emigrated to America while a probationer.
- GRAY, JAMES, from Glasgow (Duke Street). Gave up theological study, entered the army, and died in India.
- HARKNESS, JAMES. Ecclefechan.
- HUNTER, JOHN. Savoch of Deer.
- M'FARLANE, JOHN, LL.D. Kincardine.
- M'GAVIN, MATTHEW. Stonehouse.
- MIDDLEMAS, JASPER, from Yetholm. Emigrated to America while a probationer. Became minister of a congregation in Bethlem, Albany County, State of New York.
- MORISON, PETER, from Auchterarder. Joined the Established Church while a student. Minister of Saline.
- MURRAY, ARCHIBALD, from Kincardine. Withdrew from the list of preachers. Became a teacher in Jamaica, and died there in 1844.
- MURRAY, GEORGE, from Glasgow (Duke Street). Became missionary at Blenheim, Canada West.
- NICOLSON, WILLIAM S., from Ceres. Did not prosecute his theological course on account of ill-health.
- PATON, GEORGE, from Edinburgh (Nicolson Street). Withdrew from the list of probationers, and became an apothecary in Edinburgh.
- SCOTT, ROBERT, from Hawick (East Bank). Did not prosecute his theological course on account of ill-health. Emigrated to Canada.
- SMART, WILLIAM S. Linlithgow.
- SMITH, WILLIAM, from Aberdeen (Belmont Street). Died while upon trials for license.
- SOMMERVILLE, ANDREW, D.D., from Milnathort. Dumblarton (High Street).
- SPROTT, ANDREW, A.M. West Kilbride.
- THORBURN, WILLIAM. Halford.
- WALKER, GEORGE. Muirkirk.
- WARDROPE, ROBERT, from Galston. Called to Dundee, Dumfries, and Liverpool, but declined accepting any call on account of ill-health. Died 1840, in the 33d year of his age. A volume of his sermons and lectures, with a memoir by W. R. Thorburn, was published after his death.
- YOUNG, JAMES. Dunfermline (Queen Anne Street).
- YOUNG, ROBERT, from Kinkell. Died while a student.

II.

PROFESSOR DICK'S AND PROFESSOR MITCHELL'S CLASSES.

The Rev. JOHN MITCHELL, D.D., Glasgow, was appointed Professor of Biblical Criticism by the United Associate Synod, 1845, and held the office till 1842, when he resigned on account of declining health. There were now two Professors—Dr Dick continuing to hold the chair of Systematic Theology till his death. The students entering the Hall from this date began with Biblical Criticism under Dr Mitchell.

Session 1826—28 Students.

- ADAM, MATTHEW, from Johnston. Emigrated to Australia soon after obtaining license, and became minister of a congregation connected with the Church of Scotland, at Windsor, in that colony.
- AIRD, JOHN. Muirkirk.
- ARCHER, THOMAS, D.D. London (Oxendon Chapel).
- ARCHIBALD, WILLIAM, from Edenshead. Died while a student.
- BAIN, JAMES, from Denny. Died in 1827.
- BALFOUR, WILLIAM. Roschearty.
- BARRIE, WILLIAM, from Edenshead. Called to Johnshaven and Midmar, but not allowed to accept either call, because of his previous engagement to the Synod's Committee to proceed to Canada as a missionary. Became minister of the congregation of Kinross, Canada West.
- BOAG, JOHN M., from Milnathort. Probationer. Died in 1833.
- BROWN, WILLIAM, from Lauder. Withdrew from the list of probationers. Became a teacher in Linlithgow. Died there, 1857.
- BURN, DAVID, from Edinburgh (Potter's). Joined the Synod of Original Seceders while a student, and became minister in Thess.
- COWAN, JOHN, from Glenluce. Sent by the Scottish Missionary Society to Jamaica. Became minister at Carronhall.
- HENDERSON, DAVID. Dalry, Ayrshire.
- HUTTON, GEORGE. Linlithgow.
- JACK, ALEXANDER, from Newmilns. Joined the Established Church, and became a parochial teacher at Largs.
- KENNEDY, HUGH, from Denny. Relinquished the study of theology for that of medicine, and became a surgeon in Glasgow.
- LAW, JAMES. Probationer. Joined the Established Church. Was minister of Inverbrothock. Died 1860, in his 64th year.
- M'GILL, MATTHEW. Rigg.
- NESBIT, ALEXANDER. Edinburgh (Portsburgh).
- PITCAITHLEY, LAURENCE. Carnoustie.
- ROBERTSON, JAMES. Edinburgh (Portsburgh).

ROBERTSON, JOHN. Dunse.
 ROBSON, GEORGE. Lauder.
 SMITH, ROBERT, from Whithorn. Did not prosecute his theological course, and became an attorney in Whithorn.
 SPENCE, SAMUEL, LL.D. Liverpool.
 STEEDMAN, JOHN, from Muckart. Accepted a temporary appointment to teach mathematics on board a ship of war while a student. Afterwards became tutor to the British Consul's family at Monte Video, South America, and died there.
 TURNBULL, ROBERT, from Cumbernauld. Joined the Baptists while a student. Minister in Boston, U.S.
 WELSH, GEORGE, from Cumnock. Died soon after his arrival in the East Indies, whither he had gone as an agent of the London Missionary Society.
 WHITE, DAVID, from Forfar. Joined the Established Church while a student, and became parochial minister of Airlie, Forfarshire; afterwards of the Free Church.

Session 1827—22 Students.

BELL, JAMES, from Buchlyvie. Did not prosecute his studies.
 BOYD, JOHN, D.D. Hexham.
 CARRUTHERS, PETER. Longtown.
 DAVIDSON, ALEXANDER. Dundee (School Wynd).
 DUNN, JOHN, from Dunblane. Admitted to the Hall by a vote of the Synod, to which he appealed from a decision of the Presbytery of Stirling refusing him admittance on the ground of bodily infirmity. He was for the same reason refused license in 1832. Became teacher of a school in Kilmarnock in connection with the Established Church. Died about the year 1859. Author of a poem on "Eternity."
 FRANCE, WILLIAM. Paisley (Oakshaw Street).
 HYSLOP, HENRY. Montrose (John Street).
 INGLIS, JOHN. Hamilton (Blackswell).
 LESLIE, ALEXANDER. Tunley.
 MACK, GEORGE, from Glasgow (Regent Place). Did not prosecute his theological course, and became teacher in Irvine.
 M'GAVIN, JAMES R., D.D. Dundee (Tay Square).
 M'GREGOR, JOHN, from Abernethy. Emigrated to America while a student, and became minister of a congregation there.
 M'LELLAN, JOHN. Rousay.
 MORRIS, GEORGE, from Glasgow (Regent Place). Called to Creetown and Leith-Lumsden, but declined both calls. Emigrated to America, and became minister of a congregation at Silverspring, Pennsylvania, U.S.
 NEILSON, JOHN F., from Glasgow (Regent Place). Did not prosecute his theological course, and became reporter to the *Times* newspaper and Commission of Lunacy, London. The following notice respecting this gentleman appeared in the *Times*:—"On Saturday (29th September 1849) an elegant entertainment was given at the London Tavern to Mr J. F. Neilson, on the occasion of his retirement from the *Times*, when a handsome silver inkstand was presented to him by his late colleagues, the parliamentary reporters of this journal. Mr Neilson is the gentleman whose extraordi-

nary accuracy as a reporter Lord Brougham justly complimented at the late Carlisle dinner. After a connection of nineteen years with the *Times*, during which he displayed great intelligence, ability, and zeal, Mr Neilson returns to his native town to assume the editorship of the *Glasgow Constitutional*. He has performed some of the greatest feats in reporting that have been achieved on the metropolitan press, and we cordially wish him success in his new undertaking." Afterwards returned to London, and was re-engaged on the *Times*.
 SKINNER, JAMES, from Dundee (Bell Street). Sent as one of the Synod's missionaries to America, and became minister at Southwold, afterwards at English Settlement and Proof Line, Canada West. Originated about twelve new congregations. Died 17th October 1865.
 THOMAS, DAVID. Mauchline.
 THOMSON, ADAM. Hawick (East Bank).
 THOMSON, WILLIAM. Slateford.
 TOWERS, JAMES. Wigtown.
 TURNER, WILLIAM. Dunoon.
 WADDELL, HOPE M., from Ireland. Sent by the Scottish Missionary Society as one of their agents to Jamaica. Became one of the Synod's missionaries to Old Calabar, and one of the first that went thither. Retired 1858. Now living privately near Dublin. Author of "Address to Students of Edinburgh University," 1853; and "Twenty-nine Years in the West Indies and Central Africa," 1863.

Session 1828—26 Students.

ADAM, ALEXANDER. Portree.
 BAIN, MICHAEL, from Dennyloanhead. Died while a student, 1831.
 BOYD, JAMES. Brechin (City Road).
 CALDERWOOD, HENRY, LL.D. Kendal.
 CASSIE, JOHN, A.M., from Peterhead. Ordained at Stuartfield for Canada, 2d September 1834. Inducted as minister of Port Hope, Canada West, 12th March 1835. Died 19th June 1861, in the 54th year of his age.
 CHRISTIE, ANTHONY L. Otterburn.
 CONNELL, DAVID. Bo'ness.
 CROSBIE, JAMES, from Edinburgh (Nicolson Street). Died while a student.
 DEANS, GEORGE. Portobello.
 DEMPSTER, JAMES, from Aberdeen (George Street). Joined the Established Church while a student.
 FLEMING, JOHN D. Inverkeithing.
 JAMESON, WILLIAM, from Methven, of which his father was minister. Became minister of a congregation in Goshen, Jamaica, under the inspection of the congregation of Rose Street, Edinburgh. Went thence as one of the Synod's missionaries to Old Calabar, 1846, and died there, 1847.
 LEES, ROBERT, from Lauder. Withdrew from the list of probationers. Studied medicine, and became an apothecary in Edinburgh.
 LIND, WILLIAM, from West Calder. Emigrated to America as a probationer, and became minister of a congregation in Jefferson County, U.S.
 LITTLE, JAMES, from Lockerbie. Emigrated to America while a probationer.

LYAL, ALEXANDER, from Dunse. Died while a student, 1830, in his 28th year.
 M'MUTRIE, DAVID, from Stranraer (Bellevilla). Died 13th December 1831.
 M'QUEEN, WILLIAM. Pathstruie.
 MOFFAT, WILLIAM, from Moniaive. Died while a student, as a city missionary.
 NIVEN, ANDREW, from Alyth. Became minister of Stirling, Jamaica. Perished at sea in a hurricane, 1846.
 RANKINE, JOHN. Cupar (Burnside).
 REID, WILLIAM. Lochgelly.
 SHAND, ALEXANDER. Called to Hartlepool. Declined the call, and never obtained another.
 SPEEDIE, WILLIAM, from Abernethy. Did not prosecute his theological course, and emigrated to America.
 WALKER, JOHN. Gave up his theological course. Said to have adopted "Rowite" opinions. His discourses were not sustained.
 WHITE, JAMES. Hull.

Session 1829—30 Students.

ANDERSON, DUNCAN S., from Musselburgh. Gave up his theological course after attending two sessions.
 BARRIE, JAMES. Carnwath.
 BELL, GEORGE. Newcastle (Barras Bridge).
 BORWICK, WILLIAM. Dundee (Bell Street).
 BROWN, JOSEPH, D.D. Dalkeith.
 CROOM, DAVID M. Sanquhar.
 FRIAR, JOHN, from Galashiels. Did not prosecute his theological course. Emigrated to America, and became an agriculturist there.
 GIBSON, JAMES. Whithorn.
 HOGG, DAVID. Rattray.
 INGRAM, JAMES, A.M. Eday.
 JARDINE, GEORGE, from Langholm, of which his father was minister. Probationer. Died 1857.
 LAURENCE, GEORGE, from North Leith. Sent as one of the Synod's missionaries to America, and became minister of Clarke, Canada West.
 LAWSON, JOHN. Pitlessie.
 M'CRACKEN, WILLIAM, from Girvan. Did not prosecute his theological course, and became a farmer.
 M'GOWAN, WILLIAM S. Sandwick.
 M'GREGOR, ALEXANDER. Kilwinning.
 M'LAURIN, JAMES C. Pollockshaws.
 MARSHALL, DAVID, from Auchtergaven. Died while a student.
 PARKER, JOHN. Sunderland (Spring Garden Lane).
 ROBERTSON, JAMES, from East Calder. Withdrew from the list of probationers.
 SCOTT, DAVID LAWSON. Dumfries (Loreburn Street).
 STEWART, WILLIAM, from Craigend. Probationer. Retired to Burntisland.
 THOMSON, JOHN. Holywell.
 THOMSON, JOHN M. Maybole.
 THORNTON, ROBERT H., D.D., from Balerno. Sent as one of the Synod's missionaries to America. Became minister of Whitby, Canada West.
 USHER, JOHN, from Lauder. Died while a student.
 WATSON, GEORGE BRUCE. Methven.
 WATT, ROBERT. Aberlady.
 WHITE, JAMES, from Pathstruie. Died in De-

metarra, 1837, shortly after his arrival in that country, whither he had gone as an agent for the London Missionary Society.

WHYTE, JOHN, from Dennyloanhead. Withdrew from the list of probationers.

Session 1830—27 Students.

ANDERSON, PETER, from Glasgow (Regent Place). Sent as one of the Synod's missionaries to Jamaica, 1835, and became minister, first at Bellevue, afterwards at Hampden.
 ANDERSON, THOMAS, from Edinburgh (Nelson Street). Withdrew from the list of probationers.
 BAIRD, HUGH. Cumbernauld.
 BURGESS, WILLIAM, A.M. Urr.
 DALRYMPLE, JAMES. Thornliebank.
 DODDS, ANDREW. Avonbridge.
 DUFF, JOHN. Newarthill.
 DUNCAN, JAMES. Warkworth.
 EADIE, JOHN, D.D., LL.D. Glasgow (Cambridge Street).
 FINLAYSON, THOMAS, D.D. Greenock (Union Street).
 GILFILLAN, GEORGE. Dundee (School Wynd).
 GRAY, DAVID, from Haddington. Died while a student, 1839.
 GRAY, JOHN. Freuchie.
 HALLEY, WILLIAM M. Markinch.
 HAY, JAMES. Inverary.
 HOWIE, JAMES, M.D., from Newmilns. Probationer for several years. Studied medicine. Is now farmer. Author of "My Home, My Country, and My Church," "The Coronation," "Benrisipol," "Sketches of Britain."
 JAMIESON, DAVID T. Busby.
 KENNEDY, ALEXANDER, from Cumnock. Sent to Trinidad as a missionary under inspection of the congregation of Greyfriars, Glasgow. Went from thence to America, and became minister in Darlington, Canada West.
 LESLIE, JOHN, from Milnathort, of which his father was minister. Withdrew from the list of preachers into private life.
 LIND, ADAM. Elgin (Moss Street).
 MONNARD, JOHN, from Geneva. Died in France, 1838, soon after his arrival in that country, having gone thither as medical agent of the United Associate Synod.
 RUSSELL, JOHN. Buchlyvie.
 SMITH, THOMAS. Dunfermline (Maygate).
 THOMSON, GEORGE. Campbeltown.
 TRENCH, JAMES, from Edinburgh (Bristo Street). Withdrew from the list of preachers. Became superintendent of Edinburgh City Mission. Died 1854. A volume of sermons, with Life by Dr A. Thomson, was published after his death.
 WALDIE, JOHN, from Coldingham. Died while a student.
 WARDLAW, JOHN F. Longtown.

Session 1831—26 Students.

BAYNE, WILLIAM. Auchtergaven.
 BLYTH, WALTER. Turned to a secular profession while a student.
 CRAWFORD, DAVID G. Burntisland.
 GALLOWAY, JAMES. Letham.
 GLOVER, HUGH. Sunderland (North).
 HADDIN, JOHN, from Limekilns, of which his father was minister. Probationer.

- JENNINGS, JOHN, D.D., from Rathillet. Ordained at Cupar, 1838, for Canada. Inducted at Toronto, 9th July 1839. Editor of *The Canadian Presbyterian Magazine*.
- LILLIE, JOHN, A.M., D.D., from Kelso. Emigrated to America while a student. Studied medicine, and became a surgeon there.*
- M'FADYEN, JAMES. Patna.
- M'GILL, HAMILTON M., D.D. Glasgow (Montrose Street).
- M'INTYRE, JOHN, A.M. Greenloaning.
- M'LELLAN, JOHN. Rousay.
- MILLER, CHARLES. Dunse.
- MUIR, JOHN. Newtyle.
- NIVEN, JAMES, from Alyth. Sent to Jamaica as one of the Synod's missionaries, and became minister of Friendship, in that island.
- PATERSON, ALEXANDER. Dalry, Galloway.
- REID, ANDREW. Lossiemouth.
- RITCHIE, WILLIAM, D.D., from Methven. Joined the Established Church while a student. Became parochial minister of St martins, Perthshire. Now of Longfor-gan.
- RUTHERFORD, ALEXANDER C. Falkirk.
- SEDGEWICK, ROBERT. Aberdeen (Belmont Street).
- SORLEY, ALEXANDER. Arbroath (Erskine Church).
- SYMINGTON, WILLIAM, from Howgate. Relinquished the study of theology for that of medicine, and became a physician in Penicuik.
- THOMSON, ANDREW, B.A., D.D., F.R.S.E. Edinburgh (Lothian Road).
- TINDAL, PETER, from Berwick (Golden Square). Died while a student.
- WALKER, ROBERT T. Comrie.
- WALLACE, JAMES, from Fenwick. Did not prosecute his theological course, and became master of the Burgh School of Kilmaurs.

Session 1832—27 Students.

- AITKEN, WILLIAM. London (Pell Street).
- ANDERSON, JAMES, A.M. Norham.
- BAYNE, JAMES, from Dunbar, of which his father was minister. Became colleague to Rev. John Brown, Londonderry, Nova Scotia.
- BORWICK, JAMES. Rathillet.
- BROWN, DAVID, from Edinburgh (Broughton Place). Withdrew from the list of probationers, and became a teacher. Now master of Berwick Academy.
- BROWN, JOHN. Located some time as missionary at Lismore, but subsequently withdrew from the list of probationers.
- BRUCE, WILLIAM, D.D. Edinburgh (Infirmary Street).
- CLARK, JOHN. Abernethy.
- CROSS, JOHN, from Paisley (Abbey Close). Emigrated to America as a probationer.
- DAVIDSON, JOHN, from Paisley (Abbey Close).

* He was pastor of the Old School Presbyterian Church at Kingston, New York, at the time of his death in 1867. As a student at Edinburgh he was distinguished for his classical attainments, and received the gold medal of the Writers to the Signet, as the best Latinist. In 1855 he received the degree of D.D. from Edinburgh University. Translator of 2d Peter, the Epistles of John and Jude, and the Apocalypse, to the American Bible Union. Author of Lectures on 1st and 2d Peter, Epistles to the Thessalonians, etc.—Eds.

- Joined the Relief Church while a student, in 1836, and attended the Divinity Hall. Emigrated to Canada in 1842, and finished his studies at Queen's College, Kingston. Now minister of North Williamsburgh, Canada West, in connection with the Church of Scotland.
- DAVIDSON, ROBERT, from Cumbernauld. Withdrew from the list of probationers.
- FALCONER, JAMES, from Edinburgh (Nicolson Street). Withdrew from study.
- GIBSON, ROBERT, from Leith (North). Attended a few sessions.
- HENDERSON, ARCHIBALD. Lathones.
- JOHNSTON, ANDREW, from Stranraer (Bellevilla). Ordained, 22d August 1837, as chaplain to a mining company in Brazil, South America. Returned to this country, and was received upon the list of probationers. Called to Bathgate, but declined the call. Became teacher to the Canongate Charity Workhouse, Edinburgh. Joined the Established Church, and became parochial minister of Kinglassie, Fifeshire.
- KEVAND, GAVIN, from Whithorn. Died while a student.
- LINDSAY, JAMES. Kilmarnock (Wellington Street).
- LUMSDEN, JAMES. Crail.
- MARSHALL, WILLIAM. Leith (Kirkgate).
- M'EWAN, JAMES, from Dundee (Tay Square). Died while a student, 1833.
- MONRO, JOHN BENNET. Cambuslang.
- PATERSON, JOHN. Rattray.
- ROSS, ANDREW. Pitcairn.
- ROBERTSON, ANDREW. Stow.
- SMART, JAMES, A.M. Chirnside.
- WATSON, ALEXANDER, from Perth (South). Did not prosecute his theological course. Became a teacher, and subsequently emigrated to America.
- YOUNG, JOHN. Catrine.

Session 1833—19 Students.

- ANGUS, JOHN, from Inverkeithing. Did not prosecute his theological course, and became a Government clerk in Somerset House, London.
- CARRICK, JOHN, from Glasgow (Duke Street). Joined the Baptists while a student, and became minister of a congregation in that connection in South Shields.
- FALCONER, JAMES, from Glasgow (East Campbell Street).
- FORBES, ROBERT. Letham.
- JEFFREY, GEORGE, D.D. Glasgow (London Road).
- JOHNSTON, ANDREW R. Duntocher.
- LOWDEN, ANDREW, from Alyth. Emigrated to America as a probationer. Became minister in New Glasgow, Canada East. Died 1856.
- MILLER, ANDREW P., from Alloa. Ordained for Nova Scotia, 1843. Inducted to Merigonish in 1844.
- MILLER, JOHN, from Dunbar, of which his father was minister. Some time a probationer.
- PEDEN, JOHN. Glasgow (East Regent Place).
- ROBERTSON, JAMES. Musselburgh.
- ROBB, JOHN. Broughty-Ferry.
- SCOTT, WILLIAM, from Limekilns. Ordained 3d September 1838. Inducted at Hillside,

Jamaica, 10th February 1839. Died there, 14th August 1841.
 SMITH, WILLIAM. Bannockburn.
 TAYLOR, JAMES, D.D. St Andrews.
 THOMSON, JOSEPH, from Lockerbie. Attended one session. Died while a student.
 TURNBULL, WALTER B., from Jedburgh (friars). Did not prosecute his theological studies. Became a clerk in a Government office, but subsequently emigrated to Australia.
 YOUNG, DAVID. Kinclaven.
 YOUNG, DAVID. Muirkirk.

III.

PROFESSORS MITCHELL, BROWN, DUNCAN, AND BALMER.

The Rev. Professor Dick, D.D., died on the 25th January 1833. On the 4th of April the Synod met in Glasgow, and agreed to postpone the appointment of a successor to Dr Dick, in order to mature a scheme of theological tuition. At the same time, the Synod enjoined each Presbytery to appoint a Committee to be in charge, for the ensuing season, of students in their bounds who had attended Mitchell's class for two years, to direct their studies, and generally promote their improvement. The Committee entrusted with the scheme of tuition reported to the Synod, which met in Edinburgh on the 9th September, and recommended the appointment of *four* Professors instead of two. Accordingly, in April 1834 Professors were set apart by the Synod, namely—

Rev. JOHN MITCHELL, D.D., Glasgow, Professor of Biblical Literature;
 Rev. JOHN BROWN, D.D., Edinburgh, Professor of Exegetical Theology;
 Rev. ALEXANDER DUNCAN (afterwards D.D.), Midcalder, Professor of Pastoral Theology and Church History;
 Rev. ROBERT BALMER (afterwards D.D.), Berwick, Professor of Systematic Theology.

The Synod had assigned the chair of Pastoral Theology to Dr Balmer, and of Systematic Theology to Dr Duncan; but by a private arrangement, in which the Synod acquiesced, these gentlemen exchanged places. The students of the first and second years were required to attend the classes of Biblical Literature and Exegetical Theology; and those of the third, fourth, and fifth year were to attend on Systematic and Pastoral Theology. The session was to extend over two months, and the students were bound to attend the whole session.

Session 1834—31 Students.

ARCHIBALD, JOHN, from Edinburgh (Broughton Place). Attended one session. Became tutor to the British Consul at Monte Video, South America.
 BROWN, ANDREW MORTON, LL.D., from Newmilns. Joined the Congregationalists while a student, and became co-pastor of Poole, Dorset; now minister of a church in Cheltenham. Received the degree of LL.D. from Marischal College, Aberdeen, in 1850. Author of "The Leaders of the Lollards;" "A Wreath around the Cross;" "Evenings with the Prophets;" "Peden the Prophet;" "Memoirs of the Rev. John Rogers of Bridport, Dorset;" joint-biographer of the life of Dr John Campbell of London.
 CHRISTIE, SLOAN. Crossford.
 DAVIDSON, JAMES, from Milnathort. Withdrew from the list of probationers into private life.
 DICK, JAMES, from Girvan. Became minister of Emily, Canada West, 1842.
 DRUMMOND, ROBERT, from Fenicuilik. After four sessions joined the Baptists.
 FAULDS, ROBERT, from Beith. Died while a student.
 FISHER, WILLIAM. New Leeds.
 FLEMING, THOMAS, from West Calder. Drew from probationers' list.
 FORREST, DAVID. Troon.
 GUTHRIE, JOHN, M.A. Kendal.
 HEPBURN, EBENEZER DAWSON, from Inverness. Missionary in Caffraria.
 HOGARTH, ROBERT. Stranraer.
 LUMGAIR, DAVID. Newtown.
 M'CULLOCH, GEORGE. Attended five sessions. Left the denomination.
 MILLER, JOHN KEMP. Catrine.
 MONCREIFF, WILLIAM GLEN, from Haddington. Suspended while under call to Masson. Ordained there as minister of an Independent Church. Left for America.
 MONTEATH, ROBERT. Greenlaw.
 MORISON, JAMES, D.D. Kilmarnock.
 MURRAY, ANDREW. Forfar.
 PORTEOUS, JOHN, from Maybole. Became minister of St Catherine's, Upper Canada, 1842.
 PRINGLE, JAMES, from Dunse. Became minister of Centre Road, in Canada, 1849.
 RITCHIE, WILLIAM, D.D. Dunse.

YME, GEORGE DOUGLAS, from Rothesay. Preacher. Died 1846.
 YAIT, WILLIAM. Ecclefechan.
 YOMSON, WILLIAM, from Stirling (Erskine Church). City missionary in Glasgow. Died 1839, aged 24.
 YERNON, ANDREW, from Creetown. Joined the Independents, and became minister of a congregation in England.
 VHYTE, JOHN A., from Airdrie (Well Wynd). Became preacher. Joined the Scottish Episcopal Church. Ordained minister of St James', Leith, in 1845. Died in 1865.
 VILSON, WILLIAM, from Jedburgh (Blackfriars). Died while a student, 1835.
 VOTHERSPOON, ANDREW, from Glasgow (Regent Place). Became a teacher.
 VYLIE, WILLIAM, from Stromness, of which his father was minister. Died while a student.

Session 1835—35 Students.

The Hall met at Edinburgh this session.
 ARTHOLOMEW, GEORGE. Whitby.
 AYNE, DAVID WILSON. Urr.
 RODIE, GEORGE, from Selkirk. Ordained missionary for Trinidad, 1839.
 REASE, WILLIAM, from Stirling (Viewfield). Joined the Independents while a student. Ordained at Wilmslow, 1844; Hazlegrove, 1850.
 UMMING, DAVID, from Leslie (East). Died while a student, 1837.
 ALL, EBENEZER G. Bedlington.
 JACKSON, WILLIAM, from Edinburgh (Potterrow). Died while a student, 1840, aged 24.
 TOWNIE, JOHN, from Lauder. Abandoned theological study.
 RYSDALE, ANDERSON. Houghton-le-Spring.
 OMOND, JOHN, D.D. Dennyloanhead.
 LETCHER, CHARLES, from Rathillet. Became minister of Chippewa, 1843; afterwards of Goderich, Canada.
 ARDINER, ANDREW, A.M. Kincardine.
 ILMOUR, ALEXANDER. Belonged to the Synod of Ulster. Ordained at Dungiven, Ireland, but afterwards cut off from the body.
 ANDYSIDE, JOSEPH, from Comrie. Went to Nova Scotia, 1847, but was only one year in the ministry. Died 1848, aged 28.
 ANNAH, ADAM, from Glasgow (Duke Street). Joined the Relief Church, and became a probationer. Afterwards on occasional list.
 COWNAM, WILLIAM, from Berwick (Golden Square). Became preacher. Joined Established Church. Ordained at Lowick in Northumberland, 1848.
 JOHNSTON, JOHN, from Leslie (East), of which his father was minister. Probationer. Governor of George Watson's Hospital, Edinburgh, 1847. Resigned 1856. Lived on his own property in Harray, Orkney. Now living near Bannockburn.
 LIDD, GEORGE, from Perth (South). Probationer. Suspended while under call to Norham, 1845. Minister of English Presbyterian Church, Norham. Resigned 1847.
 AURIE, THOMAS M. Partick (Dowanhill).
 IAIN, ANDREW. Ordained missionary for Ebenezer, Jamaica, 1844. Died of fever, 1865, aged 49.

MARTIN, GEORGE, from Glasgow (Gordon Street). Died, after attending two sessions, in 1844, aged 29.
 MATTHEW, JAMES, F.S.A. Probationer. Appointed Librarian to the United Presbyterian Church, 1848. Died 27th December 1856.
 MILLER, ALEXANDER, A.M. South Ronaldshay.
 MONTEITH, JAMES. Lochwinnoch.
 MUCKERSIE, WALTER. Ferryport-on-Craig.
 PETRIE, JAMES, from Edinburgh (Potterrow). Abandoned study. Became a teacher.
 ROBERTSON, EDWARD, from Wooler (First), of which his father was minister; probationer.
 ROBERTSON, JOHN, from East Calder. Not licensed. Withdrew from the Secession Church. Took to secular work.
 ROSS, WILLIAM, from Errol. Missionary in Caffraria. (*See* Gordon Cumming's "Hunter's Life in Africa.")
 SHARPE, DAVID, from Edinburgh (Broughton Place). Withdrew from theological study. Became teacher in Ireland.
 SIMPSON, ADAM LIND, F.S.A. Forres.
 STEVENSON, THOMAS. Auchtermuchty.
 STEWART, ALEXANDER. Kennoway.
 TEMPLETON, ROBERT, from Maybole. Died while a student.
 WILSON, DAVID. Wallsend.

Session 1836—39 Students.

The Junior Hall met at Glasgow; the Senior Hall at Edinburgh.
 BARLAS, WILLIAM, from Glasgow (Regent Place). Probationer; blind. On occasional supply list. Conducted Maxwellton Place Academy, Glasgow. Died suddenly, 10th December 1871, in his 56th year.
 BOWMAN, THOMAS. North Shields.
 BRODIE, WILLIAM C. Lasswade.
 BROWN, JOHN, from Edinburgh (Broughton Place). Relinquished theological study. Became editor of a newspaper.
 CALLANDER, JOHN. Craigdam.
 CRAIG, ARCHIBALD, from Coldingham. Abandoned study.
 CUTHILL, WILLIAM, from Dennyloanhead. Died while a student, 1839, aged 23.
 DUNCAN, ANDREW. Midcalder.
 DUNCAN, JAMES. Alva.
 DUNLOP, DAVID, from Fenwick. Joined Established Church. Ordained at Langton, 1844. Died 1864.
 FERRIER, ROBERT. Tain.
 FISKEN, WILLIAM. Stamfordham.
 FLEMING, JAMES. Whithorn.
 GRAHAME, ROBERT, LL.D. Keith.
 HALDANE, JAMES F., from Leith (North). Joined the Established Church while a probationer. Minister for a time of Sauchie, near Alloa.
 HAMILTON, DAVID. Earlston.
 HANDYSIDE, ROBERT L., from Coldstream. Joined the Episcopal Church while a student. Went to Canada.
 HONEYMAN, DAVID, from Dundee (School Wynd). Probationer. Went to Nova Scotia, 1851.
 IRELAND, JAMES. Ellon.
 KELLY, JOHN, from Glasgow (Greyfriars). Died while a student, 1838.
 KININMONT, ALEXANDER D. Crossford.
 LAUDER, WILLIAM. Port-Glasgow.

LOW, GEORGE. Barrhead.
 MACFARLANE, ANDREW, D.D. Bathgate.
 MATTHEWSON, THOMAS. Galston.
 MILLER, CHARLES. Dunse.
 OGILVIE, JOHN. Crail.
 PATERSON, HENRY ANGUS, M.A. Stonehouse.
 PEDEN, ROBERT, from Kilmarnock (Wellington Street). Joined the Evangelical Union. Went to America. Became preacher, and editor of a periodical.
 RIDDELL, JOHN, A.M. Moffat.
 RITCHIE, ARCHIBALD. Campbellton.
 SHAW, JOHN, from Milnathort. Called to North Shields; declined the call. Died soon afterwards, 1842.
 SMITH, ANDREW WOOD. Cambuslang.
 STEEDMAN, JOHN. Stirling.
 SYMINGTON, HENRY, from Moniaive. Abandoned study, and became a teacher in Ayr.
 THOMSON, ALEXANDER, from Partick. Abandoned study. Teacher in Glasgow.
 WADDELL, ALEXANDER W., from Bathgate. Became minister of Pickering, in Canada, 1848.
 WHYTE, JOHN. Moyness.
 YOUNG, ROBERT, from Kinclaven. Joined the Established Church while a student. Died 1854.

Session 1837—40 Students.

The Hall met at Edinburgh.

ALLAN, JAMES, from Penicuik. Ordained for Prince Edward's Island, 1846.
 ALSTON, JOHN, from Biggar (North). Abandoned study. Became a farmer.
 ANDERSON, ALEXANDER, A.M. Montrose.
 BAIRD, JOHN. Jedburgh.
 BURGESS, THOMAS W., from Edinburgh (Nicolson Street). Probationer. Studied medicine. Practised as surgeon at Cluny, Fife-shire; afterwards at Balfron, where he died of fever.
 CLYDE, JAMES, A.M., LL.D., from Dumfries (Loreburn Street), of which his father was minister. Probationer. Withdrew, and became teacher in Dollar Academy, and afterwards in Edinburgh Academy. Author of several educational works.
 DALGLEISH, WILLIAM, from Edinburgh (Cowgate). Abandoned study. Died 1846.
 DOUGLAS, JAMES. Hartlepool.
 DUNCAN, WILLIAM, from Alnwick (Clayport Street). Probationer. Withdrew.
 GOWANS, LAURENCE. Broughty-Ferry.
 HOGG, ANDREW G., from Haddington (Third), of which his father was minister. Ordained as missionary for New Broughton, Jamaica, 1844.
 HONEY, WILLIAM, from Methven. Died while a student.
 JEFFREY, ROBERT T., M.D. Denny.
 KIDD, JOHN. St Andrews.
 LAMB, CLAUD, from Edinburgh (Rose Street). Died in Edinburgh, 1847, when about to take license.
 LAMBERTON, ALEXANDER, from Kilmaurs. Abandoned study of theology, and became a teacher.
 LAURIE, WILLIAM, from Edinburgh (Broughton Place). Died while a student.
 M'KENZIE, GEORGE JERMENT. Carnoustie.
 M'LAURIN, ROBERT. West Calder.

M'LEAN, JOHN, from Glasgow (Glasgow). Abandoned study.
 MILLER, JOHN. Middleton (North).
 MONTGOMERY, ARCHIBALD, from Glasgow. Studied medicine. Practised for a while in Glasgow.
 PATON, ROBERT, from Markinch. Abandoned study. Became a teacher in Backburn.
 PEARSON, THOMAS. Eyemouth.
 REID, ROBERT. Firth, Orkney.
 RENTON, ALEXANDER. Hull. Died 25th October 1863.
 RICHARDSON, THOMAS ELLIOT, from Glasgow (Oxendon). Emigrated to Australia and became proprietor and editor of a paper.
 RITCHIE, JOHN BROCKET. Aberdeen.
 ROBERTSON, GEORGE. Busby.
 ROBERTSON, WILLIAM, from Airth. Died while a student.
 ROBERTSON, WILLIAM BRUCE, D.D. (Trinity).
 RUSSELL, JAMES, from Elgin (First). the Independents, and became minister of church in Yarmouth.
 SCOTT, JOHN, from Kirkintilloch. Pre-Ordained for Canada, 1845.
 SCOTT, WALTER, from Dennyloanhead. Became minister of Richmond Hill, Canada, 1845.
 WILSON, DAVID, from Gorebridge. Died while a student.
 WITHERS, PETER, from Glasgow (Warriston Street). Catechist in Caffraria.
 WOOD, WILLIAM, from Edinburgh (Fife). Became teacher.
 WYLIE, ANDREW, from Stromness, of which his father was minister. Went out as a Surveyor to New Zealand.
 YOUNG, JOHN. Newburgh.
 YOUNG, WILLIAM B. Ceres.

Session 1838—29 Students.

BISSET, JOHN. Nairn.
 BRASH, JAMES, from Glasgow (East Street), of which his father was minister. Joined the Established Church while a student. Did not obtain a license. Became surgeon in Inverary.
 CAMPBELL, DUNCAN, from Stanley, Nairn. Joined the Independents. Was minister of Lincoln; afterwards went to America.
 CHAPMAN, DAVID, from Perth (North). Probationer. Withdrew. Went to America, 1846, and became minister at Breckinridge, Virginia.
 CRAIG, ROBERT H., from Partick. Joined the Independents. Ordained at Perth. Translated to Dunfermline, 1849; Armagh, 1858.
 DARLING, HUGH. Stachel.
 DYER, JOHN M'GILCHRIST. North Berwick.
 FRASER, HENRY ERSKINE, A.M. North Berwick.
 GILLESPIE, WILLIAM, from Glasgow (friars). Ordained for China, 1848. Returned to this country. Shields, 1850.
 INGLIS, JOHN. Kendal.
 KER, JOHN, A.M., D.D. Alnwick.
 KEY, ANDREW, A.M. Wick.
 KIDDY, WILLIAM. Lilliesleaf.
 LANDRETH, PETER. Aberchirder.
 LAUGHLAND, DAVID. Newburgh.
 MERCER, PETER. Mainsriddell.

MILLER, JAMES. Probationer in 1843.
 MORRISON, ALEXANDER, from Glasgow (Regent Place). Died while a student, 1840.
 PEDDIE, JOHN, from Methven. Became a teacher in Edinburgh.
 RANKINE, WILLIAM THOMSON. Brechin.
 REID, JAMES. Suspended after two sessions. Went to America. Returned. In farm-service with an uncle in Fife. Dead.
 REID, WILLIAM. Edinburgh (Lothian Road).
 RICHARDSON, ALEXANDER, from Freuchie, of which his father was minister. Joined the Established Church while a student. Was rector of Partick Academy. Author of a *brochure* on Union, by "Free Lance," and other publications.
 SCOTT, GEORGE, from Haddington (East). Probationer. Superintendent of Glasgow City Mission for several years.
 SEMPLE, JOHN. Peebles.
 TAYLOR, WILLIAM, from Greenlaw. Died while a student, 1842.
 WHYTE, PETER. Wooler.
 WIELD, ANDREW. Thornliebank.
 YOUNG, WILLIAM, from Edinburgh (Bristo Street). Joined the Independents, and became minister of a congregation at Beverley, Yorkshire, 1843; Portsmouth, 1856; Gloucester, 1862.

Session 1839—26 Students.

BROWN, ROBERT. Left the Hall for some sessions, but resumed his studies. Newcastle.
 BROWNING, JAMES, A.M., LL.D., from Tillcultry, of which his father was minister. Withdrew from theological study. Had an academy in Rothesay and Peebles, and now in St Andrews. Received the degree of LL.D. from St Andrews.
 BUCHANAN, DAVID P., from Edinburgh (Broughton Place). After one session, transferred to Jamaica Presbytery.
 DALRYMPLE, ALEXANDER. Tarbolton.
 DICK, JAMES. Busby.
 DRUMMOND, ALEXANDER A., from Falkirk (South). Emigrated to America as a probationer. Ordained, 1848, at Brandford, Canada West.
 DUNCAN, ROBERT DICK. Dundee (Wishaw Church).
 FORSYTH, ALEXANDER, from Kirkcowan. Joined the Evangelical Union.
 GOOLD, MARSHALL N. Dumfries.
 GORRIE, JOHN, from Perth (North). Abandoned study.
 HENDERSON, ROBERT, from Edinburgh (Bristo Street). When on trials for license, joined the English Presbyterian Church. Ordained at Seaton Delaval, 1848. Translated to Hexham, 1857. Went to Australia, 1859.
 HOWIE, JAMES. Whitehaven.
 HUNTER, GEORGE. Tillicoultry.
 HUNTER, JOHN L. Pitrodie.
 JOHNSTON, JOHN BROWN, D.D. Newcastle.
 KNOX, JAMES, A.M., D.D. Ayr.
 LAW, JAMES, from Linlithgow. Probationer, 1844. Suspended, 1845. Joined the Established Church. Ordained at Auldfield, 1849.
 M'DONALD, WILLIAM, A.M. Lossiemouth.
 M'EWEN, ALEXANDER, D.D. Helensburgh.
 MILLER, JOHN PRIMROSE, A.M. Carnoustie.
 MONTGOMERY, THOMAS. Ayrton.

OGILVIE, DUNCAN, A.M., D.D. Broughty-Ferry.
 SHOOLBRAID, ANDREW, from Dunfermline (St Margaret's). Died while a student.
 SIM, DAVID. Girvan.
 STEVENSON, ANDREW, M.D., from Kilmarnock (Princes Street). Probationer, 1846. Joined the Free Church, and went to Jamaica, 1847. Died 1849.
 WIGHT, GEORGE, from Leith (St Andrew's Place). Joined the Independents. Ordained at Portobello, 1846. Afterwards at Haddington, and now in Australia. Editor of *Hogg's Instructor*. Author of "Genesis and Geology."

Session 1840—21 Students.

BANNATYNE, PETER. Hexham.
 BEVERIDGE, ANDREW, from Limekilns. Emigrated to Australia while a student, and was killed by a native there soon after his arrival.
 CAIRNS, JOHN, A.M., D.D. Berwick.
 CAMPBELL, JOHN, from Glasgow (Erskine Church). Ordained for Jamaica, 1846. Missionary at Lucea.
 COWAN, WILLIAM. Buckhaven.
 CURSITER, JAMES, from Kirkwall. Died while under call to Comrie and Carnoustie.
 DUNLOP, JOHN, from Belfast. Returned to Ireland.
 FISHER, GEORGE, from Dalry, Dumfriesshire. Ordained for Canada, and became minister of Esqueensing, Canada West; afterwards renounced his connection with the Church.
 GRAHAM, WILLIAM. Liverpool.
 HAY, JOSEPH. Lethendy.
 HEDDLE, WILLIAM SINCLAIR. Brechin.
 JACKSON, JOHN C. Colinsburgh.
 KIRK, JAMES, from Alloa (West). Did not take license. Became merchant in Alloa.
 LAWSON, WILLIAM, from Selkirk, of which his father was minister. Became accountant in Commercial Bank, Edinburgh.
 MUNRO, DANIEL, from Inverness (Second), of which his father was minister. Joined the Established Church, and was ordained at Inch, Kingussie, 1846.
 MUNRO, WALTER ROSS, from Nigg, of which his father was minister. Joined the Established Church while a probationer, and ordained minister of the Gaelic Church, Cromarty, 1852.
 PEDDIE, DAVID, from Arbroath (Erskine Church). Left the denomination.
 WALLACE, ALEXANDER, D.D. Alexandria.
 WILSON, RICHARD, from Largs. Abandoned study; became a bookseller in Largs.
 WOOD, JOHN, from Berwick (Church Street). Abandoned study.
 YOUNG, JOHN, from Paisley (Oakshaw Street). Joined the Free Church. Ordained at Arngask, 1847.

Session 1841—22 Students.

BALLANTYNE, WILLIAM. Langholm.
 BRASH, JOHN. Wamphray.
 BUICK, JOHN. Muirton.
 CALLANDER, THOMAS P., from Leith (North). Ordained for Jamaica, 1847. Died 22d January 1849, at Kingston, aged 26.
 CLARK, WILLIAM, from Midmar. Went to Jamaica and Canada.
 COLE, GEORGE, from Ireland.

HAXTON, JAMES BEVERIDGE, from Dunfermline (Queen Anne Street). Joined the Established Church. Ordained at Pathhead, Kirkcaldy, 1850. Resigned 1873.

INGLIS, DAVID, from Greenlaw, of which his father was minister. Emigrated to America, and became a minister there.

INGLIS, WILLIAM. Banff.

KIRKWOOD, ANDREW S., from Glasgow (Wellington Street). Died while a student, in 1844, aged 23.

MACILRAE, JOHN, from Edinburgh (Broughton Place). Abandoned study.

MEARNS, PETER. Coldstream.

MEIKLE, GILBERT. Inverary.

MILLER, GEORGE, from Leith (North). Probationer. Studied medicine.

PETTIGREW, ALEXANDER. Balbeggie.

PRINGLE, ANDREW, from Edinburgh (Potterrow). Died while under trials for license.

ROBERTSON, ALEXANDER. Wooler.

SCOTT, JOHN, from Leith (Kirkgate). Ordained for Jamaica, 1847. Died of yellow fever, 1848, aged 27.

SHEDDON, JOHN, from Glasgow (Greyfriars). Abandoned study.

WEIR, JOHN. Crossford.

WINTON, DAVID, from Glasgow (Greyfriars). Ordained for Jamaica, 1847. Returned for a short time to Scotland in 1852, and on the voyage back to Jamaica, along with his newly-married wife, perished in the "Amazon" steamer by fire.

YOUNG, WILLIAM PAXTON, from Glasgow (Wellington Street). Ordained for Jamaica, 1845. Minister of Mount Zion. Died 7th August 1848, aged 30.

Session 1842—29 Students.

Dr Mitchell having petitioned the Synod in May 1842 that they appoint one to teach his class during the ensuing session, the Synod accordingly appointed the Rev. Drs MARSHALL and HUGH, with the Rev. Messrs EADIE and ROBSON, to take charge of the class. Mr, now Dr Eadie, discharged the duties. Dr DUNCAN being unable for duty, the Synod appointed Drs HARPER and SMART, and Revs. JAMES ROBERTSON (Edinburgh) and DAVID DUNCAN (Howgate) to take charge of his class. Mr Duncan read his father's lectures. The Synod at the same time resolved that in future the junior and senior classes should meet in one place. The Junior Hall this session still met in Glasgow.

BROWN, ROBERT. Markinch.

CAMERON, JOHN, from Paisley (Abbey Close). After three sessions, died, 1847, aged 23.

CHRISTIE, FRANCIS. Kilmaurs.

COOPER, JOHN. Johnshaven.

COWIESON, THOMAS, from Girvan. Died while a student.

DEWAR, ROBERT, from Cupar. Became minister of Leith, Georgian Bay, Canada West, 1855.

DICKSON, WILLIAM. Balerno.

DOUGLAS, DANIEL. Kennoway.

GILCHRIST, JAMES, from Dumfries (Buccleuch Street). Relinquished study.

GOW, JOHN, from Glasgow (Greyfriars). Joined the Free Church. Ordained at Carnylie, 1849.

GRANT, ROBERT, from Nova Scotia. Returned to his native country.

HENDERSON, ALEXANDER. Hexham.

HENDERSON, ANDREW. Coldingham.

HENDERSON, THOMAS, from Glasgow (Place). Became rector of Greenock demy.

INGLIS, JAMES. Johnstone.

INGLIS, WILLIAM, from Stockbridge (burnspath), of which his father was minister. Probationer, 1851-57. Oriental

Teacher in Dundee. Died 1860, aged 30.

KAY, ROBERT, from Edinburgh (Briton Street). Died 1843, aged 22.

M'CRACKEN, JAMES, from Stranraer. Died while a student.

MAILLER, JAMES WHYTE, A.M. Hanf.

RICHARDSON, JOHN, from Liverpool (Pleasant). Attended only one session.

Joined the Episcopal Church. Ordained 1850. Died 1851, aged 32.

ROSS, WILLIAM. Embleton.

RUSSELL, ROBERT. Blairgowrie.

SCOTT, JAMES RUSSELL. Creetown.

STARK, JOHN. Horndean.

SWAN, WILLIAM F. Comrie.

TAYLOR, DAVID. Kilham.

THOMSON, ADAM, from Paisley (Abbey Close). Ordained for Jamaica. Minister of Mount Zion, Bay, 1850.

TORRANCE, ROBERT, from Glenluce. Became minister of Guelph, Canada West, 1850.

WALKER, ALEXANDER. Crail.

IV.

PROFESSORS BROWN, BALMER, HARPER, and EADIE.

Session 1843—22 Students.

The Rev. Drs Mitchell and Duncan returned to their chairs on 2d May 1843, on account of age and infirmities; and on the 10th May the Synod appointed Rev. Dr HARPER (Leith) to fill the chair of Practical Theology, and the Rev. JOHN EADIE (Glasgow) to be Professor of Biblical Literature.

BAXTER, JOHN C. Dundee (Wishart Church).

BELL, JOHN PEDEN. Midmar.

BORWICK, ROBERT. Moniaive.

CALDWELL, JAMES, from Airdrie (Wellington Street). Ordained in Jamaica, 1847. Died of yellow fever, 1848.

CRAIG, JOHN SCOTT. Maryport.

DICKSON, WILLIAM, from Ford. Probationer. Became minister of Albion and Victoria, Canada.

DRUMMOND, EDWARD, from Dundee (Wynd). Joined the Established Church. Died before receiving license.

HAIG, WALTER, from Leith (St Andrew's Church). Not licensed.

KENNEDY, EBENEZER, from Cumnock. Became missionary, Glasgow. Died 1845, aged 30.

LAURENCE, WILLIAM, from Cairnryan. Became minister of Mount Zion, Jamaica. Died 17th November 1869.

LOGIE, JOHN, from Buckhaven. Probationer. Called to Gourack. Refused the call, and went to Canada, and became minister of Stanley, Canada West, 30th November 1849.

MEIKLE, WILLIAM. Anstruther.

MITCHELL, ROBERT. Craigs, Kilpatrick.
MORRIS, GEORGE. Dalry.
MUIR, JAMES. Bridge of Allan.
PENTLAND, JOHN, from Leith (Kirkgate). Left off study.
PRENTICE, WILLIAM, from Biggar (North). Abandoned study on account of mental illness.
RIDDELL, WALTER. Walker.
SMITH, JOHN B. Greenock.
STEVENSON, JOHN. Haddington.
TAIT, HUGH. Musselburgh.
WATSON, JAMES. Walker.

Session 1844—16 Students.

BALLANTYNE, JOHN, from Galashiels. Lilliesleaf.
GREIG, PATRICK, from Buckhaven. Became minister of Mount Pleasant, Canada West, 1853.
LECKIE, JOSEPH. Muirton.
PEATTIE, WILLIAM, from Crail. Probationer 1849-55. Went to Canada.
REDPATH, JOHN, from Edinburgh (Nicolson Street). Not licensed. Became a teacher in Edinburgh.
ROBERTSON, NINIAN, from Stirling (Erskine Church). Laid aside by illness.
ROBERTSON, ROBERT, from Stirling (Erskine Church). Laid aside by illness. Dead.
SCOTT, ROBERT SELKIRK, A.M., D.D. Manchester.
STEVENSON, JAMES. Dennyloanhead.
STEWART, ADAM. Stockton.
THOMSON, ROBERT, from Urr. Became a catechist in Jamaica.
TURNBULL, WALTER. Ordained for Jamaica, 1848. Died 16th March 1850.
TURNER, WILLIAM. Craigdam.
WATSON, THOMAS. Ordained in Canada, 1855. Now a teacher in Glasgow.
WILSON, WILLIAM, from Kirkcaldy (Union Church). Attended one session. Became a teacher in Kincardine; afterwards in Heriot's Schools, Edinburgh; and in parochial school, Cumbernauld, where he died of fever, 8th February 1860.
YOUNG, SAMUEL, from Edinburgh (Broughton Place). Left after his first session. Joined the Free Church. Went to Canada.

Session 1845—18 Students.

CRAWFORD, ARCHIBALD, from Falkirk. Did not complete his studies.
CULROSS, JAMES, A.M., D.D., from Coupar-Angus. Became a Baptist while a student. Was minister in that body in Stirling till 1870, when he was translated to London. Theological tutor to the Baptist Academy of Scotland. Author of "The Missionary Martyr of Delhi"; "Divine Compassion"; "Lazarus Revived"; "Immanuel"; and "John, whom Jesus Loved."
DODDS, GEORGE. Newcastle.
GALLOWAY, JAMES. Sutton.
LAWSON, JOHN. Selkirk.
MACFARLANE, JOHN, A.B. London (Albion).
MACLAREN, WILLIAM. Blairlogie.
MACLEAN, ALEXANDER. Kirriemuir.
MATHIESON, JOHN. Monkwearmouth.

MIDDLETON, GEORGE MARSHALL. Kinross.
MUIR, DAVID M., from Edinburgh (Rose Street). Died, 1850, after completing his course, before obtaining license.
NELSON, ROBERT. Pitcairn.
RICHARDSON, JOSEPH B., from Liverpool (Mount Pleasant). Gave up study on account of his health.
SANDIE, GEORGE. Gourrock.
SKINNER, JAMES, from Edenshead. Probationer, 1850-57. Occasional supply.
WARDROP, JAMES, from Edinburgh (Broughton Place). Craigend.
WYLIE, ALEXANDER L., from Stow. Went to Nova Scotia, and was settled there.
YOUNG, DAVID, D.D. Milnathort.

v.

PROFESSORS BROWN, HARPER, AND EADIE.

Dr Balmer died on 1st July 1844. An overture from Kilmarnock Presbytery was presented to the Synod in May 1846, asking the Synod to appoint Dr Harper Professor of Systematic Theology, which was agreed to.

Session 1846—29 Students.

ALEXANDER, JOHN PARK. East Linton.
ARNOLD, JOHN, from Belfast. Died during his divinity course.
BARRON, PETER. Dunning.
CHRISTIE, PETER, from Edinburgh (Potterrow). Left the Hall.
COCHRANE, WILLIAM. Muckart.
DOBIE, JOHN, D.D. Linlithgow.
DUNLOP, JAMES. Kilmarnock.
FINLAYSON, JAMES, from Perth (North). Died while a student, acting as city missionary in Edinburgh.
GOODBURN, DAVID S. Waterbeck.
HUTTON, GEORGE CLARK. Paisley (Canal Street).
JOHNSTON, JAMES A. West Linton.
JOHNSTON, WILLIAM. Leslie (East).
LANSKAIL, WILLIAM G., from Holm (Orkney). Left off study.
LAWRIE, FRANCIS, from Abernethy. Probationer. Ordained Independent minister at Lofthouse, 1860.
LEYS, PETER. Strathaven.
LIMONT, WILLIAM. Alnwick.
M'EWAN, DAVID, D.D. Ayr.
M'INNES, WILLIAM, from Glasgow (Duke Street). Died while a student, 1847.
MEIKLEJOHN, JAMES C. Chapelknowe.
ORR, MATTHEW. Dalreoch.
RATTRAY, DAVID, from Perth (North). Probationer. Now minister in Victoria.
RUSSELL, DAVID. Dunfermline.
SCOTT, ANDREW HENDERSON, from Bonkle, of which his father was minister. Died 1852, when on trials for license.
STILLIE, JOHN. Girvan.
THOMPSON, JOHN, A.M. West Calder.
WALKER, WILLIAM.
WALLACE, STEPHEN, M.A. Newcastle.
WEIR, JOHN C. Jarrow.
WHITE, PETER, M.A. Denny.

V.

RELIEF THEOLOGICAL HALL.

A friendly feeling having subsisted between Rev. Thomas Gillespie and the Evangelical party in the Church of Scotland, the students of the Relief Church were educated at the University Divinity Halls. In 1795 the subject of theological education was brought before the Relief Synod, and the appointment of a Professor of Theology urged, but the question was delayed. For several years prior to 1822, the care of students had been entrusted to Presbyterian Committees. In 1822 the Rev. William MacIlquham was Moderator of Synod, and in his sermon strongly urged the appointment of a Professor. An overture by the Rev. James Kirkwood of Edinburgh in the same direction was addressed to the Synod, and thereafter sent down to Presbyteries. Various occurrences had rendered the adoption of the measure expedient. A Relief student, in 1820, had been refused enrolment in a Northern theological hall because he was a Dissenter, and an overture was before the General Assembly threatening all students of theology with an examination before Established Presbyteries before entering the Hall. A petition, too, from twenty-five students of the Relief Church had been presented to the Presbytery of Glasgow, asking them to support the Synod's overture. In 1823 the overture was adopted, and it was resolved that a Professor be appointed, and a Committee instructed to draw out the constitution of the intended institute. The Rev. James Thomson, afterwards Dr Thomson, was elected Professor. During 1824 the session was short, but in 1825 the session opened with cheering prospects, a library having been collected, and thirty-nine students being enrolled.*

Dr Lindsay, who was then a senior student, states that "on Tuesday, Wednesday, Thursday, and Friday, one hour was given to lectures and one to examinations; on Saturday and Monday, one hour was devoted to hearing discourses. Essays were written every week by the students and examined by the Professor. On Monday afternoon, the students gave an account of the sermons they had heard on Sabbath. Greek was read in the class on Tuesday, and Hebrew on Friday."

Glasgow University Hall had been the place where the largest number of Relief students were previously educated. Yet, to show the appreciation that University had of Mr Thomson's qualities, they conferred the degree of D.D. upon him in 1827, the first honour of the kind they had conferred on a dissenting minister.

I.

PROFESSOR THOMSON'S CLASS.

Session 1824.

The Hall was opened for the first time at Paisley on the 14th September 1824. There were 19 students in attendance—4 of the first year, 3 of the second, 10 of the third, and 2 of the fourth.

First-year Students.

LEADBETTER, ALEXANDER, from Glasgow. Went to America.
LINDSAY, WILLIAM, D.D., from Irvine. Glasgow (Cathedral Street).
SMITH, JAMES, from Glasgow (Calton). Campbellton.
THOMSON, ALEXANDER, A.M., from Paisley (Canal Street). Peebles.

Second-year Students.

GOODWIN, JAMES, from Glasgow. Brechin.
STIRLING, JAMES, from Glasgow (East Campbell Street). Kirriemuir.

WOTHERSPOON, JOHN, from Paisley (Tree Street). Sometime teacher in Paisley, afterwards superintendent of Glenfield Street Works.

Third-year Students.

ALLAN, WILLIAM, from Glasgow. Arbroath.
BURNET, WILLIAM, from Glasgow (Cathedral Street). Cupar-Fife.
KING, THOMAS, from Strathaven. Newland.
LOCHHEAD, WILLIAM, from Glasgow (Dunelm). Went to Kingston, Canada, then Albany, New York.
M'CHEYNE, WILLIAM, from Burnhead. Kilsyth.
TAYLOR, JAMES SMITH, from Edinburgh (Roxburgh Place). Coldstream.
TUDHOPE, ARCHIBALD, from Paisley (Cathedral Street). Annan.
TURNBULL, JAMES, from Glasgow (Dunelm). Edinburgh (Roxburgh Place).
YOUNG, ROBERT, from Strathaven.
WATSON, JAMES, from Calton. Waterleek.

Fourth-year Students.

GLASSFORD, PETER, from Glasgow. Arbroath.
RENWICK, ROBERT, from Glasgow. Arbroath.

* *Theological Magazine* for 1827, p. 148.

Session 1825.

The Hall met on 31st August, and closed on 14th October. There were 37 students enrolled—namely, 16 of the first year, 6 of the second, 4 of the third, and 11 of the fourth.

First-year Students—16.

ADAM, WILLIAM, from Anderston. Dumfries. Went to America.
AULD, WILLIAM, from Greenock. Tollcross.
BLAIR, ALEXANDER, from Milngavie. Died 2d August 1836.
BROWN, HUGH, from Hutchesontown. Balfron. Now in America.
BROWN, WILLIAM, from Strathaven. Clackmannan.
EDWARDS, JOHN, D.D., from Campsie. Glasgow (Greenhead).
GIFFEN, JAMES, from Campbelton. Saltcoats.
HAMILTON, ALEXANDER, from Strathaven. Did not obtain a charge. Agriculturist. Died 1844.
HAMILTON, JAMES, from Strathaven. Largo.
JEFFREY, JAMES, from Falkirk. Musselburgh.
MACCOLL, ALEXANDER, from Glasgow (Bridgeton). Berwick. America, 1847.
MACFARLANE, JAMES, D.D., from Glasgow (Bridgeton). Joined the Established Church, and became minister of Duddingston. Moderator of the General Assembly in 1865.
RUSSELL, JAMES, from Strathaven. Old Kilpatrick.
URE, JOHN, from Balfron. Teacher in Balfron.
WALDIE, CHARLES, from Kelso. Dalkeith.
WALKER, GEORGE, from Falkirk. Port-William. America.

Fourth-year Students—2.

BOGUE, GEORGE, from Dunning. Hamilton.
PETTIGREW, WILLIAM ADAIR, from Glasgow (Bridgeton). Dysart.

Session 1826.

35 students enrolled—namely, 8 of the first year, 14 of the second, 6 of the third, and 7 of the fourth.

*8 Students.**

BOYD, JAMES, D.D., from Paisley (Canal Street). Dumbarton.
CHALMERS, WILLIAM, from Glasgow (Dowhill). Went as missionary to Caffraria, where he died in 1847.
CRAIG, JOHN, D.D., from Irvine. Newlands.
DURIE, WILLIAM, from Anderston. Earlston.
KERR, DANIEL, from Kilbarchan. Ceres.
M'EWEN, JAMES, from Anderston. Enlisted as a soldier.
SWAN, JOHN, from Paisley (Thread Street). Bonhill.
WATSON, ALEXANDER, from Kilmarnock (King Street). Greenend.

Session 1827.

35 students enrolled—namely, 5 of the first year, 7 of the second, 14 of the third, and 9 of the fourth.

5 Students.

EWING, JOHN, from Saltcoats, of which his

* The names of the first-year students only are given.

father was minister. Preacher on the list of occasional supply.

LINDSAY, WILLIAM, from Clackmannan, of which his father was minister. Perth (East).
M'CREATH, THOMAS, from Ayr. South Shields.
REID, ADAM, from Wishawtown. Went to America after receiving license in 1832.
WILSON, JOHN, from Old Kilpatrick. Bells-hill.

1 Student of the third year, not before in the Hall.

WHYTE, JOHN, from Calton, originally from Ireland. Went to America.

1 Student of the fourth year.

LOGAN, RICHARD, from Anderston. Edinburgh (Roxburgh). Joined the Established Church, and became a minister in Dundee.

Session 1828.

29 students enrolled—namely, 6 of the first year, 5 of the second, 5 of the third, and 13 of the fourth.

6 Students.

BORLAND, JOHN, from Hutchesontown. Lanark and Glasgow.
BROOKS, GEORGE, from Musselburgh. Johnstone.
MILLER, JAMES, from Dunse. Clackmannan.
MUIRHEAD, JAMES, from St Ninians. Wooler.
RAMSAY, ANDREW, from Tollcross. Hawick.
VALLANCE, JAMES, from Paisley (First). Leven.

Session 1829.

25 students enrolled—namely, 9 of the first year, 6 of the second, 4 of the third, and 6 of the fourth.

9 Students.

BANKS, JAMES, from Saltcoats (East). Paisley (Canal Street).
BARR, WILLIAM, from Kilbride (East). Jedburgh.
CALLENDER, ——— from the Original Secession. Joined the Establishment.
CAMPBELL, GEORGE O., from Robertson, of which his father was minister. Strathaven.
CROSS, JAMES, from Dalkeith. Langholm.
JARVIE, JAMES, from Anderston. Carlisle.
LINDSAY, ALEXANDER, from Tollcross. Lismahagow.
LUKE, ALEXANDER, from Perth (South). Went to America.
RITCHIE, WILLIAM, from Ayr (Cathcart Street). Berwick.

Session 1830.

26 students enrolled—namely, 5 of the first year, 7 of the second, 9 of the third, 5 of the fourth.

5 Students.

JACQUE, GEORGE, from Douglas (Established Church). Auchterarder.
LIVINGSTON, MARTIN WILSON, from Kilsyth. Musselburgh.
MACMICHAEL, NEIL, D.D., from Kilmarnock. Dunfermline.
M'LAY, WALTER, from Milngavie. Strathaven.
SMITH, JOHN, from Falkirk. Burnhead, Penpont.

Session 1831.

31 students enrolled—namely, 10 of the first year, 6 of the second, 7 of the third, and 8 of the fourth.

10 Students.

BECKETT, WILLIAM, from Paisley (Thread Street). Rutherglen.
BLAIR, ROBERT, from Glasgow (Dowhill). Galashiels.
FREW, ROBERT, D.D., from Perth (South). St Ninians.
FYFE, WILLIAM, from Dumfries, of which his father was minister. Attended only two sessions.
JOHNSTONE, GEORGE, from Glasgow (Dowhill). Lanark.
MACBRIDE, MALCOLM, from Hutchesontown. Died 14th January 1833, in the 19th year of his age. His was the first death in the ranks of the Relief Hall.
NIVEN, ROBERT, from Glasgow (Dowhill). Maryhill.
STEVEN, JAMES, from Kilbride (East). Died 27th January 1835.
STIRLING, WILLIAM, from Kilsyth. Coatbridge.
WARDROPE, WILLIAM, from Beith. Rutherglen.

Session 1832.

29 students enrolled—namely, 8 of the first year, 8 of the second, 6 of the third, and 7 of the fourth.

8 Students.

ARNOTT, DAVID LAWSON, from Kilmarnock. Attended only two sessions.
BROWN, ROBERT, from Strathaven. Attended three sessions. Became a teacher.
CALDWELL, JAMES, from Kilmarnock. Biggar.
DUNLOP, WILLIAM, from Irvine. Port-William.
M'DOWALL, ANDREW, from Stranraer. Larkhall.
NEILSON, ALEXANDER, from Hutchesontown. Carluke.
SOMERVILLE, THOMAS, from Hutchesontown. Auchtergaven.
WILSON, ROBERT, from Calton. Partick.

Session 1833.

27 students enrolled—namely, 3 of the first year, 10 of the second, 7 of the third, and 7 of the fourth.

3 Students.

THOMSON, WYVILLE SMITH, from Edinburgh (St James' Place), of which his father was minister. Dumbarton.
WYPER, WILLIAM, from Glasgow (Calton). Newcastle and Annan.
WYSE, JOHN, from Auchtermuchty. Auchtermuchty.

Student of the Second Year.

CAMPBELL, COLIN. A missionary student. Ordained by the London Missionary Society as missionary to Bellary, East Indies, in March 1835.

Session 1834.

21 students enrolled—namely, 2 of the first year, 4 of the second, 9 of the third, and 6 of the fourth.

2 Students.

FAIRLIE, THOMAS, from Edinburgh (Colt Street). Did not take license. Was tried in Biggar. Died August 1841.
STEWART, JAMES, from Bridgeton. West America.

Session 1835.

20 students enrolled—namely, 7 of the first year, 2 of the second, 4 of the third, and 7 of the fourth.

7 Students.

BATTERSBY, MATTHEW, from Campsie. Hutton.
BLACKWOOD, WILLIAM, from Kilbuck. Dumfries.
CUMMING, JOHN, from Edinburgh (St James' Place). Went to Caffraria as a missionary in 1840.
HAMILTON, ROBERT, from Paisley (Colt Street). Waterbeck.
KELLY, JOHN, M.D., from Glasgow (Bridge Street). Joined the Established Church.
MACFARLANE, JOHN, from Edinburgh (Colt Street). Hamilton.
SHEARER, JOHN, from Campsie. Larkhall.

Session 1836.

18 students enrolled—namely, 5 were of the first year, 6 of the second, 2 of the third, and 5 of the fourth.

5 Students.

ANDERSON, DAVID, from Kilsyth, of which his father was minister. Ceres.
BOGLE, WILLIAM, from Robertson. T. in Edinburgh.
KERR, JAMES, from Glasgow (Calton). Fife. Mr Kerr was originally a student of the Established Church, and had finished his course of study, but on learning that he attended one year before receiving his license.
MONTEITH, JAMES, from Blairlogie. Kilmarnock.
SYMINGTON, JOHN, from Glasgow (Calton). Kilmarnock.

Session 1837.

25 students enrolled—namely, 12 of the first year, 5 of the second, 6 of the third, and 2 of the fourth.

12 Students.

ALISON, GEORGE, from Strathaven. Kilbarchan.
BONNAR, JAMES, from Dunfermline. Kilmarnock.
CLUGSTON, WILLIAM W., from Ayr. Did not take his license withdrawn on account of plagiarism of sermons. Teacher in Partick.
M'COLL, JOHN, from Glasgow (Calton). Partick.
MATHIAS, ROBERT, from Kilsyth. Attended two sessions. Died in March 1842.
MILLIGAN, ARCHIBALD, from Perth. Joined the Established Church. Was minister in Airdrie. Died in Canada.
NISBET, HENRY, LL.D., from Hutchesontown. Went, under the London Missionary Society, as missionary to Samoa.
REID, WILLIAM, from Biggar, latterly in line. Newton-Stewart.
STEVENSON, THOMAS, from Glasgow (Calton). Edinburgh.

THOMSON, THOMAS D., from Edinburgh (St James' Place), of which his father was minister. Author of "Religion," and other poems. Joined the Independents after attending two sessions. Ordained at Blackburn, 1840. Translated to Haddington, 1841. Received again into the Relief Church. Died June 1847.

THORBURN, JOHN. Aberdeen, Deering, Gatehouse.

TURNER, GEORGE, LL.D., from Hutchesontown. Went to Samoa, as an agent of the London Missionary Society, along with Henry Nisbet. Had the degree of LL.D. conferred on him by the University of Glasgow. Author of "Nineteen Years in Polynesia." Translator of the Scriptures into the tongue of Samoa.

Session 1838.

35 students enrolled—namely, 13 of the first year, 11 of the second, 5 of the third, and 6 of the fourth.

13 Students.

BUCHAN, DAVID, from St Ninians. Died 1844.

DONALD, JOHN, from Annan or Hutchesontown. Died 1844.

DONALDSON, DAVID. Alnwick.

DRUMMOND, JAMES. Cupar.

EWING, JAMES, from Crieff. Died 1842.

KERR, BRYCE. Largo.

LAMBIE, JAMES, from Paisley. Southend.

MARTIN, JAMES. Beith.

MILLER, WILLIAM, from Falkirk. Joined Established Church. Went to Canada.

MUIR, ARCHIBALD, from Strathaven. Largo.

RAMAGE, WILLIAM, from Robertson. Kilmarnock.

STEWART, JAMES G., from Anderston. Glasgow (Calton).

YOUNG, DAVID, from Edinburgh (St James' Place). Chatton.

Session 1839.

38 students enrolled—namely, 11 of the first year, 14 of the second, 9 of the third, and 4 of the fourth.

11 Students.

BARR, ALEXANDER. Airdrie.

BEATTIE, ROBERT, from Dunscore, of which his father was minister. Now farmer near Castle-Douglas.

BROWN, JOHN, A.M., from Strathaven. Joined the Established Church.

FINDLAY, THOMAS. Joined the Established Church.

GEMMELL, ROBERT. Cupar.

GIFFIN, JOHN. Earlstoun.

JENKINS, WILLIAM, from St Ninians. Did not receive license.

M'GIBBON, JAMES, from Paisley (Canal Street). Took to business.

M'LEOD, ALEXANDER, D.D. Strathaven.

RUSSELL, ARCHIBALD. Newburgh.

WATSON, WILLIAM. Langholm.

Student of the third year.

KIRKLAND, ARCHIBALD. Became teacher.

Session 1840.

On the 30th September, the students presented Professor Thomson with a pair of gold spectacles. 44 students enrolled—namely, 13 of the first year, 9 of the second year, 14 of the third year, and 8 of the fourth year.

13 Students.

AIKMAN, JOHN LOGAN, D.D., Edinburgh (St James' Place).

DRUMMOND, DAVID, from Leven. Joined the Established Church. Is now minister at Houndwood, Berwickshire.

GREY, HENRY COWAN, from Ayr. Relinquished theological study. Banker, Ayr.

LOGAN, PETER, from Anderston.

MACFARLANE, PETER, B.A. Lanark.

MACLEAN, ALLAN, from Anderston. Joined the Established Church.

MONRO, JOHN. Gardenston.

MORTON, WILLIAM. Kilmarnock.

RUTHERFORD, ROBERT, M.A. Newlands.

SCOTT, ROBERT. Robertson.

SIMPSON, JAMES, from Falkirk. Joined the Established Church.

SIMPSON, WILLIAM. Stranraer.

WOOD, WILLIAM. Campsie.

Student of the third year.

DAVIDSON, JOHN, who had previously attended three sessions of the United Secession Hall.

Dr Thomson died on 25th June 1841. The session of 1841 accordingly was conducted by a Committee. The Revs. William Beckett and George Brooks were appointed to read the lectures of Dr Thomson, and conduct the duties of the chair. Mr Beckett read the lectures, and conducted examinations thereon; prescribed exercises to the students; perused and commented on them. Mr Brooks superintended the examinations on the Greek and Hebrew, besides reading and criticising the weekly exercises. A special minute, conveying the thanks of the students to Messrs Beckett and Brooks, was inserted in the records of the Hall at the close of the session.

Session 1841.

44 students enrolled—namely, 10 of the first year, 12 of the second, 7 of the third, and 15 of the fourth.

10 Students.

CROSS, ARCHIBALD. West Linton.

DICKIE, ANDREW. Colinsburgh.

DUNLOP, HUGH, from Irvine. Berwick.

GARDNER, ROBERT, from Johnstone (East). Annan.

GUNION, ANDREW JEFFREY, LL.D., from Glasgow (Calton). Hawick.

HOGG, JOHN, from Hawick (Allars). Dumfries.

LAUGHLAND, JAMES, from Paisley. Missionary at Campbelton.

LAWSON, ROBERT, from Hamilton. Joined the Established Church.

MACFARLANE, ANDREW. Lerwick.

MITCHELL, JOHN. Leven.

Student of the fourth year.

HANNAH, ADAM, who had attended the Secession Hall for five years.

II.

PROFESSORS LINDSAY AND MAC-
MICHAEL'S CLASS.*Session 1842.*

Opened at Glasgow on Tuesday 16th August, under Professor WILLIAM LINDSAY and Professor NEIL MACMICHAEL, A.M., who were appointed to their chairs at a special meeting of Synod on 2d November 1841. 46 students enrolled—namely, 18 of the first year, 10 of the second, 11 of the third, and 7 of the fourth.

18 Students.

ANDERSON, ROBERT. Kilsyth.
BANKS, ALEXANDER, A.M. Braehead.
BROWNING, JOHN, from Kilmarnock. Went to Australia.
BURGESS, W. ORME, from Kirkby-Stephen, England, formerly an Independent. His application twice refused by the Synod before his admission. Did not receive license.
CORDINER, ROBERT. Lesmahagow.
DOUGLAS, —, from St James' Place.
DUFF, DAVID, A.M., LL.D., from Greenock (Sir Michael Street). Helensburgh.
DUNLOP, JAMES, A.M. Biggar.
HARVEY, ALEXANDER, from Glasgow (Calton), of which his father was minister. Joined the Free Church. Went to New York, where he died.
LEGGATT, WILLIAM, from Bridgeton. Teacher in Buchanan's Institute, Glasgow.
MACINTOSH, DUNCAN. Dalkeith.
M'LURE, JOHN, from Ayr. Went to Canada.
MAIN, WILLIAM. Campbelton, Inverness-shire.
MUIR, PETER DONALDSON. Went to Canada.
MUIRHEAD, WILLIAM, B.A., from Leith. Went out as missionary to China in connection with the London Missionary Society; now United Presbyterian Missionary to China.
NICOL, FRANCIS, from Ayr. Joined the Established Church.
ROGER, ALEXANDER. Joined the Free Church.
SCLANDERS, ALEXANDER BANKIER, A.M., from Bridgeton. Bathgate.

Session 1843.

42 students enrolled—namely, 5 of the first year, 17 of the second, 11 of the third, and 9 of the fourth.

5 Students.

BALLANTYNE, JOHN. Earlston.
BROWN, DAVID, from Kilmarnock. Joined the Established Church. Was minister of St Bernard's, Edinburgh, Scoonie, and St Enoch's, Glasgow.

BROWN, GEORGE, from Wishaw. Went as missionary to Caffraria. Withdrew from the mission.

DICKIE, JOHN, from Irvine. Became merchant in Irvine. Now Plymouth Brother in Kilmarnock.

DICKIE, MATTHEW. Cumnock.

Session 1844.

35 students enrolled—namely, 5 of the first year, 4 of the second, 15 of the third, and 11 of the fourth.

5 Students.

ALISON, ARCHIBALD. Leslie.
BARCLAY, DAVID. Leitholm.
BROWN, THOMAS, from Glasgow (John Street). Studied medicine after license. Is now physician in Dunblane.
DRUMMOND, WILLIAM. Whitehaven.
LANGWILL, JAMES, from Greenock (Sir Michael Street). Joined the Established Church. Minister of Currie.

Session 1845.

27 students enrolled—namely, 9 of the first year, 5 of the second, 3 of the third, and 10 of the fourth.

9 Students.

FULLARTON, THOMAS, from Glasgow (Cathedral Street). Mainsriddell.
HENDERSON, JAMES. Duntocher.
KECHIE, JOHN. Earlston.
M'DONALD, DONALD. Gourrock.
MITCHELL, ROBERT. Old Kilpatrick.
MORTON, ANDREW. Greenock.
PORTEOUS, WILLIAM. Spittal.
RENNIE, JAMES. Dalkeith.
WYSE, GEORGE, from Auchtermuchty. Completed his divinity course, but did not forward to license. Teacher in Ayr High School, Stirling.

Session 1846.

21 students enrolled—namely, 6 of the first year, 8 of the second, 4 of the third, and 3 of the fourth.

6 Students.

BARR, MATTHEW, from Glasgow (Cathedral Street). Now in Canada.
CLARK, WILLIAM, A.M. Barrhead.
M'QUEEN, JAMES, from Stranraer. Received license. Enlisted as a soldier. Died at Delhi.
RUSSELL, WILLIAM. Selkirk.
SPROTT, WILLIAM. Alexandria.
TORRANCE, JOHN. Dumfries.

VI.

UNITED PRESBYTERIAN HALL.

Five Professors.

I.

Rev. JOHN BROWN, D.D., Professor of Exegetical Theology.
 Rev. JAMES HARPER, D.D., Professor of Systematic and Pastoral Theology.
 Rev. NEIL M'MICHAEL, D.D., Professor of History of Doctrines.
 Rev. WILLIAM LINDSAY, D.D., Professor of Sacred Languages and Criticism.
 Rev. JOHN EADIE, D.D., LL.D., Professor of Hermeneutics and Evidences.

Session 1847—27 Students.

BARLAS, GEORGE. Auchtermuchty.
 BICKERTON, GEORGE, from Edinburgh (Broughton Place). Became teacher in Edinburgh.
 BRUCE, THOMAS, from Newmilns, of which his father was minister. Probationer. Author of "Man's Part in the Chorus of Creation."
 BRUNTON, ALEXANDER. Oban.
 CARRICK, JOHN. Maybole.
 CLARKE, ALEXANDER. Letham.
 COOPER, MAXWELL, from Fala, of which his father was minister. Died while a student.
 DONALDSON, JAMES, from Ceres. Probationer. Went to New York.
 DRUMMOND, ROBERT SKEIL, A.M., D.D. Carlisle.
 GRAHAM, ANDREW. Crossgates.
 GIBSON, JAMES Y. Melrose.
 HUTTON, JAMES, from Edinburgh (Nicolson Street). Became a teacher.
 KENNEDY, THOMAS. Kinross (East).
 KIRKWOOD, JOHN. Troon.
 LAMBIE, JOHN. Grangemouth.
 LEITCH, CHARLES C., from Edinburgh (Nicolson Street). Ordained in Glasgow by ministers of the United Presbyterian Presbytery and Dr Wardlaw, as a missionary for India in connection with the London Missionary Society. Studied medicine, and practised as a medical missionary at Neyoor, East Indies. Drowned, while bathing, on 25th August 1854. A "Life and Remains," by the Rev. Dr Smith of Biggar, was published in 1856.
 LOGAN, JOHN B., from Duntocher. Probationer. Associated with Rev. Gilbert Wardlaw, Helensburgh, in a boarding-school. Now minister in Nova Scotia.
 MACNAUGHTON, MATTHEW. Newcastle.
 M'DONALD, ALEXANDER, from Glasgow (Cathedral Street). Dead.
 M'NAB, JOHN. Johnshaven.
 MILLER, ALEXANDER. Newbigging.
 MILNE, JOHN. Greenlaw.
 MORE, JOHN. Alloa.
 ROME, JAMES L. Hull.
 SMITH, GABRIEL. Anstruther.
 THOMSON, CHRISTOPHER IRVING, from Lockerbie. Died 29th July 1851.
 WHYTE, ANDREW, A.M. South Ronaldshay.

Session 1848—39 Students.

BARR, HUGH. Kettle.
 BAXTER, THOMAS H. Banff.

BELL, THOMAS, from Pittenweem. Went to New Zealand on account of his health.
 CAMPBELL, JOHN, from Kilmarnock (King Street). Attended only one session. Tutor in Islay.
 CARRUTHERS, JOHN, from America. Returned thither.
 ERSKINE, JAMES M. Burghead.
 FLEMING, WILLIAM. Kirkcaldy.
 FORSYTH, HUGH, from St Ninian's. Did not complete his studies.
 FRAME, JAMES. Peterhead.
 FYFE, ROBERT T., from Anderston, Glasgow. Probationer. Sometime missionary in Dundee.
 GRAY, ROBERT, from Craigdam. Probationer. Died from fever caught in discharge of mission work in Greenock.
 HILL, JAMES. Scone.
 HUNTER, GEORGE, from Sandwick. Probationer. Dead.
 IMRIE, JAMES, A.M. Musselburgh.
 KING, JOHN M., from Morebattle. Now minister of Knox Church, Toronto.
 KNOX, ROBERT, from Port-Glasgow. Probationer. Sometime librarian of Stirling's Library, Glasgow. Now living in Port-Glasgow.
 M'DONALD, WILLIAM. Burnhead.
 M'GREGOR, DANIEL, from Glasgow (London Road). Joined the Established Church.
 M'LAREN, JOHN, from Dennyloanhead. Glasgow.
 M'NICOL, ALEXANDER, from Glasgow (John Street). Went out as missionary to Australia under Dr Lang.
 M'QUEEN, GEORGE, A.M. Milngavie.
 MATTHEWS, GEORGE D., from Dublin. Stranraer.
 MORISON, WALTER, A.B., D.D. Ayr.
 MORRIS, DAVID W., from Buckhaven. Probationer. Now librarian to the United Presbyterian Church, Edinburgh. Author of "Lighthouse Discourses;" various articles on "Lighthouses," and articles on the deaths of Aaron and Moses, and "Elijah on Carmel," in the *United Presbyterian Magazine*.
 PICKEN, JAMES, from Newcastle. Did not complete his course, and took to literary and editorial work. Resumed and completed his studies. Called to Banff. On occasional supply in Liverpool.
 POTTER, JAMES G. Newcastle (St George's).
 RINTOUL, DAVID, from Perth. Now a farmer in Perthshire.

ROBB, ALEXANDER, A.M., D.D., from Aberdeen (St Nicholas Lane). Went as missionary to Jamaica, and afterwards to Calabar. Had the degree of D.D. conferred by the University of Aberdeen. Author of "The Gospel to the Africans, being the Life of Rev. W. Jameson." Translator of the Bible into Efik.

ROSS, FORBES. Stranraer.

SEATER, THOMAS, from Leith. Died while a student.

SHENNAN, ALEXANDER. Houghton-le-Spring.

SCOTT, R. B., from Johnshaven. Emigrated to Australia. Became minister of a congregation there.

STEWART, WILLIAM, from Newcastle. Warkworth.

TAYLOR, WILLIAM M., A.M., D.D. Kilmaurs.

THOMSON, WILLIAM. Leith-Lumsden.

WALKER, WILLIAM. Ramsey, Isle of Man.

WALLACE, HUGH, from Glasgow (Wellington Street). Died 3d June 1849.

WHYTE, THOMAS, from Edinburgh (Rose Street). Became proprietor of a large boarding establishment, Tynemouth House, Tynemouth.

YOUNG, WILLIAM C., from Annan. Went to Canada, and became minister of Newtown, Presbytery of Durham.

Session 1849—30 Students.

AIRD, HUGH, M.A. Brechin.

ALEXANDER, JOHN. New Deer.

ALSTON, G. S., from Tollcross. Taught a school at Tollcross, from which he one day disappeared, and has never since been heard of.

ANDERSON, DAVID, from Pathstruie. Probationer. Called to Bathgate. Became farmer near Muckart, and afterwards near Dunfermline.

ANGUS, ROBERT, M.A. Peebles.

BARCLAY, GEORGE. Dundee.

BARTLETT, GEORGE D., M.A. Now proprietor of the Boarding School of Southgrove, Highgate, Middlesex.

BLACK, JAMES, D.D. Urr.

BOLTON, ROBERT.

COCHRANE, THOMAS. Attended only a single session.

COLVILLE, JOHN, from Campbelton. Now Evangelist to the United Presbyterian Church.

EASTON, STEPHEN, from Norham. Changed his views of Evangelical doctrines, and abandoned theological study.

GORRIE, DANIEL, from Kettle, of which his father was minister. Probationer. For several years editor of *Orkney Herald*. Now in London as editor. Author of "The Sabbath, a Prize Poem;" "Orations and Lectures;" and a work on Orkney.

GILLIES, WILLIAM, from Helensburgh. Went as missionary to Jamaica. Now Travelling Secretary of the National Bible Society of Scotland.

HAMILTON, ALEXANDER, A.M., D.D. Kilmaur.

HARROWER, JAMES. Eyemouth.

HYSLOP, JOHN S. Leven.

KER, JAMES, M.A. Chirnside.

MAKIE, JOHN, from Hamilton. Went to Canada as a preacher.

MACOWAN, DUNCAN. Ramsey, Isle of Man.

PATERSON, DAVID. Newcastle (Zion Chapel).

OLIVER, ALEXANDER, B.A. Galashiels.

RONALDSON, JAMES. Longridge.

STEEDMAN, JAMES, A.M., from Kilmock (King Street). Preacher. Entered as clerk in a bank, in which position he continued a year, when he died, 1st June 1858.

THOMSON, WILLIAM REID. Kirkcaldy.

THORBURN, JAMES, from Hawick (East Bank). Completed his course; is now farmer near Hawick.

TORRY, DAVID.

TULLY, WALTER, from Galashiels. Died while a student.

WILLIAMSON, DAVID. Queensferry.

YOUNG, MUNGO, from Galashiels. Did not complete his studies.

Session 1850—43 Students.

AITKEN, WILLIAM, from St Andrews. Completed his course, but never took license. Teacher in St Andrews.

ALLISON, DAVID, from Stuartfield, of which his father was minister. Probationer. Went to Canada. Now head-master of Hawick Corporation School.

BAILLIE, ZERUB, from Stow. Went as missionary to Calabar, 1856. Died at Liverpool, 4th August 1865.

BARRIE, WILLIAM G., from Forfar. Ordained at Swalwell. Resigned, and joined the English Presbyterian Church. Now minister at Longframlington.

BEGBIE, WILLIAM G., from Edinburgh (Rose Street). Licensed. Became proprietor of Circus Place School, Edinburgh.

BINNIE, JOHN, from Forfar. Probationer. Went to London.

BLAIR, JAMES LAW, from Lochgelly. Probationer. Now on the occasional supply at Dollar.

BLAIR, WILLIAM, A.M. Dunblane.

CAIRNS, DAVID. Stichel.

CAMPBELL, HUGH STILLIE. Whitley.

CHISHOLM, WALTER. Springburn.

EWING, ROBERT, from Tillochbury. Went to Canada.

FISHER, ROBERT. Dalbriesside.

GIBSON, WILLIAM, M.D. Licensed, but became a physician.

HAMILTON, ROBERT, from Dennyburn. Probationer. Went to Canada, and became minister of Motherwell, Ontario, Canada.

LAMBERT, GEORGE, from Dalkeith. Licensed as missionary for Trinidad. Probationer in 1871.

M'ARTHUR, GEORGE, A.M. Lynturk.

MAIR, DAVID, A.M. Killraig.

MANN, DAVID. Wamphray.

MARTIN, WILLIAM, from Strathaven (near). Died in Jamaica, 1855.

MILLER, DUNCAN. Mossbank.

MORRISON, WILLIAM, A.M., from Glasgow (Greyfriars). Joined the Established Church. Became minister of Crawford in 1853. Died suddenly on the streets of Edinburgh, 2nd December 1869.

MUTER, JAMES, from Stonehouse. Did not complete his studies.

MILL, JAMES STRANGE. Leith (Kirkgate).

PARLANE, JAMES, A.M. Hawick.

PATERSON, DANIEL, A.M., from Greenock.

- (George Square). Now minister of a charge on the River Conder.
- PIRRET, DAVID. Sutton.
- RENWICK, ROBERT, from Hamilton (Brandon Street). Probationer. Went to Canada.
- ROBERTSON, ANDREW B. Coldingham.
- ROBERTSON, WILLIAM, from Glasgow (John Street). Probationer. Went to Canada, and became minister of Blandford.
- SCOTT, JAMES. Bathgate.
- SCOTT, WILLIAM. Balerno.
- SHORTHOUSE, ROBERT, from Liverpool (Mount Pleasant). Became house-agent. Dead.
- STIRLING, HENRY. Dunning.
- TANNAHILL, JOHN, A.M. Penrith.
- THOMSON, ALEXANDER. Haddington.
- URE, THOMAS, from Stirling (Erskine Church). Became Baptist, and had a charge in Canada. Professor of Ancient Languages in Oswego College.
- WALLACE, HUGH. Kendal.
- WHYTE, EBENEZER ERSKINE. Yetholm.
- WHYTE, HENRY L., from Balgedie. Completed his course, but went to business in Glasgow.
- WILSON, ANDREW, M.A. Drymen.
- WILSON, JAMES. Dundee.
- WILSON, JOHN M. Hexham.
- Session 1851—38 Students.*
- BOYD, THOMAS, B.A. Bishop Auckland.
- CALDERWOOD, HENRY, LL.D., Professor. Glasgow (Greyfriars).
- CAMERON, ROBERT. Perth (North).
- CRAWFORD, MATTHEW. Sanquhar.
- DAVIDSON, PETER. Brechin.
- DOWNIE, CHARLES B., from Edinburgh (South College Street). Probationer. Died 30th March 1864.
- FULLARTON, ARCHIBALD, from Saltcoats. Joined the Established Church, and is minister of Carlsburn (Greenock).
- GILLIES, JAMES, from Auchtermuchty. Now living there.
- GRAY, ANDREW. Kilmaurs.
- GROSART, ALEXANDER BALLOCH. Kinross.
- HOGG, JAMES, from Tranent. Died while a student, 2d July 1854, in the 26th year of his age.
- INGLIS, DAVID, from Stockbridge, Cockburnspath, of which his father was minister. Died before completing his studies.
- JARVIE, ALEXANDER M. Dunfermline.
- KINNEAR, DAVID, B.A. Dalbeattie.
- LAUDER, WILLIAM. Blackhill.
- LYALL, JAMES, from Portsburgh (Edinburgh). Probationer. Went to Australia, and became minister of Adelaide.
- MAITLAND, DAVID, from Kilconquhar. Joined the Established Church. Went to South America.
- MACLEAN, DONALD, from Glasgow (Anderston). Went to Canada.
- M'EWE, JAMES, M.A. Hawick.
- M'LEISH, JAMES. Berwick.
- MEIKLE, WILLIAM, M.D., from Lilliesleaf. Probationer. Became proprietor of Lochhead Hydropathic Establishment, Aberdeen. Dead.
- MESTON, ALEXANDER, from Craigdam. Died in May 1855.
- MILLER, ALEXANDER B., from Edinburgh (College Street). Now in business in Glasgow.
- MILLER, THOMAS. Perth.
- MUIR, JAMES. Falkirk.
- NICOL, DAVID. Aberlady.
- POLSON, JOHN. Jedburgh.
- RANKINE, EDWARD. Shiels, Belhelvie.
- RIDDELL, GEORGE, from Newcastle. Went to Canada. Ordained at Newcastle and Newtown, Presbytery of Ontario. Died 1868.
- ROBERTSON, JAMES. Balforn.
- RUSSELL, THOMAS. Hawick.
- SCOTT, ROBERT, from Brachead. Went to Canada, and became minister at Dundas.
- SCOTT, THOMAS. Stonehaven.
- SIDEY, DAVID. Auchtermuchty.
- TODD, DANIEL, from Coatbridge. Went to Canada.
- WADE, GEORGE. Falkirk.
- WILSON, THOMAS, from Perth (South). Went to Canada, and became minister of Caledonia. Author of "The Perfection of the Atonement."
- YOUNG, WILLIAM. Lilliesleaf.
- Session 1852—50 Students.*
- AIKMAN, ALEXANDER. Muckart.
- ALEXANDER, GEORGE B., from Glasgow (Greyfriars). Tutor in Montego Bay Academy.
- ANGUS, HENRY, A.M. Sunderland.
- BALDERSTONE, JAMES. Boveedy.
- BANNATYNE, JOHN, from Glasgow (Regent Place). Probationer. Went to New Zealand.
- BINNIE, ROBERT, from Edinburgh (Broughton Place). Went to Australia.
- BLACK, ANDREW. Stratford.
- BOYD, JOHN S., from Glasgow (Renfield Street). Went to Australia.
- BOYD, WILLIAM. Milnathort.
- CALVERT, WILLIAM, B.A. North Berwick.
- CAMPBELL, THOMAS. Hartlepool (West).
- CARMICHAEL, JOHN, from Alloa (First). Became merchant in Alloa.
- CRAIG, JAMES. Blyth.
- DOCTOR, ALEXANDER, from Lochee. Probationer. Called to Ceres. Now missionary in Greenock.
- DUNLOP, ROBERT, from Galston. Engaged for a time in mission work in Glasgow. Died, of gastric fever, at his brother's house in Manchester, 28th February 1856.
- FORRESTER, JAMES. Keith.
- FYFE, JAMES E. Kilmalcolm.
- GREGOR, ANDREW, from Forres. Died 11th June 1862.
- HALL, WILLIAM, from Ford. Drowned at Hawick while bathing, 1854.
- HANDYSIDE, WILLIAM, from Edinburgh (Nicolson Street).
- HAY, DAVID. Largo.
- HAY, JAMES A. R., from Glasgow (Duke Street). Probationer. Now on occasional supply.
- HINSHELWOOD, JOHN. Haddington. Now minister of English Presbyterian Church, Worcester.
- HUTTON, WILLIAM. Cumnock.
- INGLIS, BASIL B., from Stockbridge (Cockburnspath), of which his father was minister. Died while a student.
- JOHNSTONE, ROBERT, from East Kilbride. Went to Caffraria.
- KEATING, JAMES, from Glasgow (London Road). Now minister in the Irish Presbyterian Church.

M'DONALD, ROBERT, from Galston. Now a teacher in Galston.
 M'INNES, ROBERT M. Ayr.
 M'LEAN, DANIEL, A.M., from Glasgow (Greyfriars). Went as missionary to Jamaica. Now minister in Lanark.
 MILLER, HENRY, A.M. Carlisle.
 MOFFAT, ANDREW, from Leith.
 NIVEN, HUGH L. Forfar.
 PATERSON, ROBERT S. Burray.
 PETTIGREW, JOHN. Holm, Orkney.
 ROBERTSON, ALEXANDER, from Midcalder. Probationer. Now living in Edinburgh as occasional preacher.
 SCOTT, JAMES HENDERSON. Bonkle.
 SMITH, DAVID, from Paisley (Abbey Close). Died while a student.
 SOGA, TYO, from Caffraria. Missionary in Caffreland. Died 12th August 1871.
 SQUAIR, JOHN. Wigtown.
 STOBBS, SIMON S. Androssan.
 TAIT, JAMES, from Auchtergaven. Preacher. Called to Walker, but declined the call. Became editor of *Kelso Chronicle*.
 TAYLOR, JOHN, from Kirkintilloch. Became teacher in Edinburgh.
 TAYLOR, WILLIAM, from Dalkeith (East). Probationer. Teacher in Greenock.
 WATSON, WILLIAM W., from Glasgow (London Road). Teacher, Wishaw.
 WATSON, WILLIAM, A.M. Forres.
 WILSON, JAMES, from Tarbolton. Joined the Established Church, after attending two sessions at the Hall, and died soon after.
 WILSON, JOHN. Paisley.
 WILSON, WILLIAM, from Edinburgh (Lothian Road). Now on occasional supply list.
 WRIGHT, PETER. Forfar.

Session 1853—40 Students.

ADIE, WILLIAM, from New Leeds. Now teacher at Whitehill, New Deer.
 ANDERSON, ROBERT. Ceres.
 BAILLIE, ANDREW. Ollaberry.
 BERRY, JAMES. Buchlyvie.
 BLACK, GEORGE. Walker.
 BROWN, JAMES, A.M. Creetown.
 CAIRNS, W. HEWITSON, from Edinburgh (Broughton Place). Rector of Dumfries Academy. Died in 1872.
 COPLAND, JAMES, A.M., Ph.D., M.D., from Edinburgh (Rose Street). Probationer. New Zealand (Tuapeka, Otago). Editor of "The Evangelist."
 CRAIG, WILLIAM, from Strathaven (East). Became a medical student. Doctor in Edinburgh.
 DAVIDSON, THOMAS, from Carlisle. Died while a student.
 DODDS, THOMAS. Crook.
 DOWNIE, THOMAS, from Edinburgh (College Street). Settled at Antigonish, Nova Scotia. Now in Jamaica.
 DUNCANSON, PETER C. West Calder.
 GILMOUR, ALEXANDER, from Alloa (First). Attended one session. Now one of the masters of Edinburgh Academy.
 GRAHAM, GEORGE. Stormoway.
 HAY, ALEXANDER, A.M. Leitholm.
 HAY, DAVID. Dundee.
 HENRY, JAMES. Stuartfield.
 HOGG, JOHN, D.D., from Tranent. Now mis-

sionary to the United Presbyterian Church of America in Egypt.
 JACK, ALEXANDER B., from Dunbar, of his father was minister. Did not see his studies. Went to America, and became a minister there.
 JAMES, JOHN S., from Glasgow (London Road). Wolverhampton.
 JOHNSTON, DAVID, from St Andrews. the Established Church, and is now minister of Harray and Birsay, Orkney.
 JOHNSTON, GEORGE, from Lochmahomed. living at Waterside, Terregles, near Fries, in enfeebled health.
 LIND, ADAM, from Craigdam. Now minister of the Peninsular and Oriental Navigation Company at Hong-Kong, China.
 M'EWAN, THOMAS. Edinburgh (Hope Park).
 M'LUCKIE, JOHN M. Uddingstone.
 M'OWAN, JAMES, A.M. Bannockburn.
 MEIKLEHAM, JOHN P., from Grange, of his father is minister, and now teaches at Pluscarden, near Elgin.
 MUIR, ROBERT, M.A. Holm of Balfour.
 SALMOND, WILLIAM, B.A. North Shield.
 SCOTT, JAMES, from Partick (West). Went to Australia.
 SHOOLBRED, WILLIAMSON, from Dundee (Queen Anne Street). Went out as first United Presbyterian Missionary to Pootana, India, 1860.
 SPENCE, ALEXANDER D., from Stromness. not complete his course. Now a teacher at Dollar Institution.
 STARK, JOHN. Duntocher.
 STORRAR, DAVID Y., M.A., from Edinburgh. Lives there privately, in delicate health.
 THOM, JOHN JAMES, from Edinburgh (Broughton Place).
 THOMSON, ROBERT, from Edinburgh (Broughton Place). A teacher in Edinburgh.
 WHITEFIELD, PETER, M.A., from Edinburgh. Probationer. Dead.
 WHITEFIELD, WILLIAM, M.A. Dundee.
 WILSON, JOHN, Ph.D. Glasgow (New Church).

Session 1854—44 Students.

BALMER, STEPHEN, from Morlatville, West Canada.
 BROWN, JAMES. Paisley.
 BARRAS, WILLIAM. Buckie.
 BIRREL, WILLIAM. Portknochie.
 CLARK, ANDREW. Gatehouse.
 CAMERON, DAVID. Mearns.
 CHRISTIE, JOHN, from Glasgow (Regent Street).
 COUTIE, GEORGE, from Edinburgh (New Street). Principal of the Northern Liverpool. Author of "Men of the Time," etc.
 DAVIDSON, JAMES M., from Edenshall. Went to New Zealand, and became a minister there.
 DAVIDSON, WILLIAM, from Craigdam. Minister at Koorunga, South Australia.
 DOBIE, WILLIAM, from Langholm, of whose father was minister. Studied medicine, and became a physician.
 EADIE, WILLIAM, from Muckart.
 FINLAYSON, THOMAS C., from Glasgow (New Street). Now Independent minister at Manchester.
 FLEMING, ANDREW GIBB. Alva.

- FORBES, THOMAS, from Whitehill, Grange. Joined the Established Church.
- FORSYTH, THOMAS. Gorebridge.
- FRASER, WILLIAM. Fala.
- HAY, WILLIAM W., from Dennyloanhead. Joined the Established Church.
- HOWATT, HUGH T. Broughty-Ferry.
- KAY, JOHN SIMPSON, from Edinburgh (Portsburgh). Now at Palermo.
- MAC EWEN, JOSEPH, from Kirkcudbright. Became a teacher.
- MAC GILCHRIST, JOHN, from Edinburgh (Rose Street), of which his father was minister. Not licensed. Now in London.
- MACKAY, ANDREW DUNCAN, from Leith (North). Died 25th June 1859.
- MACKENZIE, MALCOLM, from Glasgow (Montrose Street). Went to Canada in 1860.
- MAC NEIL, JOHN. South Shields.
- MAC SWAINE, JOHN. Auchtermuchty.
- M'CAUL, JAMES, M.D., from Edinburgh. Probationer. Settled as a medical man in Leven. Dead.
- M'EWEN, CHARLES, from Dundee (Wishart Church). Probationer. Dead.
- M'KERROW, JAMES, B.A. Aberdeen (St Nicholas Lane).
- MALLOCH, DAVID. Largo.
- MARSHALL, DAVID, A.M. East Calder.
- MILLAR, ANDREW, from Perth (South). Completed his studies, but did not take license. Now mathematical master, High School, Dundee.
- MURRAY, WILLIAM RIGBY. Ardrossan.
- RENTON, DAVID, from Edinburgh (Rose Street). Probationer. Went to New Zealand, and became minister there.
- ROBERTSON, GILBERT, from Newcastle (Blackett Street). Proprietor of Percy Street Academy, Newcastle.
- ROBSON, JOHN, from Glasgow (Wellington Street), of which his father was minister. Went to Rajpootana as a United Presbyterian missionary. Author of a lecture on Rajpootana, and of various papers in magazines.
- ROSIE, THOMAS, from Edinburgh (Nicolson Street). Went to India as minister at Bombay. Dead.
- ROSS, JOHN M., from Kilmarnock (King Street). Abandoned the study of theology. Now one of the masters of the High School, Edinburgh.
- SCOTT, JAMES G. Berwick-on-Tweed.
- SHAW, WILLIAM, from Greenock (Sir Michael Street). Probationer. Now a merchant in Greenock.
- STEELE, THOMAS B., from Tranent. Went to India with Mr Shoolbred, and died, before beginning work, at Erinpura, 19th February 1860.
- SWAN, THOMAS. Muirton.
- THORBURN, JOHN, from Edinburgh (Broughton Place). Left for Canada, in order to complete his studies under Rev. Dr Taylor, Toronto.
- WILLIAMSON, DAVID, from Glasgow (Erskine Church). Joined the Established Church. Was at Bombay. Now minister of For-gandenny.
- BROWN, ARCHIBALD, from Kilmarnock (King Street). Probationer. Now minister at Mono, Canada Presbyterian Church.
- CHRISTIE, JAMES, B.A. Otterburn.
- CRAIG, JAMES. Burra Isles.
- DAWSON, JOHN. Kirkcowan.
- DICKIE, JOHN D. Selkirk.
- FINLAYSON, W. G., from Edinburgh (Broughton Place). Teacher in Edinburgh.
- FRASER, W. G. Sutton.
- FRISKEN, CHARLES. Mount Pleasant.
- GIBSON, WILLIAM, from Edinburgh (Portsburgh). Joined the Established Church, and became minister of Auchterarder.
- GIRDWOOD, WILLIAM. Penicuik.
- HARVEY, JOHN MITCHELL, M.A. Alloa.
- HUTCHISON, JOHN, B.A. Renfrew.
- JOHNSTONE, ROBERT, LL.B. Arbroath.
- LAURIE, JOHN, from Glasgow (Erskine Church). Died, 1856.
- LEITH, WILLIAM. Airth.
- MANSON, GILBERT H. L., from Edinburgh (Lothian Road). Died while a student.
- MILLER, WILLIAM. Falkirk.
- MURDOCH, ALEXANDER, from Glasgow (Wellington Street). Teacher in Glasgow.
- PATERSON, JOHN, from Dunse (West). Became a teacher.
- PATERSON, JOHN. Whitehill.
- ROSS, DONALD, sen. Inverness.
- ROSS, DONALD, jun. Lismore.
- SAMUEL, GEORGE. Swallow.
- SCOTT, ERNEST F. Towlaw.
- SEDEGWICK, THOMAS, from Dundee. Went to Nova Scotia.
- SHIELDS, ANDREW, M.D., from Edinburgh (Lothian Road). Medical missionary in Rajpootana, India.
- SMALL, ROBERT. Southend.
- STEVENSON, HUGH. Melrose.
- STOBBS, ALEXANDER, from Stromness, of which his father was minister. Abandoned study on account of illness.
- TAYLOR, ROBERT M., from Glasgow (Montrose Street). Probationer. Went as missionary to Canada in 1861, and remained a year. Returned to this country on account of his health. Librarian of Brown Library, Glasgow.
- THOMSON, JOHN, from Glasgow (John Street). Now in Edinburgh.
- THOMSON, WILLIAM C., from Glasgow (Gordon Street). Went as missionary to Calabar. Resigned his connection with the mission. Studied medicine.
- WISHART, ROBERT. Thornhill.

Session 1856—55 Students.

- AITKEN, WILLIAM, A.M. Lynturk.
- ALEXANDER, ROBERT. Buckhaven.
- ANDERSON, JAMES. Dunbar.
- BOWMAN, ANDREW, from Glasgow (Cathedral Street).
- CALLANDER, JAMES, from Moniaive. Went to Bahia, Brazil, as tutor. Returned, and was a probationer for some time. Now studying medicine in Glasgow.
- CARMICHAEL, ANDREW WOOD. Linlithgow.
- CHALMERS, JOHN A., from Glasgow (Cathedral Street). Went to Caffraria as a missionary.
- CONNOR, CHARLES, from Airdrie (Well Wynd). Called to Sixtowns, Ireland. Declined the call, and went to New Zealand.

Session 1855—34 Students.

- DAILLIE, JOHN, from Stow. Missionary at Calabar. Died 10th May 1864.

- CORBET, JOSEPH. Kilcreggan.
 CRABR, ALEXANDER, from Edinburgh (Newington). Probationer. Died in May 1863, from illness contracted while supplying a vacancy in Ireland. His last sermon—"The Water of Life"—was published after his death.
 DICK, ANDREW LIDDELL. Bannockburn.
 DODDS, JOHN, from Yetholm. Probationer. Teacher in Edinburgh.
 DOUGLAS, JAMES, from Dundee (Wishart Church). Now in England.
 DRYSDALE, ALEXANDER HUTTON, M.A. Brechin.
 DUNCAN, ALEXANDER, A.M. Balgedie.
 ELDER, ANDREW. Kinkell.
 FAIRGRIEVE, GEORGE. Saltcoats.
 FENDER, PETER B., from Kinclaven. Probationer. Now in America.
 GALLETTLEY, WILLIAM. Peterhead.
 GIFFEN, JOHN, from Strathaven (East). Probationer, occasional.
 GIFFEN, MUNGO. Morebattle.
 GOWANLOCK, JOHN TAIT. Stirling.
 GRAHAM, GEORGE, from Paisley (Abbey Close). Died.
 GRAHAM, JAMES. Broughty-Ferry.
 HALL, ROBERT. Old Meldrum.
 HENDERSON, SAMUEL, from Barrhead. Died September 1867.
 HOGARTH, THOMAS, from Morebattle. Now residing near Kelso.
 HOUSTON, JAMES. Dysart.
 IMRIE, WILLIAM MALCOLM, from Balbeggie. Joined the Established Church. Became minister of Penicuik, 1864.
 JACK, ALEXANDER. Ferryport-on-Craig.
 KINLOCH, JAMES M. Ballyfrenis.
 LAURIE, ROBERT. West Linton.
 LAW, ALEXANDER, from Auchterarder (South). Went to New Zealand.
 LEITCH, RICHARD. Newcastle (Blackett Street).
 LYON, DAVID, from Lochee. Probationer. Chaplain to Dundee Poorhouse.
 MAIR, ALEXANDER, A.M. Stow.
 MARTIN, WILLIAM, from Strathaven (East). Missionary in Kajpootana.
 M'CULLOCH, ROBERT, from Glasgow (East Campbell Street).
 M'KENZIE, DANIEL. Kinghorn.
 M'KENZIE, JAMES, from Strathaven (West). Preacher, occasional supply.
 M'WILLIAM, WILLIAM, from Wigtown. Went to Canada.
 MURRAY, JOHN L., from Edinburgh (Lothian Road). Teacher, Glasgow.
 PATRICK, JAMES. Patna.
 PHILIP, GEORGE. Saltcoats.
 ROBERTSON, GEORGE Y., from Balerno. Attended one session. Was afterwards a teacher, and now a farmer.
 ROBERTSON, THOMAS, from Bridge of Teith. Probationer.
 ROBB, WILLIAM, from Aberdeen (St Nicholas Lane). Missionary in India.
 SALKINSON, ISAAC. Student of the third year. Converted Jew. Became missionary to the Jews, for a time, at Altona.
 SCOTT, THOMAS, from Strathaven (First). Died, after a long illness, November 1861, in his 29th year.
 SHIELDS, THOMAS, from Irvine (East). Died at Silverhill, 1861.
 SINCLAIR, WILLIAM. Springbank.
 SQUAIR, CHARLES. New Deer.
 TENNENT, DANIEL, from Greenock (St Mary Street). Died 4th August 1868, 29 years.
 WITHER, ALEXANDER. Westray, Orkney.
 YOUNG, JOHN. Ford.
- Session 1857—41 Students.*
- ALSTON, ANDREW. Newmilns.
 ANDERSON, CHARLES, from Aberdeen (St Nicholas Lane). Probationer. Emigrated to Town, Africa, and became teacher in a nary there.
 BALGARNIE, ROBERT. Woolwich.
 BEATT, DAVID. Aberdeen.
 BELL, JAMES L., from Edinburgh (Nic Street). Teacher in England.
 BLACK, ROBERT, M.A. Hamilton.
 BLAIR, JOHN. Carnwath.
 BLUMENREICH, JOHN, from Edinburgh (Gordon Street). Now pastor of the G Church, Edinburgh, and tutor to H Class in the U.P. Hall. Author of a biography.
 BROWNLEE, ROBERT DICK. Kirkcaldy.
 COOPER, CHARLES, A.M. Holm of Balin.
 DAVIDSON, JAMES, A.M. Selkirk.
 DAVIDSON, JAMES, from Glasgow (Gordon Street). Missionary in Caffreland.
 DOBBIE, THOMAS, A.M. Stranraer.
 EDEN, THOMAS K., from Edinburgh (Brown Place). Went to the Caymanas in 1859.
 FLETT, ROBERT, from Edinburgh (Brown Place). Probationer. Occasional at Liverpool.
 GRAY, JAMES, from Tarbolton. Went as missionary to India. Died there, 1869.
 HAY, JAMES, from Dennyloanhead. Joined Established Church, and is now minister.
 LAMB, JAMES. Old Kilpatrick.
 LOUDEN, JOHN S., from Edinburgh (Barrhead). Went to China, and became a banker there.
 M'DONALD, ALEXANDER. Lochmaben.
 M'INTYRE, JOHN. Baillieston.
 MARTIN, JAMES, from Strathaven (West). Missionary at Carronhall, Jamaica.
 MATHESON, ADAM SCOTT. Alloa.
 MURRAY, JOHN R. Burntisland.
 PITTENDREIGH, JAMES, M.A. Fifehead.
 RITCHIE, ANDREW. Yetholm.
 SHARP, WILLIAM. Archibston.
 SHEPARD, JAMES, from Craiglaim. Died September 1859.
 SIMPSON, GEORGE, from Glasgow (Glasgow). Now minister in the Canada Presbyterian Church, Westminster.
 SIMMERS, WILLIAM, A.M. Lumsden.
 SMITH, JOHN, from Paisley (Oakbank Street). Now missionary in the Grand Cayman.
 SMITH, WILLIAM. Bonhill.
 STEWART, JOHN, M.D., from Fala. Now practising as a surgeon in England.
 THOMAS, DAVID. Lockerbie.
 THOMSON, ROBERT W. Kilm.
 THOMSON, W. B., M.A. Wolverhampton.
 TRENCH, THOMAS S. Wellington Quay.
 WEATHERSTONE, THOMAS, from Hart. Called to Rigg of Gretna. Died June 1869, while preparing his ordination.
 WELSH, ADAM. Kincardine.
 WHYTE, JAMES B. Hartlepool.

WILSON, ROBERT J., from Edinburgh (Broughton Place). Joined the Independents in 1859. Conducting an educational establishment in Newcastle-on-Tyne.

Session 1858—35 Students.

Dr BROWN, in consequence of serious illness, was unable to conduct his class this session. The class was taught by Dr LINDSAY, along with the junior students of his own class.

ALLISON, JAMES. London (Oxendon).
BLAKE, JAMES, from Monkwearmouth.
BRUCE, ROBERT S. Wishaw.
BUCHANAN, JAMES. Linlithgow.
CAMPBELL, ROBERT. Aldershot.
CAMPBELL, W. WATSON, from Edinburgh (Nicolson Street).
DONALDSON, ALEXANDER W. Moniaive.
DOUGLAS, GEORGE. Walker.
DUDGEON, J. F., M.D., from Glasgow (London Road). Went as medical missionary to China.
DUNLOP, JAMES MERCER. Dunbar.
GILMORE, JOHN. Gardenston.
GORDON, GEORGE, from Arbroath (Princes Street). Now teacher in Pendleton.
HALL, JAMES, from Perth (South). Probationer.
HILL, HUGH, from Kelso. Probationer. Occasional list.
HOLMES, JAMES. Stornoway.
HOWIESON, MATTHEW. Auchtergaven.
JACK, GEORGE S., from St Andrews. Proprietor of a large boarding-house in St Andrews.
KELLY, NEIL, M.D., from Glasgow (Cambridge Street). Practitioner in Glasgow.
M'NEILL, JOHN. Scone.
MAIN, GEORGE H. Norham.
MARSHALL, DAVID, from Coupar-Angus, of which his father is minister. Left off theological study, and became advocate at the Scottish Bar.
MARTIN, BENJAMIN, A.M. Leslie.
MARTIN, GAVIN, from Strathaven (East) Went as missionary to India.
MOODIE, PETER H., from Edinburgh (Bread Street). Left off his studies on account of his health.
MUNSIE, WILLIAM. Glasgow (Barrack Street).
NIVEN, JAMES, from Edinburgh (Newington). Joined the Reformed Presbyterians.
ORR, ROBERT WORKMAN. Brechin.
ROBERTS, WALTER, M.A. Airdrie.
SCLATER, JOHN, from Edinburgh (College Street). Went to Caffraria as missionary.
SMITH, EPHRAIM. Newton-Stewart.
TERRY, JAMES. Sandwick.
TOWERS, DAVID, from Stromness. Probationer.
WATSON, WILLIAM. Died.
WHITELAW, THOMAS, A.M. South Shields.
WHYTE, ROBERT, M.A. Kelso.

Private Students.

DUCLOS, R. D., from Geneva, Free Church.
GAY, DANIEL, Eglise Vaudois, La Tour.
PIERRE, JEAN SALOMON, do.
VERNIER, ELIE, from Geneva, Free Church.

II.

Four Professors.

PROFESSORS HARPER, LINDSAY, MACMICHAEL, AND EADIE.

Dr BROWN died on the 13th October 1858, having been Professor for 24 years. The Synod in 1859 did not appoint a successor to Dr BROWN, but transferred Dr LINDSAY to the chair of Exegetical Theology, and re-assigned the subjects taught by Dr LINDSAY to the chair occupied by Dr EADIE, which was now designated the "Chair of Biblical Literature, comprising the Evidence, History, and Interpretation of the Sacred Volume."

Session 1859—37 Students.

ANDERSON, ALEXANDER, from Keith. Classical master in Edinburgh Collegiate School.
BROWN, JOHN INGRAM. Kinclaven.
BUCHAN, WALTER. Boveedy.
CAMERON, JAMES H. Newburgh.
CARSELAU, ROBERT. Glenluce.
COPLAND, GEORGE, A.M. Ayr.
CUTHBERTSON, WILLIAM. Portadown.
DAVIDSON, THOMAS, from Jedburgh (Blackfriars). Died at Selkirk, 1869.
DEANS, JAMES, B.A. Leith (Junction Road).
DUCAT, ANDREW D., M.D., from Arbroath (Erskine Church). Completed his studies. Now medical practitioner in London.
DUTHIE, GEORGE. Kinkell.
EAGLESOME, GILBERT K., from Greenock (Union Street). Died.
FERGUSON, FERGUS. Dalkeith.
FINLAYSON, ROBERT, B.A. Earlston.
FORBES, W. G., from Paisley (Abbey Close). Left off study for some time, but afterwards completed his course. Probationer.
GRAY, ROBERT. Cullybackey.
GIBSON, ROBERT M. Partick.
JAMES, WILLIAM. Leeds.
JOHNSTON, JOHN C. Dunoon.
KINNAIRD, MATTHEW, A.M. South Shields (East Street).
KIRK, THOMAS. Brechin.
LAURIE, JAMES, from London (Wells Street). Probationer. Ordained for New Zealand, 14th August 1871.
LYON, ROBERT. Leith (North).
MACFARLANE, HUGH. Oban.
MACINTYRE, JOHN B. K. Largs.
M'DONALD, ANGUS, M.D., from Keith. Now practising in Edinburgh, and lecturer in medicine to the Extra-Academical School.
M'DOUGALL, NATHANIEL F. Portsoy.
M'KERROW, JOHN, B.A. Penicuik.
MILLER, ROBERT, from Edinburgh (Nicolson Street). Probationer. Teacher in Edinburgh.
MILLS, JOHN M'GREGOR, from Stranraer (Bridge Street). Went as missionary to Samoa. Dead.
MOFFAT, JAMES, M.D, from Edinburgh (Nicolson Street). Now medical practitioner in Kirkcudbright.
NAISMITH, CHARLES. Pitrodie.
NISBET, JAMES. Stromness.
POLLOK, JOHN. Galashiels.
ROGERSON, ADAM B. Burray.
RONALD, JAMES. Douglas.

WILSON, WILLIAM BRYCE, from Bellshill, of which his father is minister. Probationer. Accepted as missionary to Jamaica; afterwards joined the Church of England, and became curate of Maryport.

Private Students.

CRESI, VASTARINI ANTOINE, from Geneva.
DARDIER, JEAN PHIL, from St Afrique.
KING, EDWARD, from Edinburgh (Free St George's).
REVEL, ALBERT, from Florence.

Session 1860—32 Students.

BLAIR, GEORGE. Savoch of Deer.
BOURHILL, THOMAS, from Musselburgh. Probationer. Suspended.
CAMERON, ALEXANDER, from Glasgow (Renfield Street). Attended two or three sessions.
DUNLOP, JOHN. Alyth.
DURIE, WILLIAM, from Edinburgh (Lauriston Place). Now a teacher.
FORRESTER, CHARLES G., from Rathillet. Joined the Established Church.
GREEN, GEORGE G., M.A. Buckie.
JEFFREY, JAMES, M.A. Dalkeith.
HENDERSON, WILLIAM T. Millport.
HERON, ROBERT B., B.A., from Kelso (East). Died 18th March 1864, aged 23.
HUNTER, JAMES. Strathaven (West).
HUNTER, WILLIAM. Bishop Auckland.
LAING, JOHN, B.A. Belford.
MACRAE, DAVID. Gourrock.
MEARNS, ANDREW, from Glasgow (Montrose Street). Joined the Independents, and is now minister of a church in Chelsea.
MILLER, DAVID K., A.M. Leitholm.
MORISON, GEORGE, A.M. Gourrock.
MORISON, JAMES WILSON, A.M., from Edinburgh (St James' Place). Probationer.
PATLSON, DANIEL. Silverhill.
PEARSON, ROBERT WEST, from Manchester (Coupland Street). Left the United Presbyterian Hall to become assistant to Dr Raffles, Liverpool. Was detected preaching the sermons of Mr McLaren of Manchester, and pretending to the degree of LL.D. Started a church at Blackburn, and failed; tried another, and failed. Went to America, where he suffered the extreme penalty of the law for a capital crime.
ROBERTSON, GEORGE. Whitby.
ROBSON, GEORGE, A.M. Inverness.
RUSSELL, ANDREW G., M.D. Bradford.
RUSSELL, WILLIAM, from Biggar. Died at Biggar, 1862.
RUTHVEN, JOHN, A.M. Kinross.
SCOTT, ROBERT, A.M. Logiealmond.
STEVEN, GEORGE F., M.A., from Peebles. Probationer. Called to Aberchirder, but declined the call.
STIRLING, JAMES, from Kirriemuir (Bank Street), of which his father was minister. Now Rector of Greenock Academy.
THOMAS, DAVID, A.M. Howgate.
WALKER, DAVID, from Liverpool (Mount Pleasant). Now living in Glasgow as an occasional preacher.
WEBSTER, DAVID. Kirkwall.
WILSON, HUGH C., from Glasgow (St Vincent Street). Left the Hall in his third year. Joined the English Presbyterian Church, and is now minister at Gravesend.

Private Students.

FALCONER, ALEXANDER, from New Glasgow, Pictou, Nova Scotia.
FRAME, WILLIAM R., from Shelburne, Halifax, Nova Scotia.
GLARDON, AUGUSTE, from Geneva. Sent by the United Presbyterian Church as a missionary to India. Resigned on account of ill-health. Author of lecture on Rajpoots.
GONIA, HENRI, from Geneva Oratoire.

Session 1861—33 Students.

BARR, ALEXANDER. Pitrodie.
BORLAND, DAVID, A.M. Cairneyhill.
BUCHANAN, GEORGE, M.D., from Glasgow (Montrose Street). For two years assistant demonstrator of anatomy to Professor A. Thomson, Glasgow. Went as surgeon several voyages to Canada. Died of diphtheria at Edinburgh in 1869.
CARDOZA, FRANCIS L., from Glasgow (Hutcheson town). Went to America.
CONNEL, ARCHIBALD B., A.M. Locher.
CONNOR, DAVID M., A.M., LL.B. Biggar.
COPLAND, JAMES M. Catrine.
DALRYMPLE, ALEXANDER, M.A. Santhorpe.
DEYSDALE, DAVID S., from Dunfermline (Margaret's). Probationer. Called to Gretna, in 1870; accepted the call, and withdrew his acceptance.
DUNLOP, THOMAS. Ballfron.
FINLAYSON, THOMAS, LL.B., from Edinburgh (Rose Street), of which his father was minister. Afterwards studied law, and was called to the Scottish Bar in April 1866. Died 15th June 1872, aged 31 years.
FLEMING, HENRY. Shapinsay.
GIBSON, JOHN, M.D., from Hamilton. Practitioner in England.
HARPER, JOHN DICK, from Leith. Nephew of which his father, Professor Harper, was minister. Died 18th February 1862, at the 24th year of his age. An account of his life and character, with several of his papers, was privately printed by Rev. James Harper, M.A., Dalkeith.
HENDERSON, DAVID T., from Edinburgh (Dunelm Street). Probationer.
JERDAN, CHARLES, A.M., LL.B. Donnybrook, head.
KERR, WILLIAM, from Lochmaben. Now teacher near Carnwath.
LINDSAY, ROBERT. Creetown.
MATHER, JAMES. Langbank.
MORRISON, JOHN. Auchtermuchty.
NIVEN, WILLIAM L. A. Innerleithen.
PATTERSON, JOHN, from Dunse (West). Did not complete his course. Went to America.
REID, JOHN D., from Glasgow (Dunelm Street). Probationer.
RUSSELL, JOHN N., B.A. Banff.
RUSSELL, ROBERT PRINGLE, from Glasgow (Caledonian Road). Did not complete his studies. Teacher in Milngavie.
RUTHERFORD, PETER. Falkirk.
SCOTT, ALEXANDER, M.A. Bellshill.
SHARPE, JAMES, from Pitrodie. Died 18th June 1864, aged 30.
STEWART, PETER, from Campbeltown. Probationer. Called to Portlaoigh, Ireland. Died 2d April 1868, in the 29th year of age.

STEELE, WILLIAM, M.A. South Shields.
STOBBS, JOHN, from Stromness, of which his father was minister. Joined the Established Church.
STRATON, HENRY D. D., from Paisley. Killed in the American war.
THOMSON, WYVILLE SMYTH. Ford.

Session 1862—32 Students.

BLACKWOOD, JAMES URQUHART, from Glasgow (Renfield Street). Called to Keith. Died 31st May 1868, before obtaining ordination, in the 34th year of his age.
BONNAR, WILLIAM, from Dunfermline (Gillespie Church). Probationer. Went as missionary to India.
BRAND, JOHN. Dundee.
BUCHAN, JAMES S., from Kirkwall. Left off study.
CORDINER, JAMES. Aberdeen.
DICK, GEORGE HILL. Stockbridge, Cockburnspath.
GALBRAITH, MATTHEW, A.M. Aberdeen.
GAMBLE, JOHN W., from the Original Secession Church, Ireland. Did not complete his course.
GRAHAM, THOMAS, from Kirriemuir (East). Attended one session. Now a teacher in Manchester.
GRANGER, JOHN, from Hamilton (Blackswell). Ordained as missionary to Calabar, 8th February 1870.
HUIE, WILLIAM. Bridge of Teith.
JAMES, GEORGE F. Manchester.
JAMESON, JOHN, from Perth (North). Probationer. Ordained as minister, and agent of the National Bible Society of Scotland for Spain.
MACINTYRE, HUGH S., from Loanends, Ireland. Teacher in Partick.
MELVILLE, WILLIAM B. Barrow-in-Furness.
MORRISON, WILLIAM, A.M. Leeds.
REID, HENRY. Irvine.
ROBERTSON, JOHN. Burton.
ROTHNIE, JAMES. Castle-Douglas.
RUSSELL, PETER H., from Caruath. Probationer.
SCOTLAND, JAMES H. Errol.
SCOTT, JAMES H. Sanquhar.
SIMPSON, JAMES, from Edinburgh (Bristo Street). A lineal descendant of Ralph Erskine. Probationer. Now living with his father in impaired health.
SUTHERLAND, ARCHIBALD, A.M. Perth.
THIRDE, JAMES Y. Ollaberry.
THOMSON, JOHN E. H., M.A., B.D., from Dennyloanhead. Probationer. Author of a treatise on "The Psychology of the New Testament."
WARES, ALEXANDER, from Paisley (Abbey Close). Probationer.
WELLS, WILLIAM, from Glasgow (John Street). Did not complete his studies.
WHYTE, GEORGE, from Edinburgh (Broughton Place). Did not complete his studies. Became a teacher.
WILSON, JOHN, A.M. Stronsay.
WOOD, JOSEPH, from Greenock (Union Street). Left the denomination.
CRUICKSHANK, JAMES M., from Springburn. Formerly a Free Church student. Attended the Free Church Hall one session, and re-

ceived by the Synod as a second year's student. Westray, Orkney.

Private Students.

BRUMMELKAMP, ANTHON, from the Dutch Church.
BRUMMELKAMP, JOHANNES, do.
NAND, DAVID, from the Cape of Good Hope.

Session 1863—33 Students.

BICKET, ROBERT, from Fenwick. Probationer.
BOWDEN, JOHN D. Liverpool.
BURGESS, ROBERT. Peebles.
CARR, GEORGE B. Silverhill.
COCKBURN, THOMAS, M.A. Hawick.
CROWDEN, JAMES, from Lossiemouth. Attended only one year. Studied medicine. Now practising in England.
DEWAR, JOHN, from Glasgow (Greyfriars). Ordained missionary to Caffreland, 21st October 1872.
DOUGLAS, ROBERT PRIMROSE. Campbelton, Inverness-shire.
EDGAR, ROBERT. South Ronaldshay.
FERGUSON, WILLIAM. Barrow.
GLEN, HENRY. Beith.
HENDERSON, GEORGE. North Sunderland.
HENDERSON, JAMES F. Innellan.
HENDERSON, JAMES, from Lathones, of which his father is minister. Probationer.
HENDERSON, THOMAS FAULDS, from Lathones, of which his father is minister. Probationer.
HUTCHISON, JOHN, from Glasgow (Wellington Street). Became a teacher.
JENKINS, JAMES. Kinghorn.
KELTIE, JOHN S., from Edinburgh (Newington). Not licensed. Took to literature.
M'LELLAN, JOHN, from Galston. Now employed as a clerk in Glasgow.
MILES, ALEXANDER. Biggar.
NEY, WILLIAM. Hull.
NIVISON, WILLIAM, from Thornhill. Probationer.
RENWICK, ISAAC P. A., from Muirton, of which his father was minister. Probationer.
ROGERS, JAMES. Kelso.
ROGERSON, WILLIAM. Warkworth.
ROSE, WILLIAM. Airth.
RUTHERFORD, JOHN, B.D. Aberdeen.
RUTHERFORD, WILLIAM. Chirnside.
SMITH, WILLIAM, from Bannockburn, of which his father was minister. Probationer.
WATSON, WILLIAM. Kirkcudbright.
WILSON, JAMES. Lumsden.
WILSON, WILLIAM. Ayton.
YOUNG, FORREST FREW. Kilcreggan.

Private.

M'CURDY, EDWARD A., from the Presbyterian Church, Lower Provinces of British North America.

Session 1864—24 Students.

BAILLIE, ALEXANDER. Blackhill.
CHAPMAN, WILLIAM C., from Edinburgh (South College Street). Ordained for Tasmania.
CROSS, JOHN, A.M., from Glasgow (Pollok Street). Snell Exhibitioner at Oxford.
FERGUSON, DANIEL, from Glasgow (Cathedral Street).

GLOAG, PETER B., M.A. Edinburgh (Nicolson Street).
 HENDRIE, JOHN, from Forres. Ordained as missionary to India.
 INGLES, JOHN C. Crieff.
 JOHNSTON, THOMAS BOSTON. Colinsburgh.
 LINDSAY, JAMES, M.A. Balforn.
 MACARTHUR, ARTHUR. Blackburn.
 MACKAY, JOHN S., from Perth (Wilson Church). Assistant mathematical master, Edinburgh High School. Died 18th May 1866.
 M'DOWALL, ALEXANDER, from Alloa (East), of which his father was minister. Did not complete his studies.
 MONRO, JOHN L., M.A., B.D. Linlithgow.
 MORTON, JAMES D., from Glasgow (Eglinton).
 NAIRN, WILLIAM, A.M. Keith.
 PATON, JAMES. Holm of Balforn.
 PRINGLE, JOHN W., M.A., from Cupar (Burnside). Probationer.
 ROSS, GEORGE F. Coldstream.
 RUNCIMAN, CHARLES. Holm, Orkney.
 SELLAR, JOHN. Sanguhar.
 STUART, JOHN, M.A., from Forres. Probationer.
 TURNER, GEORGE A., from Samoa. Returned thither.
 WATSON, ROBERT A. Middlesborough.
 WILLIAMSON, WILLIAM. Greta. Now Probationer.

Foreign Student.

MEILLE, AUGUSTUS, from Turin, Vaudois.

Session 1865—33 Students.

ANDERSON, ANDREW H. Leith (St Andrew's Place). Now retired.
 ANDERSON, THOMAS R. Hamilton.
 BOGUE, JOHN, A.M. Stockton.
 BOURHILL, WILLIAM, from Musselburgh (Bridge Street). Left off study.
 BOYD, JOHN, A.M. Wemyss Bay.
 BRODIE, BALLANTYNE, M.A. Ordained at Beaumont Union, 19th November 1872.
 BROWN, GEORGE, B.D., from Edinburgh (Queen Street). Probationer. Joined Church of England. Now curate of Millom, Cumberland.
 BROWNING, HUGH HAMILTON, son of Rev. A. Browning, Tillicoultry. Completed his studies, but did not take license. Mathematical master, Crieff Academy.
 BRUNTON, THOMAS M., M.A. Leeds.
 DEWAR, WILLIAM, from Aberdeen (St Nicholas Lane). Abandoned theological studies.
 DICKSON, JOHN. Peterhead.
 DRYSDALE, GEORGE. New Barnet.
 FOREST, JOHN. Hull.
 FRENCH, ROBERT, A.M. Dunfermline.
 GRANGER, THOMAS, from Hamilton (Blackswell). Probationer.
 GREG, FAVOUR JAMES, A.M., from Glasgow (Greyfriars). Became a Snell Exhibitioner at Oxford. Died suddenly, 22d May 1870.
 GUTHRIE, WILLIAM, M.A. Dysart.
 HART, JOHN, M.A., from Tolleross. Died, 18th March 1867, at sea, on his way to New Zealand.
 HUTTON, JOHN C., from Glasgow (Sydney Place). Probationer.
 INGLES, WILLIAM RUSSELL, from Hamilton

(Blackswell), of which his father was minister. Probationer. Called to Colinsburgh, but declined the call.

KNOX, ALEXANDER FRASER. Stirling (Vennfield).
 LESLIE, ROBERT, from Partick (West). Went as missionary to Caffreland.
 M'DONALD, ALEXANDER. Cumnock.
 M'EWING, CHARLES. Stornoway.
 MITCHELL, WILLIAM ARNOT, from Brechin (High Street). Probationer. Ordained as the first minister of the United Presbyterian Church at Durham, 16th April 1873.
 MOFFAT, WILLIAM DOUGLAS. Alva.
 NEISH, DAVID, from Lochee. Joined the Established Church.
 ROSS, JOHN, from Nigg. Ordained as missionary to China, 20th March 1872.
 SIMPSON, ROBERT, from Edinburgh (College Street). Called to North Middleton and Stockbridge. Ordained at Stockbridge, 21st August 1872.
 SIMPSON, WILLIAM, from Aberdeen (Belmont Street). Governor of Old Mill Reformatory, Aberdeen.
 STEPHENS, JAMES, M.A. Berwick.
 TRAIL, JOHN, from Brechin (High Street). Missionary at Beawr, in India.
 YOUNG, ARCHIBALD, M.A. Aberdeen (George Street).

III.

Three Professors.

PROFESSORS HARPER, MACMICHAEL, AND EADIE.

Dr LINDSAY died suddenly on Sabbath afternoon, 3d June 1866. His chair was then vacant in 1866, and his class was taught by Dr EADIE.

Session 1866—26 Students.

AUCHTERLONIE, DOUGLAS K., from Glasgow (Gorbals). Probationer. Called to Kilmarnock, 1872, but declined.
 BROWN, ALEXANDER. Kilmarnock.
 CAMPBELL, DUGALD, from Glasgow (Calton Road). Ordained as missionary to Canada.
 CARSTAIRS, GEORGE LINDLEY. Glasgow (Leakey Street).
 DUNCAN, ALEXANDER, from Newington. Probationer.
 ELDER, JOHN, from Glasgow (London Road). Probationer. Ordained at Busby.
 FRASER, JAMES. West Calder.
 GEORGE, JAMES. Gateshead.
 HAIR, GILBERT M., from Glasgow (Cathedral Street). Probationer.
 HANNA, SAMUEL R., from Edinburgh (Newington). Ordained for Jamaica, 17th Oct. 1871. Died 23d November 1872, aged 27 years.
 HOWAT, JAMES, from Muirkirk. Ordained at Arbroath (Park Street), 1872.
 KIDD, THOMAS, M.A. Monimove.
 M'LEAN, ALEXANDER T. Baillieston.
 M'RAITH, JOHN. Aberchindley.
 MARWICK, ISSAC E. Loanend.
 MATHIE, THOMAS. Tranent.
 MILLER, WILLIAM G. Glengarnock.

MURRAY, JAMES LESLIE. Kilmarnock.
 PATERSON, JOHN, B.D. Airdrie (Well Wynd).
 RAE, GEORGE, M.A. Dumfries.
 ROGERSON, JAMES, from Wamphray. Died 1869.
 STODDART, JOHN, from Lasswade. Probationer.
 THOMSON, JOHN WILSON, from Glasgow (Sydney Place). Probationer.
 WILSON, ALLAN, from Glasgow (Duke Street). Ordained at North Middleton, 21st November 1872.
 WILSON, WILLIAM BRUCE ROBERTSON. Dollar.
 YOUNG, ANDREW M'LAREN, from Kinclaven, of which his father was minister. Probationer.

Private Students.

HOGG, JOSEPH BARRINGTON, from Nova Scotia.
 REOCH, JAMES, from the Baptist body.

IV.

Four Professors.

PROFESSORS HARPER, MACMICHAEL, EADIE, AND CAIRNS.

The Synod, on the 16th May 1867, resolved, in the meantime, not to fill up the Exegetical Chair, but to institute a new chair, to be designated the "Chair of Apologetical Theology, embracing the Discussion of Evidences and Prevailing Errors;" and that the new Professor shall be associated in the Junior Hall with Dr EADIE, whose chair shall be designated "Biblical Literature and Exegesis." It was then proposed, seconded, and unanimously resolved, that Dr JOHN CAIRNS of Berwick-on-Tweed be elected Professor of Apologetical Theology, and he was elected accordingly.

Session 1867—32 Students.

ALEXANDER, CRIGHTON ALEXANDER. Douglas.
 BERRY, BOSWELL, M.A., from Edinburgh (Lauriston Place).
 BUCHANAN, DAVID, from Kirkintilloch. Called to Bolton and Stronsay. Ordained at Stronsay, 30th April 1873.
 CAMERON, ARCHIBALD B., M.A., B.D., from Newmilns. Called to Birkenhead (St Paul's) and Arbroath (Princes Street). Ordained at Arbroath, 26th March 1873.
 CHAPMAN, ANDREW, from Dundee (Bell Street). Gave up study. Teacher in Dundee.
 DRUMMOND, JAMES, from Alva. Probationer. Called to London (Oxendon), Douglas, Ardrossan, and Alexandria. Ordained at Alexandria, 6th May 1873.
 DUNBAR, JOHN W., M.A., from Ecclefechan. Probationer. Called to Durham.
 DUNCAN, WILLIAM, from Howgate. Called to Bolton and Haddington, but declined the calls.
 EDWARDS, JAMES, M.A., from Lossiemouth. Probationer.
 GRAY, ADAM, M.A., from Tarbolton. Called to Kirkcowan and Sutton. Ordained at Sutton, 30th January 1873.
 HENDERSON, ARCHIBALD, from Lathones, of which his father is minister. Probationer.
 LECKIE, ROBERT, from Glasgow (Hutchesontown). Probationer.

LINDSAY, ROBERT M., from Glasgow (John Street). Did not complete his studies.
 LYON, JAMES A., from Edinburgh (Hope Park). Did not complete his studies.
 M'GILCHRIST, W., M.A., B.D., from Edinburgh (Rose Street). Probationer.
 MEIKLEJOHN, JOHN, M.A., from Glasgow (Duke Street). Probationer.
 MITCHELL, DAVID FORREST, from Carnwath. Ordained at Kirkcowan, 17th December 1872.
 MORTON, ANDREW, from Edinburgh (St James' Place), of which his father is minister. Ordained at Innerleithen, 1872.
 MORTON, PETER, from Glasgow (Montrose Street). Called to Arbroath (Princes Street), 1872, but declined the call. Ordained at Strathaven, 4th March 1873.
 MURRAY, WILLIAM, from Perth (South). Taught in Greenock for a time. Now teacher in St Andrews.
 RAE, JAMES M., from Glasgow (John Street). Called to Stronsay and Maryhill. Ordained at Maryhill.
 RAE, JAMES S., from Glasgow (Berkeley Street). Called to Belfast, Glasgow (Garscube Road), Edinburgh (London Road), Ecclefechan, and Dunfermline (Queen Anne Street). Ordained at Ecclefechan, 4th February 1873.
 ROBSON, JOHN, from Howgate. Now teaching in the Burgh School, Leith.
 ROSS, ALEXANDER, from Inverness.
 SCOTT, WALTER, M.A., from Selkirk (First). Probationer.
 SHEPHERD, JAMES, M.D., from Aberdeen (St Nicholas Lane). Missionary in India.
 SIMPSON, DONALD, from Forres. Probationer.
 SMITH, JOHN, M.A., from Forres. Ordained at Burghhead, 5th March 1873.
 THOMAS, JOHN, from Balfron. Probationer.
 WHILLAS, THOMAS F., M.A., B.D., from Edinburgh (Portsburgh). Called to New Leeds.
 WOOD, JAMES P., from Belford. Probationer.
 YOUNG, JOHN, M.A. Edinburgh (Newington).

Private Students.

ALLAN, JOHN, from Lower Province of North America.
 CHASE, JOHN HENRY, do.

Session 1868—32 Students.

ALLARDICE, ALEXANDER, from Campsie. Probationer.
 CAMPBELL, JOHN, from Glasgow (St Vincent Street). Probationer. Author of "Christianity, its Power and Progressive Character;" and "The Bible its Own Witness."
 CARTER, ANDREW, M.A., from Edinburgh (Hope Park). Probationer.
 CLARK, JOHN, M.A., from Abernethy, of which his father is minister.
 CONWAY, JAMES, from Troon. Probationer.
 DUNCAN, WALTER, M.A., from Glasgow (Parliamentary Road), of which his father was minister. Probationer.
 EDINGTON, THOMAS, M.A., from Edinburgh (Lauriston Place). Probationer.
 FALSIDE, JOHN, from Glasgow (Blackfriars).
 FRAME, JOHN, M.A., B.D., from Glasgow (Renfield Street). Had attended one session of Established Hall, and therefore ranked as a second year's student. Probationer.

GEMMELL, HUGH, M.A., from Fenwick. Probationer.
 HENDERSON, ROBERT, M.A., B.D., from Edinburgh (Broughton Place). Probationer.
 HISLOP, ALEXANDER, M.A., from Glasgow (Greyfriars). Probationer.
 HUNTER, ANDREW, M.A., from Glasgow (New City Road). Probationer.
 INGLIS, ROBERT C., from Kirkcaldy (Bethelfield).
 JAMESON, ALEXANDER PRINGLE C., from Manchester (Coupland Street). Missionary to India.
 KEAY, JOSEPH HAY, M.A., from Lethendy.
 KIRKUP, THOMAS, M.A., from Edinburgh (Newington). Holder, in 1872, of Edinburgh University Endowment Classical Fellowship of £100, tenable for three years.
 LEWIS, D. E., from Calabar.
 M'ALLISTER, GEORGE, from Edinburgh (Queen Street). Missionary at Nusserabad, India.
 M'FARLANE, W. H., from Alexandria. Probationer.
 MILLER, J. R. S., from Bellingham.
 MONRO, ROBERT, M.A., B.D., from Glasgow (Eglington Street).
 MUIRHEAD, WILLIAM, from Edinburgh (Lothian Road).
 ORR, JAMES, M.A., B.D., from Glasgow (Parliamentary Road). Probationer.
 PATERSON, ALEXANDER, M.A., from Glasgow (Montrose Street). Probationer.
 PATERSON, WILLIAM, M.A., B.D., from Glasgow (John Street). Probationer.
 PRINGLE, JOHN, B.A., from Auchterarder (North). Probationer.
 RODGER, JOHN W., from Stewarton.
 SOUTAR, GEORGE S., M.A., from Carnoustie. Probationer.
 TEES, WILLIAM, from Glasgow (London Road). Probationer.
 THOMPSON, JAMES B., from Burnhead. Probationer.
 TRAIN, JOHN G., from Glasgow (John Street). Probationer.

Session 1869—28 Students.

ATTCHISON, JAMES, from Glasgow (Wellington Street).
 BELL, JAMES, M.A., from Edinburgh (Lauriston Place).
 BLACK, JOHN, from Glasgow (Montrose Street).
 CRAWFORD, JAMES GRAHAM, from Dunning.
 CURRIE, D. V., from Edinburgh (Rose Street).
 DICKIE, MATTHEW MURE, M.A., from Aberdeen (St Paul Street), of which his father was minister.
 DRENNAN, JAMES W., M.A., from Glasgow (Pollok Street).
 DUNCAN, JAMES B., M.A., from Whitehill.
 GARDINER, ANDREW, M.A., from Crossgates.
 GEORGE, WILLIAM, from Edinburgh (Bristo Street).
 GOODWIN, DAVID, M.A., from Edinburgh (St James' Place).
 GRAY, ALEXANDER D., M.A., from Tarbolton.
 HUNTER, JAMES C., from St Andrews.
 LANG, GILBERT, from Johnstone (East).
 M'ADYEN, JOHN B., from Gorbals.
 M'LAV, JOHN, M.A., from Hutchesontown.
 M'LEAN, DANIEL, from Largs.
 M'MILLAN, HUGH L., from Glasgow (Greyfriars).

MOIR, JOHN, M.A., from Glasgow (Montrose Street).
 PROCTOR, WILLIAM, from Edinburgh (St James' Place).
 REID, JAMES A., M.A., from Cupar-Angus. Died 3d October 1869.
 SCLATER, THOMAS, from Glasgow (Montrose Street).
 SMITH, ROBERT, from Glasgow (Wellington Street).
 STEEDMAN, WILLIAM, from Stirling (Eskine Church), of which his father is minister.
 THOMSON, WILLIAM, from Glasgow (Cathedral Street).
 TOD, DAVID, M.A., from Balgowie.
 WALDIE, JUNIOR W., from Howgate.
 YOUNG, GEORGE JAMES, M.A., from Edinburgh (Nicolson Street).

Private Students.

HUSBAND, JOHN, M.D., from Cupar-Fife. Now missionary at Beawr, India.
 ROBINSON, J. C., from York.
 THORNTON, ROBERT M.
 VILIESID, JOSEPH, missionary to the Jews in Spain.

Session 1870—28 Students.

ADAM, JAMES, from Lochee.
 AITKEN, JAMES, M.A., from St Andrews.
 ANDERSON, WILLIAM H., M.A., from Edinburgh (Rose Street).
 BAIRD, WILSON, from Cumbernauld, of which his father is minister.
 BEAT, JAMES H., from Edinburgh (St James' Place).
 BLACK, ARMSTRONG, from Newcastle.
 BURTON, JOHN T., from Lesmahagow.
 CRAWFORD, GEORGE, from East Kilbride.
 DALRYMPLE, QUINTIN, from Tarbolton.
 DAVIDSON, ROBERT, from Edinburgh (Queen Street), of which his father is minister.
 DICK, ROBERT, from Edinburgh (Great Street).
 DODDS, JAMES N., M.A., from Peebles West.
 HEUGHAN, GEORGE K., from Dalkeith.
 HUNTER, JOHN, from Tillicoultry, of which his father was minister.
 HUTCHISON, HENRY A., from Glasgow (Fife Street).
 LANDRETH, JAMES, from Cupar-Fife.
 M'LAGAN, T. T. Attended only one year. Left on account of ill-health.
 M'LAREN, S. G., from Edinburgh (Fife Street).
 MERSON, DAVID, M.A., from Aberdeen (St Nicholas Lane).
 ORR, RICHARD, from Edinburgh (Fife Street).
 PRIMROSE, CHARLES, M.A., from Aberdeen (St Nicholas Lane).
 ROBERTSON, ALEXANDER, from Edinburgh (South College Street).
 SHEARER, THOMAS, from Edinburgh (South College Street).
 SUTHERLAND, JOHN, from Glasgow (Fife Street).
 TAYLOR, JAMES D., from Edinburgh (Newington).
 TURNER, WILLIAM V., from Samoa. Still in connection with the London Missionary Society.

WALKER, THOMAS, M.A., from Leith (Kirk-gate).
WATSON, JOHN, from Glasgow (London Road).

Session 1871—39 Students.

AULD, JAMES M., from Tollcross.
BAIRD, WILLIAM, from Glasgow (Wellington Street).
BAYNE, JAMES, from Dunning.
BROWN, JAMES, from Glasgow (Regent Place).
BUTCHART, J. S., from Dundee (Free Church, Hilltown).
CALDERWOOD, DAVID, from Edinburgh (Broughton Place).
DEMPSTER, J. F., from Dundee (Wishart Church).
DEWAR, GEORGE F., from Carluke.
DICKIE, MATTHEW, M.A., from Bristol, of which his father was minister.
DICKSON, THOMAS S., M.A., from Glasgow (London Road).
FORREST, A. F., from Glasgow (Caledonian Road).
GOOLD, JOHN, from Glasgow (Kent Road).
HASTINGS, J. BURNS, from Edinburgh (Dean Street).
JACKSON, ALEXANDER, from Edinburgh (James' Place).
KIDD, DAVID D., from Lochmaben.
KIRKWOOD, THOMAS, from Beith.
M'GIBBON, JAMES, from Glasgow (Bridgeton).
M'GREGOR, ANDREW, from Cumbernauld.
M'KENZIE, JOHN M., from Nigg.
M'LEAN, ROBERT, M.A., from Glasgow (Wellington Street).
M'MASTER, ROBERT, M.A., from Girvan.
M'MURRICH, MALCOLM, from Helensburgh.
MORRISON, ANDREW, from Glasgow (London Road).
MOYES, CHARLES, from Glasgow (Duke Street).
OLIVER, JOHN, from Ayr (Darlington Place).
PARKER, JOHN, from Sunderland (Smyrna Chapel), of which his father is minister.
PATERSON, JAMES A., M.A., from Dalry, Galloway.
RENTON, WILLIAM, from Edinburgh (Queen Street).
ROGERS, ALEXANDER, from Edinburgh (James' Place).
RUTHERFORD, THOMAS, from Portobello.
SCOBIE, ANDREW, from Kilmarnock (King Street).
SILLARS, DUNCAN, from Glasgow (Hutchesontown).

SKERRET, JOSEPH, from Glasgow (Cambridge Street).
SMITH, ARCHIBALD, from Glasgow (St Vincent Street).
STEWART, ROBERT, from Wallsend.
TELFER, JAMES, from Edinburgh (North Richmond Street).
TURNBULL, H. T. J., from Edinburgh (James' Place).
WILSON, W. H., from Edinburgh (Queen Street).
WILSON, PETER, from Glasgow (Cambridge Street).

Session 1872—24 Students.

ANDERSON, JAMES, from Edinburgh (Lauriston Place).
BAILLIE, ADAM, from Nigg (Chapelhill).
BURNS, DAVID, from Edinburgh (North Richmond Street).
CARSWELL, JAMES, from Glasgow (Montrose Street).
COMMON, JAMES, from Edinburgh (South College Street).
COWAN, ROBERT J. ROBSON, from Glasgow (Blackfriars), of which his father was minister.
CROOM, DAVID B., M.A., from Edinburgh (Lauriston Place), of which his father is minister.
DUNDAS, JOHN, from Dundee (Dudhope Crescent).
FINLAYSON, JOSEPH S., from Perth (East).
FLEMING, THOMAS M'C., from Whithorn.
GOODALL, WILLIAM, from Edinburgh (Newington).
HUTCHINSON, RICHARD, from Boveedy (Derry).
LAWS, ROBERT, M.A., from Aberdeen (St Nicholas Lane).
LUNDIE, JOHN, from Auchterarder (North).
MUIR, GAVIN STRUTHERS, from Leith (Junction Road).
NISBET, JAMES K., from Ayr (Cathcart Street).
ORR, JOHN, from East Kilbride.
SCOTT, JAMES, from Edinburgh (Newington).
TAYLOR, WILLIAM, from Auchterarder (North).
WATT, ALEXANDER, from Edinburgh (South College Street).
WILLCOCK, JOHN, from Liverpool (Princes Road).
WILSON, ROBERT S., from Stewarton.
WOODSIDE, JAMES, from Glasgow (St Vincent Street).
YOUNG, GEORGE, from Paisley (Oakshaw Street).

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